

# CHRISTMAS FOR CHRIST



**DECEMBER 1, 1962**

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## ESSENTIAL FAITH OF THE NEWCHURCH

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

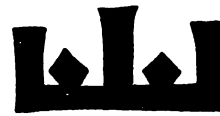
Saving faith is to believe in Him and keep the Commandments of His Word.

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

Evil should be shunned as sin against God.

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

# EDITORIAL



## Came the Great Light

LOVE AND TRUTH incarnated in human personality! Is such a statement just a few puzzling words signifying nothing? Or is it merely an attempt at formulating a mystic idea which has no basis in reality?

On the contrary; these words are a statement of an everyday fact which can hardly escape anyone's observation. Some form of natural truth must guide your simplest action. When you take your car for a short trip to the shopping center you must act in accord with certain truths which are "incarnated" in you. Stepping on the starter, grasping and turning the steering wheel, directing the car up a certain street, making a turn to the left or the right, are actions made possible because certain knowledges, or truths, have been built into your nervous system. Similarly the amazing skill displayed by the musician is the result of truths and emotions that have been woven into the nervous and muscular organism of the performer. Even actions that are purely instinctive are the result of an instructing of feelings and reaction patterns into a living organism. The same is more obvious when we consider love. Love is not an abstract quality, but is always the attribute of a personality in some form. To be sure, such truths as those needed to operate a car or perform on a musical instrument may be said to be of a low order, not to be compared with the Word which was made flesh and came and dwelt among us. Nevertheless, they illustrate the principle that truth and love are personal. Truth does not exist, except in a figurative sense, in books, in pictures, in talking records. Neither does it exist as abstract ideas carefully filed away in some storehouse of the Universe. It exists only in a personal being. When a truth gets hold of a man, is incarnated in his being and his life, then it really comes into existence—then it becomes a power. When the truth of democracy got hold of Thomas Jefferson, George Washington, Benjamin Franklin; when it became, so to speak, incarnated in their personalities, it came into life, and became such a mighty power that tyrannies trembled in its presence.

Truth and love, if we were to conceive of these as having some independent and absolute existence, would have no dynamic power, could work no miracles—indeed could have no effect on life. It is only as these are embodied in a personal life that they have the power of salvation—yes, the power to shape the destiny of creation.

And here we find the meaning of Advent. The season of Advent should be a time in which we seek an understanding of that event which is of history and yet transcends history. We call this event the Incarnation, or more simply, the birth of Jesus in Bethlehem. But by whatever name we call it, it means the coming of God's Truth and Love into the world and becoming active in the life of a human being.

The history contained in the Old Testament is a special sort of a history. It tells the story of how the way was prepared for the Christ to come into the world, and it depicts the struggle of Divine Love and Wisdom to enter into the world. It has ever been God's purpose to bring all His children into a home where they find in Him the fulfillment of their longings. But human sin has served as a check on the achievement of this purpose, and has perverted the course of history by rejecting God's gifts. But such is God's love that He has never renounced His creatures, but has intervened to keep them from disaster. His plan of salvation works through the events of history and through persons. And all of these events, as depicted in the Old Testament, culminate in the birth of Jesus of Nazareth. That He could be the subject and object of a long

series of events is a judgment of faith, and as such it holds firm against all the seeming triumphs of cruel and evil men who have brought so much misery into the life of mankind.

God made Himself known in a human life by taking on a human nature and living as a man among His children. Thereby He revealed Himself in all fullness.

Some may think, that to say that God reveals Himself in Jesus fails to do justice to the idea of the sole

diety of Jesus. But such an objection arises from too low an idea of revelation. Revelation is more than statements about God, even if made by God Himself to a human amanuensis. God is revealed only as He is given. He must give Himself to man, and this is what He did when He assumed a human nature—when He became flesh and dwelt among us.

It is in this gift of Himself that we find His supreme self-revelation.



## THE UNDYING FLAME

“the fire shall ever be burning on the altar, it shall never go out ”.

by Immanuel Tafel

**T**HE WORLD is afire with the flames of hate. It seems as if all hell has been turned loose. The cultural and spiritual heritages of nations are being sucked down into a whirlpool of confusion. They are being threatened with destruction. There is a danger of total blackout of the religious life of the world. There is only one force which can defeat the designs of these unholy legions now on the march.

In Sacred Scriptures, this force also is referred to as a fire—but not the kind which destroys. It is God's Divine Love, creating, enlightening and inspiring the human heart and mind to respond to His inflowing, quickening spirit. Because He has given His life to men so freely, so wisely, it is up to men to use it freely and wisely. Either life is brought into alignment with his planned purposes and will, or it is turned and twisted by the uncontrolled, insane passions of selfishness. On the one hand we see people personally and in groups enjoying the good life; on the other, self-centered existences which bring into activity struggle, strife and conflict. It becomes a struggle between two ways of living—and the conflict can best be described as a whirlpool of confusion.

There would be no way out of this chaos and no clarity of purpose to life unless we had some comprehension of God's plan for human existence. This is found, by religious people, in his Word, our sacred scriptures. We are not left, then, without information

about the goal of life. Lest this be lost in obscurity, He has appointed the church as the teacher, custodian and leader in all religious thought and activity. The church calls upon men and women to help thwart the purposes of evil influences by consecrating themselves as disciples of the Lord, as living examples of a rational and balanced life; that others may be led from the otherwise unguided confusion. Only through individual effort on the part of her members can the church fulfill her appointment.

Yet, because even the church is a cross section of life, we find there also something of confusion. Not that there is lack of insight into the goal of life, but rather of the way to achieve the goal once it is seen. Will the goal be gained by knowing the doctrines about religious living, or by *living* a new way of life. There must be faith in the Lord as divine master. There must be the conviction that He is personally present in the midst of our struggle. There must be the conviction that He alone can bring us into the promised land of heavenly living. There must be this—and more. We must also have a love for Him in our hearts.

This love, I am convinced, is the most important part in all worship. His love, received by us, turned into the channels of brotherly love and service, allowed an opportunity to cure the ills of humanity that are brought about through hate and selfishness, is the only force that can lead to the more abundant life, both here

and in heaven. If His love stirs our hearts, and guides us, we need not fear the differences of opinion which otherwise seem so important. Love is the central teaching of religion. So important is it for us to remember it that the Jews, in their representative worship, were commanded to keep a fire burning continually upon the altar in the Temple. That fire was the symbol of God's love, active in the midst of a consecrated people. Kept burning, it could accomplish miracles for them; allowed to die away, their religion would, and did, become an empty shell of formal, ritualistic exercises.

Taken over into new Christian thought, the fire on the altar conveys the same meaning. It means that we, the spiritual Israelites, must also have the love of our Divinely Human Lord God and Savior as the core of all our religious efforts.

While the Jews must have derived a great deal of religious value from their worship, nevertheless they failed to realize the symbolic nature of their sacrifices. They did not know the outward ritual had the inner spiritual content; they made sacrificial offerings a matter of form. Well did the Jews deserve the rebuke!

"I will have mercy and not sacrifice."

"Will the Lord be pleased with thousands of rams or with ten thousands of rivers of oil? He hath showed thee, O man, what is good, and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God."

Well do we also deserve the same rebuke when we place all the emphasis of our religion on correct doctrinal thinking, rather than on doing the acts of righteousness. The Christian has been taught to offer sacrifices of love and faith and service in his daily life. He must be understanding and sympathetic. He must be alert with a constant willingness to help his fellow beings, that the Lord's love through him as an instrument might help heal the spiritual ills of his neighbors.

#### *The great teaching*

"The fire shall ever be burning on the altar, it shall never go out."

"By this shall all men know that ye are my disciples, if ye have love one to another."

This is the great teaching of Jesus—and places a demand on his followers to live daily in the warmth of his all-embracing love. Regardless of what others might

do, the Christian is expected to observe a constant discipline living the laws of love. The altar in his heart must be daily devoted and consecrated to his God; the heart must be cleansed of selfish passions whose presence excludes the Lord and causes the fire of love to fail and finally go out. The temple of the mind, where uplifting thoughts, like the praises of the saints, ascend to the altar, must be kept free of thoughts which oppose the purity and morality of life. In every intention, deed and thought, we must kindle and keep alive the fire on the altar, for thus does the kingdom of God become a real and inviting objective to be achieved. And the plea of our text is that we should maintain the fire of devotion we have kindled to God. No sacrifice is possible without the fire. No offering is acceptable unless it has his love in it.

Nor can this fire remain constantly burning if we pay only intermittent attention to it. The pressures and anxieties of life often cause us to absent ourselves from divine worship. We offer excuses, we are too tired, we have had too busy a week, we need our energies for other activities. We must realize that we have assumed a definite obligation to keep the fire of devotion ever burning. Let us not make the mistake of believing religion, and religious worship, to be something we can do without. It is most important to us; it has eternal consequences. We need the inspiration, the emotional stimulus which comes from a group of people believing as we do, and worshiping the same God. Worship creates a sphere, and each and every soul is inspired by it. This sphere of worship is stimulated by the Lord's own presence as he moves in the life of his people.

We need to be reminded that such devotion must not be occasional, but constant. Paul said, "Maintain the spiritual glow" (*Romans 12:11* Moffatt). At certain seasons, such as during Advent the fire burns with a most satisfying flame. Churches are filled, and praises to God mount from the lips of multitudes. Then, after the seasonal enthusiasm fades, the fires of devotion in all too many hearts are checked for another season. We do not believe that such sudden and great emotional responses will suffice. We can't run a business that way, and you cannot build Christian character that way either.

I do not mean to imply that you can correctly estimate a man's spiritual development by the number of times he goes to church. But if he is living a devoted life, he will make divine worship an important and necessary part of it. Religion after all is the way you live. It is your daily effort to worship your Lord and Savior in every and all situations. Your love to your God is tested by your daily attitude toward people and things. It is there that you choose what you wish to become, and it has been well said, "CHOICE, NOT CHANCE, determines human destiny." We must be wise in our choosing, avoiding confusion of thought by keeping His standard ever in mind. He counsels us to choose according to His scale of values because they have eternal meaning in His sight. We use all the enthusiasm and

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talent he has given us to delve into the mysteries of the universe that we may behold the wonderful processes of creation. These things mean little to us unless we have the conviction that His hand is at work molding and fashioning human destiny when it seeks His cooperation; and uniting His efforts with every effort and cause which has objectives similar to His.

### *Have we the time?*

We are apt to forget this in our little world of every day activity. We become discouraged and feel that our effort counts for so little. We do not do our part to help end this world confusion. Remember what Jesus told his disciples at a time when the world was enshrouded in spiritual darkness. "Ye are the light of the world." Each of them was as a little pin-point of light, yet when there were enough disciples, the darkness would be overcome. Any man living a good, honest religious life is an example to others. "Let your light so shine before men that they will see your good works and glorify your father which is in heaven." Our religious ideas and convictions need to be applied to all present day movements, else how can we rightly determine their worth? Life moves so swiftly. The effort to keep up with the current knowledge of the world—its books—its discoveries—its happenings—all these cause such a pressure, stir and anxiety that we have all too little time to weave our religion into them. And yet, we seem to have ample time to do whatever we want to do. We have plenty of time to kindle fires of devotion to strange gods; to gods of wealth, position, honor, and self-esteem. And these fires are well tended! In themselves there is ample evidence that they do not provide the happiness for which we yearn, a longing which God alone can satisfy. The secret of strength and righteousness is not yours until His love is your love. Until you stand before the altar of sacrifice offering to your God offerings of praise, thanksgiving, and of fellowship—then in that holy sphere of communion the words of our Lord become personal.

"I am the way the truth and the life."

No one can get the most out of his work, nor has he put the most into it if he has no convictions as to his relations to his God. We need more than the dull routine of our daily job if we are to be more than a slave to it. Work means more to us, and we can enter more wholeheartedly into it with higher motives, if our Lord is our final judge as to what is reasonable, just and fair; and we live in the spirit of helpfulness by Him who said, "I am among you as one who serveth."

It is necessary for us to ask ourselves "Have we failed to keep the fire burning on the altar?" Have we failed to keep a steady pace toward our religious ideals? Each of us can bring fuel to the holy fire—all the finest expressions met and encouraged, of beauty, righteousness, truth and goodness. The worshipful acknowledgment that these come from our Lord and Saviour strengthens and quickens the flame. Our spiritual stability then becomes a steadying point in all the confusion about us.

## SYMBOLISM IN SCRIPTURE

A LETTER from a friend, Charles E. Witzell of Valley Cottage, N. Y., calls our attention to the discharge of Dr. Ralph H. Elliott from the faculty of the Midwestern Theological Seminary, because of his authorship of a book entitled *The Message of Genesis*. This book, which treats some parts of *Genesis* as symbolic and theological rather than literal history, has been a source of controversy among Southern Baptists since it appeared in July, 1961. The first edition of 5000 copies sold out quickly, but opposition from leaders of the Southern Baptists kept the book from a second printing. Open-mindedness and tolerance are apparently not counted among the virtues of this group, although it should be noted that four of the Board-members of the School voted against the dismissal of Dr. Elliott, and some of the 25 who voted for it are said to have done so to avoid further strife, rather than because of fear of any so-called dangerous ideas contained in the book.

Mr. Witzell asks us if Dr. Elliott is or has been a reader of Swedenborg's writings. In answer, we must say we do not know. We would, however, add that Dr. Elliott's view is in accord with that of most Biblical scholars. Today it is only among the most extreme fundamentalists that *Genesis* is believed to be an inspired historical record. But Biblical scholars differ among themselves as to how to interpret the symbolism of *Genesis*. We have not personally seen any treatment of the messages of this book by modern scholars which revealed a knowledge of correspondences, although some do refer to that scholar of the early Christian Church, Origen, and his allegorical method in which the Scriptures are declared to have a threefold sense: a grammatico-historical, a moral, and a pneumatic sense—the last being the proper and highest sense. The allegorical method of interpreting Scripture is still to be found in some churches, but for the most part it is rejected by scholars.

It is not unlikely that Swedenborg's method of interpreting the Bible has had both a direct and indirect influence upon the exegetical labors of a number of workers in this field, but this is difficult to trace. We found no tangible evidence of such influence in our brief perusal of Dr. Elliott's book.

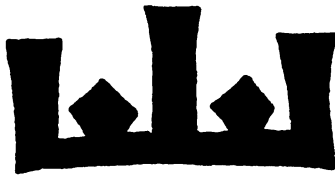
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We prove by our living example the words of the Lord,  
"By this shall all men know that ye are my disciples  
if ye have love one toward another."

And we fulfill the words of an ancient law:

"The fire shall ever be burning on the altar, it shall  
never go out."

*This sermon was written for last year's Advent number of the MESSENGER, but arrived too late to use. We are happy to print it now. The author, the late Rev. Immanuel Tafel, was the pastor of the Chicago Society and director of the Swedenborg Philosophical Centre.*



## GOLD: A SYMBOL IN THE WORD

*The following is the first part of a paper given by the former minister of the Elmwood, Mass., Society, before a meeting of the Massachusetts ministers, held in the Theological School, Cambridge. It is printed in the MESSENGER at the request of this group. Because of its length, it was necessary to divide it into two parts. Part II will appear in our next issue. Readers interested in the higher symbolism of the Word—and what MESSENGER reader is not—will find Mr. Goddard's paper to be a mine of information on the subject of which it treats.*

by Warren Goddard

**G**OLD, in economically profitable amounts, has now been produced in almost every nation of the world. But in ancient times the *principal countries* in which it was produced were Egypt, Asia Minor, the Iberian Peninsula, Greece, Arabia, and India. Descriptions of the processes for the recovery of gold "appear in Egyptian inscriptions some of which depict gold washing, others the recovery of gold ore. "These inscriptions", we are told, "may antedate 4000 B.C." Some ancient tools used in gold mining and gold recovery processes have also been found.

The occurrence of gold in native form as nuggets, as sparkling fragmentary bits in alluvial deposits, attracted ancient man. The resistance of the metal to corrosive chemical action also enhanced the value of the metal for these men of old. In addition, and reaching back in religious history, we come to a people who knew well the correspondence of gold, and who valued this metal because of its symbolism.

The Wise Men from the East brought "gold, frankincense, and myrrh" to the Lord at His birth, for they knew the *correspondence* of these things. The second chapter of *Genesis*, taken from the Ancient Word, speaks of one of the rivers of the Garden of Eden that encompassed "the whole land of Havilah where there is gold", adding, "and the gold of *that land* is good." Following this reference, over 300 references to the noun gold, and to its adjectival form, are found in the Word.

The meanings of *these many Scriptural references* can, however, be extended by some of the modern scientific studies that have been made of gold, studies that lead to some new reflections. Gold and copper are the only metals that have a *distinctive color*, gold, a flashing yellow, and copper, a dull red. The yellow color of gold would correspond in its highest form to the goodness of the Divine Love, in a lower form to the goodness of the love that the angels of the highest heavens receive from

the Lord. The red of copper corresponds to the love of being obedient to the Word—the love of the lowest heaven.

Gold, however, is remarkable and unusual in other ways. its great softness, ductility, malleability, its weight and density, its heat conductivity, its position in the Electromotive Series of the Metals, its electrical conductivity, its resistance to corrosion, *these characteristics*, if we are to attempt to say what they mean in spiritual terms, we shall first have to know what the Writings tell us as to the meaning of gold as a corresponding form.

### *Meaning of "good"*

In the *Arcana*, 110, we find the most general and inclusive meaning of gold. Here we read that "gold signifies good". But what is meant by "good" is defined in a much later number of the *Arcana*, 9832, in these terms, "By good is meant good of life and good of life consists in doing good from willing good, and willing good is from love." More specific meanings of gold are, found in these expressions, "good from the Lord and from the Word", "interior" or "internal good", "good of use", "celestial good", the "inmost" celestial, "celestial and spiritual good", good of "knowledges", "teachings of good", "good which appears before the senses thus relatively external good", "simple good". These expressions and statements, we may summarize in this way: In a general sense gold seems to stand for this abstract rule or principle that goodness from the Lord is only experienced by men and angels when unselfish love is expressed in the life. In each heaven this general principle would be adapted to the great varieties of unselfish love found there among the varying societies and individuals. The familiar teaching in the Golden Rule and in the words, "If ye love me keep my commandments" are examples of spiritual gold, so, in a

lower sense, is the often quoted reference, "All religion has relation to life and the life of religion is to do good."

But coming now to some of the physical and chemical characteristics of gold we note first its softness. Gold is declared to be one of the softest metals. This characteristic when considered in connection with its extreme ductility and malleability and with what Swedenborg has to say about hardness, leads to interesting reflections. Pure gold when placed between leaves of parchment, and hammered, can be beaten into leaves that are only .0003 of an inch thick, and through which green light is transmitted. A *gram* of pure gold, equal to .035 of an ounce in weight can be drawn out into a wire *two miles long*. These extraordinary results are significant, indeed, in the light of what the doctrines have to say about hardness. Thus turning to the *Arcana* in number 7068 we read, "they who are in truth are as it were rigid, and stand erect as if they were hard, and when they ought to humble themselves before the Divine, they only bend the body a little; but they who are in good, are as it were soft, and when they humble themselves before the Divine they bow themselves even to the earth. For truth without good is altogether rigid, and when it looks to good as an end, that rigidity begins to soften: but good is in itself soft, and truth which is implanted in it, as it *becomes* good there, also grows soft: the reason is, that truth cannot be disposed in the heavenly form except by good, hence it is in itself hard, for the heavenly form is most free and of no resistance; hence good with which truth has been rightly disposed, is like, and as said above, is soft." In a later number of this same work we read, "Faith without charity is hard and resisting and rejects all influx from the Lord, but charity with faith is yielding and gentle and receives influx" (*Arcana*, 8321). Hardness has its uses when it is required that machines hold their forms when under stress, when tools of varying kinds must meet resistance and yet do what is required of them. But softness and adaptability without compromise with falsity and evil make heavenly life to be free and to be what it is. The adaptability of the good in heaven to which the softness of gold corresponds is seen, for example, in the work of the angelic teachers when instructing the beginners and the young, adapting their instruction perfectly to the states of their pupils, never letting it exceed their powers to clearly understand, never prematurely injecting their own superior knowledge and understanding.

On the basis of the extent to which very small quantities of gold can be drawn out into exceedingly fine golden wires, or, else hammered into sheets so thin that green light shows through them, on the basis of these astonishing facts, gold is held to be the most tenacious of the metals. This tenacity, in all probability, corresponds to the unswerving loyalty of those who are in spiritual good to the principle, that only by a good life do we receive love from the Lord.

It is true that gold is hardened to some extent when alloyed with silver and copper. But this change enables it to perform uses as coinage and jewelry that it could

not, when unalloyed, perform. The uses of the increased hardness of the silver and copper alloys of gold may represent, that on the lower levels of the spiritual life, more resistance to change is required as a safeguard to this life. This needed resistance to spiritual decline, the principles represented by silver and copper can furnish the love of good life. Silver furnishes it with an intelligent understanding of experience, copper with the firm conviction that the teachings of the Word must always be obeyed. As we should expect from our knowledge of correspondences, the copper alloy of gold is harder than that of the silver alloy. The copper level of spiritual experience is lower than that represented by silver.

When we come to the weights of the three Biblical metals: gold, silver and copper, we reach a significant fact. This fact is indicated by the difference in the specific gravity of these three metals. Specific gravity in physics, for a solid or liquid, is defined as the weight at 68 degrees F. of a *unit* of the solid or liquid as compared to the weight of an *equal unit* of water at the same temperature. Measured in this way gold has a specific gravity of 19.3, silver 10.49 and copper 8.94. This series of values is enlightening when we recall Swedenborg's statement in the *Arcana*, number 5658, that "Weights in the Word signify states of the things as to *good*; and measures, as to *truth*." This new meaning of weight throws an added light on the Lord's denunciation of the scribes and Pharisees as given in *Matthew 23:23* "Woe unto you scribes and Pharisees, hypocrites . . . ye have omitted the *weightier* matters of the law, judgment, mercy, and faith: these ought ye to have *done*."

But let us analyze "weight" still further. In the generally accepted physical theory, weight is due to the pull of the earth's center of gravity on any given body. But where did the earth get this pull or force? Light is thrown on this question in the posthumous work on the *Last Judgment*, 312. Here we read, "There are three natural atmospheres originating from the sun of the world, and three spiritual atmospheres originating from the Sun of Heaven which is the Lord. The three natural atmospheres originating from the sun of the world, are the purer ether, which is universal, and from which is all gravity; the middle ether, which makes a vortex

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### Important meeting

The Executive Committee of the Council of Ministers will hold its regular Midwinter meeting on January 3 and 4. In addition to the usual business, the committee hopes to make plans at this meeting for next July's sessions of the Council. The Rev. Edwin G. Capon, Chairman, requests those who have matters they wish the Council to consider to communicate with him. His address is 48 Quincy Street, Cambridge 38, Mass.

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about the planets, in which also is light, in which are the satellites, and from which comes magnetism; and the ultimate ether, which is the air. By means of these three atmospheres, all corporeal and material things of the earth are held together, all of which are compounded in adaptation to these three degrees". These three natural atmospheres, called in *The True Christian Religion* the aura, ether, and air, by their condensations and combinations formed the various bodies and materials of the earth. But this creative formation was effected by the Lord through the three spiritual atmospheres operating in, and through, the natural atmospheres. The force of gravity in the aura of the earth was transmitted to earth's material substances. But this aura received its gravitational forces from the aura of the spiritual world, from the level of the highest heaven of love and its goodness, and this highest aura received its attractive power from him who once declared, "And I, if I be lifted up from the earth, will draw all men unto me"

#### *Weights*

(John 12; 32). So gold's greater weight, due to the forces of spiritual and natural gravity, is a symbol of the superior power of love and its goodness to draw men and angels upward toward the Divine Center of Gravity, the Divine Love and Wisdom.

Coming now to the effect of heat on gold, some interesting facts emerge. But, first, before noting these facts we need to recall what is meant by the physical unit of heat called the small calorie. This is defined as the amount of heat required to raise one gram weight of water one degree on the Centigrade scale. Thus when we take one gram weights of the three Biblical metals and heat them to one degree Centigrade, gold only requires .03 of a calory to reach this temperature, silver will need .05 calorie, and copper must have .08 of a calorie. This means that for the same number of calories of heat applied to equal weights of gold, silver, copper, gold would reach the highest temperature of all. This means that its atomic energy at this higher temperature is greater than that of either silver or copper. But this result is what we should expect when we remember that gold corresponds to "good" (*Arcana* 110) and heat to the "affection of good" (*Arcana* 4906). While the three metals gold, silver, and copper are good conductors of heat, gold comes last in this respect, the first is silver at 100, copper 73.6, with gold at 53.2. When we consider the coefficient of linear expansion of these three metals the figures are silver, 0.105, copper, 0.0923, and the low figure for gold, 0.0789 all divided by 10,000. But gold coming last as to both heat conductivity and linear expansion, but first as to rise in temperature may mean that as it receives heat energy it absorbs more thus passing the heat on more slowly, and expanding its metallic structure less. In spiritual terms this may mean that more of the love of the good that heat corresponds to, is internally retained in good people, thus increasing their ardor for performing the uses of good life. This increase of ardor, spiritually corresponds to gold's increase in temperature when heated.

## LETTERS TO THE EDITOR

### SWEDENBORG'S SCIENTIFIC WORKS

To the Editor:

In the Oct. 15 *MESSENGER*, H. L. Honemann ("Have You Got A Minute?") writes of Swedenborg's scientific and philosophical works. Examination of these books is urged upon all who would better understand Swedenborg's preparation for his greater task.

It was in such a spirit that the Swedenborg Scientific Association was founded—a joint enterprise of members of the General Convention and of the General Church, having as its purpose the preservation, translation and distribution of the preparatory works.

Those interested may receive, upon application to the undersigned, a sample copy of the Association journal, *The New Philosophy*, containing a list of the scientific and philosophical books now available.

E. Boyd Asplundh  
Bryn Athyn, Pa.

### HAND OF GOD

To the Editor:

In these days of crises and nuclear war threats I believe that "The Hand God" is visible to all who look for it. Prior to recent events our country seemed to be falling apart. We fairly boiled with various hatreds: the prejudices of white citizens against those of darker color in the South, the quarrels of Labor and Capital, and even certain religious prejudices despite the fine work of the Ecumenical Council. There is an old hymn which tells us that "God works in mysterious ways His wonders to perform." If this terrific shock to the world, and especially to America, caused by the Cuban crises pulls us together and awakens us from our torpor, our indifference to the needs of our brothers nationally and internationally, it will not have been in vain. And far less of a disaster than a blessing.

Marie Lussi

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—Ed. Glifort photo

## ADVICE AND CONSENSUS

THE DOORBELL SOUNDED like a schoolbell—that wonderful ring that sent us out to recess to run and scream and skin our knees. But the flash of reminiscence passed and we were sitting comfortably in the office of Convention's President Richard Tafel.

The floor was strewn with 1962 issues of *The MESSENGER* and the table in front of us offered an array of other churches' publications. With a purple crayon Robert Lawson printed succinctly on huge sheets of yellow newsprint. The Editorial Advisory Committee of the New-Church *MESSENGER* was in the midst of its fall meeting when Mr. Glifort came in with his big camera slung over his big shoulder.

The meeting began on Tuesday evening, November 13. Mrs. Tomas Spiers bravely fulfilled her duties both on the Advisory Committee and as a member of the Philadelphia Tract Society which was holding its annual meeting in the next room. The Advisory Committee outlasted the Tract Society and it was getting close to midnight when we adjourned until the next morning.

Mr. Philip Alden was the first to arrive on Wednesday. "Nine o'clock means nine o'clock," he said firmly. The Rev. Clayton Priestnal arrived from New York and soon we were going ahead in full force. The only member missing was the Rev. David Garrett, far away in El Cerrito, Calif.

During the course of the day, the doorbell rang frequently as ladies of the Philadelphia church prepared for their annual fair. Miss Betty Stine was busy on her work for the Philadelphia Tract Society. Miss Ethelwyn Worden, Philadelphia leaguer turned church secretary, answered the doorbell and telephone, and brought us lunch and coffee.

The Advisory Committee covered a large range of subjects. We commented on the covers and layout designed by Carol Lawson, Associate Editor. Articles were praised and criticized. Mrs. Lawson proposed a workshop for writers. Mrs. Merle Haag came from her home in New Jersey to talk with us about news coverage. Mr. Tafel discussed ways in which the *MESSENGER* can carry to its readers more news of Convention boards and committees. Advertising policy, printing costs, pictures, and memorials were discussed. Plans were made for coming issues, feature articles and authors suggested. As the day progressed the committee felt the satisfaction of accomplishment that comes from a group working purposefully together, listening to each other and building on one another's suggestions. The sun was setting in the haze and smoke of the Philadelphia skyline when we separated to travel homeward and await the next issue of *The MESSENGER*.

—PERRY S. MARTIN

# CURE FOR OLD AGE

by Charles A. Hall

**P**EOPLE OFTEN SAY there is no cure for old age. I am a rather ancient person and have to confess that I have frequently said it myself—especially in my later years, as Brother Body has shown signs of dwindling strength.

But the assertion that old age cannot be cured is wrong—utterly wrong. It has its cure, inevitable and absolutely effectual. Its name is DEATH, appropriately written in large capitals. It is nature's remedy, God's remedy. A reader may rebel at such a conclusion, saying, "What a melancholy idea." But there is nothing melancholy when we understand the beneficent purpose accomplished by the life-process we call death.

Wonderous bodily cures are effected by the Lord through spiritual healers, but human beings eventually reach an age and physical condition when such cures can hardly be expected to occur. The time arrives when the liberating process of death must come into action.

In the past certain individuals have dreamed of bodily immortality and have striven by various devices to attain it. Of course their efforts have been futile. In the nineteenth century there was a notorious occultist who claimed that his physical body would never perish. Alas, for his claim; he died a few months after he made it! Most readers will recall the unhappy story of the Wandering Jew.

We are spiritual beings and only as such are we immortal. For a providential purpose we live temporarily in the material world and in order that we may do so we are given a material body by means of which we are able to sense material things. But the living and developing spirit, the real man, outgrows its physical integument which, after reaching the height of its service, gradually declines into what is called old age and ultimate death.

Death is a life-process to be welcomed, not feared. It is as natural and orderly as birth. In a sense it is a birth: a birth into consciousness of a realm in which we are to spend our immortality.

I am not a body, but a personality possessing a body; my personality is spiritual and eternal. My present body is of the earth, earthy. I shall always have a body: when my earthly one is worn out it will be dealt with by the undertaker and I shall know it no more. But the

worthy undertaker will not put ME into a coffin. I shall never be buried in a grave, or be reduced to a handful of ashes in a crematorium. By death, the beneficent process of life, I shall enter into awareness of an objective spiritual world in which I have always functioned subjectively. I shall discover that I have, and always have had, a non-atomic, imponderable but substantial body by which I am in contact with a non-atomic but substantial spiritual world. That world is the real, enduring world of which the material one is but a shadow.

There are honest agnostics who doubt the possibility of existence after death. There are sceptics who assert dogmatically that there is no such thing. All such will have a great surprise when their spiritual eyes are opened. I have heard of people who actually hope that death is annihilation, declaring that immortality for them would be a most dreary business. They will discover that they are immortal, whether they like it or no, and find they have much to learn.

I claim that death is the remedy for old age because it relieves us from the toils of the flesh and introduces us to an ageless realm where there is no more death and where there are only appearances of space and time contingent upon our states of mind. In the present sphere of our existence we are sometimes told that we are as old as we feel we are: that, indeed, will be the case in the Great Beyond. Despite increasing frailty of Brother Body, in my heart I do not feel old. I love, think and feel as an immortal. I realise with Philip James Bailey that—

We live in deeds, not years; in thoughts, not breaths;  
In feelings, not in figures on a dial.

In the depth of my being I *feel* that I am immortal. That feeling, or perception, I believe, is due to an influx of the Divine into the secret place, the inner sanctuary of my soul. I know, yes I know, not by science or argument, but by God-given intuition, that I am alive now as a spiritual being and shall be for evermore. I know that exactly at the right time the enduring I will be freed from mundane limitations to enjoy the liberty, the health, the loveliness of imperishable reality. If the life of the Kingdom of Heaven is dominant in me I shall gravitate towards heavenly associations and come into

enjoyments of angelic uses and delights. I shall foregather with congenial friends. Together we shall enjoy a wonderful feast of reason and flow of soul.

Emanuel Swedenborg, often called "The Great Seer of the North" and sometimes "The Spiritual Columbus", declares that to grow old in heaven is to grow young. In his book *Heaven and Hell*, he wrote, "They who are in heaven are continually advancing to the spring-time of life, and the more thousands of years they live, the more delightful and happy is the spring to which they attain: this progression goes on to eternity." Beauty of character, the seer insists, is evident in external beauty of appearance. All heavenly men and women in the spiritual world are beautiful to look upon. Swedenborg says, "Women who have died worn out with age, but who have lived in faith in the Lord, in charity towards their neighbour, and in happy marriage love . . . come more and more into the flower of youth, and into a beauty which exceeds all conceptions of beauty."

In the other world there is no need for cosmetics to cover the ravages of age or to enhance (*sic.*) bodily attractions. There, beauty is more than skin-deep: it is inherent in the soul and the outward form expresses it. Heavenly folk do not lay themselves out to attract and be admired. They are unconsciously attractive. The psalmist sang, "The king's daughter is all glorious within." Surely, 'tis the daughter of the King of kings he had in mind.

Yes, death puts an end to old age which is a mere matter of the earthly body. It opens the way to eternal youth.

*The writer, author of many delightful and inspiring books, is a retired minister of the British Conference.*

### On Chanting

IN THE COMMUNION SERVICE on Sunday morning in Pittsburgh at the Ohio Association several chants were used. Although I faltered in both rhythm and note, I began to feel as I remember I used to feel as a young college student in Urbana when I joined the congregation in singing the Psalms in church. It occurred to me that chanting the Psalms may have been as important as the doctrine in creating ties that held me to the Swedenborgian Church and made me return "home" at the first opportunity.

Mrs. Dole said something relevant in Sunday School Lesson No. 21, Series IV: "The Psalms are meant to be sung . . . and we should all be willing to make the effort to learn the few simple rules which govern the necessary chanting, and to practice until we can follow the chants easily. When we read the Psalms, they make a deep impression on our minds—as any part of the Word does—but when we sing them, our hearts are engaged." Can we say that where the "hearts are engaged" the strongest ties are established?

—ALBERTA CASPER

## PHYSICAL BASIS OF MEMORY

LOOKING toward one's window on the world it is as likely as not the observer's eye will light upon some unusual report in a special field which will mean more than even a lifted eyebrow. Lately this scrutinizer came across an account by interviewer John Freeman of the British Broadcasting Company of a study which is being made of the "physical basis of memory." And the question was asked: "If the brain is an electro-chemical machine that runs at something like twenty watts and consumes a teaspoonful of sugar every fifteen minutes, where does that leave the problem of freewill?" The interviewer concluded with the self-imposed question or comment, "What seems most doubtful is whether purely neurological techniques can ever, by their very nature, replace the functions of the philosopher or theologian." It is the hope of the writer of this note that Swedenborg's *Divine Love and Wisdom*, not to say his other works treating of the same subject, can be placed with every university's department of philosophy. How wonderfully can that work illuminate the darkness frowning on questions concerning the human mind which now baffle the researchers.

—LESLIE MARSHALL



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*The author is of the well known French family, long active in the New Church. She lives in Cincinnati.*

## TRADITION AND REFORMATION

by Ruth Abaecherli

**T**RADITION is a powerful instrument. It resists change. From the time I was a small child, I have been taught that Swedenborg's writings come closer to the truth than those of anyone else. Such is the tradition of the Church of the New Jerusalem. In visiting around, I have found that most churches teach that their doctrines alone are true.

When a Catholic child is tiny, he or she is taught that Jesus Christ founded the Roman Catholic Church, and that "little" men founded all others. Although this opinion holds only in their own circles, it is their tradition. They lost over half their membership in the Reformation as half-truths were revealed.

A southern child is taught at an early age that negroes are inferior people. The deep south is in earnest about it. To them it is truth. It is their tradition. To lose state's rights, and to be forced to concede to the attitude of the North on this subject could well be the cause of bloodshed.

In Russia, the welfare state is training children in the way they think they should go. They do not believe in God. They believe in statehood and police power, following their own tradition in temporary fashion as did the Nazis in their belief of the master race. Our "days of tribulation will be shortened because of the elect." If it were not for this decree of Our Lord "there would be no flesh saved."

In Bible days, it was the prevalent idea that women were inferior human beings. It was their tradition.

Today, fraternities and sororities are under attack and investigation as to their segregated exclusiveness and their constitutions. It was never their intention to solve housing shortages at the universities. It is a sorority's tradition perhaps for members to kiss one another during part of their ritual. It is believed that people who are alike are happiest together. It is their tradition, and great pressures are now upon them to reform.

As a child I was taught that modesty and decency go hand in hand. Today's child is protected from these "wrong" ideas by taking turns bathing with one and then the other parent.

How many, many traditions are undergoing Reformation today!

Newspapers hint that the Vatican may be closed due to narrow escapes from bombs. The lights in the Catholic churches in many parts of the world are flickering uncertainly.

Due to death of husbands, uncles, brothers, fathers, sons, and sweethearts, women are being forced to take responsibilities that formerly belonged only to men.

A great reformation is taking place in the status of American women, which began when pioneer fathers

died in a quarrel with Indians, and the mother began shooting with her deceased husband's gun for survival of herself and the family.

The most often heard remark among people today is, "All people are equal in the sight of God." Is this true? Do you believe that heaven and hell are segregated or that it is all one and the same place? I have heard it said that there is "equal opportunity for all" but not that God thinks all men are equal. And although there is equal opportunity, many of us cannot avail ourselves of it if we are lame, halt, blind, old, or infirm. Perhaps it is this factor which separates people in heaven and hell. Perhaps by leading an evil life they blight themselves some way, and cannot use the equal opportunity of heaven.

We are interested in all the reformations taking place on a mass scale in the scheme of things today. But primarily, I am interested in the tradition and reformation of my own church.

I think we should take our place alone in the religious field where we first began. We are following the writings of an original thinker who lived several hundred years before his time. Let us be proud of being non-Protestant as well as non-Catholic. There is room for scientific thinkers.

We should not necessarily copy any Protestant custom, which may have been copied originally from Roman Catholicism. A family worship style is unique and our own. We should not take communion from a single cup because that is obsolete. It is a tribal custom long outmoded because it is unsanitary. We should decide whether to kneel at the altar or take communion seated in the pews, but primarily it should be cleaner than the one-cup idea. I know our Lord gave communion that way, but germs did not live around Christ. We are not that perfect. If we do not believe in segregation, our church will be open socially, intellectually, and spiritually to every race in which case healthful measures are just common sense. Christ and his disciples were a segregated group taking communion.

### *Coming Changes*

We need to brush up on the knowledge of what our church teaches. This generation does less studying of the Writings through distractions of radio, television, motion pictures, and telephone. People who visit our church may know only the literal sense of the Bible. Perhaps some outsider has told him, "Noah's Ark is a fable. Within 30 days all the animals would have eaten each other." The visitor may be looking for answers. While it is the minister's job to explain the "interior"

sense of the word, it would help if each individual member were more articulate.

Our church is going through a Great Reformation at this moment. Are there other earths in the universe? Any day now facts will come to light. Does life exist on other planets? Within a short time we will know.

Swedenborg's stature will be enormously increased as his prophecies come true. Our church needs preparation for the day curious mobs of people enter its doors. Perhaps history will unfold what we have been pretty sure of right along. The Reformation in our church may become as important as the Negro reformation all over the world, as definite as the change in woman's status, as real as the struggle between freedom and tyranny.

Our church is like a tiny rosebud waiting to open, beset by death blows from hail and windstorm. But the world is ready, more with each passing day, for the coming of the New Church.

### BOOKLETS

THERE IS A BOOKLET published and distributed free by the Swedenborg Foundation, 150 Fifth Ave., New York, entitled "When Sorrow Comes" which has brought comfort to many. It is No. 7 in a series of twelve called Brief Readings, all of which consist wholly of extracts from Swedenborg's writings.

One of these was enclosed with a package of stamps from the Board of Missions outlet in St. Petersburg, the collector adding to his order a few lines concerning an unfortunate experience in his family.

When ordering again this Whittier, Calif., correspondent said, "Thank you for sending the booklet of Emanuel Swedenborg's writings. It contains much wisdom, and if generally accepted would bring happiness to mankind."

Other titles in the series include, "The Lord, God," "Marriage," "Childhood and Youth," "The Rich and Poor in Heaven," "War and Peace," "A Short Biography of Swedenborg," "The Bible."

—LESLIE MARSHALL

## ENCOURAGEMENT

PERHAPS among the most conservative, but by no means sedate, organizations in the Swedenborgian movement, is the Swedenborg Foundation of New York, first organized in 1849.

Without any fanfare or accolades, its annual report shows some really astonishing figures, financially and numerically, all the great gains accruing the past 35 years or so.

For instance, since first it began its work of printing, publishing, circulating and distributing the theological and scientific and other works and writings of Emanuel Swedenborg, to paraphrase its charter, the Foundation has "sold and donated to libraries and other public institutions, and to ministers, theological students and individuals, no less than one million, eight hundred fifty-six thousand, eight hundred and thirteen volumes."!

This does not include five hundred and eight thousand copies of "Brief Readings" (Extracts from Swedenborg's writings on twelve specific subjects.)

From total funds less than 50 years ago of \$300.00, the Foundation's current fiscal statement shows assets of more than one million dollars in principal, about \$60,000 of which may be used for general purposes.

Taking all this into account with the work of the General Convention, the General Conference, the Church in Australia, the huge increment of members in the colored So. African missions, the New-Church Board of Publication, the American New-Church Tract and Publication Society, the Swedenborg Publishing Association, the Swedenborg Scientific Association, together with the current progress of Urbana University, perhaps the New Churchman may have a little more cause for encouragement concerning the progress of the universal New Church.

—LESLIE MARSHALL

### "MESSAGES FROM BEYOND"

Second edition of a new book formerly published under the title of *Voices From The Open Door*. Margaret Houts, Narrator. Foreword by Gwynne Dresser Mack. Of special interest to New-Church people. 346 pages beautifully bound in cloth. Nice Christmas present. Send \$3.00 and I'll mail a copy postpaid to your door.



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### Evidence Notes

NEW CHURCHMEN WILL note with interest that the current *National Geographic*, featuring Los Angeles, carries a remarkable map, in perspective, in which not only is the Wayfarers' Chapel named in its place, but a thumbnail sketch made of it, along with other famous or otherwise newsworthy landmarks.

That branch of the Church in the United States surely has become well known. Considering its beauty and then its uses to the Swedenborgian movement, particularly in the way of its distribution of our teachings in numerous forms, it is not to be denied that the prophetic view of its founders and directors together with the ability of the Chapel's staff, have brought something indeed worthwhile toward a furthering of the Lord's New Church, universal.

Some idea of the Chapel's activities may be gained from a recent report of its Board which stated that annual visitors, including those for worship and wedding guests, exceed one million persons. Among those most distinguished signing the guest register the past year and taking literature were Jar. Nehru, India's prime minister; Mrs. Mahayma Ghandi, and members of the Swedish cabinet.—

—LESLIE MARSHALL

## PIONEER NEW-CHURCHMEN

JOSEPH HILLER, probably the first reader of Swedenborg in New England, was born in Salem, Mass., in 1748. Mr. and Mrs. Hiller were introduced to the Writings by James Glen. Hiller served as a major in the War for Independence. Afterwards President Washington appointed him to be the first collector of revenues under the new Federal Constitution. He held this position for 12 years and was highly respected in the community. He was influential in spreading a knowledge of the doctrines among his acquaintances.

In the same generation as Major Joseph Hiller, Oliver Prescott was an eminent physician. He became third major general of militia in 1778 and later served as county judge of probate for 15 years. Col. Wm. Prescott of Bunker Hill fame was his brother, and Wm. Prescott, the historian, was his nephew. His son, Samuel, married Margaret, the daughter of Major and Mrs. Hiller, in 1804. The Samuel Prescotts lost their personal fortune in the War of 1812, but it evidently did not impair their religious faith. In 1816 Margaret wrote *Religion and Philosophy United*, which is familiar to many New-Churchmen today.

Mrs. Hiller introduced Wm. A. Wellman to the teachings. Shortly after his baptism into the New Church, he married the Hillers' daughter, Susan.

The Hillers' son, Oliver, added his mother's maiden name to his by law, making his legal name O. Prescott Hiller. In the year of his mother's death, 1841, he was ordained into the New-Church ministry. He was the pastor in Cincinnati for five years. Much of the remainder of his 29 years as a clergyman were spent in the British Isles and in Europe.

—REPRINTED FROM the *Maine Newchurchman*.

### "Spiritual Diary" Now Available

The entire work, the *Spiritual Diary* is now available. The first volume, as most readers know, has been published in a new translation by the Swedenborg Society of London, and can be obtained for three dollars from the New Church Book Room, 79 Orange St., Brooklyn 1, N. Y. Volume II through V have been reproduced by a photo-offset process by the Academy of the General Church, and can be purchased from their Academy Book Room, Bryn Athyn, Pa.

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## MEMORIAL

BEIMES—Edith (Wright) Beimes, wife of William H. Beimes, born Oct. 9, 1873, at Newark, N. J., passed into the higher life on Oct. 25. Mrs. Beimes was a devout member of the St. Louis Society of the New Church, together with her father's and her husband's families. She was for many years prior to her marriage, a supervisor of art in the St. Louis city schools.

She led a long and useful life of service to others in the performance of her duties as wife and mother; and reflected the qualities of a noble soul dedicated to the teachings of the New Church, which ably qualified her as confidante and advisor to those who looked to her for spiritual guidance. She was kind hearted, sympathetic, and beloved by all who knew her. Her passing leaves a vacant place in the lives of all her many friends and relatives, to whom she was a shining example of an angelic being.

She is survived by three brothers, one sister and her five sons.

Mr. Emerson Brown, nephew of Mrs. Theresa Robb, conducted the funeral service.

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## THE CHURCH AND THE SOCIETY

by Yonezo Doi

**M**ANY PEOPLE think that church means the activities within the church, and society the activity of those without the church. Both Buddhism and Christianity use the word "secular" for all the activities outside the church or temple. Buddhism originally strictly separated the life within the temple from that outside it. There was a great difference of food, clothes, furniture, customs, and manners of living between the life inside and outside of the temple. Even today you see large stone monuments standing in front of the gates of many temples on which are inscribed these words: "No drink, no fish food inside". Modern Buddhist sects which were founded 400-500 years ago teach that the Buddhist priests must go out of the temples and preach amidst secular people in the secular atmosphere. Shinran, founder of the "Shin" sect, even got married and raised several children, which the older sect had strictly forbidden.

For the Jewish church there seems to be no difference between church life and secular life. The strict law of the church ruled not only the church, but people's daily life also. Everything must be done according to the laws, and both life and worship became too formal. Their religion became too formal and temple centered. The temple in Jerusalem was the only center of worship for all the Jews. And they thought of themselves as the chosen race of God, and they despised other races and nations as the *gentiles*, and even hated them. Quite different from them, our Lord had no temple or synagogue, walked all around, lived together with ordinary people, did not discriminate against any race or nation, and taught the people that they all were equal before God.

Buddhism has the head-temple. It is the head-temple centered religion. The modern Buddhism is no exception. All other new religions are the same. They raise tens of millions and build a huge magnificent head-temple. Hinduism or Mohammedanism is no different. Even among Christianity, the Catholic church seems to stand on the same principle. From the beginning the Christian church was not restrained by forms, it should not be head-temple centered. From the beginning the church must have kept the principle that the church is the unity of the Lord and men. Our church teaches so. The genuine church exists in the life of man. The church

should exist in each life. And this unity is the reciprocal process of conjunction, not forced or pressed by the Lord. The Lord always wills conjunction with men, but many do not receive it. If on the side of man it is rejected, conjunction is never made. The genuine church is formed in man only when he approaches and accepts the Lord, as many passages of the Bible tell us (*John* 15:4, 5-6:56-14:20; *Rev.* 3:20; *John* 3:24). Paul taught us the church is the body of Christ (*Eph.* 1:23; *I Cor.* 12:27; *Rom.* 12:4, 5). What is the body of Christ? It is His good and truth. "He that eateth my flesh and drinketh my blood dwelleth in me and I in him" (*John* 6:56). So as long as man is in good of love and truth of faith, he is in the Lord and the Lord in him. So if we have faith in the Lord and do His good, all will be received in His love and truth, and we can be one with the Lord. It is the church in us. And the faith is to believe that the Lord Jesus Christ is the only God, Who has "all power in heaven and in earth".

The good life is born only when faith and love are united into one in us. Such good is from the Lord, and accepted by Him. Unless we have faith we are not in good, and truth. There must be no pride, prejudice, or hatred in good. So the Lord teaches (*Luke* 6:43-45). Gatherings of such people is called the church too. So is the good Christian family. We may call the society, the nation, and even the world the church in a general way, for the Lord's order generally rules the world, and the world exists under the order of the world.

The Lord was born and lived in this world, and fought against, but never yielded to all the evils and falsities of the world with His earthly body and mind, which was not different from ours, and He overcame the world. His followers, though weak as we are, all relied on the Lord, never lost their trust and faith in Him. And His church has never been lost, but always strongly existed. The true church of the Lord will never be lost. Let us never lose our trust in the Lord till the last, and make this church one of the Lord's powerful churches; and as for each of us, let us try to walk forward in this world with ever stronger faith and love to the Lord.

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