

# NEW-CHURCH MESSENGER

## CONVENTION IN THE BROCKTON AREA

FOR THE FIRST TIME SINCE 1936, the annual sessions of the General Convention of the New Jerusalem will take place in Brockton, Massachusetts, with some meetings in the churches of the Bridgewater and Elmwood Societies.

Meetings of the Council of Ministers and the ministers' wives will be held at the Chapel Hill School in Waltham, Mass., from Friday, June 18 through Tuesday, June 22.

The Convention proper will start with meetings of the General Council on Wednesday, June 23, the National Alliance of New-Church Women and the opening sessions of Convention itself on Thursday, June 24.

The Brockton church will be the setting for most of the meetings except the Graduation of the New Church Theological School which will take place in Elmwood on Wednesday evening, and the opening religious service of Convention with the President's address which will be held in the Bridgewater church on Thursday evening.

*Dates:* General Convention Public Sessions, Thursday, June 24 through Sunday, June 27.

Council of Ministers meetings Friday, June 18 to Wednesday, June 23.

*Rates:* At the CONGRESS INN MOTEL: Two to a room, \$13. if you are staying three or more nights; \$15. if you are staying less than three nights. Swimming pool.

At the EASTON 138 MOTEL: There are double beds in all rooms. One bed, \$10. for one person, \$13. for two. Two beds, \$16. for two persons, \$3. for each additional adult. Cribs or cots \$3. extra. Children under 12 with parents free.

BRYANT HOTEL: \$8 singles; \$10 doubles.

All rooms are air-conditioned. Parking is available.

The Massachusetts New-Church League Association is hoping that it will be able to house all Leaguers at no charge to the young people.

Reservations should be sent to:

MRS. HELEN G. HAMMOND

c/o NEW JERUSALEM CHURCH

34 Crescent Street

Brockton, Mass. 02401

586-0505

and should reach her not later than June 20 to be sure of a room. Please let her know by what means of transportation you are arriving and if you require a room on the first floor. Both motels are two-story and have no elevator service.

— DOROTHY FARNHAM

EASTER, 1965

## NEW-CHURCH MESSENGER

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

APRIL 1965

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

# triumph over death

MUST ANYTHING savoring of a physical miracle be rejected by a modern church which wishes to retain the support of the educated community? And must that supreme miracle, the resurrection, now be listed among the myths?

Louis Cassels, a reporter who writes a newspaper column entitled "Religion in America," raises these questions. In a recent article he names four outstanding theologians, Bishop John A. T. Robinson of England, Bishop James A. Pike of America, Rudolph Bultmann of Germany, and Paul Tillich of America, as among those who call for a drastic recasting of the Christian message. These men and others who in general share their views are not in agreement as to which parts of the New Testament "are to be retained as 'kernel' and which may be jettisoned as out-of-date 'husk,'" says Mr. Cassels. But he also adds, "There is a tacit understanding . . . that any account of a physical miracle must automatically be labeled mythical." The resurrection, he continues, is, according to those modern theologians, to be regarded as a "subjective experience of the disciples rather than an objective historical event."

Let it be remembered that the resurrection is the miracle upon which the Church is founded. Unless it be accepted as a fact, there can be no accounting for the rise of the Christian Church. After Calvary the disciples went into hiding. Calvary seemed to be final, and they felt that their hopes for the kingdom had been crushed. Then came the glorious Easter event. Now they boldly emerge. Now they are filled with a mighty enthusiasm. In the face of powerful opposition and persecution in which many of them lost their lives, they carry their message of a Risen Savior throughout the civilized world. The only explanation that suffices for this is that the Lord triumphed over death and showed Himself to His disciples. Any other explanation means that the great Christian movement, which has wrought such a profound change in the life of mankind, is the product of an illusion. When we consider what Christianity has done to promote humanitarian ideals and the vision of a good life, the hope for a world free from war, the striving for brotherhood, the dream of a world where compassion and love work toward banishing want and disease, we find it hard, if not impossible, to believe that it could have resulted from a purely subjective experience on the part of a few deluded men.

Paul, one of the first to write about the Easter event, harbors no doubt about the reality of the resurrection. In *I. Cor.* 15:4-5 he lists the many witnesses to the fact that the Lord triumphed over death and rose from the grave. Then he adds: "And if Christ be not risen, then is our preaching vain, and your faith is vain" (*I. Cor.* 15:14). Christianity's claim for acceptance and allegiance rests on a frail foundation if the resurrection is to be regarded as nothing more than a myth. Our faith indeed becomes vain.

The resurrection does not necessarily mean a physical one, or one in which the Lord rose in the body derived from Mary. Paul certainly believed in the resurrection, and yet he declares, "Flesh and blood cannot inherit the kingdom of God; neither does corruption inherit incorruption" (*I. Cor.* 15:50).

In his *Doctrine of the Lord*, 35, Swedenborg says, "Since His (the Lord's) body now was not material, but substantial and Divine, therefore He came in to His disciples while the doors were shut (*John* 20:19-26). And after He had been seen 'He became invisible' (*Luke* 24:31)."

But whatever the explanation of the resurrection may be, the Easter message is, and always will be, that the Lord triumphed over death. And this is an earnest and a pledge of our own resurrection. Let us therefore all say with Paul: "O death, where is thy sting? O grave, where is thy victory?" (*I. Cor.* 15:55).

*"And they said among themselves, 'Who shall roll us away the stone from the door of the sepulchre?' And when they looked, they saw that the stone was rolled away; for it was very great." (Mark 16:3-4)*

# the easter stone

by Eric J. Zacharias

JERUSALEM lay quietly in the shadowed light of a new dawn. At the place Golgotha (not far from the city) there stood in stark angry outline three crosses, mute evidence of what had taken place. As those first rays of the morning sun swept across the countryside, there could be seen Mary Magdalene, Mary the mother of James and Salome hastening with anxious stride to the tomb wherein Jesus had been laid.

Suddenly a great earthquake ripped the stillness of the morning; for the angel of the Lord descended from the Heavens to roll back the stone from the door of the sepulchre. The keepers of the tomb, the soldiers, fell back as dead men. They were nothing more than a few toy soldiers. The angel calmed the fears of the early visitors; uttered words whose echo did not die there in the Judean hills, but comes even now laden with inspiration to stir the hearts of men. "Be not affrighted; ye seek Jesus of Nazareth, Which was crucified: He is risen; He is not here."

Wherein lies the eternal newness of this Easter story? The drama is thrilling. Can we not feel a tingling of the soul itself? What is it that draws us so? Each of the four Gospels tells the Easter narrative with some variation. Each contributes to its fullness. There is, however, one feature that binds them into one. It is this. The obstruction to the tomb was dislodged. The stone was rolled away. Easter was born.

Rock or stone stands prominently in God's Word as a symbol of strength, of truth. It was the wise man who built his house on a rock. Jesus called His disciple Peter a rock upon which the church is to be estab-

lished. The Psalmist writes, "Be Thou my strong rock, for an house of defence to save me." This is, however, not the completed picture. The prophet, Jeremiah, says of his people, "O Lord, are not Thine eyes upon the truth? Thou hast stricken them, but they are not grieved; . . . They have made their faces harder than a rock; they have refused to return." I recall an experience of many years ago while traveling with my parents. We entered the town of Frank, Alberta, which lies in a Rocky Mountain valley. There we saw the destructiveness of stone. Here, lying in haunting disarray were jagged boulders, that many years before had come crashing down the mountain side, to entomb forever a goodly number of the inhabitants of that community.

The stone placed before the door of the sepulchre was sealed at the request of the Pharisees and the chief priests. They came together unto Pilate, saying, "Sir, we remember that the deceiver (Jesus) said, while He was yet alive, 'After three days I will rise again.' Command therefore that the sepulchre be made sure until the third day."

The Pharisees? It was the Pharisee who went into the temple to pray saying, "God, I thank Thee, that I am not as other men are, extortioners. . . ." It was the Pharisees who set snares for the Lord, that He violate some well-established law or that He contradict His own teaching and thus betray Himself as an impostor.

The chief priests? These were the leaders of the church. They were the self-styled manipulators of the law, a law that served personal, selfish interests. Jesus, pointing a stern finger

at them accused, "Did not Moses give you the law, and yet none of you keepeth the law?" They, too, gave of the bigotry, the greed, the self-righteousness, the haughtiness, that sealed the stone to the door of the sepulchre.

Mary Magdalene and her companions came, prepared with their spices, to the sepulchre. Upon entering the open tomb, they saw a young man sitting on the right side, clothed in a long white garment. St. Matthew tells us that it was an angel of the Lord. This momentarily frightened the visitors; the fact of the open doorway to the tomb they accepted without show of panic. This in itself is highly significant. Mary Magdalene and the others had been so much a part of the crucifixion scene. St. Matthew tells us that they were sitting over against the sepulchre. St. Mark says they beheld where the body of Jesus was laid. It was they, and not the disciples who came early in the morning.

Thus, we are drawn to the very heart of the Easter experience. It was the all-embracing, the all-abiding love of the Lord that had found its place in the lives of these startled visitors that rolled away the stone. The Bible tells us that it was a young man, an angel. This is indeed the spirit of the heavens descending to dislodge the doubt, the self-righteousness, the scorn, the self-made rules, the pettiness of the Pharisees and the chief priests.

This is Easter's eternal newness.

Those among us who commemorate the Lord's resurrection only as a legend that helps to brighten an otherwise drab existence; for these the stone remains sealed against the door of the tomb.

Those among us who are indifferent to the responsibilities of our churchmanship, for these the stone remains sealed against the door of the tomb.

*(Please turn page)*

Those among us who continue to promote unfounded racial hatreds, who say one thing with their lips but inwardly harbor vain jealousies and ill feelings that destroy men's souls, for these the stone remains sealed against the door of the tomb.

Those among us who will walk with Mary Magdalene and her companions into the light of the morning sun, for these the stone will be dislodged.

If we will hold to our faith in the Lord's goodness in the face of personal crisis, then the stone is being dislodged from the door of the tomb.

If we will make our home a place where spiritual values can be honestly confirmed, then the stone is being dislodged from the door of the tomb.

If we will look to the Lord in prayer, if we will clasp His hand in partnership held fast in trust, then the stone is being dislodged from the door of the tomb. The Lord is risen indeed, as He said.

"Who is going to roll us away the stone from the door?"

We hold the answer to this in our own hearts. Easter is all it can be or nothing it can be. It all depends upon—"What has happened to the stone that sealed the door of the sepulchre?"

*The author of the above moving sermon is the pastor of the Pretty Prairie, Kansas, Society.*

## GOOD NEWS FROM BALTIMORE

THE MORTGAGE on the church building and on the parsonage in Baltimore has been paid. To accomplish this, certain securities have been sold, generous contributions have been received from a number of members, and \$6,000.00 has been borrowed at 4 percent interest from other members. On February 14, a mortgage burning ceremony was observed with Rev. Richard H. Tafel, president of Convention, taking part.

This is a remarkable achievement and James S. Spamer, President of the society wishes to give his thanks to all those whose hard work and sacrifice made this possible. In his remarks on the occasion of the mortgage burning ceremony, President Tafel said: "Baltimore has given a beautiful example to the whole Church of committed, dedicated churchmanship."

*The following Good Friday sermon was preached in the Church of the New Jerusalem, New York, April 5, 1901, by its beloved pastor. It was transcribed by Ruth S. Bacon. Mrs. Austin Cheney, Manchester, Conn., has sent it to the MESSENGER.*

# the garments at the cross

by Julian K. Smythe

"THEN THE SOLDIERS, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat; now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots." *John* xlx: 23-24

In a very few words the Gospels have narrated an incident connected with the crucifixion which is at once pathetic and expressive. The Son of Man has been stripped of His clothing, He has been laid upon the cross. The nails have been driven through the hands and feet. The superscription in the three great languages has been placed over His head. Then the cross with its living burden is raised to an upright position. It falls into its socket. It was the moment when, under the pain of tearing flesh, the victims of this horrible mode of execution usually broke out in cries of agony and imprecations upon their enemies. How different now! The cross was lifted. No doubt the crowd were looking for some sign which would tell them that He knew Himself conquered at last. But as the cross was raised and stood upright; as the sea of faces all peered into that one face, searching for some sign of weakness; as they strained their ears to hear some malediction or cry of agony that would prove Him to be their victim, Jesus said, "Father forgive them, for they know not what they do!" And all the Gospels agree that the next act in this divine tragedy was the disposition of the garments. Four soldiers who, as seems probable,

had been acting as the executioners, turned to the clothes that had been thrown aside, and which were lying near the cross. What should be done with them—those clothes which so many had seen as He passed down the streets of their towns and villages; which the infirm woman and many another believing soul had touched? There was His outer robe, which He would wear no more. It was made in parts. And the soldiers began to take it to pieces, and each took a portion. And then there was the long inner vesture. But this was seamless. It was all of one piece, "woven from the top throughout." What should be done with this? "Let us not rend it," they said, "but cast lots for it whose it shall be." And the soldiers, sitting there near the cross, cast their lots for the seamless robe.

And the mind of the evangelist is illumined to see that this was no chance act. Centuries before it had been written, "They part my garments among them, and cast lots upon my vesture." The soldiers cast their lots upon their shields after the old Roman fashion. Chance apparently was to determine the fate of the seamless robe. And all unconsciously they were only proving that what men call chance God calls Providence.

What a story those garments, as they lie there in the hands of the soldiers, have to tell! The outer garment, made up of separate pieces, divided into parts; and that inner robe, without a seam or a break, and kept intact! How like the life which they had enfolded, with its inner and its outer sides or aspects. As the eyes of men followed that life, how like that outer garment it seemed! It had its different parts. It had its

childhood, its youth, its years of seclusion, its public ministry. There were all the various incidents that kept adding themselves to its history. It is not easy to put these together in their perfect order. Like the four parts of the garment, we have the four Gospels which, joined together, do give us the historical facts or dress within which He moved and lived. But within this outward variety of incident and circumstance, there was the hidden, unbroken, changeless purpose. We catch a glimpse of it in those mysteriously deep and beautiful words that came from the youthful lips, "Wist ye not that I must be about my Father's business." "I do cures today and tomorrow, and the third day I shall be perfected," He is saying years afterwards. There is the outward life with its diversity of works, and there is the great inner work or plan that is moving on to its certain fulfillment. Nothing shall force or persuade Him to pause until it is completed. "Mine hour is not yet come," He says to Mary as she tells Him that the wine has run short at the marriage feast. Something infinitely deeper and more complete is in His mind. It is an expression which we often hear Him using. The people tried to lay hands on Him as He taught in the temple one day, but they could not or dared not do so, because, it is said, "His hour was not yet come." Some tried to force Him to be their king, but the same changeless purpose which was ever in His mind made such a thing impossible. Even His followers seemed to throw themselves in the way of His divine intention, as when Peter met His announcement of coming persecution and death with the remonstrance, "Be it far from Thee, Lord; this shall not be unto Thee!" Or where he drew his sword and cut off the ear of Malchus. And you remember how the Lord not only stopped him, and repaired the injury he had done, but that He told him that if He were to say the word, angel legions would hasten to His call and rescue Him. But He added, "How then shall the Scriptures be fulfilled that thus it must

be?" Is there not something beautiful and inspiring in this revelation of the inward complement of the Savior's ministry? Do not those garments—the outer robe and the seamless vesture—tell, more than words can say, how within all the separate events and circumstances of His visible life and ministry, there was an unbroken unity which was beyond men's control and which nothing could destroy? What was this inner purpose which with such touching devotion was wrought out in completeness in the love of man? It was the bringing down and the working out of the divine love and divine wisdom into the planes and experiences of human life. Men say God is infinite, man is finite; Therefore there is and always must be an impassable chasm between them. Man can look up to



**ELTA M. ALBAUGH**

MISS ALBAUGH, a life-long member of the Cleveland New-Church Society, is the daughter of Dr. Harry M. Albaugh, a highly esteemed physician of Cleveland. Miss Albaugh graduated from the Western Reserve University, and from the Cleveland Library College, earning a master's degree at the latter institution. She taught in the Cleveland public schools, and later at the Urbana College. For this New-Church college she acquired a lasting affection as testified to by her generous gift of a thousand dollars to it to help in the building of a new library.

God in an effort to know Him, to learn His will; or he can prostrate himself before Him in token of the insignificance and helplessness of His nature. And God on His part can look down upon man from His infinite holiness, and pity him when He sees him wayward and miserable. He can bestow the spirit of love and wisdom upon him and, within the limits of the man's freedom, order everything for his eternal good. He can give His angels charge over him to help him in unseen ways. He can make known in nature, and by written revelation accommodated to his understanding, the laws of eternal life according to which it is for his highest happiness to live. But if man becomes insensible to these divine and invisible ministrations, if his heart and intelligence become closed to them, if religion becomes a lifeless formality, if when he worships he worships an "unknown God," if the divine meanings in nature become lost to him, the written Word of God becomes of no effect because of idle traditions. And if with all this decline of his spiritual faculties the life becomes more and more bound up with the things of sense and the whole purpose of life centers more and more in the ambitions, pleasures, the self-indulgencies, while the higher powers seem to atrophy—if this spiritual decline takes place, if this spiritual insensibility becomes a fact, what then shall God do? How shall He reach man? How shall He save him? The divine good will? That has never been withdrawn. Angels? It is still true that "the angel of the Lord encampeth around them that fear Him and deliver them." Revelation? There are the Scriptures in which, if they would, they might find eternal life. And man—might he not say, has he not said, "How does God know, and is there knowledge in the most high?" How does God know what it is to be a man? How does He know what it is to be tempted? How does He know what it is to be in privation? How does He know what it is to be misjudged? How does He know what it is to be dealt with treacherously,

to suffer innocently, to have the truth mocked and the good reviled? How does He know what it is to do one's best without apparent success? How does He know what it is to engage in struggle, to plan some good and do it, to be true to some ideal of righteousness and helpfulness, and in the end to be laughed at, "to be despised and rejected of men"? How can God know! How strange it should be if He should know! How amazing it would be if He actually humbled Himself to behold and experience the things which are in men! How marvellous it would be if He should ever fulfill that promise which is written of Him in the volume of the Book, "Lo I come!" What an experience it would be if in some way and at some time He should cause to be born a human nature similar to our own which should be peculiarly His, that into its thoughts and feelings His own wisdom and love could descend; that into its trials and temptations, its poverty, its struggle, its cruel treatment, its self denial, its very death, He could come—come not in imagination, but actually, so that He could feel it, and know what it is to live a man's life, know it and experience it in such intensity as no man even, has ever known and experienced it!

I keep speaking of this as a possibility, and all the time you know it to be actuality. You know it to be the great underlying message and revelation of the sacred Scriptures. You know that it is because of it that we are gathered here this Good Friday. It is this wonderful investiture of the Divine with our humanity; it is this wonderful working out of the infinite love and wisdom of God, weaving themselves, so to say, into human experiences from those which are highest, clear down to the very sensations of the body—it is this amazing work by which the Infinite Jehovah appears as Jesus Christ—it is this which is represented so wonderfully, so touchingly, by the inner vesture woven from the top throughout, without a seam or a break.

Good Friday comes. We gather together to read with reverent minds the account of the paying down of the

last particle of earthly life in that wondrous human nature which was born into the world for our sakes. We hear the tender prayer for forgiveness. We hear the "Eloi, Eloi!" We hear the "I thirst!" We listen to the gentle colloquy at the foot of the cross. We hear the cry "It is finished!" We hear the taunts and gibes. We see the darkness that covers the land. We feel the shuddering earth, as with a loud voice He gives up the ghost, and the sacred head with its crown of thorns is bowed.

All this, in thought, we may with reason live over. But within it all, do not miss the element of grandeur, ay, of victory that is surely there. That which God came to do, He has done. Those at Calvary think of Him Who is on the cross as their victim. They think they are destroying His life. It is only the outer garment which suffers at their hands.

Remember the seamless vesture, woven from the top throughout—symbol of the supreme truth of religion, that He Who inhabiteth Eternity is in very truth God—with—us.

## A LOS ANGELES GATHERING

THE LOS ANGELES church celebrated Swedenborg's birthday with a special program on Friday, January 29th. First we heard and saw a "Colorsound" concert. This is a beautiful synchronization of music activating colored beams of light, projected into the dome behind the altar. It is a truly lovely experience. This was only the beginning. Next followed the sound film "The Unconquered," the story of Helen Keller's amazing life, narrated by Katherine Cornell. The film was introduced by our minister, Rev. Kenneth Knox, who explained to us how important a part Swedenborg had played in Helen Keller's life.

We topped the evening off with a delightful Hospitality Hour in the Parish House, provided by the ladies of the Stitch and Study Club, and some of our League members.

The program had been well publicized in advance and many visitors attended. Rev. Knox hopes to plan more such gatherings in the future.

—WINIFRED V. ARMSTRONG,  
*MESSENGER Reporter.*

## FRYEBURG ASSEMBLY

The 1965 session of the Fryeburg New Church Assembly will run from Saturday, August 7, through Sunday, August 29. The theme for this year is "A General Survey of New-Church Doctrine," with about half of the lectures given to this survey.

Reservations are already coming in, so those who would like to attend are urged to write promptly to Miss Gertrude Dole, 887 Middle Street, Bath, Maine, 04530, particularly if they wish cabin accommodations.

The weekly rates are as follows:

Single Rooms—\$5 to \$6; Double rooms—\$7.

Cabins (two single beds)—\$17 to \$18, extra cot \$1, crib \$.50.

Cot in tent or Dormitory—\$1.

Family tents—\$4 to \$8.

Meals—\$23 (reduced rates for children under 11 years).

Please specify the dates you would like to stay, and the type of accommodation you prefer. Fuller information on program and faculty will be published as soon as possible.

—GEORGE F. DOLE,  
*President.*

## A CENTURY PLUS ONE

MISS ANNIE COBB will be 101 years of age on April 30. Her friends are planning to shower her with cards on that day. She is a member of the Boston Society, and at present resides in the Wellington House, 10 Wellington St., Arlington, Mass.

## MRS. BLACKMER IMPROVED

We are happy to hear that Mrs. Edith Blackmer, wife of the secretary of Convention, Horace, is somewhat improved in health and able to get around the house.

BOSTON PEOPLE report how inspiring it was to hear the young people on League Sunday, Jan. 31. The Leaguers who participated were Pamela and Dorothy Young, Francesca Galluccio, Larry Young, Dana Sjostedt, and Rodney Davis. George McCurdy also gave a timely message.

## WORSHIP SERVICE BULLETINS

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# Dag Hammarskjöld: Mystic or Statesman?

by Ernest O. Martin

DAG HAMMARSKJÖLD, Secretary General of the United Nations, died in September, 1961, when his plane was shot down over Northern Rhodesia while he was on an official peace mission. In his New York apartment the manuscript of a diary was found, together with a letter addressed to his friend, Leif Belfrage.

*Dear Leif:*

*Perhaps you may remember I once told you that, in spite of everything, I kept a diary which I wanted you to take charge of someday.*

*Here it is.*

*It was begun without a thought of anybody else reading it. But, what with my later history and all that has been said and written about me, the situation has changed. These entries provide the only true "profile" that can be drawn. That is why, during recent years, I have reckoned with the possibility of publication, though I have continued to write for myself, not for the public.*

*If you find them worth publishing, you have my permission to do so—as a sort of white book concerning my negotiations with myself—and with God.*

(s) *Dag*

The diary was published in October, 1963 in Sweden and the first American edition was issued this fall. Dr. Henry P. Van Dusen, former president of Union Theological School in New York, said: "This work is the noblest self disclosure of spiritual struggle and triumph, perhaps the greatest testament of personal devotion, published in this century."

Another reviewer wrote: "Some consider it with embarrassment, not knowing what to make of so gratuitous an example of discrepancy, unreason, and excess, and the more they liked the man the more they wish it had never appeared."

A Swedish critic said: "I believe it was fortunate that Hammarskjöld

was permitted to die before his imaginary identification with Christ removed him still farther from reality."

What matter of document was this that prompted such varied reactions? We get some insight from the title of the book. In Swedish it is called *Vägmarken*, which means "roadmarks" or "signposts." The English title is simply *Markings*. In the diary Hammarskjöld wrote: "You ask yourself if these notes are not, after all, false to the very Way they are intended to mark. These notes? . . . They were signposts you began to set up after you had reached a point where you needed them, a fixed point that was on no account to be lost sight of. And so they have remained. But your life has changed, and now you reckon with possible readers, even, perhaps, hope for them. Still, perhaps, it may be of interest to somebody to learn about a path about which the traveler who was committed to it did not wish to speak while he was alive. Perhaps—but only if what you write has an honesty with no trace of vanity or self-regard."

The world knew Dag Hammarskjöld as a brilliant statesman and administrator, serving the United Nations for ten years, including eight years as Secretary General. Before that, in his native Sweden, he had been Under Secretary of Finance and the guiding spirit of his country's economic foreign policy.

The diary revealed another side to Hammarskjöld. In the preface, W. H. Auden describes the man. "He was a great, good and lovable man, who with mystical passion and evangelical single-heartedness deliberately set out to eliminate all selfish or self-regarding motives—to act solely for the good of others and the glory of God."

The diary entries begin in 1925, when Hammarskjöld was 20 years old, and ends on August 24, 1961, a

few weeks before his death. They reveal the inner life of an extraordinary man; of his struggle with himself and his God. They trace the development of a mystical sense within the public servant and statesman.

Life had meaning and purpose for Dag Hammarskjöld, but at the same time he was an intensely lonely man. He was a life-long bachelor, and had few intimate friends. Accompanying his loneliness was a preoccupation with death. He said, "Loneliness is not the sickness unto death. No, but can it be cured except by death? And does not it become the harder to bear the closer one comes to death?" . . . Life pursues her experiments far beyond the limitations of our judgment. This is also the reason why, at times, it seems so much more difficult to live than to die. ". . . The hardest thing of all—to die rightly.—An exam nobody is spared—and how many pass it? And You? You pray for strength to meet the test—but also for leniency on the part of the Examiner."

In his sense of mission, and in his life of contemplation, Dag Hammarskjöld came to identify himself with Christ, and especially with Christ's sacrificial death. He wrote: "He who has surrendered himself to it knows the way ends on the Cross—even when it is leading him through the jubilation of Gennesaret or the triumphal entry into Jerusalem" . . . "Do not seek death. Death will find you. But seek the road which makes death a fulfillment."

As late as 1952 he admitted that suicide was a real temptation to him. He wrote: "So! That is the way in which you are tempted to overcome your loneliness—by making the ultimate escape from life. No! It may be that death is to be your ultimate gift to life; it must not be an act of treachery against it."

Some readers of the Hammarskjöld



diary are alarmed at the author's sense of divine mission and of communion with God. The man who says, "Not I, but God in me" is always in great danger of imagining that he is God, and some critics have accused Hammar skjold of just this fixation. Whether the charge is just or not can best be answered by looking at the man's life. W. H. Auden points out that "the man who has come to imagine he is God may be unaware of it himself, but he very soon starts to behave in a way which makes it obvious enough to others. One minor system, for example, is a refusal to listen to or tolerate the presence of others unless they say what he wishes to hear. And it is not long before he develops a paranoid suspicion of everyone else, combined with a cynical contempt for them. Had this been true of Hammar skjold, those who worked or had dealings with him would have recorded it. But, in fact, his close colleagues have all commented upon his exceptional patience in listening to what others had to say."

Dag Hammar skjold was not an average man. In his brilliance of thought, depth of perception, sensitivity of feeling, and consecration to his work he was an extraordinary being. His religious faith gave him a sense of purpose, but his perfectionism drove him unmercifully. His religion was perhaps more of a solitary and private thing than it should have been. He might have found greater balance in his religious life if he had participated in the liturgical and sacramental life of a church.

Early in life Hammar skjold had tried to follow the path of mysticism. He had studied the great medieval mystics and felt close to them. Bernard of Clairvaux, for example, not only excelled at mystic contemplation; he was also a man of action who advised emperors and popes and organized one of the Crusades. It was such a road, a blend of the heavenly and the earthly, that Hammar skjold saw stretching before him when he was called to become Secretary General. On that occasion he wrote: "Not myself, but God in me . . .

I am the vessel. God is the draught, and God the one who thirsts."

We usually think of a mystic as a person who withdraws from the world in pious meditation. Hammar skjold wrote: "In our era, the road to holiness necessarily passes through the world of action." How to combine the active and the contemplative—that was the challenge. During periods of crisis he would often work 18 to 20 hours a day traveling to all corners of the globe. Amidst the whirlwind of activity, he could write of his desire "to preserve the silence within—amid all the noise. To remain open and quiet, a moist humus in the fertile darkness where the rain falls and the grain ripens,—no matter how many tramp across the parade ground in whirling dust under an arid sky."

Dag Hammar skjold was conscious of a dimension to life that went beyond his political activities. He drew upon inner resources that enabled him to face his duties with courage and faith. He said, "The more faithfully you listen to the voice within you, the better you will hear what is sounding outside. And only he who listens can speak. Is this the starting point of the road towards the union of your two dreams—to be allowed in clarity of mind to mirror life and in purity of heart to mold it?"

"The longest journey

Is the journey inwards.

Of him who has chosen his destiny.

Who has started upon his quest

For the source of his being?"

In his mystic quest, Hammar skjold found meaning in life. He said: "I don't know who or what put the question. I don't know when it was put. I don't even remember answering. But at some moment I did answer Yes to Someone—or Something—and from that hour I was certain that existence is meaningful and that, therefore, my life, in self surrender, had a goal."

Hammar skjold's diary shows the relevance of the mystical life in today's world. He said that the road to holiness necessarily passes through the world of action. It is just as

true that the road to meaningful activity passes through the spirit of holiness. William Ernest Hocking wrote that if human life is to have an adequate meaning, it must have a supplement, a perspective of perpetuity. Mysticism furnishes this perspective and dimension.

This truth is especially significant for the Swedenborgian. Two hundred years ago Emanuel Swedenborg exemplified in his own life the contemplative and active dimensions. Signe Toksvig titled her biography of Swedenborg, *Emanuel Swedenborg: Scientist and Mystic*, and showed how he commuted between heaven and earth. His mystical experience began in the year 1743, but he continued his active service for the government. Miss Toksvig writes: "He said nothing about his experiences when, in August 1745, he was back at his old job in the Board of Mines. To his colleagues life must have seemed to go on as before for Swedenborg—metals were treated, charcoal allotted, claims judged, mining districts inspected. . . . Little they knew!" And all during these active years, Swedenborg was making regular entries in his own spiritual diary, later published in five volumes.

Helen Keller, a Swedenborgian, has shown herself to be a 20th century mystic with feet solidly on the ground. She has displayed a remarkable ability to combine an active life in the world with the development of her inner life or spirit. She declares that the reason there are so many barren places in our lives is that our mystic sense is dormant.

Far from being an idle dreamer, the true mystic wants to return to earth after he experiences communion with God. Like Robert Frost's "swinger of birches," the mystic wants to reach toward heaven and then be set down again. He looks upward to sense the Lord's eternal presence and then faces the tasks and problems of this world with renewed power and sharpened insight.

Life finds its ultimate meaning in the kind of God we worship, and that is why the mystic seeks to commune with his God. He wants to gain a



sense of oneness with God; to experience the presence of God and to feel a part of his creation. Paul said, "The life I now live is not my life, but the life which Christ lives within me." This is the essence of mysticism—to know ourselves as receivers of life and power from God.

The loving concern of the Quakers is remarkable, but they view it only as a logical consequence of their faith. In the mystical consciousness comes the realization that my brother and I are one, and that therefore his sufferings are my sufferings and his happiness is my happiness.

Two months before his death Dag Hammarskjöld, mystic and statesman, wrote:

Have mercy  
Upon us  
Have mercy  
Upon our efforts  
That we  
Before Thee  
In love and faith  
Righteousness and humility,  
May follow Thee,  
With self-denial, steadfastness,  
and courage,  
And meet Thee  
In the silence.  
Give us  
A pure heart  
That we may see Thee,  
A humble heart  
That we may hear Thee,  
A heart of love  
That we may serve Thee,  
A heart of faith  
That we may serve Thee  
A heart of faith  
That we may live Thee,

Thou  
Whom I do not know  
But Whose I am.

Thou  
Whom I do not comprehend  
But Who hast dedicated me  
To my Fate.  
Thou—

*The writer of this article, one of the keenest scholars in our church, is the pastor of our National Church in Washington, D. C.*

*The following carefully reasoned address on a very difficult question was given by the president of Convention as one of a series of "faculty colloquies" at the George Washington University, sponsored by the University Chapel under a grant from the Swedenborg Foundation, Inc., 150 Fifth Ave., New York, N. Y. 10011. Copies of it may be obtained free from the Foundation.*

## RELIGION AND ESCHATOLOGY

by Rev. Richard H. Tafel

THE TERRIBLE POSSIBILITY of universal annihilation brought about by atomic power is a chilling nightmare that is haunting the mind of the world today. It raises spectres so awful that we can scarcely contemplate them and keep our sanity. Yet there are pictures of doom and destruction in the Bible, and worked into our religion, more terrible by far!

"Draw near, O nations, to hear,  
And hearken, O people!  
For the Lord is enraged against all the nations  
And furious against all their host.  
He has doomed them, has given them over to slaughter.  
And the mountains shall flow with their blood.  
All the hosts of heaven shall rot away,  
And the skies roll up like a scroll.  
And their hosts shall fall,  
As leaves fall from the vine.  
For the Lord has a day of vengeance,  
A year of recompense for the cause of Zion.  
And her streams shall be turned into pitch,  
And her soil into brimstone;  
Her Land shall become burning pitch.  
Night and day it shall not be quenched;  
Its smoke shall go up for ever.  
From generation to generation it shall lie waste;  
None shall pass through it for ever and ever.  
Thorns shall grow over its strong-holds;  
And it shall be the haunt of jackals."

—Isaiah 34

That, and more, is wrapped up in the word, "Eschatology": the end of history, the end of time, the end of the world, and the total destruction of the human race. And this, not brought about by the folly of man, but by divine intervention! At the coming again of the Lord, preceded by the woes of war, famine, pestilence, and earthquake, and accompanied by the break-up of the universe—the sun growing dark, the moon withholding her light, and the stars falling to earth—the "old heavens" and the "old earth" are wiped away, and "new heavens and a new earth" created in their place. In this newly created world there is to occur a universal bodily resurrection, followed by the Last Judgment, at the completion of which the Kingdom of God is to be established in all its glory and to continue among the saints and righteous forever and ever. This is "Eschatology," which is extended so as to include all that is taught about the future life of the individual as well as the final destiny of the world.

Many of these ideas do not fit very comfortably upon us of this day and age. Where did they come from? How did we fall heir to them? They come down to us from long ago, many of them from far beyond the Christian era. They come from that very strange People of the Bible, and out of their faith and conviction in their

God. So strongly did they claim Him for their own that by that very fact they became, in a unique sense, "His people" — his favorite, particular people. Because they felt so wedded to God, and actually bound to Him by a covenant, as the Supreme Ruler of the universe and as the God of history they knew that their future was secure in his hands.

They were confident of their destiny, and yet not *their* destiny, but their destiny *under God*. They began to refer to that glorious future as "The Day of the Lord," when their God would lead them to world dominion in a glorious empire in which they would live in security and prosperity and peace. In vain did their great prophets, beginning with Amos, thunder at them the moral and ethical requirements of their God. These, they said, were God's very nature; they were built into his universe and Israel could not defy them with impunity! The "Day of the Lord," they said, far from being a day of glory, would be a day of judgment and destruction!

"You only have I known of all the families of the earth: therefore I will punish you for all your iniquities."

(Amos 3:2)

But Israel would not listen. Dogma and the way of the short cut were too strong. They blunted the prophet's preaching of doom. At most they agreed that, well, perhaps not *all* the nation would inherit the Kingdom, but certainly a "Remnant" would, a remnant purified by suffering, adversity, and war. Thus Israel came to see calamity, national defeat, destruction of Jerusalem, and even captivity as both the means and signs of God's fulfilling his promise to his people.

Now back on their holy land again, miraculously delivered from captivity, they saw in their pitifully reduced numbers the "Remnant" realized. In one way or another, all the prophets had pointed toward that remnant: God's true people purged in fiery trial, over whom God would set up his Kingdom. Since Isaiah, and always dear to the Jewish mind, there had

been linked to this hope the figure of the coming Messiah Prince of the line of David who would rule that Kingdom, as it were, as God's viceroy.

But the very hopelessness of their situation, reduced to a tiny, vassal, city-state—less than a pawn on the international chessboard—caused a certain shift in their focus from present to future, from historic events to cosmic events, with a heightened concentration upon the eschatological drama. It was when this lively hope clothed itself in new patterns, that the Apocalypse was born: "Apocalypse" meaning "revelation," specifically a revelation couched in cryptic language of the great end-event. It tells how God will intervene to wind up the affairs of this earth, to judge his foes, and to set up his kingdom. It is the very natural outgrowth of Old Testament prophecy, which always had an eschatological orientation.

The Apocalypse is thus both the intensifying and the reshaping of Israel's historic faith in the triumph of God's will. It is best represented by the *Book of Daniel* in the Old Testament, and by the *Book of Revelation* in the New, and enjoyed its greatest popularity between the second century B.C. and the first century A.D. It is characterized by cryptic language, strange visions peopled with awesome beasts and mystic numbers, which only the initiated might understand. The whole interest is shifted to the end-drama, and the attempt to see the signs of its coming in the current scene.

No simple description of this end-drama is possible, for Judaism never developed a systematic and consistent eschatological dogma, but rather presents us with widely varying pictures of it. But the feeling grew in intensity that the intervention of God would be preceded by the most indescribable woes: the onslaught of all the forces of the heathen nations, portents in the heavens, and agony on earth. Present darkness could never, therefore, quench this hope, for one might possibly discern in it precisely the "signs" of the coming kingdom. And that Kingdom is always "at hand," and the time near.

This was the background upon which the New Testament opens, with our Lord Jesus crying:

"The time is fulfilled, and the Kingdom of God is at hand: Repent and believe the Gospel!"

(Mark 1:15)

Although the Jews were still under foreign domination, this time by Rome, they were far more interested in eschatological events than in political events. It was therefore inevitable that the Lord's every mention of the "Kingdom of Heaven," or the "Kingdom of God" would be eagerly seized upon and interpreted in the light of this heightened eschatology. We can therefore see why the Lord's hearers, even His disciples, failed so miserably to understand what He had to say about the Kingdom. And we can also understand their excitement and hope when they came to realize that the long awaited Messiah actually stood in their midst; and we can understand just as easily why many turned away from Him, when they found that He did not fit into the accepted pattern.

Though Jesus taught many things about the Kingdom—its nature, its principles, its entrance requirements, etc.—the most revolutionary thing was a change in its tense. In the Old Testament the Kingdom of God was always a future thing: "Behold, the days are coming! It shall come to pass in those days." But in the New Testament, the Kingdom is here! This, indeed, is the Good News: God has acted! It proclaims that Jesus is the promised Messiah, the fulfillment of all the hopes of Israel, who has come to set up the Kingdom of God among men. At the same time, there is that strong eschatological element in it, for in its fullest sense it is a thing of the future. The Kingdom of God in the New Testament must therefore be understood in a two-fold aspect:

- (1) It has come, and is even now in the world.
- (2) It is also yet to come, to be consummated in the eschatological event at the end of history.

In what is known as "The Little Apocalypse" in Matthew 24 (and its

parallels in Mark 13 and Luke 21)—so-called because the Lord was using the customary apocalyptic language—he speaks about his promised Second Coming, in reply to the disciples who ask him, “When shall these things be? And what shall be the signs of thy coming, and of the end of the world?” (Correctly translated, “End of the Age.”) After giving a list of the “apocalyptic woes” that are to precede His coming, He said:

“Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather the elect from the four winds, from one end of heaven to another.”

The same kind of language, the same expressions and terms, are found in the Old Testament in *Isaiah*, *Joel* and particularly *Daniel*. It is the apocalyptic language in which, as we have seen, eschatology came to be expressed. We can scarcely blame the disciples for taking this saying literally, and for understanding it in the context of the whole apocalyptic development. And put with this their experience at the Ascension, when they saw the Risen Lord ascending into heaven where a cloud received him out of their sight. And as we read further in the *Book of Acts*:

“And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, “Why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.”

We know that the Apostolic Church, and Christianity generally, accepted all this literally. The early Christians lived in the daily expectation of the return of their Lord. Had he not

said, “Verily I say unto you, this generation shall not pass, till all these things be fulfilled.” But that generation did pass away, and the hope was not realized. Men began to doubt and scoff, saying, in the words of II *Peter* 3:4, “Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation.”

But there are also other difficulties. In that same “Little Apocalypse” our Lord had said:

“And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.”

We know that it was well down into modern times before this requirement of the Second Coming could be said to have been fulfilled—with the printing press and the Missionaries.

Also, to keep watching the skies for the physical descent of the Lord in the clouds of heaven, would this not be to disregard his plain warning about his Coming, where he said:

“If any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not.

If they shall say unto you, Behold, he is in the desert; go not forth: Behold, he is in the secret chambers; believe it not.”

For a physical return to earth would be in a certain spot, whereas he had said:

“For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be.”

In other words, his Coming was to be everywhere at once.

Then it should be noted that in the Fourth Gospel, the Gospel of John, there is no Apocalyptic discourse, as in the other Gospels. Its place is taken by our Lord's talking about his going away and coming again, of not leaving us comfortless, of sending the Spirit of Truth which would lead us into all truth, and by that beautiful passage:

“In my Father's house are many mansions. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that

where I am there ye may be also.” We find ourselves transported into a different atmosphere, in which we feel a little bit more at home. The Coming at the Last Day is not, indeed, denied, but it is no longer the center of interest. The Coming on which Jesus lays most stress here, in his farewell words to his disciples, is not his judicial coming at the end of the age, but his personal Advent to his disciples, whether at his Resurrection or in the gift of the Spirit.

The question naturally presented itself as to which of these most fairly represents the teaching of our Lord. Are we to think of him as having the common expectation of the early disciples of a visible Coming in glory within the first generation? Does John's Gospel represent the fading out of this early expectation, in view of later experiences? Or is the very opposite the truth? Does the Fourth Gospel present us with the true eschatology of Jesus, a teaching which, because of its depths and originality, the disciples were able to comprehend only gradually?

But there is more than enough about this whole subject of eschatology to puzzle and disturb modern man without going into details. It is almost impossible to talk about it without feeling that one is speaking about a strange thing, a thing utterly foreign to the modern mind. There is little preoccupation among us, it would seem, with judgment in the strictly eschatological sense: with the Day when the trumpet shall sound aloud, the earth dissolve to the accompaniment of Apocalyptic portents, and the books shall lie open before the Great White Throne. Nor is there much, as far as one can tell, of that lively fear of Hell, which haunted our forefathers and sent them fleeing from the wrath to come in weeping repentance.

Man is caught in a trap today by his religion. In the first place his knowledge and his power have increased so tremendously that he is worlds away from the time of Columbus, and even further from the beginnings of our present century. The days of the Christ are prehistoric to him; and the times of the Prophets of

Israel, ages primeval.

Dr. H. Wheller Robinson describes modern man at worship:

"A business man, harassed by the industrial problems of modern democracy, drifts into the service of an English cathedral. The majesty of his surroundings carries him back to the religion and art of the thirteenth century. The Creeds take him on a longer journey to the early centuries of the Catholic Church. But the First Lesson demands the longest journey of all, for he must listen, perhaps, to the story of Jezebel, of whose body was found no more than the skull, and the feet, and the palms of the hands. It is worthwhile to try and realize the strangeness of the history which has incorporated such flotsam and jetsam of Semitic story into the ritual of an English cathedral in the twentieth century after Christ. But many at the present day are concerned less with the wonder than with the incongruity of it."

(*The Religious Ideals of the Old Testament*, pp. 212-213)

Modern man at this stage of his cultural and scientific evolution is a perplexed and bewildered creature. He feels deeply the need of religion to encourage and inspire his efforts, and to help him interpret and give meaning to the life which is opening out before him in so many directions. And yet if he is honest, he must admit, at least to himself, that religion leaves him in the horse-and-buggy days as far as the things of the Spirit are concerned. As he has come to know his universe, he wonders where there is room for a heaven and a hell, or even a place for God himself. Why bother him, then, he asks, with this talk of the Second Coming of the Lord and this outlandish eschatology? Why not put that to one side and get on with the business of living?

We almost did that some few years ago, in those halcyon days that now seem centuries distant! Recently I read "The Guns of August," by Barbara Tuckman, and had to marvel again at that world of yesterday. Man was so sure of himself, of his abilities, and of the world that he would build!

The old bogey-man of eschatology was put almost out of mind, if not out of theology. It was unworthy of civilized man and civilized man's God, the skeleton in his religious closet. The future belonged to man. Progress was almost automatic, involved in the very evolutionary nature of things. All that was needed were education, civilization, and ethical instruction, and, behold the golden world of man's social dreams!

But the roof abruptly fell in on all that. Two world wars, depression, the cold war, the gas ovens of the Nazi prison camps, and man's own scientific discoveries apparently spelled the end to all that. Man, today, cannot so easily shrug off the eschatology of which he is heir, and which is worked into his thinking much more than he has perhaps realized. He has been lately so conditioned by crises, calamities, and by the fear of atomic annihilation that he is inclined to lend an ear to the possibility that he is living in the Last Days that will witness the End of the World. The feeling that the Judgment is close upon them oppresses men today. There is abroad in the world an uneasy premonition of doom. There is a growing suspicion that, although all the tools for creating a new heaven and a new earth have been placed in man's hands, he is straightway constructing a new hell.

Man is fast losing faith in himself and in his future. His ingenuity unleashes the power of atomic energy, putting into his hand "Life and death: blessing and cursing," and he doubts his ability to use it constructively. He is almost resigned to putting his hopes in "Fall-Out" shelters, and to living as moles.

His science, the glory of his age, discloses the secrets of the universe in which he lives, and man feels shrunk into insignificance. He sees himself a microscopic speck on a tiny bit of dust in an unlimited ocean of endless space, because he does not know himself, because he is a mystery to himself, because he knows not the answers of the Why? What? and Whence? of his own being.

He dreams of universal peace, and

seriously doubts whether his economy can afford that luxury. He envisions One World and a United Humanity. He builds a United Nations, the Preamble to whose Charter is a monument to the human race, only to see that Assembly become a forum for propaganda—brutal, materialistic, inhuman, godless. Is the life of man destined to be a Greek Tragedy?

In spite of his noblest efforts and fondest dreams, man sees his One World split in twain, and into apparently unalterably opposed camps, each ready to fight to the death for its beliefs and for its way of life. Not *one* world, but *two*—the one championing dialectic materialism, and the other championing the realities of the Spirit.

From the eastern side of the Iron Curtain, man is told, "Give me your mind and heart, and with the aid of science and technology you will have the bright world of your dreams." No matter what you may think of the terms, it is a handsome offer confidently and definitely presented. And on the other side of the Curtain? While confident that in the world we envision spiritual values must be paramount, are we sure that these are realities and not more of man's ideology? But more than that, what does our world promise? The "end," not only of our earth, but of our whole universe? The "end" of history itself? The "end" of the human race as we know it? Does this offer much of an inducement to work for the future? Is this what we are to say to those who are looking to us for leadership and inspiration? Time may run out at any moment! Only ruin and destruction are in store for that which you would build! And this by a deliberate act of God, by divine intervention!

Religion should be strengthening man in his fight for a decent, meaningful world, instead of selling him short. Our survival as a free people, or even our survival at all, may depend in the last analysis on the spiritual resources which we can throw into the battle for men's minds. I do not believe that the worldview of traditional eschatology can supply that dynamic.

I would therefore like to put before you, for your consideration, another presentation of this same eschatological data. It considers the same material, analyzes all the facts, but comes to quite different conclusions. It offers—not a hopeless resignation to a future over which we have no control—but challenges us to build under God the world of our dreams. This presentation, which I would like you to consider, is that of Emanuel Swedenborg, whom Emerson called “The last of the great Church Fathers.”

Swedenborg boldly states that, barring unforeseen contingencies, our world will *not* come to an end—certainly not by divine intervention. Life here will become fuller, richer, more truly human, as God continues to inspire the race to work with him toward an ever more perfect embodying of His kingdom on earth.

Swedenborg can state this confidently, because in the forefront of his mind and present in all his thinking is the reality of spirit and the realm of spirit, without a constant consideration of which life as we know it day by day is incomplete, never fully meaningful, never fully understood. It is from the light of the spirit, and from his knowledge of the World of Spirit, that he can say unequivocally that human history will not end, that the human race will not be cut off, because of the divine goal of creation: *a heaven indefinitely recruited* from the human race. The divine purpose in creation is a heaven, a society of redeemed men and women, ever more perfect—that is to say, ever more truly human—upon whom God can increasingly pour His love, and who in turn can freely return that love. Thus, Swedenborg maintains, is the divine goal of creation achieved.

Heaven, Swedenborg states, moves toward its completeness and its life heightened, as more and more individuals with their created differences and capacities unite in receiving the Lord’s outpouring love, share it with one another, and return it to Him again. So were the earth, the “seminary” of heaven, to be destroyed, the very “goal of creation” would be defeated. We may be quite certain, therefore, that

the Divine Providence will be eternally seeking to preserve and sustain our world and its life.

Also, because this earth is the seminary of heaven—every man, woman and child here being a potential citizen of it—that same Divine Love which seeks the perfecting of the life of heaven must also seek the perfecting of life here. We may be very sure that our every efforts toward world betterment, our every striving to make life richer and fuller and more Christ-like, will have the Divine Power within them, for are not these really his?

The Bible is the testimony over the ages of God’s giving Himself, disclosing Himself, leading and inspiring men and giving the dynamic for human living. Mankind’s spiritual life over these ages is a history of rising and falling, an ebbing and flowing; of man responding to the inflowing life from God, embodying it in himself and in his society to a degree, and then losing his grasp and appreciation of it—whereupon God has moved again and again to re-inspire and to re-vitalize the inner life of man.

Religion is like a clock. Periodically it needs to be rewound and set true to time. Once, it so lost its power and became so false, that God Himself had to come into the world to redeem and save men. The Gospels are the record. So is that line drawn straight down through history, forever setting apart life B.C. and life A.D.

But even that was not to be the end of God’s giving Himself. The clock of man’s religion would again run down, he said, and would again need re-setting. Of course he did not use those exact words. But looking out over the hills of time, our Lord Jesus talked about his Return. He said, “Because iniquity shall abound, the love of many shall wax cold,” and he asked the rhetorical question, “When the Son of man cometh, shall he find faith on the earth?” Then when pressed by the disciples for a time-table, he lapsed into the old language of Apocalypse, of the darkened “sun” and “moon” and falling “stars.” But we know that the time of his

Coming is the time of man’s need of Him. We know, too, that this is symbolic language, and is not to be taken literally.

The very same language, even to that of speaking about “creating a new heaven and a new earth,” had been used by the prophets Isaiah and Joel and others to foretell and describe the Lord’s first Coming. And it is interesting to find Peter on the Day of Pentecost explaining to the people the tremendous experiences of that day, saying:

“But this is that which was spoken of by the prophet Joel:

And it shall come to pass in the last days, saith God, that I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.

And on my servants and on my handmaidens, I will pour out in those days of my Spirit. . . . And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke.

The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come. . . .”

The Apostles knew that they stood in a new age, an age made new by the Lord’s Coming. They realized that the wondrous experiences of that day were the first-fruits of the new life he had come to bring mankind.

We, too, stand in a New Age. We live in a new mental environment, a new spiritual neighborhood, a “new heaven.” Call it what you will, but it is *new*. The wind of the Spirit is blowing upon us afresh. A new “set” has been given the human mind, and consequently today we think in an entirely different way from the men of yesterday. Our approach is different, our outlook is different. Just one example:

Far from thinking war a glorious thing, we now hold that it is a

"crime against humanity." And certainly our reactions are different! The city of Coventry, England, was practically flattened by bombs in the last war. Its beautiful old cathedral was totally destroyed. Last Spring the new cathedral of Coventry was dedicated, the Berlin Symphony Orchestra was invited to play at that occasion!

The human heart has been made more sensitive to the needs of humanity. There is a deeper sense of concern. There is a deeper feeling of commitment to the cause of humanity. Can you tell me why this is? Swedenborg would say that it is because the Lord is making his promised Second Coming, and that our hearts and minds are responding to that newness!

But how about the other side of the picture, the dark and ugly and sordid conditions of our world and our society? It is interesting to see how two people, observing the same phenomena, come up with diametrically opposed conclusions. One person, for example, looking at the present state of society, sees nothing but the inevitable signs of its doom and collapse: the corruption, perversion, the mental and moral breakdown, the disorder, evil, sin. He might see in all this the inevitable signs of the end of the world. Another person, on the other hand, if he has more spiritual discernment, sees them as signs—not of the ending, but of a beginning. He, therefore, interprets them as evidence that God is continually bringing the world to judgment. For God is continually setting society against its disorders and evils. He is constantly arousing the public conscience, that is, public opinion, to be more critical, more sensitive to the needs of the times. Often God forces needs and situations upon us, and we cannot avoid making judgment and taking action. Today there are a host of problems demanding our action. Inveterate evils that have long lain beneath the surface are being brought into view for judgment: racial equality, for example. Such problems as slum clearance and adequate housing, alcoholism, mental dis-

eases, sexual irregularities, divorce, are all crowding upon us for judgment, solving, healing. These are being forced upon us at this particular time, because now man has intelligence, the technical know-how, and especially the will and the spirit to meet and solve them. The crises, the problems, the turmoil of our times are thus not eschatological signs of the break-up of our world. They are, rather, the birth-pangs of the New Age struggling into being: the fuller embodying of the Kingdom of God, and the nearer approach of God to the hearts and minds of men.

Let me, therefore, close by quoting a hymn which seems to me to catch the true spirit of our Lord's Second Coming and of the New Age which he is calling into being:

"Mine eyes have seen the glory  
Of the coming of the Lord:  
He is trampling out the vintage  
Where the grapes of wrath are stored;  
He hath loosed the fateful lightning  
Of his terrible swift sword;  
His truth is marching on.  
He has sounded forth His trumpet  
That shall never call retreat;  
He is sifting out the hearts of men  
Before His judgment-seat;  
Oh, be swift, my soul, to answer Him;  
Be jubilant, my feet!  
Our God is marching on."

We are standing within the threshold of a grand New Age. The future before us is bright with promise. Modern man holds in his hands the mighty tools with which to realize that future: nuclear power, electronics, the mechanical brain, automation, and all the other wonders of modern science. He stands poised for flight to the distant planets, opening up a Space Age pregnant with possibilities for human spirit which far surpass those which followed upon Columbus's discovery of America. But more than that. Spiritual power sweeps out upon him, out of the World of Spirit, from the Lord God who proclaims, "Behold, I make all things new!"

*The above address was delivered in May, 1962.*

## HASENCLEVER AND SWEDENBORG

WALTER HASENCLEVER (1890-1940) was a German poet and dramatist, socialist, and pacifist. His chief claim to fame rests upon two dramas: *Antigone* and *Der Sohn*. As a humanitarian he denounced war, chauvinism, social injustice, and ultra-mechanization, as well as cruel sports such as boxing and bullfighting.

The influence of August Strindberg was a strong factor in directing his attention to Swedenborg and he devoted himself almost exclusively during the early 1920's to a study of the Swedish seer. In 1924 he completed *Himmel Holle Geisterwelt*, (*Heaven, Hell, Spirit World*). This book is a modernized German reproduction of selected sections from Swedenborg's *Heaven and Hell* and *Heavenly Arcana*, based upon the original Latin texts, with four brief chapters of eloquent and poetic commentary on Swedenborg's life and mission. Hasenclever adjudges him to be the "last religious leader of the western world" and joins enthusiastically with Balzac in terming him the "Buddha of the North."

"Like Buddha and Laotse (the Chinese philosopher and founder of Taoism) it is Swedenborg's view" says Hasenclever, "that the way of spirits and angels through the spheres must lead to ever greater abnegation into the last realm of selflessness."

After 1933 Hasenclever left Germany to live on the French Riviera. In 1938 he was jailed for ten days in Italy while Hitler was visiting Mussolini in that country. He had become a marked man because of his satires upon both the fascist regimes, and in 1939 Hitler denounced him publicly. In 1940 he died miserably in an internment camp in France.

—WALDO C. PEEBLES.

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## WAYFARERS' CHAPEL SEEKING GIFTS FOR BIBLICAL GARDEN AND LIBRARY-MUSEUM

LLOYD WRIGHT, architect of the Wayfarers' Chapel, has just completed a detailed planting scheme for the Biblical Garden at The Wayfarers' Chapel, a part of the original plans for the Chapel, but delayed in order to complete other portions of the project.

The Biblical Garden, made practical by the close similarity in climatic conditions between Portuguese Bend, California, and the Holy Land, envisions the area around the Chapel ultimately largely planted in herbs, shrubs and trees native to Palestine and which are mentioned in the books of the Word. Low-growing shrubs will dot the hillside between the Chapel and Palos Verdes Drive South, while taller trees will be planted on the hillside north of the upper parking area, culminating in ten Cedars of Lebanon which will tower over the Chapel complex from the top of the crest, along Narcissa Drive. Flowering herbs will fill the Chapel gardens.

The Board of Managers of the Chapel extends a cordial invitation to all readers of the MESSENGER to participate in this new phase of the development of our Wayfarers' Chapel by sending contributions to: Mr. Merle Lundberg, *Treasurer* The Wayfarers' Chapel

Portuguese Bend, California 90274

During the past year, much work has been done to improve the display areas in the Library-Museum, and a start has been made at assembling a museum collection of Swedenborgiana, and rare and noteworthy books for the Library. Much needed are rare documents, letters, photos, etc. which will link Swedenborg and the New Church to men and women of distinction in the world of letters and ideas, or of politics and the arts. The Chapel has a photo-copier, and can make copies of any materials sent us, with no damage to the originals.

Also wanted are books written by authors influenced by Swedenborg and his ideas. We do not need, nor want,

copies of books written by Swedenborg, or New-Church collateral literature. Books wanted are those which show the influence of Swedenborg on human thought, aside from strictly theological thought. Examples which come to mind are Balzac, in such books as "Seraaphita" and "Louis Lambert"; or the Brownings, Bronson Alcott, Colin Wilson, Immanuel Kant, etc., etc. Before mailing books, please send us a note telling us what you have, so that we may avoid excessive duplications. Your gifts of such books and Swedenborgiana will help to multiply many times over the effectiveness of the Chapel as a missionary activity of our church.

### BIRTHS

BROWN.—Born Feb. 10 to Mr. and Mrs. Pete Brown, Fryeburg, Me., a daughter, Marilyn.

RENY.—Born Feb. 1 to Mr. and Mrs. John Reny, Fryeburg, Me., a son, Carl Eugene.

DAVIS.—Born Feb. 13 to Mr. and Mrs. Roger Davis, Fryeburg, Me., a son, Robert Maynard.

ENGLISH.—Born Feb. 8 to Mr. and Mrs. Urbain English, Fryeburg, Me., a son, Vaughn Urbain.

ALLEN.—Born Jan. 2 to William and Mariam Allen, Boston Society, a daughter.

MELQUIST.—Born Feb. 13 to Mr. and Mrs. Russell Melquist, San Francisco, Calif., a daughter, Christine.

### BAPTISMS

HAINLINE.—Kerry Kristyn, daughter of Mr. and Mrs. Bill Hainline, Wakeeney, Kansas, baptized Dec. 27, at the Pawnee Rock Church, the Rev. Galen Unruh officiating.

ESPINOZA.—The infant son of Mr. and Mrs. George Espinoza, Kenwood, Calif., baptized in the "Valley of the Moon,"

Feb. 6, the Rev. Othmar Tobisch officiating.

CHEESEBOROUGH. — Jennifer Read Cheeseborough, infant daughter of Mr. and Mrs. Gary Cheeseborough, San Francisco, Calif., baptized Jan. 24, the Rev. Othmar Tobisch officiating.

### MEMBERSHIP

DIRKS.—Mr. and Mrs. Melvern Dirks were received into the Pawnee Rock Church, Jan. 3.

BEUGHER, BOWMAN, BRIGHT.—Virgil Beougher, Howard W. Bowman and Lawrence Lee Bright were received into membership of the Pawnee Rock Church, Jan. 31, by declaration of faith.

### MEMORIALS

LIBKA.—Charles W. Libka, formerly of Pawnee Rock, Kansas, passed away, Feb. 2. He is survived by his widow, Mrs. Adena Libka.

BETTY.—Capt. Lemuel P. Betty passed away recently. Resurrection services were held for him in Larned, Kansas, Feb. 2. His widow is the former Anna Unruh of the John Unruh family.

### EVIDENCE NOTE

Mrs. Hiller C. Wellman, whose husband was for many years librarian of the Springfield, Mass., public library, has continued her interest in taking note of references to Swedenborg by noted writers, and has recently called our attention to the following in David Grayson's well known *Adventures in Contentment*, p. 98: "I did not tell my friend, but I was thinking of a remark of old Swedenborg, 'The trouble with hell is, we shall not know it when we arrive.'" Of course, this is not a verbatim quote, but it seems to summarize the teaching, and we could add, "Like attracts like."

Evidence of unusual ways in which Swedenborg's teachings first become known to the receptive include the experience of a New-Churchman in Florida who, called for jury service, and having stated he was a "hierophant" was excused, though not because of his explanation that he was one who interprets Scripture in its spiritual sense. Questioned about this later in the court's corridor, one of the lawyers asked to be placed on the "hierophant's" mailing list, and the next morning a similar request was likewise made by the sitting judge, in his chambers. —L. MARSHALL.



# The Swedenborg Student

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

## ARCANA CLASS—MAY, 1965

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May 1—7	10233—10247
" 8—14	10248—10254
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THE TEXT covered in our last month's reading was the instruction concerning the altar of incense and the law for numbering the people. For this month our reading deals with the laver of brass and its use, and the chief spices and oil of anointing and its uses.

Purification from evils must be effected in the external or natural man, and so while we are in this world. We must learn what evil and falsity are and put them out of our lives and minds. And it is noted that we cannot be purified from evils and falsities before we see and acknowledge them in ourselves. The external is known to us, and it is on this plane that the battle must be fought and won. "Unless this is purified and cleansed with man while he lives in the world, it can never be purified afterward." Moses was commanded to make ointment of spices and oil and to anoint the ark, the altar of incense, the table of shewbread, the lampstand, the laver, the great altar, and all the vessels, as well as Aaron and his sons. The ointment was for consecration, and it represents the love that must be in all worship. We recall that the words *Messiah* and *Christ* mean "the anointed one," for the Lord is love, and love is the inward essence of all that is good.

The making of the ointment reveals how this love may be gained. It was made of myrrh, cinnamon, calamus, and cassia, with olive oil. The "best myrrh" represents the principal truths of the letter of the Word. We may think of them as those spiritual truths which are evident in the letter, which teach us of one Lord and of His care and providence over us. Cinnamon, the inner bark of the cinnamon tree, represents the inner truths of the Word. Calamus is thought to be a very fragrant sweet cane found in the valley of Mount Lebanon. It represents the good that gives sweetness to truth; we may think of gentleness and kindness as this sweet cane. Cassia, an aromatic plant some-

what like cinnamon and used especially for scenting garments, represents the inmost truth that proceeds from Divine good, that truth which is from wisdom. The olive oil is, of course, love to the Lord and the neighbor. The spices are the truths—or better, the affections for truth. Love without its appropriate truths is unable clearly to distinguish good from evil, but the truths must be all bound together by love to the Lord and the neighbor.

In number 10266 we read: "From this it is evident that the preparation of the oil of anointing involves also the generation and formation of the good of love with man; consequently that the good of love is formed by means of the truths of the church which are from the Word, first by means of external truths, and then by means of those which are more and more interior. . . . He who believes that a man can be endowed with the good of love, without the truths of faith, and without a life in accordance with these, is very much mistaken."

It was commanded that this ointment should not be poured upon the flesh of any of the people or upon a stranger. To pour it upon themselves would mean that the natural loves and passions from inheritance would be consecrated, and to pour it upon a stranger would mean to regard as holy qualities the apparent good qualities of those who are unwilling to recognize the Lord.

And Moses himself was to make the holy ointment. The Israelites were not to make any ointment like it for themselves. This is because Moses represented the Lord and it is from the Lord that we receive all that is true and good. Man cannot produce from himself anything but selfish love. Truth and goodness are not given for self-exaltation, nor should we think that they are self-derived. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed . . . and anoint thine eyes with eye-salve, that thou mayest see" (*Revelation* 3:18).

### Notes

10243. "Such as the natural of man is when he dies, such it remains."

10252<sup>2</sup>. "In order that celestial good, which is inmost good, may be born with man, which is effected by the Lord through regeneration, truths must be acquired from the Word, or from the doctrine of the church which is from the Word. These truths obtain their first seat in the memory of the natural or external man; from this they are called forth by the Lord into the internal man, which is done when the man lives according to them; and the more the man is affected by them, or loves them, the higher, or the more interiorly, they are raised by the Lord, and there become celestial good."

10252<sup>6</sup>. Knowledge of correspondences among the "Arabians, Ethiopians, and others in the east" was the principal knowledge at the time of the Lord's birth. It had perished "first" among the Jews.

10255. This number contains interesting statements on the correspondence of numbers, especially as to the division of numbers.

10276<sup>5</sup>. This tells how Moses was shown the forms which the representatives used in the tabernacle should take.

10276<sup>8</sup>. "They who lay stress on the letter of the Word alone, and neither have, nor procure for themselves from the Word, doctrine that is in agreement with its internal sense, can be drawn into any heresies whatever."

10276<sup>9</sup>. The reason for the Second Coming.

10284. The difference between genuine and spurious good is that the latter regards self and the world, and the former regards the Lord and the neighbor.

10284<sup>3</sup>. "The neighbor in a general sense is what is good and true."

### MEMORIAL

UNRUH.—Carl Unruh, one of Kansas Association's earlier members, passed away in Hollywood, Calif. Services were held for him Feb. 9 in Battle Creek, Mich. Mr. Unruh is survived by his widow, Golda.