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Saboteurs and Spies

WARFARE as practiced by modern dictator nations relies not merely on external weapons.

Ships, guns and aeroplanes all play their part, but to these the modern disciples of force and terror add the insidious activities of the fifth column, the saboteur and the spy ring.

We have recently had evidence of the extent to which these subversive and murderous agencies are being employed against our own land, and of the dangers that have been averted by the vigilance of the authorities.

Sabotage and the fifth column aim at the destruction of vital war industries, transportation, and production, and seek to undermine the morale of the people. War has always been a cruel business; but the modern tyrants have added to it principles of treachery and baseness hitherto unknown or at least unpracticed. To the ordinary ferocities of war they have added a base and slimy system of what they call "the softening of the enemy." And by their treacherous methods they have convinced the world that war is the product of hell.

There is a great difference between sabotage and spying. From time immemorial warring nations have used spies for obtaining information necessary for the prosecution of a campaign, and as long as war is practiced the spy will be necessary. He is usually looked upon as a despicable person. Sometimes he is such, but more often he is a brave man serving his country at the risk of his life. In time of peace he is liable, if caught, to long terms of imprisonment. In time of war the penalty is death.

The character of the spy depends largely on the point of view from which we judge him. If he is a compatriot we do not call him a spy; he is a member of the secret intelligence service. If he is an enemy he is merely a spy and deserves to be hanged. It all depends on the point of view. Antagonists employ spies, protagonists employ secret service agents.

There is a statue of Nathan Hale in New London, Conn., one of the bravest patriots that ever lived, whose last words were, "I wish I had more than one

life to give for my country." Equally brave men in the employ of the enemy would be merely spies.

The Bible, which touches life at so many points and records so many human experiences, contains some references to spies. When his brethren came to buy corn in Egypt Joseph accused them of being spies who had come to spy out the nakedness of the land. More interesting, however, is the record of the employment of spies by Moses, who sent out twelve men to spy out the land of Canaan, and whose unfavorable report set back the invasion of that land for forty years. Two of those twelve, Joshua and Caleb, whose report was favorable, became two of the great Bible heroes.

Of course there is a spiritual signification of the spy in the Bible, and in his highest aspect the spy has a lesson for us to-day. Among its various planes of meaning the Bible tells the story of the Glorification of the Saviour, the story of the Church of God, and the story of human regeneration. It is in reference to this last subject that the spy in the Divine Word is of real significance to us.

Spies represent the principles of mental exploration and self-examination. "Man, know thyself" is a widely accepted exordium. But comparatively few men really do know themselves. They do not know or recognize the true quality of their thought, desires and actions. They seldom or never practice self-examination. Does the ruler of a country really know whether he is working for the good of his native land or for his own glorification? How many of us really know whether we are driven by personal ambition or by a real love of use? How many of us really know the heavenly or hellish quality of our thoughts and desires. The really wise man sends out spies. That is to say, he examines his thoughts and desires, tests them by his revealed truth and recognizes their quality. These explorations and the thoughts associated with them are spiritual spies. And in this sense every man ought to spy out the land.

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THE NEW-CHURCH MESSENGER

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The Church in the Home

[You may not always be able to attend Divine Worship in church on the Sabbath, but you can worship the Lord in the quietude of your own heart; and you can gather your family around you for united prayer.]

SEPTEMBER 6

Fifteenth Sunday after Pentecost

THE COLLECT:

ALmighty and everlasting God, give unto us the increase of faith, hope and charity; and, that we may obtain that which Thou dost promise, make us to love that which Thou dost command; through thy mercy, O Jesus Christ our Lord. *Amen.*

THE GOSPEL: *Luke xvii. 11-19.*

THE LORD'S PRAYER.

THE DOCTRINE:

THE confidence or trust which is said to be of faith, and is called the very saving faith, is not spiritual confidence or trust, but natural, when it is that of faith only. Spiritual confidence or trust has its essence and life from the good of love, but not from the truth of faith separate. The confidence of faith alone is dead, on which account true confidence cannot be given with those who lead an evil life. The confidence also that there is salvation on account of the Lord's merit with the Father, whatever had been the man's life, is not grounded in the truth. All who are in spiritual faith have confidence that they are saved by the Lord; for they believe that the Lord came into the world to give eternal life to those who believe and live according to the precepts which He taught, and that He regenerates them and renders them meet for heaven; and that He does this alone, without the man's help, out of pure mercy. The reason we ought to believe, that is, have faith in God the Saviour Jesus Christ, is that this is faith in the visible God, in whom is the invisible; and faith in a visible God, who is Man and at the same time God, enters into man; for in its essence faith is spiritual, but in its form natural; and therefore with man this faith becomes spiritual natural; for, in order to be anything with man, what is spiritual is received in what is natural. . . . But, on the other hand, merely natural faith, or faith bereaved of spiritual essence, is not faith, but only persuasion, or knowledge. Persuasion emulates faith in externals, but as in its internals there is nothing spiritual, there is nothing saving. Such is the faith with all who deny the Divine of the Lord's Human. . . . What is faith devoid of that to which it is determined? . . . In a word, faith is an invisible God is actually blind, because the human mind does not see its God; and the light of this faith, because it is not spiritual natural, is a fatuous light. . . . The naturalism reigning at this day is from this origin. . . .

"What Is the New Church?"

THIS question is often asked and seldom satisfactorily answered. Even persons long in the church find themselves unable to give a reply that is satisfying both to themselves and to others. There is however an answer. It can be long or short in accordance with the circumstances. The shortest answer is this: "The New Church is a new revelation." A bit more specific answer is this: "The New Church is a new revelation, from the Lord, about Himself, about the Bible, about the Spiritual World, and about man." A still more complete answer is this: "The New Church is the promised Second Coming of the Lord made through His Word opened as to its spiritual sense for the building of His everlasting kingdom in the Heavens and on the earth."

This is the doctrinal definition of the New Church. There is also the practical or life side, for the true New Christian Church is far more than a body of doctrine. It is a new life in accordance with this new doctrine. This life is co-operative rather than isolated and competitive. It is the life which results from the character-changing use of this new revelation. It is a new order of life altogether now coming into the world from the heavens above. Every effort of man, since the Last Judgment in 1757 and the giving of the New Revelation at that time, to unite together and seek the good of each in the good of the whole is an out-birth of this New Life now descending into the world.

The true New Church is as yet only in its merest beginnings. Were everyone acquainted with this New Revelation practicing it in co-operative forms of life then it would indeed be a power to shake the world. Regrettably this is not yet the case. Many who know of the New Revelation are still in the "faith alone" stage—believing that mere knowledge of the truth makes them a New Christian man. Time and events however will correct this, but in the meantime if you wish to appreciate the New Church to the full put together in your life those two things: The New Revelation and the new kind of life now emerging in the world and you will have a vision, a joy, and a hope that will transform you.—[*The New-Christian Minister.*]

The Lord

THE idea of three in one Person is held when the Father is thought of as being in the Lord, and the Holy Spirit as proceeding from Him. The Trinity is then in the Lord, namely, the Divine itself which is called the Father, the Divine Human which is called the Son, and the Divine Proceeding which is called the Holy Spirit. (*H. D. 290.*)

Freedom

By Wilfred G. Rice

AN effort was made, not long ago, to select an appropriate name for the conflict now raging. Various names have been suggested, and some of them by most eminent sponsors; the name that prevails, however, will certainly be related to either the preservation or the re-establishment of freedom.

Why is it that men who deserve the name have always been willing to purchase freedom for themselves, or their survivors, without counting the cost? The answer to this question has seldom been pondered by those who have paid the price of freedom—it would seem that they have been moved by intuition to act upon the principles so clearly revealed for our instruction in the book *Divine Providence*.

So wonderfully all-seeing is the Divine Providence that it is ever able to bring good out of even the most desperate eventualities. One result of this war, for example, is already taking place in the various forms of regimentation that have been accepted by our people at large with a minimum of protest. It is indeed remarkable that the American people—so strongly individualistic, so sturdy and persistent in maintaining whatever they believe to be their rights—should take pride in making both their persons and their services available at the slightest suggestion from the central authority.

The point just made deserves elaboration. Whenever free Americans gather—in city, town, or hamlet—they are more concerned with their responsibilities as good citizens than with the privileges to which they, as joint-heirs to the greatest treasure of abundance and opportunity ever known to man, are entitled. It is not the lure of the uniform nor the hope of glory that leads married men to close up a profitable business and share danger on common footing with those who had no choice but to serve; it is neither the expectation of profit nor even the slightest assurance of public appreciation of their services that impels captains of industry and labor to add their skill to the complex war effort; and surely those humbler citizens who man the countless A.R.P. stations, who give of their blood that stricken warriors may live, and who regularly deny themselves otherwise innocent indulgences in order to purchase the stamps and bonds that strengthen the sinews of war, are moved by something deeper than mere civic duty.

Brief reference was made above to the book *Divine Providence*, one of the doctrinal works of the New Church that seems best suited to the immediate needs of this age. In this connection, let me suggest a simple exercise in good churchmanship and good citizenship. In presenting this exercise I assume that most of those now reading about it ordinarily devote

from fifteen minutes to one hour daily to listening to news reports over the radio, and probably half an hour or more to reading newspapers. (One of the most successful men of whom I have heard is said to have made it a practice to read newspapers only while he was standing, thus forcing himself to employ great speed and accuracy in discrimination.)

Unlike most exercises recommended to the public by enthusiastic sponsors, the one that I have in mind is reasonable in its demands upon one's time. Though it might seem fair to ask professing Christians to balance their quest for truth by paying at least as much attention to divine revelation as to the reports and imaginations of mortal man, I shall have recourse only to the scripturally approved practice of tithing. Not a tithing of time, though that might be an excellent starting-point for those weak in the faith; but a tithing of the relative number of words read under each category.

It is well known that some books require much more of the reader's time and reflection than others—compare Kant's *Critique of Pure Reason* with nine-tenths of that which apparently satisfies the vast reading public. For this reason it is suggested that loyal New-Churchmen who earnestly desire to probe deeper into the state of the world than the mere appearance afforded by current reports, however sincerely edited, should avail themselves of the wealth of eternal truths that abounds in *Divine Providence*.

The list of topics set forth in this treatise is more than cosmic in scope, as may be evident from a brief summary of chapter headings: The Government of the Lord's Divine Love and Wisdom, The Laws of Divine Providence, The Conjunction of Temporal and Eternal Things, and, of special timeliness, The Laws of Permission. Even so cursory a listing of these topics suggests an important respect in which they can, and should, supplement our grasp of what is real in a world of confusing appearances.

We often hear this war described as one "on land, on sea, and in the air"; yet there is another dimension which must not be overlooked. It is not a war of this world alone: in the present conflict, as in those which have gone before, the motivating forces come from beyond. What we are experiencing may be a decisive combat between all the persuasions of falsity emanating from the hells and all the heavenly influences of good and truth by which the Lord maintains us in a spiritual equilibrium.

In doing our part in the waging of this war, therefore, we must not neglect the spiritual resources that we have so far used so sparingly. When Joe Louis declared that we are going to win "because we are on God's side" he struck the enemy far more powerful a blow than any that he could have delivered with even his celebrated fists. That so profound a truth could have been uttered so tellingly by one whose talents are devoted more to mayhem than to

metaphysics is evidence that the world at large is becoming aware of the power that one may possess when he puts on the full armor of God.

Freedom can never thrive in the presence of falsity and evil, nor can bondage long resist the upward surge of good and truth. When we have wrested the arms of war and means of production from those who have so cruelly misused them, when we have restored external freedom to those who have been oppressed, then let us complete the task by practicing some spiritual surgery as well. There will be economic fractures and dislocations to treat, amputations may be necessary in many cases, and the body politic may have to submit to major plastic surgery. Desperate measures, perhaps; but the world has been desperately ill.

A Divine Humanity

By Isaac G. Ens

"And when the King came in to see the guests, he saw there a man who had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment?"

—(Matt. xxii. 11-12).

NEXT Fall, during the month of December, there is to be in the city of Cleveland a World Convocation of Christians, whose theme is to be "The Fabric of a New Humanity." While that event is still far away, it is not too soon to ask, "What shall be the fabric of this new-humanity, thus proposed? What fibres, what threads, what kind of stuff shall be woven into this fabric?" We know that there are many who are looking for such a humanity, even as the Jews looked for the great day of the Messiah Who was forth to come. But when He came they did not recognize Him, even though He walked in their very midst and talked to them. They knew Him not.

We know also that there are those who are looking for the "Wave of the Future", who talk much about a New-World Order or a New Age, people who are saying that good will come out of this holocaust somehow or in some way; that a new race of men must be produced. Are these, too, looking for some great and miraculous event, even as the Christians of a generation ago looked for the Second Coming of the Lord, in the clouds with great power and glory, but could not see Him when He came as the Truth and the Good?

With the germ of this hope for the future, I am sure all New-Church people agree; for they, too, are looking for the coming of the Lord to men on earth. But in so doing, let us not be swept off our feet by anything that borders on wishful thinking or by day-dreaming, for such hopes may be just as empty and disillusioning as was the hope of the Scribes and Pharisees. So much depends upon us:

whether or not we will have the eyes to see it when it does come to pass; for after all, only those saw Him who were ready to receive Him as He came. So with this thought of a New-Humanity.

To bring this point out more graphically, let us make a contrast here. Supposing we relate our present humanity to the man without a wedding garment. Let us think of him as a humanity which has rejected the garment of spiritual intelligence and wisdom. Think of it as a race of men, whose shame is not in the nakedness of innocence, but in a nakedness of brutality, force, and deceit. It is a humanity, which is being tried and tested in the fires of hell, and is found wanting. Yea, it is a humanity which has clothed itself with the lust of power, and the greed of conquest, and the selfishness of domination. It wears, as it were, the regalia of the mighty, the haughty, the fiery and the heartless. Now, what kind of humanity can you expect from such material? Will it be another one of those empty hopes, namely, that God will perform the miraculous; that all will enter the portals of Heaven by the sheer grace and mercy of God? Or will man have to change his regalia before he can stand before the King? Can he be permitted to enter with his rags?

In contrast, take the thought of the Divine Humanity—the Glorified Christ! All Christians look upon Him as the Way, and the Bible tells us that He was clothed with the garment of salvation, with the vesture of righteousness and truth, with the cloth that could not be sewn onto the old cloth. And so He put off the old "Old-Selfish Man", threw the garment of his lower nature into the waste basket, and put on the heavenly garment of all that was Divine. In short, He clothed Himself with all that God stands for: with the love of the lilies of the field, with the love of the men in distress, with the love of truth and goodness, with the love of the divine wisdom itself.

In our contrast, therefore, let us remember these two Humanities: The one clothed himself with all the elements of the Caesars, the Herods, and the Pharisees; but the other put on the Human that was made Divine. The one said: "Oh, I have plenty of time, let us live and be merry as long as it lasts; for at the eleventh hour God will have mercy on me and change everything in the twinkling of an eye"; but the other, quite early in life, said, "Wist ye not that I must be about my Father's business?" The one was rejected because he had all the elements of darkness and evil within (could not stand to face the King); but the other stands out before our very eyes as the "King of Kings and Lord of Lords". The one was divorced from the heavenly bride; the other was united, at-one with the father in Heaven—He alone had a Human which was divine and true to the very core.

There is our cue: Do not be deceived by the Mirac-

ulous Promises! Put off your sordid thoughts and loves, and put on the wedding garment instead. For all those who have been disillusioned in their love of the church—by the older theologies of a God coming in the clouds, we submit the thought of Divine Human which breaks through the clouds of darkness, and brings light and hope and joy to the world. Consider carefully:

The Parable of the Marriage Supper

"The Kingdom of heaven is like unto a certain king, which made a marriage for his son."

1. The first fibre of this garment is the thought of a King. It is not that of a Slave, who bows down to the mighty and the crafty. It is the King of Kings, the truth of all truths that comes to rule the mind of men; for His kingdom is not of the world, but the kingdom of the inner man. This is His jurisdiction, and here is where His truth and love would govern.

2. If you ask where, then, may we find this "King"? Where now can we find the Lord? Our answer is that you will find Him in the truths of the Word. You will find Him in all those qualities for which He stood—in His spirit, in His teaching, in His love for others, and above all in His own union with the Divine Love and Wisdom.

3. If you say that it is not practical to live the Christian life in the world to-day, our answer is, that Christianity was not born in an ivory tower; for the Lord Himself was born in a bad world—a world of iron repression, brutality, idolatry, and evil living. His victory was a victory of the spiritual over the natural, of the truth over the false, of His good over evil and selfishness. That is why He is known as a King; for He was Master and Ruler over all that was low and mean. It was He Who overcame the hells, and so delivered man, threw off all sordid and sinister influences from below, and put on the garment that glowed with Love and Wisdom.

4. If you say, "That is all right: He was Divine, but I am human," then our answer is—"Yes, but He endured all temptation, went through the same fire." If you say, "That is a hard lesson to learn. I have tried it, but cannot do it. I cannot change my human nature; for I always slip back." The answer again is found in the parable; "For all things are ready." Come to the marriage supper! Come, eat that you may be strong! Come, drink that you may be filled! Come to the Feast—"A feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wine on the lees well refined" (*Isaiah* xxv. 9). Come to the table that is rich and full and overflowing with food fit for angels—the "Bread of Heaven", and the "Water of Eternal Life". Come and you will find strength! Eat and you will see a change! Partake of "Flesh" and drink of His "Blood" and you will go forth in the strength of the

Lord from day to day and from week to week. Yes, you and I must sit at his feet, and drink out of His cup, partake of His flesh—love.

For no one can overcome his nature by sitting at home, and folding his hands, for that is too much like lifting ourselves by our own boot straps, by our own will power and determination. Man must have food for thought and bread for the soul; he must be diligent about his search in the Scriptures; he must read the books that now collect dust; he must fill his heart with the Love of God and the Love of man.

Look at the woman who sat at her Master's feet! Watch the Christian who searches the Scriptures and meditates thereon! Recall the New-Churchmen who read. Observe the people who go about doing good. Re-examine the lives of the saints. All of them change, stand out as living examples of how it works. Take the example of Augustus—how from self-indulgence, he became one of the great Church Fathers—a leader of men.

The Rev. William Reece puts it succinctly, when he asks: "Are You Depressed?" He says: "Many are complaining these days that they walk under a heavy load of depression and darkness. Go or do what they will, the incubus of evil still hangs over them until, at times, it seems that the only end will be madness itself. And some do go mad. The Asylum at Salem here in Oregon is now receiving from one to three each day—many of them young people, and even children. Some seek relief in suicide.

"The reason? The answer is that the hells are pressing down into the world of men's minds over all the planet. Fear and suspicion and hatred and arson and injury and murder on national and international scale are the direct effect. You and I, though we be thousands of miles away from the cauldron of those boiling lusts, are nevertheless influenced by them. If we are not constantly watchful, we will be drawn into them to our own destruction.

"The remedy is not to run away into madness or suicide. There are three things to do: (1) Pray to the Lord. (2) Read the Bible. (3) Get out among people and be of some use. Do something, the best you can do, to the utmost of your ability. The very worst thing is to stay alone, either mentally or physically." (*New-Christian Minister.*)

There, in those words, is the Gospel truth: "Be of some use"; "Heal the sick, feed the hungry, open the eyes of the blind, preach the Gospel of the Lord's Kingdom, visit those in prison"; for all Power is in "Ultimates".

Perhaps you have not thought of it in this way, but there is more strength in bringing one soul to the Light than in all the aspirins that you can take! There is more joy in finding a single great truth, than in all the nerve tonics at hand. Let a single individual come into the light of the New Church, and the morale of a whole Society is buoyed up.

Yes, and the angels of heaven rejoice over one sinner that repenteth.

There are several other important points of this garment: (1) One is that it is one thing to see this garment on display (as in the show window), but it is quite another thing to make it our own. Hence, the warning in *Luke* to count the cost; for "Which of you intending to build a tower, sitteth not down first, and counteth the cost". That is, it is one thing to admire, adore, praise the heavenly garment (the wonderful spirit of our Lord), but it is quite another thing to wear it—to see that "The glove fits".

Some of you may remember Mr. Hall's advice to his tailor. When his tailor asked him what he might be doing as a matter of employment in the other world, the Rev. Mr. Hall replied: "Your job will be to examine the Misfits, to take care of the Newcomers who arrive clad in spiritual garments wrongly cut and badly fitted. Yes, many of them may be fairly estimable people otherwise, but it will be your job to detect the cheap, paltry, God-dishonoring, and irrational beliefs."

A third important thing is the very point which troubled the man of the parable: He was a man who had been able to put on a fine front. He was a man with a fine exterior (perhaps a cordial, smiling face), but his interior was rough and crude and hard. In this world he had got by with cleaning the outside of the cup and platter only; but now he stood before the King, Who saw through and through him; for the inside was Black and Dark. The outer garment was not enough to cover this up, and the inner garment of the wedding guest he had refused. Hence, he was a "misfit" for this kind of company, and so found his way to the "Outer-Darkness" that corresponded with his internal darkness. There is the impact of those who refuse the wedding garment of Heaven—they can not stand the strain of the light and heat of the Spiritual Sun, and so they seek out their own—kind of a kind.

Here, then, are some of the fibres, some of the threads, some of the lines of thought that must go into the Fabric of a New Humanity. It is nothing short of the wedding garment itself, but compare it in your mind with the garment of Our Lord, with the thought of The Divine Humanity (with the love and the truth and the goodness that clothed His Soul) and what have you in this world to compare with it.

Who is there who would not rather have been one of the "Shepherds at Bethlehem" than the great Herod who slew the innocent children? Who would not rather have been with the Wisemen from the East than with the Mighty Caesar who controlled the Roman empire at the time? Who would not rather have sat at Jesus' feet (as did Mary), or stood at His left and His right as did Peter and John, or have their eyes opened and their hearts burning as they walked and talked with Him to Emmaus? Why,

because in them we find all the ingredients of a new race of men.

They had touched the garment of the Divine Human, and were no longer selfish men. They had seen the light of His truth, and were no longer afraid of the dark and the blackouts in the world. They had felt the warmth of His pulse and were no longer timid before the kings, and tribunals, and worldly men.

Yes, they had put on the garment of salvation, had worn the glove of righteousness and truth, eaten the bread that was made for their souls—and lo they were no longer pygmies of men—weak, faint-hearted, timid, of the likeness of selfish men; but they were men who were made new. Twice born men, if you please—men born of the spirit and the teaching and the love of Jesus Christ our Lord.

There is our thought of the Fabric of a New Humanity—it is the rebirth of men and women everywhere. To be made in the image and likeness of the Divine Humanity—men with spiritual intelligence, wisdom, love—so greatly lacking in the world of to-day.

A Dangerous Inconsistency

By Guy Emery Shipler, Jr.

It is obvious that when a nation wars on tyrants because democracy has a mandate to respect and succor oppressed minorities in other countries, it cannot consistently violate the rights of one-tenth of its own citizenry. Such rejection entails the sizable risk of insidiously destroying the precious morale the nation spends so much time hammering home to its people via the radio and the press. It could mean the loss of the war.

And yet this is precisely what is occurring in the United States of America, the champion of the little man in Greece, the light of the world to the whip-scarred men of the concentration camps. At a time when the government is appealing for the efforts of every man, woman and child to win this war, to drive from the face of the earth the scourge of the dictator, to raise again to a pinnacle the dignity of the individual human personality—at such a time private industry, working to produce the materials to make that possible, has discriminated against Negro Americans to an almost incredible degree. Hundreds of thousands of colored men and women, both skilled and unskilled laborers, have been denied work in war industries where their abilities are desperately needed for the safety of the nation. In the armed forces segregation of the Negro is complete and his humiliation nearly so. Even the Red Cross, at the time of writing, continues to refuse to accept

Negro blood donors. Indications are that the barrage of protests received by that organization will have brought a change of policy by the time this appears.

Such a state of affairs is not only alarming but is also a sad commentary on a country which is in this war to eliminate just that sort of injustice. It certainly can do nothing to help our prestige abroad—especially in those nations where we have devoted much effort to furthering a Good Neighbor policy. Virtually every Latin-American nation has leaders and populations of color. This situation is fortunately being slowly changed through the efforts of 18,000,000 Christians, as represented by the Department of Race Relations of the Federal Council of the Churches of Christ in America. In an interview Dr. George E. Haynes, executive secretary of the department, explained the part the churches have played so far, especially in the vital industrial situation.

Until last June the situation was crucial, Dr. Haynes said. There had been little or no change in the policy and practice of discrimination in the processes of hiring and paying Negro labor in industry except in a few plants or localities. The churches, along with other groups interested in the matter, had been unable to do anything practical to change them. On May 7 about sixty outstanding leaders of industry, labor, education and religion published an appeal to the country. On June 13 the executive committee of the Federal Council adopted a resolution denouncing discrimination against Negroes in defense industries. Some Negro leaders threatened a mass march on Washington to appeal to the President. On June 25 President Roosevelt issued an Executive Order stating that such discrimination must be stopped, and a few weeks later appointed the members of the Fair Employment Practice Committee to enforce the order.

Dr. Haynes reports that as a consequence of these actions there have been some definite changes in industry. Because much still remains to be done, the department of Race Relations, along with other agencies, has not relaxed its activity. The department's standing committee on race relations in economic life decided to send a representative to the Fair Employment Practice Committee hearing in New York City on February 16 as a means of keeping before the Committee the opinions of 18,000,000 Christians. It also decided to urge Negro ministers in the New York area to help members of their congregations who have complaints against industry to file them with the committee.

On December 18 the President called his management-labor war conference in Washington, D. C. Its members consisted of business men and labor leaders. Roswell P. Barnes, associate general secretary of the Federal Council, and Dr. Haynes sent joint telegrams to William Green and John L. Lewis,

labor leaders, and to three of the management representatives which said in part:

"We urge in any war labor policies adopted by your conference provision against discrimination in industry on account of race, creed or color, especially against Negroes, in conformity with the President's previous executive order No. 8802. We think this indispensable to our defense of democracy."

William Green replied that he was attempting "as best I can to achieve purpose set forth in your telegram." Although the conference got into such a snarl that this proposal along with many other things went by the board, this example shows that the churches are at least not missing any opportunities.

The churches which this policy can be said accurately to represent are those which have some special agency or committee to deal with problems of race relations. These include the twelve largest denominations in the Federal Council. Four are all Negro, but eight are composed of white and either one or more of the non-white racial groups. Thus there is a tremendous body of people within the church who know of this situation.

Dr. Haynes pointed out that this work should not create the misapprehension that the Department of Race Relations was organizing these bodies into a pressure-group to force government to adjust industrial policies. He emphasized that fear of any such methods is unfounded, as any examination of the records of the department's efforts will show. Rather the work has been one of keeping church constituencies informed and of channeling the opinions of the churches for effective moral influence. The Federal Council is so completely representative and so operates that it could not step beyond the views of its constituents.

Discrimination against the Negro in the armed forces of the United States, as has been stated, is extreme. For example, Joe Louis, one of the greatest heavyweight boxing champions the sports world has ever seen, recently risked his title for the twentieth time when he fought Buddy Baer. His purse for that fight, some \$50,000, went to the Navy—willingly on his part. But Joe Louis could not get into the Navy except as a mess-boy. He could not get into the Marine Corps or the Coast Guard at all. In the army, which he joined recently, he will have a fair chance of giving his best for his country—if he's lucky. With his Negro fellow citizens, he will be segregated. Many Negro labor battalions will be doing menial labor; prejudice will degrade them. This happens regardless of the impressive fact that in American military history Negroes who have had the fortune to fight have earned the commendation of the highest officers (white), and have covered themselves with glory whenever given the opportunity. From Valley Forge to Flanders Fields

Negroes have given evidence of their supreme devotion to liberty. The Negro soldier has justifiably been the one great pride of his people, and yet, as one colored man put it, "We have to fight for the chance to fight for our country." Church leaders realize that because of our racial attitudes mixed regiments are not feasible at the moment, even in this greatest of democracies, but they are none the less trying to halt the degradation of Negroes at home as we fight for democracy abroad.

Education along this line as well as in the industrial field is being conducted by the Department of Race Relations through local parishes, which in the long run are responsible for the molding of attitudes that change existing conditions. Through them the department is working also on Oriental and Indian-white relations and against anti-Semitism, but Negro-white relations are the spearhead; it is the worst and most widespread of all discriminatory practices and racial prejudices. In expressing the hoped-for result of the department's work along these lines, Dr. Haynes said:

"We are trying to get the great body of church people in this country who believe in brotherhood and democracy to realize that their voices, their attitudes and their action about these injustices and discriminations will be the deciding factors in removing them. Such expression from churches and church leaders often has more power in forming public opinion than similar expressions from most other organizations."

They too have such numbers that their loyalty to brotherhood principles and practices would be all-powerful. If they succeed the churches will not only remove one of the greatest and most terrifying dangers facing our nation now, but will also prepare to win the peace. We could better withstand great losses in our Navy than the loss through the impact of racial discrimination of the morale and support of ten per cent of our population.

The Manifested Creator

By Charles W. Morse

AMONG the many evidences of the manifestation of the Creator's omniscient Holy Spirit in Christ is the fulfillment of His prediction, contained in the twenty-fourth chapter of *Matthew*, of such a woeful and terrible time upon the earth as was never known since the world began. Where He speaks of wars and rumors of wars, of nation rising against nation, kingdom against kingdom, of famines, pestilences and earthquakes, He was speaking from the divine principle in His inmost mind: "The words I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." It was im-

possible for the Father in Christ to utter a single word that did not correspond to something of His spiritual kingdom; because the sacred law of correspondences is the heavenly language of parable: "Without parable spake he not unto them."

The Lord knew that the vast majority would misunderstand what the Holy Spirit in Him urged Him to say about His setting a man against his father, a daughter against her mother, turning the left cheek to be smitten as well as the right cheek, to allow our coat to be stolen as well as our cloak, to go two miles with any man who compelled us to go one mile with him, to sell all we possess, to cut off the hand, pluck out the eye, and to eat His flesh and drink His blood. It is clearly evident to any sane mind that Christ never intended these sayings to be taken literally: "Why do ye not understand my speech? even because ye cannot hear (obey) my Word." Not only the Jews, but millions of Christians cannot hear His Word, because of their wicked and soul-destroying doctrine of "Justification by faith alone." But if we obey His Commandments, and acknowledge His Divinity as the only living God, those parables of spiritual principles and qualities become perfectly clear to us.

We must not suppose that because Christ spoke according to the sacred law of correspondences, that He was not referring to the present dreadful wars of this long-expected Armageddon, of actual famines, pestilences and earthquakes; because these are truly the correspondences of evil and false principles flowing into us from the intermediate spiritual world closely surrounding us. These give birth to all the terrible things which He prophesied would come upon us if the churches rejected the knowledge of His Second Coming which He would reveal through some special servant to be raised up.

Let us briefly consider the spiritual meaning of the parables the Lord used in that chapter of *Matthew*, keeping in mind at the same time that all the concerns of the natural world come to us by influx, a flowing in from the spiritual world of good and bad thoughts, passions, emotions and desires from the mental spheres of men and women who were inhabitants of our natural world. At the end of this old dispensation of the first phase of Christianity, this influx is mostly evil, giving rise to ferocious aggressors and dictators, and wicked leaders of the churches who have destroyed Christianity through false and evil doctrines. "By hearing of wars and rumors of wars," says Swedenborg—the new Elijah of the Lord's Second Coming—"is signified that there would exist disputes and litigations concerning truths, which are wars in the spiritual sense: by nation being stirred against nation, and kingdom against kingdom, is signified that evil would combat with evil and what is false with what is false; that nation denotes good, but in an opposite sense evil, and that kingdom denotes truth, but in an opposite

sense what is false. And there being famines, and pestilences, and earthquakes in divers places, is signified that there would be no longer any knowledges of goodness and truth, and thus that the state of the Church would be changed, which is an earthquake." These are actual occurrences taking place on the intermediate spiritual world, arising from angry disputes and contentions among many opposing religious institutions, all striving for pre-eminence and dominion; and their correspondences are reflected into the natural world in dreadful wars and consequent miseries and tribulations such as the world never before has experienced. Swedenborg was gifted with open vision to see all this terrifying upheaval in the spiritual world now pouring into the natural world; and some of us of mature age in the New Church have partial evidence of much that he relates.

Unless these evil days are shortened, the Lord tells us that not a single soul will be saved from destruction. How are they to be shortened? In no other way than the acceptance of the knowledges of a totally new and true Christianity revealed by our Lord Jesus Christ in portions of Emanuel Swedenborg's writings, and confirmed by the divine knowledges contained in the inspired portions of the Bible. As this is positively true, all intelligent New-Church men and women should realize their great responsibility in making known to the world the essentials of those knowledges. If they do not, they are not only guilty of prolonging the present slaughter of unoffending men, women, and helpless little children in this gruesome Armageddon, but of hiding from God's fallen children the way to escape from hell. In the face of these facts, is it not criminal to waste our time in idle speculations concerning some of the non-essential matters contained in Swedenborg's writings, splitting the Church up into sections by unfriendly views and opinions when the world is starving for the bread of life? That there is no genuine bread of life in the orthodox churches is obvious from the deplorable state of the world. The New Church has been raised up to shorten this woeful state of the world. Let it not be said of any of us, "I was afraid, and went and hid thy talent in the earth." The earth is the Church.

The Temple of Ezekiel

By Klaas Leo Peters

THERE is no record of Ezekiel outside of his book. Fortunately, he was a very methodical writer and gave the dates of his experiences even to the month and the day. In order to do this, he may have kept a spiritual diary as did Swedenborg. Ezekiel lived in Jeremiah's time, but Jeremiah remained in Jerusalem when Ezekiel was deported to Babylonia at the time of the Exile. He was not popular in Jerusalem because he preached against

the oppressive rule of an unjust government. When the head of the government is powerful and ruthless it is still a dangerous practice to criticize him or his laws. He predicted the capture of Jerusalem and was derided when that did not happen as he foretold. Later Jerusalem did fall and was destroyed by the Babylonians. Then it was acknowledged that he was a true prophet.

The Lord had given the leaders of Israel a task to perform, but instead of building up the nation to a harmonious prosperity, they robbed the people and treated them like slaves. So Ezekiel said to them, "And the word of the Lord came to me saying, Son of man, prophesy against the shepherds of Israel, prophesy and say to them, Thus saith the Lord God unto the shepherds; woe be to the shepherds of Israel that do feed themselves. Should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with wool, ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost, but with force and with cruelty have ye ruled them." (*Ez.* xxxiv. 1-4.)

The Lord had promised the Land of Canaan to those Israelites who remained faithful, and Ezekiel was looking forward to the day when the hostile people now occupying Jerusalem would be driven out and make room for the return of the exiles, purified by their painful experiences in a strange land. The Exile did do a great deal for the Israelites. Through its trials and sorrows they were purified from their sins and they did go back to the Promised Land. Then, instead of settling down peaceably to build up the fallen city of Jerusalem they quarreled and fought among themselves so much that there was no possibility of re-establishing the old Covenant between the Lord and His people.

Although the dream of Ezekiel was not realized, he gave us such a description of the restored community, of intimate relations between God and His people that it was used in John's description of the New Jerusalem in *Revelation* and, indeed, it is a representation of the New Church described by Swedenborg. In the spirit God led him to Mount Zion. There he beheld the Temple restored to the people. Its buildings were so extensive that they resemble "the frame of a city." An angel showed him about the Temple and explained the different parts to him.

Surely no words could be more full of encouragement and hope for the dejected exiles than those of Ezekiel written about the Temple, after the destruction of Jerusalem. They have learned the lesson, that evil is inevitably followed by fatal consequences. Israel's captivity is due to evil. Yet each is responsible for his own evil. If the wicked only will turn from his wickedness, he surely will live. Confident

that Israel will repent he predicts their victory over their enemies, and closes his message with the beatific vision of the restoration of his people. This is a wonderful vision of the Lord's New Church.

It depicts the heavenly state of all who have been regenerated. The Temple on the mountain-top, as the frame of a city, represents worship of the Lord and the doctrines of the Church. These have been debased, but are to be lifted up, and then the worship will be restored, and these doctrines established once more in their purity in the hearts and lives of men. The city is the type of active community life, or of the heavenly principles and precepts which actuate men in their service to one another. There was to be a piece of land sacred to the Lord and in the midst of this was to be a sanctuary for the priests. This represents the internal worship of the soul, its recognition of the Lord as the Source of all life and power. From the eastern door of the sanctuary proceeds a wonderful life-giving stream of waters. These waters signify "the Divine truth reforming and regenerating." The divine truth flows from the Lord continuously and all who will may receive and use it. Not many are ready to accept this truth in any large proportion. The stream of water coming from the Temple shows the varying degrees of acceptance. In one place it has a depth up to the ankles. This represents those who do not wish to penetrate into the divine stream of truth deeper than that which can be grasped by the natural or sensual man. This includes a simple knowledge of right and wrong when it is done from a sense of duty. In another place the stream reaches the depth of the knees. This represents those who are privileged to sound its depths to a somewhat greater degree. It includes the truths that appeal to the spiritual man. Such truths treat of love and service to the neighbor. In another place the stream was so deep that it could not be forded, the water was deep enough to swim in. These truths bring life wherever they proceed, even to the lowest things in man. When such are in simple good, they receive the influx of the higher heavens.

Then are described the banks of the stream which are lined with trees. These produce new fruit each month and the leaves possess the power of healing. This stream is also described in the twenty-second chapter of *Revelation*. Man receives from the Lord, good represented by the fruit. This he receives according to the state of his faith, represented by monthly production. From this good, which is received according to the state of faith, proceed rational truths which restore spiritual soundness which has been disturbed by permitting falsities to enter. This restoration of spiritual soundness is represented by the healing power of the leaves.

We must not expect this natural world to become spiritual. When the new heaven and the new earth

are mentioned, it is a changed world that is meant, not a spiritual one. The change is not in the natural surroundings but in the attitude and outlook of the people. To one who believes that his loved ones have gone from him forever, that he never will see their dear faces again, the world looks dark indeed. If he then learns that his dear ones have only left this vale of tears to await his coming in a land that is fairer than day, the world would take on such rosy hues as he could not imagine before. This illustrates in a small way the difference that can come about in this world without any change whatever in the natural environment.

The Temple of Ezekiel portrays the New Church, and Ezekiel himself, the Lord. Some inkling of the importance of the prophecy of Ezekiel may be gleaned from the fact that the title "son of man" is applied to him ninety times in the course of the book. This shows that he represents the Lord as to the Word and the very foundation of the New Church is the Word of God. The doctrines of the New Church are the Holy City, and the worship of God from the heart when these doctrines are learned and lived, is the Holy Temple.

The chaotic state of the world to-day indicates spiritual confusion. The Church is not accepted as guide in political and economic practice. Expedience is considered more important than justice. The Church, has been, as it were, exiled from the life of the nation.

The Lord's Chosen People were exiled from the promised land because they failed to obey the Lord's commandments. We may not know why the Church has lost its leadership at this time, but the blame cannot fall altogether on the nation. Humility would compel us as a Church to take some part of the blame.

As is demanded of the individual, so the Church should repent, ask for forgiveness for our shortcomings and pray to the Lord that we may be more efficient in His service. Only so can the Church be restored to its rightful place as spiritual leader of the nation and help to create conditions that will make for peace and tranquillity. Then the Lord in His Second Coming can establish His Holy Temple and so fulfill the words of Ezekiel.

Providence No Such Thing as Chance

THERE is no such thing as chance; and apparent accident or fortune is Providence in the ultimate of order, in which all things are relatively inconstant. (*A. C.* 6493.)

THE Divine Providence is in the very least particulars of the thoughts and actions of men. (*D. P.* 212.)

The Social Body

By Othmar Tobisch

OUTLOOK

THE Christian Church of to-day is acutely aware of the great and constant changes going on round about her in the social body of humanity. Some of these changes are quite in the stream of Christian doctrine and truth, others quite opposed to them. The threat of the totalitarian state hangs ominously over the Christian family and the church as an institution. Social changes have occurred in the confines of the United States within the last six years which are comparable to a veritable revolution.

New social organs have been created in the numerous agencies of the government for public works, public health and safety, public charity, and universal education. The gradual historical development took the following course: In the beginning was the family, then formed the clan, then the tribe. The tribes fortified themselves in city states, they amalgamated into nations. The logical conclusion of this development is a League of Nations. The development of the social structure points toward a world state, a world government.¹

HISTORIC RETROSPECT

Another observation should be added to those cited above. Whereas, the general development had gone as far as the creation of sovereign nations, it had not come to the last and concluding stage. The idea of a commonwealth of nations, of a world state, was born in the "new age". The historical observer will perhaps grant to me the fact that a singular spurt in a widespread progress began somewhere near the middle of the 18th century. A series of sharp thinkers began to stir the hope of the masses for a greater freedom of government and a greater rationality of belief. Consequently, we observe towards the end of the 18th century a general breaking up of the older social forms.² Indeed, if we wish to sum up this new development with few words, we can justly say, that since the middle of the 18th century man's freedom in acting and thinking, both individually and as a mass, was growing at an unprecedented rate. We are throwing off the shackles of our ancestors, no doubt. Man and mankind have been given a new Magna Charta of individual freedom and with it there was generated a new force of rationality in all matters of life.

¹ DR. TOLSON, in the Seminar on "The Church, the State and the Family," Pastoral Conference, January, 1937, Berkeley, Calif.

² To wit: Independence of the American Colonies, French Revolution, Abolition of Serfdom, Beginning of the Industrial Age, Scientific Penetration of the Material Universe, Speeding-up of All Means of Communication, Liberation of Universities from the Latin Tongue (= from scholastic philosophy), etc.

A SPIRITUAL SEER

With this historical picture before us, let us now observe the spiritual change which has brought forth the historical. We freely admit, that we cannot believe in a self-generated change by "Mother Nature", or by the physical processes of spinning electrons. If this should be the case, we would better cease our thinking right now, for it would be only a delusion in our brain. Contrariwise, we believe in a creative Cause of all things. We hold it with the philosophers who have reasoned out the logical necessity of a final Cause of all creation. We hold it with them who have come to the conclusion that a world of spiritual values pre-exists the world of material values, since the latter cannot be self-generating. Now if we should go in search of this world of spiritual values, we find a singular phenomenon about the latter half of the 18th century. There lived in London a gentleman of Swedish birth, Emanuel Swedenborg. He pursued a quiet life of writing. From his pen we have the most amazing description of spiritual things ever given to mankind. To the student of Swedenborg's writings it seems that his mind foresaw in general principles the mighty changes that have been wrought since, and that are still being born. For even a cursory comparison of history with his declaration of spiritual rights and verities will amaze one beyond belief.

We shall, of course, not at any time wish to create the impression that whatever Swedenborg set forth as the principles of a truly perfect, blessed or heavenly state, is not also contained in the Christian Word of God. For throughout his writings, he never claimed that he had taken anything from his own speculation. To the contrary, all that he wrote down was taken from the Word of God, under its inspiration and guidance. Additionally, he supplied memoirs, from his own personal observations in the macrocosmos of spiritual values, in the spiritual world. Having had much opportunity of observation in the dissecting halls of European universities, he was familiar with the human body and its organs.³ Consequently, he was eminently trained to observe the forms of a heavenly organism which he termed *Homo Maximus*, comparable to the *Macrocosmos* of the Greek, the *world community* of present-day writers, the *City of God* of Augustine. This heavenly organism was subjected for many years to his scrutinizing eyes and ears. His observations were minutely described and rationally systematized, to be presented in his monumental works *Arcana Coelestia*, *Visa et Audita*, and in his untitled personal diary on his heavenly sojourns. These will form today the source-books of our inquiry, whether or not the changes of the social body have had a precursor in the spiritual realm, and whether or not they still

³ As evidence we cite his works: "Œconomia Regni Animalis," "Regnum Animale," "Anatomia Corporis," etc.

constitute a reliable source of wisdom for further changes to be made in the social body of mankind.

One principle set down in these writings will have to be marked as most important, namely this: that no change whatever can be regarded as permanent until the external expression (be it custom, organization or law) is truly an image of the internal idea and ideal. Whatever there appears on earth as a form of the social body must be tested by this norm. Whatever social agencies are set up, or created spontaneously by the people themselves, must answer to this: Are they truly the representative of the spiritual force which created them? If so, they are a permanent change in the social body; they are a step forward in the attainment of the common welfare of mankind (which the old term "salvation" really signifies).

PATTERNS

Now the heavenly patterns which have been given to us in the writings of Swedenborg regarding the social body of humanity are partly psychological patterns and partly social patterns.

PSYCHOLOGICAL PATTERN

Let us first consider some of the psychological ones. In the angelic commonwealth there is a characteristic attitude prevalent throughout. Let me quote: "The angelic state is such that each shares with the other his own blessedness and happiness; for in the other life (*i.e.*, the spiritual life) there is given a communication and most exquisite perception of affections and thoughts. In consequence of this every individual gives his joys to all others, and all others to every individual. This makes it that each, as it were, is the center of all. This is the celestial form (*i.e.*, organization)." (*Arcana Coelestia* 549.)

Not only is the angelic state marked by a sharing of one's happy feelings and delights, but also of one's thoughts and knowledges. "Souls are surprised, on their entrance into another life, that there is such a communication of the thoughts of others. They instantly know, not only the character of another's mind, but also that of his faith." (No. 1389.) "Nor is there only a sharing of another's affections and thoughts, but also of his knowledges, and that so completely, that one knows fully what another knows, without having had previously such knowledge. Thus, all attainments of one are communicated to others." (No. 1390.) In our own words we may say that there can be no secret knowledge any longer in a perfect human commonwealth. No longer need governments hide from one another, knowledges of state; nor inventors hide inventions from exploiting concerns. In a truly heavenly state—and may the world become so some day—the delight of sharing with others the affections, the thoughts, the knowledges is the supreme delight.

"In the heavens there is a communion of all goods:

the peace, the intelligence, the wisdom and the happiness of all are communicated to *every one* there, and those of everyone are communicated to *all*." Nevertheless, this communication is not indiscreetly given, but discreetly. The things of heaven can only be communicated in the degree that the recipient is able to receive peace, intelligence, wisdom and happiness. Each can receive as much as he gives to others.

SOCIAL PATTERNS

Now these are no doubt workable principles to establish a human commonwealth on earth that will compare favorably to the one seen by Swedenborg in the spiritual world. Let us glean a few more details by which we can proceed. There appears this on the pages of "*De Coelo et Ejus Mirabilibus*" (commonly known as *Heaven and Hell*). "The end (*i.e.*, goal) in heaven is the common good." (No. 217, 418.) "Heaven is a common sharing of all goods, and this for the reason that heavenly love is such that it wishes to be another's whatever is its own." (H. 268.)

"There is an affiliation of all in heaven in accordance with spiritual relationships,⁴ that is, relationships of good and truth in their order. It is so in the whole heaven, so in each society, so in each house." (H. 205.) In our own words we may say that in the true commonwealth of man there governs the law of an attraction of like for like. All who are in like good (or love) are drawn to each other. However, there is a difference of intelligence or wisdom between them. This condition makes for the organization of separate societies, communities and commonwealths. The moving power of a heavenly society is the desire to perform some use, to make themselves useful to the whole. In heaven to be useful is the delight of one's life. In fact, all delights of a heavenly state are concentrated into one's usefulness to the common good. Heavenly societies are distinguished by their special usefulness to the common good. "Those who do not perform any use for the general good are cast out of heaven." (No. 64.) One's life in heaven depends solely upon how much good one does to the community. Now if this should be made the rule on earth, what great and startling changes would take place! In a manner we have been imitating the heavenly order, and that more than antiquity or the medieval age has done. It seems that gradually man is coming to a perception of heavenly principles, and in the measure as he conceives those as being the truth he seeks faithfully to incorporate them in the order of human society on earth. Some illustrations can be gleaned from existing organizations: *i.e.*, the Red Cross with its great and heavenly use of helping all sufferers in peace and war; the numerous service clubs, unions for the welfare of the workers, political parties pursuing a certain political ideal: co-operatives for the welfare of the consumer and the producer alike; all

the numerous and detailed smaller agencies of government for the administration of public welfare are truly, when they function aright, a picture of the heavenly order and principles of the heavenly love.

GOVERNMENT

Perhaps the most general problem in the establishment of a heavenly order on earth, is the establishment of the right kind of government. The ruling principle should be this: "All the forms of government (in heaven) agree in this, that they regard as their goal (or purpose) *the common or public good!* Thereby, they also take care of the welfare of each individual." (H. 217.) *Salus Populi Suprema est Lex.* The Welfare of the People is the *Supreme Law.* And while all governments in a heavenly state agree in this, they differ in many other things. They are one sort for one kind of people, and another sort among people of a different genius. They also differ in accordance with the functions of the several societies or commonwealths. Certainly, there can be various forms of government for the common good, parliamentary, patriarchal, a constitutional monarchy, all in agreement with the genius of those governed and with their special function in the larger world state. However, in the end, all would look to the Lord God as their supreme ruler. Their own governors they would regard as His representative in agreement with their ability to govern them well and with the goal in mind to serve the *common good* of all and each.

RESETTLEMENT

It would be interesting to make a comparison of the internal forces which make for the organization of societies and communities, with forces active now in our modern civilization in the creation of city and rural communities. A spiritually more perfect alignment would certainly come from a redistribution of the population under the principles of like to like, of greater usefulness to the commonwealth, a veritable resettlement, not from or for economic reason, but for spiritual reasons. These spiritual reasons to be a similarity of love and faith, a common purpose and goal, a similar genius of ability, something like the medieval guild, but not with its secrecy and exclusiveness.

EARNINGS, WEALTH

We cannot consider this whole problem of social body without the consideration of how life would be maintained in it. What are the supplies of existence? How are they distributed? How is reward given to faithful service? No doubt the principle is this, that he who is more eminently useful in the commonwealth is also entitled to a greater degree of "comforts and luxuries" or the delights of life. "The habitations and houses in heaven differ

in accordance with every one's state of life. They are magnificent for those in higher positions and less magnificent for those in lower conditions." (H. 183, 185.) "Where they live together their houses are near each other, arranged one next to the other, in form of a city with avenues, streets and public squares." As life is improving on earth in a pattern more nearly like the heavenly order, many of the hellish conditions in housing and settlement will have to disappear from our cities and rural communities. Slum clearance, establishment of modern dwellings, wide avenues, trees, parks, sunshine-schools, are they not echoes from heaven? And we must have more of it yet!

OWNERSHIP

What about ownership in this new heavenly state on earth? Ownership is of a heavenly order, but let me say, a restricted ownership, somewhat resembling the economic order of Henry George, whereby the state would actually hold the titles to property, but give to every applicant all land needed for his being supremely useful to his community and to his state. In heaven all regard whatever they have as the Lord's, who is *Lord of Life*. They are blessing Him for whatever He gives them. And they have as much as they can use, and not more. Consequently, a similar state on earth would regard a man's possession to be in exact proportion to his ability to make use of it for the *common good*. Of course, no man could hold land, or machinery, or power, of any kind merely for speculation or the love of owning, or the pleasure of having taken it away from another. He promptly would be deprived of such holdings. This would even out matters more than they are now. A greater degree of social justice would exist among men. And if not all signs lie, there is such a movement in progress everywhere among the nations. The heavenly order is pressing down mightily. The indications are many that the spiritual world is reforming the social body on earth. No doubt about it. Many old institutions are toppling. Good riddance if they are contrary to heavenly order! But let us not cast away at the same time principles which are of heavenly order. Whereas there has been a mighty effort in Russia to bring about the principle of *use for the common good*, at the same time, the governors have forgotten the *Lord their God*. A state or nation which does not acknowledge the Lord God cannot exist very long. Whereas the German movement of a nationalistic socialistic state has done away with some grievances of social justice, its governors likewise have permitted *new heathenism*⁵ to seduce the young. They have added other principles, which are not of heaven. So evil is still rife upon earth. But the body of mankind is struggling to throw off the unhealthy conditions and repair

⁴ This compares with GOETHE's "Wahlverwandschaften" (i.e., elective affinities).

⁵ These two have been selected because they represent today the two extremes of a new social order on earth.

itself to become the perfectly healthy body of *Maximus Homo*.

PERSONAL RESPONSIBILITY

Before we conclude the presentation of such a comparison as we have endeavored to give you, namely the comparison of the ideal social body, described by Swedenborg in his morphology of the heavenly world, with the slowly forming corresponding "world-community", "world-state", "unity of races", "social state", before we conclude such, we must turn inward in our quest for the perfect condition of life. We come back to the principle uttered in the first lines, that nothing can be permanent on earth unless it is a true expression of an inward state. No fake-socialization is permanent. Firing-squads, dicta, decrees, alphabetic agencies are not the forces that change the social body. It is the inward force of a mankind moving forward. It is the thrust of the spring of a new life being infused into

the body of mankind on earth, by the Lord of all Life. We receive that new Life in the measure in which we cast off all the old one. We shall cast off the old as soon as we see how ugly and unkind it is! As we turn away from the evils of life (as only the Word of God knows how to write them in flaming letters upon the walls of our conscience), and as we shun them as sins against Divine Life, we are really helping to make well the social body. In the last analysis, all responsibility falls upon our individual shoulders. I, and I as of myself, can contribute to bring about the welfare of the people, the common good, the happiness of all, by sacrificing my ego upon the altar of love for God and love for man. There is no short cut around that altar to get to heaven. He who has succeeded in placing the common good in all he does before his personal interests, has made a lasting contribution to the future earthly *Maximus Homo*, the social body, the kingdom of heaven.

What Is It That Makes "Quick Thinking"

Abstract of sermon-lecture by
JOHN W. STOCKWELL

AN expert cook always has a turn or two given to the mixture, or an ingredient or two to drop into it, to make the result a success. She does not tell people about these little touches which mean so much in the finished product. For example, salt. How necessary! But what cook knows just how much or how little to put in?

What have you hidden away back there on the shelves of your life? What little "nuggets" of experiences have you stored there? What morsels of samplings? What ingredients from many "trial and error" attempts at doing things in the past? Is preparing a meal anything like forming a character? What things are needed? Are there little hidden quantities that go into it? Do we need "salt" in our lives? The "saltiness" of reality? What does that mean? The salt that frees the soul something as the salt frees the soil—can that be explained?

A business man of Sidon, on the coast of Canaan, or Palestine, obtained the contract for supplying the town with salt. He shipped in a great quantity from the marsh lands of Cyprus Island off the coast. He rented several vacant houses and stored the salt in the basements on the earth floors. But most of the salt, thus in contact with the earth, was ruined. It "lost its savour" and was thrown out "to be trodden under foot of men" (see *Matthew* v. 13).

Salt is made for action, not for ab-

straction. The sincere desire for doing right joins one's purpose and one's practice into a mighty dynamo of action. Food is a symbol of goodness and water of truthfulness. Salt in the food induces thirst and so water is invited to join itself to the food. What more happy union in all human experience can there be than that formed when one genuinely and keenly desires both what is good and what is true and acts in agreement with you. This desire is to the human conscience what salt is to food. It is with the savour of life and the symbol of heavenly practice.

When the Girls' High School in Philadelphia was dedicated the Superintendent had the pupils bring to the platform: (1) a Bible to symbolize spiritual values; (2) a loaf of bread to symbolize physical values; (3) a pitcher of water to symbolize truth; (4) a saucer of salt to symbolize ancient virtues.

She intuitively knew that salt really meant something more than a condiment for the table.

Salt stored on the earth will spoil. Ancient virtues, recorded in books on library shelves and never read nor practiced, will be lost. But when the saltiness of a spiritual desire is stored in one's soul, it becomes a never-failing power for action in the emergencies of life. The little daughter of a war veteran moved too near the lighted gas stove in the kitchen of their home. Her dress caught fire. Screaming with terror, she ran through the dining room and hallway toward the front door. The flames, fanned by her flight, were streaming about her. Her father on

the second floor heard the screams and fairly flew down the front stairway. With not one second lost, or one lost motion, he drew the girl to the floor with one arm and with the other pulled a rug forward and wrapped her in it until the flames were put out. Quick thinking? Yes. But always the result of something that had gone before—the saltiness of life practice of trying to do right. A long series of years of acting in agreement with what one knows is right. That, as always, is the secret of the power of quick thinking. "Ye are the salt of the earth"—the Heavenly Father in His Divine Humanity as the Lord Jesus Christ said that. But to whom? To anyone and everyone who has—and who keeps alive in his soul—the precious desire not only to know but also to do His Will!

Calendar

THE CHRISTIAN LIFE

Sept. 6.

Sel. 222: "The Lord is gracious."

Lessons: II Sam. xv; Mark xi.

In place of Responsive Service, Sel.

188: "Thy word is a lamp unto my feet."

Hymns: 29 "Come, blessed Saviour, Source of Light."

266: "Cast on Jesus all thy care."

Sept. 13.

Sel. 222: "The Lord is gracious."

Lessons: II Sam. xxii; Mark xv.

In place of Responsive Service, Sel.

189: "I hate loose thoughts."

Hymns: 17: "Jesus calls us."

269: "God is the refuge of His saints."

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Prayer in Wartime

A FRIEND, in a letter dealing with religious life in Great Britain, tells us that the favorite psalm with most people in that country is the 91st. For the time being it has displaced the once popular shepherd psalm. People are now concerned less with the thought of the Lord as a shepherd and more with that of the Almighty as a sure defense.

In some of the verses of the 91st psalm there are assurances particularly welcome to those people who suffer night by night and day by day the threat of bombardment from the air. "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee."

Faith in the literal accuracy of this promise will undoubtedly sustain one's courage and steady one's nerves. But that such a faith will preserve the believer from all bodily harm or from the peril of death is not justified by facts. Sixty thousand civilians in Great Britain have been killed by German aviators. Many of them were innocent little children. Faith in divine protection will not nullify the effects of high explosive. It will not obviate the need for air-raid shelters. The saint and sinner alike run the risk of death from the enemy bombs.

Moreover, the promise given in this 91st psalm refers only to a special class of people. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." This is the man to whom the promises that are contained in the psalm refer. And he who dwelleth under the shadow of the Most High understands what these promises really mean. They guarantee him protection from all spiritual enemies and attacks. He realizes that though physical injury and death may come to him as the result of the murderous policies of the sons of hell nothing can injure his immortal soul, nothing can interfere with his spiritual welfare and progress as ordained by the Lord. To dwell in the secret place of the Most High means to be in

tune with the Infinite, and once we are attuned to the will of God nothing can do us serious harm.

This does not mean that prayer is unavailing except for the best of men. No sincere prayer goes unanswered. We may pray for preservation from injury and death. And by the very force of our prayers we may so change our own spiritual environment and the spiritual environment of our enemies as to thwart the effects of their murderous design. Tennyson had a real insight into the efficacy of prayer when he made King Arthur say:

"Wherefore let thy voice

Rise like a fountain for me night and day.

For what are men better than sheep and goats

That nourish a blind life within the brain,

If, knowing God, they lift not hands of prayer,

Both for themselves and those that call them friend?

For so the whole round world is every way

Bound by gold chains about the feet of God."

We pray for victory; and because we know our cause is right and just we *should* pray for it. We should pray not only for victory but for the preservation of those who venture their lives for our safety. We should pray, too, for our enemies, that the hearts of their leaders may be softened, that the chains of evil may fall from their wrists and that they may see the things that belong to their peace. The answer to our prayers may not be immediately apparent; but since all sincere prayer reaches the ear of the Lord none of it is wasted.

Nor should we be disappointed because we do not see the answer to our prayers. Of the sixty thousand civilians who have been killed in Great Britain we can be sure that some were sincere Christians who prayed fervently for preservation. Despite their prayers they died. But this does not mean that the Lord was unmindful of their petitions. Already at the time of their death there was a place prepared for them in the spiritual world. The midnight bomb may find its victim napping; but it does not find God unprepared. Whether by sickness, violence or old age each man enters the spiritual world at the time best suited to his eternal welfare. In this uni-

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WHAT THE NEW CHURCH
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1. THE DIVINITY OF THE LORD JESUS CHRIST, WHO IS JEHOVAH GOD MANIFESTED TO MEN.

2. THE DIVINITY OF THE SACRED SCRIPTURES—THE SPIRITUAL NATURE AND INNER MEANING OF THE DIVINE WORD.

3. THE UNBROKEN CONTINUITY OF HUMAN LIFE.

4. THE NEARNESS OF THE SPIRITUAL WORLD.

5. THE NECESSITY OF A LIFE OF UNSELFISH SERVICE AND SELF-DENIAL AS A CONDITION OF SALVATION.

THE NEW CHURCH FINDS THESE TEACHINGS IN THE DIVINE WORD. IT TEACHES NOTHING THAT CANNOT BE CONFIRMED BY THE WORD OF GOD. IT ACKNOWLEDGES ITS INDEBTEDNESS TO EMANUEL SWEDENBORG IN WHOSE THEOLOGICAL WORKS THESE DOCTRINES ARE FORMULATED. SWEDENBORG ASSERTS THAT HE WAS CALLED BY THE LORD TO MAKE KNOWN TO MEN THE SECOND COMING. THIS SECOND ADVENT WAS NOT A PHYSICAL APPEARANCE, BUT A NEW REVELATION OF DIVINE TRUTH TO MEN BY WHICH THE INTERNAL SENSE OF THE SCRIPTURES WAS MADE KNOWN.

THE NEW CHURCH ACCEPTS THIS CLAIM OF SWEDENBORG BECAUSE IT FINDS THAT ALL THE DOCTRINES FORMULATED IN HIS WRITINGS ARE CONFIRMED BY THE WORD OF GOD.

THE NEW CHURCH BELIEVES THAT IT IS COMMISSIONED TO MAKE KNOWN THESE DOCTRINES TO THE WHOLE WORLD. IN ALL HUMILITY IT BELIEVES IN THIS DIVINE COMMISSION; BUT IT CHEERFULLY ACKNOWLEDGES THAT IN A WIDE AND CATHOLIC SENSE THE LORD'S NEW CHURCH EXISTS WHEREVER HE IS WORSHIPPED IN HIS DIVINE HUMANITY AND HIS REVEALED WORD IS ACCEPTED AS A GUIDE TO HUMAN CONDUCT AND REGENERATION.

verse all is law or all is chance. Our belief in a Wise and Loving Creator rules out the idea of chance. There remain then only the laws of Providence and divine permission, under which the welfare of every human is definitely assured.

Nazi Murders

Two or three years ago the execution of four prominent clergymen in Czecho-Slovakia would have sent a wave of horror throughout the civilized world. But this thing perpetrated within the present month has hardly made headlines in the newspapers. It is not that we have become less sensitive to outrage and injustice but that the long catalogue of horrors inflicted by the Nazis has forced us to the belief that there is no limit to the cruelties of which Hitler and his blood-stained gang are capable. Probably we shall never know the whole extent of this murderous campaign, this policy of breaking the spirit of subject nations by wholesale murder.

Unfortunately until victory is achieved there is nothing we can do to mitigate these horrors, and even after victory it is doubtful if their perpetrators will be punished. Of course we have the assurance from our President that a record of these crimes and their instigators is being kept, but when the hour of victory arrives and the peace treaty is signed there will probably be a complete amnesty. We shall want to let bygones be bygones. There will be a lot of talk about tempering justice with mercy; and one of the most murderous gangs of cut-throats with which civilization was ever cursed will be left in freedom. There were gruesome atrocities perpetrated in the first world war. There were assurances given that the murderers of Edith Cavell would be brought to justice, but nothing came of them. It will probably be the same when the present struggle comes to an end. The men who sign the peace treaty on behalf of the Free Nations will probably shake hands with Hitler, Mussolini and a few other international pirates and ask them to be good boys in the future.

We are not suggesting that our nation or any other should be dominated by a spirit of revenge or that we should embark on a policy of an eye for an eye and a tooth for a tooth. But we do suggest that in the interests of future peace for the world the perpetrators of these wholesale murders should have cause to realize that even in times of war crime does not pay. A prison or a criminal lunatic asylum would be the best place for those who are responsible for the misery that hangs like a pall over a large part of Europe.

One lesson we can all learn from the outrages practiced on defenseless people in Europe. The unregenerate will of man is capable of conduct that

would disgrace even the most vicious of the carnivora. Man is more blood-thirsty than the tiger, more cunning than the fox, more relentless than the wolf. That is true of all of us until the Spirit of the Lord moves on the face of the waters and evokes something of obedience to divine law. Contemplating the horrors of the present day and justly condemning those who are guilty, each of us can say, "There, but for the grace of God, go I."

Religious Education Week

FROM Sunday, September 27 to Sunday, October 4, inclusive, churches of many denominations throughout the land will emphasize the importance of religious education for people of all ages. That there is need of such education is beyond dispute. Despite the fact that the Bible is widely distributed throughout the world there are thousands of people in our own land who have but a hazy idea of its contents. In the Sacred Scriptures lies the basis of the Christian religion. Every denomination bases its faith on the Sacred Book, and without a knowledge of the revealed Word of God it is impossible for the Christian to be well educated in his religion.

Every man should be able to give a reason for the faith that is in him. He should know why he is an Episcopalian, a Methodist, a member of the Salvation Army, and so on. But a knowledge of the doctrinal differences that separate us into various churches and denominations is not necessarily a part of true religious education. Indeed, if it develops in us a spirit of narrow sectarianism it may bring with it blindness to the truth.

The first principles of religious education are, I, a knowledge and understanding of the revelation made by God to man; II, a knowledge of Him as the incarnated and glorified Saviour; III, a knowledge of how to obey His teachings and apply them to the individual and social life.

This is a form of education that can well continue throughout our mortal span of life and continue endlessly in the Great Beyond. This education is more than mere knowledge, it is life itself. "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

Confession of Sin

A PERSON who acknowledges only in a universal way that he is a sinner and who acknowledges himself guilty of all evils, but does not examine himself, and thus see his evils—that person makes a confession, but not a confession of repentance, and as he does not acquaint himself with his evils, he lives afterwards as he did before. (*Heaven and Hell* 159–162.)

The Church in the Home

[You may not always be able to attend Divine Worship in church on the Sabbath, but you can worship the Lord in the quietude of your own heart; and you can gather your family around you for united prayer.]

SEPTEMBER 20

Seventeenth Sunday after Pentecost

THE COLLECT:

O LORD, we beseech Thee, let Thy continual pity cleanse and defend Thy Church: and, because it cannot continue in safety without Thy succor, preserve it evermore, by Thy help and goodness, through Thy mercy, O Jesus Christ our Lord. *Amen.*

THE GOSPEL: *Luke vii. 11-17.*

THE LORD'S PRAYER.

THE DOCTRINE:

ALL affections, whatsoever they are, have corresponding gestures [i.e., attitudes] of the body. [The body assumes these attitudes], as of itself, when the man is interiorly in the affection. [Thus] humiliation before a man produces a bowing down, according to the estimation of him; but in presence of the Divine it produces total prostration, especially when man thinks that the Divine in respect to power and wisdom is everything, and man in comparison is nothing, or that from the Divine is all good and from man nothing but evil. When man is in this acknowledgment from the heart he comes as it were out of himself, and thence falls upon his face, and when he is thus out of himself he is removed from his proprium [his self-hood], which in itself is wholly evil. When this is removed, the Divine fills him and raises him up; not that the Divine desires such humiliation on its account, but because evil is then removed, and so far as evil is removed with man so far the Divine flows in; for evil alone stands in the way.—*E. 77.*

Higher Loyalty

By Horace W. Briggs

"Art thou for us or for our adversaries?"

"Nay, but as prince of the host of Jehovah am I now come."—Josh. v. 13, 14. (James, etc.).

WHAT I want to say, has to do with the revelation of one's loyalties. Joshua asked for the stranger's credentials. He wanted to know where his loyalty lay. But in asking the question, Joshua revealed his own doubt and fear. He showed his own lack of security. He gave away his own sense of uncertainty. I take his question to be an

expression of a common state of mind. It suggests a common approach to the uncertain, the unpredictable, events of this New Year. The uncertainty, the fear, let it be said, may throw light on both natural and spiritual areas of experience.

George Adam Smith called the few verses from which our text comes, "the finest religious conception in the book. It is a noble illustration of the truth that, in the great causes of God upon the earth, the leaders, however supreme and solitary they seem, are themselves led. There is a rock higher than they; their shoulders, however broad, have not to bear alone the awful burden of responsibility. The sense of supernatural conduct and protection, the consequent reverence and humility which form the spirit of all Israel's history, have nowhere in the Old Testament received a more beautiful expression than in this early fragment."

The question is a normal one for times of stress, before the storm breaks. It aims to make sure to one where the other stands, and on whom he may count. The experience of peoples abroad has not been of a kind to increase the sense of security. They all have been apprehensive; insecurity has not been mitigated by the activities of fifth columnists. "Art thou for us or for our adversaries?" People of conquered countries often must have asked that question, with considerable apprehension, of the stranger within the gates, of each other. Nor have we been without adequate cause for making a like query.

It has been said the most effective fifth column work of the war was done in the Philippines; and the least, in Russia. Very little, in fact, has been heard of it there. But within two days, we have seen the sentence of foreign agents in Brooklyn, and have heard reports of their activities in Boston. We were especially apprehensive during the Christmas holiday season. And so I say Joshua's question is a fair index to present thought and the prevailing mood of society. That is one of uncertainty, insecurity, fear. It sees a determined attempt made to discover the subvertist, the adversary, within the gates. It aims to line up, in opposition, sympathizers and loyalists. For it is a time, unfortunately, in which every man's hand may be against his brother. And to win the goal and victory, it is essential that we know where every man stands. At least, we must know where every man stands who is against us, whose loyalty is with the adversary and whose acts, given the opportunity, will seek our downfall.

It was that situation in Scripture that had the angel's reply. The representative of God—indeed, some take him to have been God—came in a time of want. He came in time of danger. He came as Joshua and his people faced a great piece of work; that is, on the eve of the conquest of Canaan. He came, and this is more to the point, he came after

the celebration of the passover feast, when it was said the produce of the land supplied the people's needs, and the manna ceased.

Gifts such as these, or a Presence such as this, come to us in the Holy Supper. We sometimes mistrust the best things that come to us, just as Joshua did. We hesitate to accept the gifts of God. We mistrust the ambassador of God, even Christ, the Son of God who came to live among men; perhaps because we are not in tune with the universe. Thoreau, at Walden, felt in harmony with nature. True, he carried it to absurd lengths. He would walk miles through the woods in winter to keep a rendezvous with a tree. But no harm can come from a heightened sense of being, spiritually, in harmony with the universe, with the spiritual universe; much good certainly will.

The penalty is visited upon those who have no sense of being with God, or of His being with them. Death is the penalty of one who is not "with us", the angels, with spiritual good and truth and God. "Art thou for us or for our adversaries?" The point in question was the loyalty of the stranger. His aims, His sympathies, His loyalties, were they similar to his own, Joshua's? For similarity of love and life is the basis of life, not only in this world, but in the spiritual world. It is the fundamental bond, we are persuaded, between the various divisions and societies, heavens and kingdoms, in the world to come. And gifts such as His, or a Presence such as His, come to us in the Holy Supper. They come with abundant life. And they come as we face the New Year and the great piece of work and danger it brings, cut out for each one of us.

So it seems to me there is a higher loyalty than any called for by the affairs and experiences of this life. There may be a position and a function higher even than the patriot's. That is the loyalty revealed by the prince of the host of Jehovah, in the army of the Lord of hosts. It is the loyalty commanded of one who is a prince of the Lord of hosts. "Art thou for us or for our adversaries?" "Nay, but as prince of the host of Jehovah am I now come." I think that has something to say about the proponents of "non-violence", pacifists, to those who are not.

The attitude and the action taken in this matter by John Haynes Holmes and, nearer home, by Professor Brush of Andover-Newton Theological School, and our good friend for many years, show to what lengths some are ready to go in order to preserve their convictions inviolate. The adverse comment on their stand defines the more popular position, and was of course to be expected. The former make no compromise with their convictions, when loyalty to the state conflicts with their loyalty to God. The latter are more realistic; they take the more practical view that, however war may violate their enlightened sensibilities, "a bomb and its effects

register on the human consciousness through even the crudest sort of sensory perception."

And it is not easy to answer their argument that those who advocate non-violence must rely on the unsavory deeds of those they condemn, for the very continuance of their religious freedom and for the preservation of all the privileges and values they hold dear. "If we do not support this war, there will be no enlightened democracy to respect such a point of view as Prof. Brush holds. Is it fair for a small group of pacifists to keep their conscience clear, while the rest of us are obliged to violate our sensibilities in order that there may be religious freedom for the 2,200 Protestant ministers and academic freedom for Newton Theological School?" Their higher loyalty rests on the lower, and more common, sort; but the higher would not exist long without the lower, for it would die, prematurely and violently, with them.

Now if it is not altogether clear, or at least unanimous, what men had best do, it is by no means clear what God had best do, and be. Right here is betrayed one of the inconsistencies of any war. "We all shall therefore ask God Almighty that the year 1942 bring the decision for the rescue of our people and of the nations allied with us. . . . The blood which has been spilled in this war shall be, we hope, the last spilled in Europe for generations. May God Almighty assist us in this coming year." Taken at its face value, that would seem to be a laudable sentiment and devout aspiration; except that Hitler gave it expression. And *The Boston Herald* refers to the appeal as "the same old drivel of blasphemy".

I cannot quote the exact words used by any of the clergy in their services on January 1, the day of prayer. But I can well imagine what they were: that approach was made to God Almighty that He might bless our arms in 1942, that He might bring the decision for the rescue of our people and of the nations allied with us, that the blood spilled in Pearl Harbor and the Philippines might be the last of our blood spilled for generations, and that God Almighty might assist us in this coming year. And that, too, would seem to be a laudable sentiment and devout aspiration.

But we had better be a little careful. Right here is betrayed one of the inconsistencies of any war. Each side claims God for its own, naturally, and declares He furthers their aims. Each side asserts that any victory for them is desired of God, and is well-pleasing in His sight. In all conscience, does that not savor of the farcical? For, unless you want to revert to the earliest days of the Jewish religion, when each parcel of ground had its own god, a god who was powerless beyond the borders of his own bailiwick, the one attribute of God that sets Him apart, and that sets Him up, is the very one that this habit denies—that He is the univer-

sal God. It took centuries for that idea to form. War lets us lose it in a day.

He is above all the strife, not of it. He is set free from the blind, the mad, strife of mankind. The Ambassador, the Son, of God is *neither* for us or for our adversary. He is for no man, as man, or nation as nation. He is for God, as prince of the host of God is He now come among men. He is above mundane matters, earthly affairs. He surmounts the loyalties of men and their conflicting objectives—and even men. He is of God, and all his loyalties, activities and life, are centered around God. They center in God. He supports, He promotes, neither side, as a side. He supports, He promotes, whatever is good; and wherever it takes form. And he would be rash, indeed, who gave over any parcel of ground on this planet to an exclusive monopoly on good, and God.

And yet He does come to men at the crucial moment, in need, or danger, or at the start of some great work. He comes to lead the leaders, to be the rock higher than they, that their shoulders bear not alone the awful burden of responsibility—according to their reverence and humility. He comes to reveal Reality, and to be a silent Partner. I am with you always, the Lord said, even unto the end of the world. But He did not say it would be as the Partner of the blind partisanship of man. He did not say He Himself would be with them as Partner in their blind aims, and evil designs, and arbitrary groups. Art thou for us, or for our adversaries? Nay! You cannot constrain the ambassador of God to *your* scheme, to your *goal*, whatever they may be. He comes, if He comes, willingly, because the goal is praiseworthy. He comes, when He comes, unsought, because the goal is part of *His* scheme of things, and pattern of the universe. He comes, *then*, irresistibly, because the goal is God's. "Art thou for us or for our adversaries?" "Nay, but as prince of the host of Jehovah am I now come."

We are in this war, for good or ill, to the bitter end, led by the lower loyalty; or protesting, under the dictates of the higher loyalty, as the case may be. But let us go into it, seeing it for what it is; that is, mass butchery. Let us go into it, chastened by a profound penitence for past error. Let us go into it without indulging any false hope that in it we shall bask in any aura of gratified Deity. Let us go into it—as we must go into it—without either arrogating the blessing, or beseeching the benediction, of God. For He is not of it, of either side as a side; He is above all sides. At least He is above both the one adversary and the other, if He is any God worthy of a modicum of veneration. All-powerful He is, always, as the God of good; but as a butcher, never.

A Hymn for To-day

AT THE meeting of the General Convention in June, a new hymn was used. It was written by the Rev. John W. Stockwell. Sung to the tune of the *Battle Hymn of the Republic* it was an inspiring achievement. Since that occasion Mr. Stockwell has written various other stanzas and he has requested us to print the five that we like best. Here they are:

We're in a surging battle line that goes around the world,
That enemies of free men may from power now be hurled,
Until the day of victory our flag will not be furled.
Our hearts are in God's Hand.

CHORUS: Singing God-ward hymns inspiring,
Praying with angelic choring,
Marching—courage never tiring,
Our hearts are in God's Hand.

The Might of God is in His Own Divine Humanity,
That through His Word secures for man a conscience clear and free,
To be a new Jerusalem for all on earth to see.
Our hearts are in God's Hand.

[Chorus]

His Guiding Hand is with us through the darkness and the day,
He calls to us to work with Him along the tortured way,
We gladly give our lives into His Keeping as we pray,
"Our hearts are in Thine Hand."

[Chorus]

With Washington our Union formed: with Lincoln it was saved
And now "the free" united stand: we will not be enslaved,
A Christian Brotherhood upbuilds, made strong by perils braved.
Our souls are in God's Hand.

[Chorus]

We share the sin that brings the world unto this ghastly toll.
We pray that purified may be our honor's sacred scroll.
We'll mobilize the strength that God has given to the soul.
His Might at our right hand.

[Chorus]

Highways and Byways

On Weathering the Storm

(John Milton)

By C. S. C.

A FRIEND once shared with me this comment from one of her high school students' history papers: "Strafford was executed, but he weathered the storm bravely." Although we smile at this ingenuous statement, I think it has a certain significance. Down through the years men and women, without being beheaded or burned at the stake, have been "executed" as to their dearest hopes and aspirations. The surprising thing is that such a vast number of these have "weathered the storm bravely." How many parents, wives, sweethearts, and others are to-day weathering the storm bravely—to say nothing of our men in the present war!

To go back to the days in which Strafford lived and "was executed," those tumultuous years of strife between Stuart, king and Parliament; later, the Puritan Commonwealth, and finally the Restoration, a strong figure stands out—John Milton, patriot and poet. Although a scholar by natural gifts, education, and devotion, Milton for many years had given his untiring efforts to his country on the side of Puritanism and Parliament. From youth he had shown a high sense of duty to his conscience and his country. Later, in his responsible office of Secretary of Foreign Tongues, he had charge of the correspondence of England with other European countries—a most arduous position. In reply to Salmasius's *Defensio Regia*, he wrote his *Defensio Populo Anglico*, a task that proved the death-blow to his failing eye-sight. It is said that before he completed this work he became completely blind. One editor pays this tribute to him: "He had sacrificed his sight in his devotion to his 'noble task,' and had done so deliberately. He says of himself that he made his choice in the spirit of Achilles, who preferred honour to life."

Milton was forty-three at this time. For more than twenty years this patriot-poet was to live in darkness—he who in his youth had written of

*"Meadows trim with daisies pied,
Shallow brooks and rivers wide."*

He who from boyhood had found exquisite joy in reading and study! His famous sonnet on his blindness tells us impressively that he did not master his doom without a struggle. But out of his darkness and dread at the thought of proving an unfaithful servant in his Master's service, the poet came into the light of a noble trust:

"They also serve who only stand and wait."

Comforted and stimulated by the thought that he still might serve his Maker, John Milton continued

to give himself zealously to his country's welfare. We hear of him continuing to write pamphlets and also of considering three great works: an epic poem, a history of England, and a Latin dictionary. The years between 1652 and 1660 could not have been easy or happy ones for him. As the Commonwealth waned in power, Milton, who had been for years "the champion of the Puritan cause," would not have been treated with favor. During this period, moreover, he met with personal sorrow.

After the Restoration, with Charles II on the throne, it is good to find Milton settled with his family in "a small house in Artillery Walk, leading to Bunhill Fields." I like to think that this home was comfortable and cheerful—that roses climbed over its door; that sweet-briar and "twisted eglantine" grew round the windows as they did in this poet's *L'Allegro*. It is pleasant to think of a description given of him, sitting "in a gray coarse cloth coat, at the door of his house near Bunhill Fields, in warm, sunny weather, to enjoy the fresh air." We are told that here, "as well as in his room, he received the visits of people of distinguished parts, as well as quality." Perhaps on days when none of these important callers came, John Milton, as he sat in his doorway, may have taken a village child on his knee, or allowed himself to be led by a chubby hand through his garden. Is it idle fancy to indulge in such possibilities of one who was shaping a great epic—*Paradise Lost*!

Dr. Samuel Johnson states that "Milton's character in his domestic relations was severe and arbitrary." Phillips testifies that Milton required of his daughters the "reading and exactly pronouncing the language of whatever book he thought fit to peruse, viz. Hebrew (and I think the Syriac), the Latin, the Italian, Spanish, and French." No wonder that "The eldest daughter having been excused, 'the two younger endured this for a long time, but . . . broke out more and more into expressions of uneasiness . . .'" Other facts would seem to indicate that Milton, in his later life, was frequently exacting and unreasonable. How often it happens that persons of great ability, when cut off from one faculty or another, rule those around them with a rod of iron!

Mary, Anne, and Deborah Milton must have dreaded rainy days, when their father could not sit in the sun! And sultry, summer days must have been especially hard on them. To his nephew, Phillips, Milton explained his lack of progress on *Paradise Lost* in summer by the fact "that his vein never happily flowed but from the autumnal equinox to the vernal . . ." The daughters must have rejoiced that their father liked to play on the organ, and that he "sang or heard his wife sing," and also that he enjoyed visitors in the evening. Doubtless their step-mother, Elizabeth Milton, relieved the daughters to a great extent. It is probable that she brought cheer to his later years.

It seems likely that Deborah, Milton's youngest daughter, bore most patiently the task of reading aloud to her father and acting as his amanuensis. She is said to have spoken of him as "delightful company—the soul of the conversation, on account of 'a flow of subject and an unaffected cheerfulness and civility.'" This daughter, although, like her sisters, sometimes rebellious under the yoke of their daily life, must have appreciated the depths of goodness in her father's nature, as well as his great gifts. Who can wonder that John Milton, blind for more than twenty years, laboring day after day, with the project of an epic poem—whose theme was "Man's disobedience and the loss thereupon of Paradise wherein he was placed," fell into arbitrary moods and manners that were often hard to live with! Even the exalted measures of *Paradise Lost* could not have supported his spirit constantly throughout the period of its composition. Neither could his later works—*Paradise Regained* (which he preferred to *Paradise Lost*), or *Samson Agonistes*, or his *History of England*, or the revision of his earlier poems—none of these could have been proof against his physical limitations and the exhaustion of continuous mental labor.

Surely Milton knew the full meaning of those lines of his:

*"For the mind and spirit remains
Invincible, and vigour soon returns,
Though all our glory extinct, and happy state
Here swallow'd up in endless misery."*

Dr. Johnson was concerned over Milton's not taking part in public prayers nor in conducting family prayers. But who can read this poet's work without feeling his dependence upon divine power and his exaltation in "Eternal Providence." The picture of John Milton in darkness, bending his great energies to his supreme quest—to "justify the ways of God to men"—is full of majesty. When death released him, how gladly he must have entered into light!

* * *

A Spanish Proverb

MY FRIEND Dorothea is studying Spanish. While we were enjoying a visit to the Maine coast recently, she called my attention to a Spanish proverb which, translated freely, read:

*"If you would learn to pray,
Go to the seashore and stay."*

Although I did not make a long stay at the seashore this summer, it was long enough to realize the truth of this old saying.

Perhaps it is the power of the great white-crested waves, the tides, the ever-surging quality of the ocean in its various moods that gives one a new sense of the Eternal Power. You do not forget your burdens and anxieties, but somehow they grow smaller as you look out over the sea. "God's power rules the waves,"

you muse. Why not human events—even a world at war? Why not events in our individual lives?

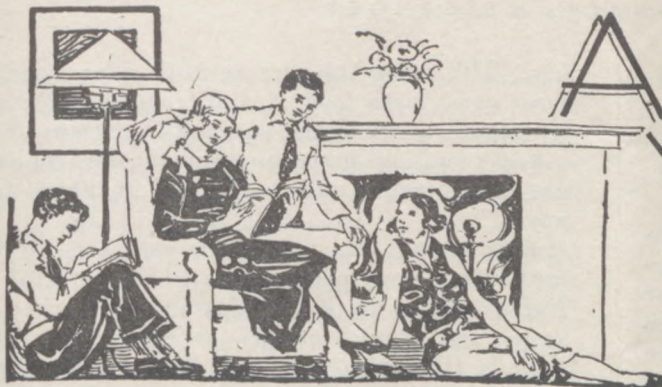
Not only the ocean, but also the rolling fields and pastures leading down to this, calm and steady a person. I like to remember a sunny morning when a comrade and I picked raspberries here—forgetting time and other responsibilities—amid the fragrance of bayberry, sweet fern, wild roses, and meadow sweet. Here were peace and security, fraught with sunshine, leisure, mellowness—nature at high noon. Not even an occasional plane overhead could break that peace although it broke the harmony for a moment or two. I was not conscious of uttered prayer, but somehow that morning was like a prayer. Yes, you do learn to pray at the seashore in different ways—especially if you stay long enough. And you bring home with you renewed strength and peace. The old proverb is right.

The Purpose of Trouble

WE humanly resent trouble. If things go wrong, —if we are sick, if friends fail us, if we lose our job, if the car won't start, or the machine breaks down, or the garden won't grow, we automatically begin to fume and swear. At least, so long as we are unwise. If we are wise however, we neither fume nor swear, nor, as Job's wife suggested, curse God and die. We recognize trouble for what it is: a challenge to our intelligence! So long as all things go smoothly we have little call for brain-sweat. But when a thing does go wrong, well, life is then simply inviting us to deepen our understanding. This is as true of losing a friend as of the failure of a gas engine. It is only when things go wrong and we learn why and correct them that our knowledge and our power increase. So long as the engine runs without missing we learn nothing about carburetors, or needle valves, or spark plugs. But let the engine balk or stop and we've simply got to learn or walk. If we are ill life is flogging us to learn the laws of health. If we lose a job we are being invited to wake up both to ourselves and the possibilities of a larger opportunity. It is the same with friends and machines, and gardens and what have you. Each is a challenge to Intelligence! So, if you can, stop swearing when trouble comes. There is no better advice at such a time than Stop! Look!! Listen!!! The fellow who can do this consistently is a gem. He shines wherever he is and in whatever he does.—[*The New-Christian Minister.*]

Reformation

MAN believes that he is reformed and regenerated by the truths of faith, but this is an appearance, he is reformed and regenerated by the good of faith, that is, by charity towards the neighbour and love to the Lord. (A. C. 3207.)



A PAGE FOR THE YOUNGER PEOPLE

By the Editor

Ration Cards

PRIOR to the outbreak of the present war our land was one in which there was plenty of everything for everybody. Food and raw materials of nearly every kind were abundant. Never in the history of mankind has there been a nation more richly blessed than ours. It is true that owing to the fact that we have not yet learned the best method of distributing these material blessings many poor persons were unable to enjoy a fair share of these good things; but by the divine mercy our land was rich and fruitful. There was plenty of everything for everybody.

Now that we are at war things have changed. We are short of many things. Steel, tin, copper and other important metals are needed in such huge quantities for war purposes that little of them can be spared for civilian consumption.

Rubber, oil and gasoline are scarce in some parts of the country. We have not enough tea, coffee and meat, and many other things will soon be unobtainable in the quantities in which they were formerly used. So a system of rationing is being evolved by the government. The available supplies will be distributed as far as possible, and all waste will be effectively checked.

Many persons will grumble at these new arrangements, but grumbling will do no good. Indeed, it is unpatriotic to grumble at the efforts of the government to do its best for the people. We need have no fear of starvation. We may have to change our habits and rearrange our diet, but we can be perfectly sure that there will be ample supplies of all things necessary for a healthy life. We should accept cheerfully all the restrictions necessary for the achievement of victory.

There is one aspect of everyday life at which we should rejoice. The spiritual things of life will not be rationed. The love that streams down to us from the Saviour is no less abundant in war time than in peace. The truth that shines in His Divine Word will be no less bright, no less powerful. Our ability to reach up to Him in prayer will be abundantly maintained. Our love for our friends and their af-

fection for us will not be curtailed. The best things of life are free, they are never scarce. No war can interfere with their abundance.

The promise of this is found in the words of the Saviour, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." In our spiritual life there is and always will be plenty of everything for everybody.

Good food and enough of it is necessary to the preservation of health. Doctors tell us that every child in this land ought to drink a quart of milk a day. And to-day the government of our land is advising us to secure a good sustaining diet. All that is wise and true. But it is astonishing what good work has been accomplished on a very meager diet. John the Baptist was no weakling. He was a strong fearless man. His food was locusts and wild honey. One of the great characters of our present day is Mahatma Gandhi. He lives on goat's milk and fruit. Swedenborg in the later half of his life lived principally on bread, milk and coffee. Perhaps these meager diets would not be good for all of us, certainly not for the young; but they show us that we often think too much of food and imagine that we could not endure privation.

We should learn to bear cheerfully the slight restrictions placed upon us by the war. We are still the best-fed nation in the world. We should be thankful for this great blessing. When a few months ago the prime minister of Britain was a guest at the White House he was surprised and pleased to get two eggs for breakfast every morning. In England he only got two eggs per month. To-day the egg ration in Great Britain is one per person every three weeks. They are short of food in Great Britain but they are still healthy and cheerful.

Within late years scientific study has been giving us many proofs that there is a close relation between cheerfulness and health. Cheerfulness has its effects on the whole bodily system, digestion, circulation, nerves. "Joy is food, not only stimulant; it supports while it urges on."

"Where the Fire Is Not Quenched"

By Jacob Postma

A TIME there was, and that not so very long ago either, when there prevailed in large sections of Christendom a belief in the concept of a literal, everlasting hell-fire. Since that time such belief has been considerably toned down, due to the influence of science upon religious thought; as well as to an urge to make the nature of hell conform to a loving and merciful Heavenly Father as He is depicted for us in places of the New Testament. There is a small section of Christendom, called Universalists, which has thrown overboard a belief in hell altogether; believing that eventually all men will enter heaven. Another small group, called Jehovah's Witnesses, maintains that all those which an old theology would have assigned to hell literally will be annihilated; and thereby make of hell a place of non-existence. While in some minds the old concept, no doubt, still lingers, in many churches the pulpit preserves a significant silence on the matter; as it is doing, for that matter, on the nature of the life hereafter in general. In the large, humanity is still groping after a reasonable interpretation of the situation as depicted in the Sacred Scriptures; an interpretation that shall be in accord with the findings of modern science, as well as with a Being of Love and Mercy, Who is still proclaimed as ruling His Creation.

In this groping man has rather unwittingly landed upon an interpretation that bids far to furnish a clue towards a final solution of the question—as that final solution is stated for us in the doctrines of the New Church concerning hell. Theologians have not yet, as far as I am aware, taken hold of it seriously enough to accord it a niche in their system of thought. But the proverbial man of the street has taken hold of it in his own irresponsible way. It has the vagueness and generality of outline that belong to all such matters as are yet in the shaping without having gained a definite place in humanity's realm of thought. It is the concept that hell is a state of life, to be met with not only, probably, in the life hereafter, but assuredly here in this present world. How this concept accords with teaching advanced by our enlightened author, Swedenborg, may be seen from no. 6832 of his *Arcana*, wherein he speaks of the fires of revenge, hatred and cruelty, springing forth from the love of self and of the world:

"This is the fire which torments those who are in the hells; for when the rein is given to their cupidities they rush one upon another; and torture one another in direful and unspeakable ways, because every one desires to be pre-eminent, and by secret or open artifices to take from another what belongs to

him. This being the case on both sides, deadly hatreds come forth from it, and from these the perpetration of savage deeds, especially by means of magical arts and also by means of phantasies, which arts are innumerable and are quite unknown in the world."

And having thus gained the substance of things we find ourselves prepared as to the form of them. For we should mark that Swedenborg speaks of revenge, hatred and cruelty as being "fires." Can these be the Scriptural fires? For one thing, we can conceive of their being consuming, and at the same time eternal or everlasting. Self-love not only is destructive of spiritual life, that is love of God and love of the neighbor, but also can last forever. For another thing, we consider the denizens of hell as beings that in the present life failed of being "saved"; in the present case of being saved from the lusts of revenge, hatred and cruelty. The Lord's apparent teaching as to the eternity of the hells would indicate that in the philosophy underlying the existence of the future life there is no place there for the wicked for repentance, and a consequent change of life for the better. The parable of the Rich Man and Lazarus furnishes suggestive material on this score. Moreover, of no small moment is the consideration that certain common modes of speech that human intuition has forged into usage can be made to render tribute to the plausibility of looking upon hell-fire in this manner. Notable examples of these are, for example, "to be enflamed with unholy passions"; "to be burning with revenge"; and "a discussion may become heated." These are no mere figures of speech, but bespeak definite states of life that thus are given definite expression, in striking conformity with their nature. No one will deny that in this manner we might continue to delineate the things belonging to a spiritual realm of being that is in and around us; but what if this spiritual realm of being is the veritable life hereafter with its heaven and hell?

This way of interpreting the nature of hell-fire gives rise to an interesting thought embodied in the parable aforementioned. It is this: that the Rich Man as he was yet faring sumptuously at his table was already as much in hell as he found himself to be after his decease. For then his self-love was as much operative as it was after he had died. Shall we call that thought too preposterous, because of the radical differences existing between the two situations? There is here no greater difference than that found in the story of the prophet Elisha's servant, as given in *II Kings* vi. 17, who had his spiritual eyes opened to matters that already were existing before he came to see them. For one thing our spiritual senses might be far too dull, here on this earth, to take in things of a spiritual realm of being that for reality are as pronounced as anything we might meet with here; and for another thing, it

might require a special opening of our spiritual senses for sensing such stark realities at all. And so, after Swedenborg in no. 1861 of his *Arcana* has cited such passages from the Word which speak of hell-fire—as, e.g., “a lake burning with brimstone,” *Rev.* xix. 20—he writes further:

“In these passages fire denotes lusts, smoke falsities which would prevail at the last time. These things were seen by John, such as they appear in the other life, when his interior sight was opened; and the like are also seen by spirits and souls after death. Hence it may appear evident what the infernal fire is, and that it is nothing else but hatred, revenge, and cruelty; or, what is the same thing, self-love which thus manifest themselves in the other life. Man during his life in the body is of such a quality, however he may outwardly appear to other men; yet when viewed near by angels would appear in their eyes exactly according to the description here given; viz.: his states of hatred would appear as torches of fire, and the falsities thence derived as furnaces of smoke.”

A word of caution is to be added here. As this writer sees it, it is not to be presumed that the Rich Man of the Parable would remain forever in the agony in which he found himself immediately after his decease. For one thing, we should recall Swedenborg's teaching that a man before being assigned for hell will not only stand in condemnation at the hand of the Lord and His angels, but in condemnation at his own hand as well, so that he thoroughly will sense the justice of the verdict passed upon him. The examining agencies before whom the wicked are made to appear lay bare their evils so thoroughly and convincingly that even the most obdurate quail before their gaze, and are unnerved as to any degree of resistance they might offer. This lively sense of guilt to which they are led may find its ultimatum in a sense of burning with fire as long as it is present. For another thing, the Lord will tone down the pain attendant upon the agony, much as in the material world clouds will tone down the glare and heat of a scorching midday summer sun; and thereby prevent the lot of the wicked from going beyond their endurance. However, it will remain sufficiently miserable to deter them from committing evils that would upset all semblance of order needed in the society of which they are members. But I will refer the reader to the writings of Swedenborg himself for further and fuller treatment of these subjects.

So far, no mention whatsoever has been made of wicked men being punished for what they have done. The poet William Cullen Bryant, in his poem “Inscription for the Entrance to a Wood,” has occasion to say: “God hath yoked to guilt her pale tormentor, misery.” That misery is inherent in the state of life, elaborated in this article as being hell.

Hell doesn't come simply as an aftermath, although it may come as a revelation of things already existing, and in that way assume the appearance of a place of punishment.

An Open Letter

DEAR FRIEND:

IT HAS occurred to me that perhaps a monthly letter to some of my friends who are especially dear to me might be useful; for I have thoughts that I would like to share with friends who understand. Sharing our life is a characteristic of true friendship. We all have problems in common. You may have problems you wish to share with me.

I have a problem just now that I wish to share with you. It possibly originates from the present evil state of the world which is hard to understand. I am sure we all wish to see the world saved from its evil and unhappiness. I think we are asking ourselves, What can I do personally? What can be done by all of us working together? Is there a way out? There is no doubt that God is working to stir up our hearts to help humanity. He needs willing instrumentalities in His strong desire to establish His kingdom in the hearts of men and give them the happiness for which He created them.

For nineteen hundred years the Christian Church has been asking what it could do to help. Many plans have been tried out. It has seemed hopeless to many persons; and many of us are staggered to-day by our problem.

Analyzing the situation I see four great forms of evil which make mankind unhappy. These are greed, fear, hate, and lust. Greed dominates the world to-day, causing wars in all lands, causing the poverty of the world. Fear is in every heart to some degree: fear of poverty, fear of the unknown, fear of evil men, and fear of evil conditions of every kind. Hate sometimes comes from fear; for men try to kill what they fear; hate, in general, comes from attacks upon our self life, causing resentment, revenge, and cruelty. Lust is the perversion of the beautiful love of one of the opposite sex so necessary to human happiness and the perpetuation of the race. Its blight is upon the world.

How shall we get rid of these four great enemies of human happiness? What power can take them out of human hearts? We see at once that there is no easy answer. Let me tell you of some experiences of mine when trying to find an answer.

Walking along a busy street in Los Angeles a few days ago, my heart was filled with this problem of yours and mine. As I looked into the faces of the crowds I met, I asked myself, Who are these people? Can they be saved by any process of ecclesiastical help? Even if they go to churches, do they find their

problems solved? What are their temptations? And as I looked I saw no consciousness of great problems troubling them. They were people like myself, seemingly meaning well to others, with kindness and good will in face and manner. Then I said to myself, What does it mean for them to be saved? Is it, after all, a theological process, demanding correct theological beliefs, appropriate church attendance, acts of piety? Must one necessarily go through the round of deep repentance, complete reform, and long and painful effort to live the Christian life? If they should suddenly pass into the spiritual world, would they not have enough of good to fix in them the permanent love of good and make them fit for some degree of heaven? After all, is not salvation the life of God in their souls and, more or less, in their relationships with others? Is not our problem, in this view of the situation, really an easy one? Is it not merely to try to develop the life of God in the souls of men? Surely all these people are going forward eventually into some degree of heaven.

I relaxed in my attitude: I had discovered an easy way out of the situation and a comforting one, for it required no more worry.

And yet when I returned home I thought again, What does it mean to have the life of God in the soul of man? Does it not mean obedience and conformity to the spiritual laws of one's being as well as to the physical laws? Does not our Creator, Who created us for happiness, find it imperative for us to live according to spiritual order as well as to physical order? Are not these laws of spiritual order found in what we call the commandments of God? Can we escape obedience to them? And does not this imply deep thought and constant effort? Is it not possible that many have gone far away from God, like the prodigal son, and for the time have no thought of a return to the father's home? For many is it not true that God is not in all of their thoughts? Who have no consciousness of the need for spiritual order in their lives? Are not many the prey of evil people? Are they not relatively helpless in a world of disorder?

Is it not possible that with many the love of self and of the goods of others, which constitutes greed, dominates their lives? Is it not possible that hate rules in the lives of many? Are they free from fear? Yes, are they not victims of fear? Are not some of them victims of lust, harboring unholy feelings and thoughts, living for the moment in the hells of lust? May it not be that the faces we see on the streets are too often masks that hide the inner man of greed, and fear, and hate, and lust? I remembered that it is written, "Man looketh upon the outward appearance, but God looketh upon the heart."

Of course, all are not moved by evil motives or harboring evil thoughts. But is it easy to think of all the people we meet as truly having the life of God in their souls? Did not Jesus say to Nicodemus,

"Verily, verily, I say unto you, Except a man be born again, he cannot see the kingdom of God"? That means, unless a man has changed—definitely changed—from his natural inborn selfish attitude towards others, and has accepted heavenly standards, and tries to live by them, he is not saved for heaven. Thus he does not have the life of heaven in his soul.

Are not the standards of the Creator and Ruler of all men indispensable for our happiness? If He said, "Except ye repent, ye shall all likewise perish," is not repentance—turning away from the evil things of our lives—imperative? How many of the pleasant-faced people we meet have repented and turned away from their self-centered, evil lives? How many are trying sincerely to live in harmony with the Divine? How many love their neighbor's good as they do their own, or even want to do so?

Friends, what is the answer to our problem? Can humanity be saved otherwise than as Jesus has pointed out, namely, by coming out of the old selfish life into the new life of heaven?

Salvation is thus not a matter of creed, of formula, of church attendance, or of piety. It is certainly not a matter of indifference to heavenly teaching, nor careless living. It is truly the life of God—the life of Jesus, Who is the only God—in the soul, yea, His actual living presence in the soul. Only those who receive Him into their lives, who are conjoined with Him by a personal relationship which implies perfect obedience to His laws of love, are saved. "He that hath my commandments and keepeth them, he it is that loveth me; . . . and I will love him, and will manifest myself unto him." "And I give unto them eternal life." Thus salvation is not a superficial thing. It is a changed life. We now know our objective: It is to induce people to become as angels in thought and life, born again. How shall that be done? We now face the solution of another and greater problem.

Affectionately,

WALTER BROWN MURRAY

2394 Kent Street,
Los Angeles, Calif.

Salvation

THE life of charity is what saves after death and not any life of faith without charity, since without charity it is not possible for any life of faith to exist. . . . The quality of every one's interiors is made manifest in the other life when the exteriors are removed and it then appears that where there is no charity the interiors are in complete opposition to all the truths of faith. (*A. C.* 2049.)

ACCORDINGLY, persons of every religion may be saved if only by a life of charity they have received remains of good and of apparent truth. (*A. C.* 2284.) (*See "Remains."*)

A Father to His Daughter

Extract from a Letter

CAN you take this advice as the various affairs of the day develop? This—Hold no untoward thought toward any human, bad or good. Leave all to God's mercy. Say silently, "May the mercy of God overshadow you and release you from all evil!"

Now you have it in so many words. Use it as definitely as you would any tool in the physical realm. Remember it works as well as any tangible tool you can think of. Use it in connection with everyone you pray for.

You start your car, for instance, and it goes. You lift a weight with a fulcrum and lever and it rises. You lift a burden from the human mind by the use of a few well-defined words and you have benefited mankind. Don't fail to make use of what seems so very simple. The most intricate machinery is moved by a simple push button. Use the push button God has placed within reach of your hands and He will do the rest.

Now, instead of giving way to anger, discouragement, or despair, connect up with the Divine Activity and let God solve your problems. He can do it. You cannot. The more you try the more you disturb the even order of the work of God. Be still, my child, and let God work in your life and in your affairs.

These are words of wisdom and like all wisdom are so simple that obeyed they put into operation all the intricate and intangible forces of creation. "But omitted," as in the poem you know, all the affairs of life are shallows and the tide that would have carried one on to success is gone and with it the successful outcome of the venture.

Use your wisdom even if you do not witness the inner recesses of Divine operation before your eyes. Experience will teach you in its hour. Only the event will serve to convince you of the certainty of fulfillment outside of simple faith.

Lovingly,

YOUR FATHER

Motherhood

By Othmar Tobisch

[Printed in the San Francisco Examiner, May 9, 1942,
by request of the Church Editor.]

"Behold—your mother!"—John xix. 27.

As JESUS hung on the cross, being sacrificed by His own free will for the salvation of the world, He said these words.

Again many sons to-day are sacrificing themselves for the future happiness of mankind. Mothers bring themselves again the supreme sacrifice. They are

surrendering their sons to the protection of the Almighty. There is a true spiritual experience there. Something precious is gained there, in the sorrow, in the anxiety. Is it not true, that in the end, all mothers must give up their children to the Heavenly Father? Otherwise they cannot become spiritual mothers?

In motherhood, the Lord has placed onto woman the thrilling duty to multiply the race, on earth, and thereby, also, to populate more increasingly His heavens. Many philosophies have sought to find the divine urge of pro-creation in the motherhood of live beings. Pagan rites have worshiped goddesses for such an imagined gift.

Christianity teaches that the ability to become a mother is a gift of God which He bestows. The origin of motherhood must therefore be thought in the Lord God. In Him it is divine love that seeks to enlarge itself to more and more beings like unto Himself. Motherhood is, therefore, a highly spiritual function so high that the Church herself has been called the mother of men. To the Church, therefore, the race must turn for spiritual nurture, for spiritual education, for the most precious memories of love, protection and life eternal. In the body of the Church man is spiritually born again and becomes an eternal being. Let us honor our mothers and the spiritual Mother "Church" for what they are and mean to us.

Truth

THERE lies deep nestled in the human breast
A heritage of dark imaginings,

Perhaps begotten in the courts of kings
Where justice died and truth was sore oppress.
Even to those who were among the blest

Did He not say: I have yet many things
To tell; ye cannot bear them now? What wings
Of angels sweep the sky from east to west!

Or was His meaning that they could not bear
The test of disillusionment? Truth comes
With little circumstance; celestial drums
Herald it not. No ermine does it wear,
But in the manger of a stable lies;
Obscure in life, upon a cross it dies.

—CHARLES T. MITCHELL

Spheres

MAN does not know that according to the life of his affection, a certain spiritual sphere encompasses him, which is more perceptible to the angels, than a sphere of odour is to the most exquisite sense in the world. (A. C. 4464.)

The Open Forum

[Letters in this column do not necessarily reflect the opinions of the Convention or of the editor.]

What Is Murder?

To the Editor of THE MESSENGER:

IT is quite universally agreed that hatred is essential to murder and that where no hatred is involved one is not guilty of murder, but may rather be commended for the act of killing a brother when it is done from a sincere and good motive. One such good motive is the love of one's country: "It is glorious for a soldier to shed his blood for it." This glory, however, hinges upon intelligent understanding and love of one's country because of the righteous principles for which it stands. But should one's country stand for undemocratic exploitation, covetous aggression or other evils that deprive men of justice, then, one should for the same reason shed his blood or kill his brother in opposition to his country's ideals. But why not enlarge one's vision of country to include the entire world and the brotherhood of man? Why not behold the greater glory and if the need arises shed our blood to attain it?

Regarding murder from the present state of world disorder we observe two classes of soldiers engaged in killing. Just how many of them are now or may become confirmed murderers God only knows. The first class is composed of those who voluntarily enlist in military service because they believe it their duty to kill the enemy regardless of the Lord's command, "Thou shalt not." This class may or may not include those in advanced states of brotherly love and charity who would do physical harm to no one save for his own good. The writer is of the opinion that few of this class are engaged in the present world conflict. The reason most often given for voluntary enlistment in military service is, "I shall have a much better chance for promotion if I enlist rather than wait for selective service compulsion." In my judgment the average volunteer soldier is in no sense above the spiritual level of his conscripted brother. All too often he seeks personal advantage rather than sacrificial service.

The second class, made up of conscripted soldiers, is very large. Though engaged in war and out to kill subject

to military regulations, the guilt of murder attaches to each according to the confirmed motive for which he is willing to kill. It is a relative matter. Each soldier may in truth be fighting the temptation to murder up to the very moment when the opportunity is at hand. For the great majority of soldiers who do the killing, the guilt of murder may be less condemnatory than it is with those who go to the voting booths and cast their ballots in favor of laws to support or condone conscription methods of war and who lightly say, "It must be done, for how else can we prevent invasion?" Yet everyone knows that the "eye for eye and tooth for tooth" method is but one of many ways of preventing invasion of one's country and, strangely enough, it is the most unsuccessful of all methods that have ever been tried. The way of "the Holy City New Jerusalem descending from God out of heaven" is not arbitrary force and combative war but it is more powerful and certain—"Love never faileth."

The gravity of the act of killing is in no sense mitigated by selective service conscription methods. The killer can never argue "Someone else is guilty for my act." The belief that *no one in particular is responsible* and the feeling that *mass murder* is not so bad, are delusive mountains behind which no one may securely hide.

C. W. CLODFELTER.

From Swedenborg

Charity in the Common Soldier

IF he looks to the Lord and shuns evils as sins, and does his work sincerely, justly and faithfully, he also becomes a charity; for as to this there is no distinction of persons. For he is averse to unjust depredation; he abominates the unjust shedding of blood. In battle it is another thing: then he is not averse to it, for he then does not think of it, but of the foe as a foe, who desires his blood. His fury ceases when he hears the sound of the drum calling him to desist from the slaughter. He looks upon the captives after victory as the neighbor according to the quality of their good. Before battle he raises his mind to the Lord, and commends his life into His hand; and when he has done this, he lets his mind down from its elevation into the body, and becomes

brave; the thought of the Lord—of which he is then unconscious—still remaining in his mind, above his bravery. And then if he dies, he dies in the Lord; if he lives, he lives in the Lord.

Go Forward

To the Editor of THE MESSENGER:

THERE has been a feeling among many in Convention, and I believe among many of its leaders, that it is the duty of Convention merely to serve as a custodian of the teachings until such time as the Lord is ready to have these teachings accepted generally. And, of course, they recognize a duty to serve those who have already accepted the teachings. The explanation of a lack of an aggressive attitude is that the world is not ready for the teachings, but if we just bide our time the Lord will take care of everything.

That may be the proper attitude. But why? What is the justification for it?

Doesn't it seem reasonable that at this time, with the world turned upside down and the hells in an uproar, the heavens are militant and handicapped in their operations by the failure of Convention to take an equally militant and aggressive attitude?

Attention is called to *Exodus* xiv. which describes the concern of the children of Israel as they are coming out of Egypt. Note particularly these verses:

And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which He will show to you this day. . . . And the Lord said unto Moses, wherefore criest thou unto me? Speak unto the children of Israel, that they go forward.

Read the *Arcana* exposition of this passage.

Is there anywhere a better description of the Convention attitude than in these words: "Stand still, and see the salvation of the Lord which He will show to you this day"? It apparently cannot hear the command of the Lord: "Go forward."

I am but a layman. If I have misconstrued this passage I shall be glad to have the situation made clear. The matter seems of sufficient importance to warrant open discussion in the MESSENGER's Forum.

GORDON C. MACK.

Attention, Alliance of New-Church Women

PLEASE send news and items of general interest, for the *Alliance Bulletin*, to Mrs. Percy Billings, 1474 East 69th Street, Chicago, Ill.

Any news of work done for men in Service would be specially welcome.

Are You Clearing Out Your Book Shelves?

OUR Chapel Hill School in Waltham, Mass., is building up a reference library. Any books that could be used on its shelves would be most gratefully received.

Especially, have you a Compton Encyclopedia outgrown by your children? You could be doing a wonderful "bit" toward building Young America by sending it where it would be used to the full.

MARGARET WORCESTER BRIGGS,
for the School.

Personalia

LIEUT. COLONEL and Mrs. Laurence H. Denison have returned to Fort Knox, Kentucky, after a brief visit in Fryeburg, where both are members of the New-Church Society.

Mr. Denison enlisted in the Army Air Corps early in the first World War, serving overseas from October, 1917 to March, 1919 with the 469th Aero Squadron. In 1926 he received a Second Lieutenant's commission in the Field Artillery Reserve. From 1933-1937 he served as an officer in the C. C. C., and in 1940 was called to active duty at Fort Knox with the rank of Captain. In 1941 he was promoted to the grade of Major and detailed as Assistant Director of the Wheeled Vehicle Department of the Armored Force School, and in June, 1942 became a Lieutenant Colonel.

W. G. R.

News of the Church Indianapolis, Ind.

ON July 29, the Women's Alliance, the League-ers, and members of the Indianapolis New-Church Society joined in a picnic supper along the banks of White River in Riverside Park. Twenty-eight persons turned out for the informal outing which has been the only social affair of the summer.

Baptism

FROST.—Sunday, August 9, 1942, Linda Lewis Frost, daughter of Mr.

and Mrs. Benjamin R. Frost (Caroline Heffner), born March 3, 1942 at Cleveland, Ohio, by the Rev. Albert Diephuis at the home of the grandparents, Mr. and Mrs. Vincent M. Frost.

Linda is the great-granddaughter of the late Rev. A. F. Frost and the late Mr. and Mrs. Benjamin Randall.

Birth

BILLINGS.—Announcing the arrival of John Kitto Billings, son of Guinevere and Rollo K. Billings, on Sunday, August 2, 1942, at the Woodlawn Hospital in Rochester, Ind.

Marriages

UNRUH-CUNNINGHAM.—Andrew H. A. Unruh of Pawnee Rock, Kan., and Irene Cunningham of Springfield, Mo., were united in marriage Sunday morning, August 9, 1942. The Rev. Sherman S. Newton read the service.

SCHMITT-MILLER.—Willard Leslie Schmitt and Helen Elaine Miller of Pawnee Rock, Kan., were married on Wednesday evening, August 19, 1942, in the Church of the New Jerusalem. The Rev. Sherman S. Newton officiated. Mr. and Mrs. Schmitt will make their home in Norton, Kan., where Mr. Schmitt is in charge of the high school music department.

Obituaries

LONDON.—With the passing into the spiritual world August 19, 1942, of Miss Amy London, the Toronto Society has lost one of its most valued members. Miss London, coming from Chicago, has been a member for quite a few years, belonging to the Ladies' Auxiliary, and since the war began was a very faithful and ardent worker of the Red Cross group. The service was conducted by the Rev. Donald Gustafson on Friday, August 21, 1942. She leaves three sisters and one brother, Mrs. Walter Bolton, Miss Laura London of Toronto, Mrs. O. Kitzelman and Mr. Harold London of Chicago. Burial in Park Lawn Cemetery, Toronto.

JOHNSON.—Mrs. Adelaide Belle Johnson, member of a pioneer Lakewood, Ohio, family and a lifelong member of the Church of the Redeemer in Lakewood, passed into the spiritual world from her home, 14110 Detroit Avenue, Lakewood, on July 15.

Her home is located on part of the

farm owned by her ancestors, the Worthen family of old Rockport, which extended from Detroit Avenue to the lake front.

At the time her parents, Clark and Mary Worthen, lived on the farm, Detroit Avenue was a plank road with a toll gate at the present site of Belle Avenue.

She was born there, then old East Rockport, on March 17, 1870. She had been a member throughout her life of the Church of the Redeemer as had been her mother before her.

In 1894 she married the late James William Johnson, who at that time had just completed a three-year period as U. S. Weather Observer in Alaska during which time he was authorized to collect specimens for the Smithsonian Institute. This collection reposes in the Institute to-day. Mr. Johnson died three years ago.

Mrs. Johnson, who for nineteen years had been president of the Women's Guild of the Church of the Redeemer, is survived by her daughter, Mrs. Carabella Johnson Schuster, well known Cleveland singer, and her sister, Mrs. Louie Hulse Honus.

Resurrection service was conducted on July 17 by her pastor, the Rev. Isaac G. Ens.

"Mrs. Johnson was a member of the Vestry of the Church of the Redeemer, was loyal to the best interests of the church, sturdy and staunch in her convictions of the Writings, and very much beloved by all."

Calendar

Seventeenth and Eighteenth Sundays
after Pentecost

THE CHRISTIAN LIFE

Sept. 20

Sel. 222: "The Lord is gracious."

Lessons: I Kings iv, v. 20; Luke iii, to v. 23.

In place of Responsive Service, Sel. 190: "I have done judgment and justice."

Hymns:

24: "Lord of all being, throned afar."

301: "Pleasant are Thy courts above."

Sept. 27

Sel. 222: "The Lord is gracious."

Lessons: I Kings ix; Luke vii, v. 24.

In place of Responsive Service, Sel. 191: "Thy testimonies are wonderful."

Hymns:

1: "When morning gilds the skies."

11: "God of the morning."

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Communion Sunday

SUNDAY, October 4, is International Communion Sunday. Throughout the English-speaking Protestant world nearly all churches will participate in the Lord's Supper. And they will do so in the knowledge that all round the globe their Christian brethren will be observing this solemn rite.

This movement is now six years old. It promises to become a permanent observance. And it reminds all Christians of the solidarity of the Church. Fifty years ago it would have been almost impossible to achieve such unanimity of thought and action. Denominations looked on each other with suspicion. They were more concerned with the theological concepts and the forms of ecclesiastical government that divided them than with the fact that they all worshipped and sought to follow the same divine Saviour. Denominationalism split the Church into a large number of inefficient fragments.

One of the most promising signs of a truer religious spirit to-day lies in recognition of the fact that brotherhood is possible between various sects, and that many of the sects could combine to form stronger churches. The Free Church Council in Great Britain and Federation of Christian Churches in America have proved that all churches can co-operate in nearly all forms of Christian endeavor. The Baptist, who believes that entrance into the Church must be by total immersion, and the Methodist, who believes that a man may go to heaven even though never baptized, can join hands in every sincere effort to bring the Kingdom of God to earth. The Episcopalians set great store by the Eucharist, the Quaker makes no outward observance of the Lord's Supper, but both join hands in promotion of charity.

This growing spirit of unity is greatly helped by the international observance of the Lord's Supper. The outward form of the observance may vary in the churches, but all participants are obeying the command, "Do this in remembrance of me."

It is not practicable for all Christians to unite in this solemn act of worship at the same hours. The church bells will ring in New Zealand while the people in the United States are still asleep, and people in New York will have reached the end of the Sabbath

when General and Mrs. Chiang Kai-shek are attending morning service. But at any one hour on October 4 there will be millions of people receiving the bread and wine of the Lord's Supper. The consciousness of this world-wide communion cannot fail to promote a spirit of brotherhood.

There are nations in which this service will not be recognized. There will be no co-operation from Christians in the Axis countries. May we not hope that when peace is secured and sanity returns to those who are now our enemies, there will be a real revival of Christian religion and Christian brotherhood? At present it may be necessary to bend all our energies to breaking the power of the Axis and securing the freedom of mankind. But that should not blind us to the fact that in future days we shall be striving for a world brotherhood that will include all nations, and that will acknowledge

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves."

The above quotation is, as probably all our readers know, from Tennyson's *In Memoriam*. It is hard to say just what the poet meant by "one far-off divine event." But to the New-Churchman it undoubtedly means a time when the Lord will be known in His Divine Humanity as the only God of heaven and earth. To hasten the time of this "divine event" the New Church preaches and teaches the truths of the Second Advent. There appears to be, however, one element on which we place too little emphasis. Preaching and teaching are excellent things, but an exemplary life is far better.

The Post-War World

THERE is a widespread conviction that the post-war world will be very different from the era that preceded the outbreak of hostilities. It does not require deep wisdom to arrive at such a conclusion. Great wars always result in social changes, sometimes for the better, sometimes for the worse. The French Revolution and the Napoleonic wars that followed had a profound effect on the so-

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WHAT THE NEW CHURCH TEACHES

1. THE DIVINITY OF THE LORD JESUS CHRIST, WHO IS JEHOVAH GOD MANIFESTED TO MEN.

2. THE DIVINITY OF THE SACRED SCRIPTURES—THE SPIRITUAL NATURE AND INNER MEANING OF THE DIVINE WORD.

3. THE UNBROKEN CONTINUITY OF HUMAN LIFE.

4. THE NEARNESS OF THE SPIRITUAL WORLD.

5. THE NECESSITY OF A LIFE OF UNSELFISH SERVICE AND SELF-DENIAL AS A CONDITION OF SALVATION.

THE NEW CHURCH FINDS THESE TEACHINGS IN THE DIVINE WORD. IT TEACHES NOTHING THAT CANNOT BE CONFIRMED BY THE WORD OF GOD. IT ACKNOWLEDGES ITS INDEBTEDNESS TO EMANUEL SWEDENBORG IN WHOSE THEOLOGICAL WORKS THESE DOCTRINES ARE FORMULATED. SWEDENBORG ASSERTS THAT HE WAS CALLED BY THE LORD TO MAKE KNOWN TO MEN THE SECOND COMING. THIS SECOND ADVENT WAS NOT A PHYSICAL APPEARANCE, BUT A NEW REVELATION OF DIVINE TRUTH TO MEN BY WHICH THE INTERNAL SENSE OF THE SCRIPTURES WAS MADE KNOWN.

THE NEW CHURCH ACCEPTS THIS CLAIM OF SWEDENBORG BECAUSE IT FINDS THAT ALL THE DOCTRINES FORMULATED IN HIS WRITINGS ARE CONFIRMED BY THE WORD OF GOD.

THE NEW CHURCH BELIEVES THAT IT IS COMMISSIONED TO MAKE KNOWN THESE DOCTRINES TO THE WHOLE WORLD. IN ALL HUMILITY IT BELIEVES IN THIS DIVINE COMMISSION; BUT IT CHEERFULLY ACKNOWLEDGES THAT IN A WIDE AND CATHOLIC SENSE THE LORD'S NEW CHURCH EXISTS WHEREVER HE IS WORSHIPPED IN HIS DIVINE HUMANITY AND HIS REVEALED WORD IS ACCEPTED AS A GUIDE TO HUMAN CONDUCT AND REGENERATION.

cial life of Europe. The Revolution in our own land was the most powerful external agent of social upheaval in the whole Christian era. It gave birth to real democratic government and set the pattern for a nation of free men.

Few people will question Sherman's dictum that all war is hell, but as a result of many wars the laboring man has won larger freedom and better wages. Of course the same results could have been won without war. They often have been. But the fact remains that during great wars the privileged classes lose much of their power and the so-called lower classes gain some nearer approach to justice.

There are other results that are less desirable. Frequently in the past the result of war has been that the rich get richer and the poor get poorer; and as a whole nearly every nation that goes to war emerges from it impoverished and in debt. The present great conflict will have the same end. Victors and vanquished will be immeasurably poorer. It will take at least three generations to replace the material treasure that is being so lavishly expended and destroyed.

What sort of a world do we want when peace is secured? Of course the obvious answer is "A free world." Freedom of thought; freedom of religion; political freedom; freedom from poverty and undue financial anxiety; freedom from the threat of war by any aggressor. We want a world in which there is not a poorly-fed or ill-treated child, a downtrodden woman, an illiterate man. What we are really asking for is the Kingdom of God on earth. Of course we do not state this openly, but to realize all the dreams and aspirations of those who seek for a better world after the war would mean that the Divine Will would be done on earth as it is in heaven.

That statesmen can be found who will be able to remove the threat of future wars we are willing to admit. That abject poverty and misery can be abolished is not merely a dream. These things are demanded by the public conscience, and will surely be attained. But there never was a more foolish dream than the assumption that we can make a first-class world out of third-class material. Until the fear of the Lord and the love of righteousness are planted in the human heart we shall still be hounded by the fears and anxieties that spoil life to-day.

The changes and improvements that will undoubtedly come when peace is attained will be due to the fact that international relationships will have caught up with the public conscience. At least ninety per cent of civilized beings want to outlaw war and violence. When the public conscience becomes articulate and operative in the government of all nations, war will be no more. But the Utopia of which we dream, the establishment of justice and the reign of truth in all departments of life will not be attained

until obedience to the Divine Will is established in the human heart. A better world calls for better men and women.

The Church in the Home

[You may not always be able to attend Divine Worship in church on the Sabbath, but you can worship the Lord in the quietude of your own heart; and you can gather your family around you for united prayer.]

OCTOBER 4

Nineteenth Sunday after Pentecost.

THE COLLECT:

LORD, we beseech Thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow Thee, the only God; through thy mercy, O Jesus Christ our Lord. *Amen.*

PRAYER FOR MEN IN THE ARMED FORCES

O LORD GOD our Heavenly Father we pray for the safety of all who in time of war are called upon to defend our beloved land. Fill their hearts with courage and resolution. Preserve them in their many dangers. Give them supreme trust in Thee. May they know Thy presence at all times, and realize that in all the issues of life and death thy love is unfailing, thy wisdom without end. Grant this for thy name's sake, O Jesus Christ our Lord.

Amen.

THE GOSPEL: *Matthew xxii. 34-46.*

THE LORD'S PRAYER.

THE DOCTRINE:

By love toward the neighbor is meant the love of uses and by love to the Lord is meant the love of doing uses. These loves are spiritual and celestial, because loving uses and doing them from a love of them is distinct from the love of what is man's own: for whoever loves uses spiritually looks not to self, but to others outside of self for whose good he is moved. . . . Yet man does not feel and perceive the love of performing uses for the sake of uses as he feels and perceives the love of performing uses for the sake of self. Consequently when he is performing uses he does not know whether he is doing them for the sake of uses or for the sake of self. But let him know that he is performing uses for the sake of uses in the measure in which he flees from evils; for so far as he flees from evils, he performs uses not from himself but from the Lord. For evil and good are opposites; so far as anyone is not in evil he is in good. (*W. 426.*)

John Chapman, Pioneer Nurseryman, and Missionary

1774 - 1845

By Anna Long Onstott

[This is the substance of an address given by Mrs. Onstott to the members of the General Convention at Chautauqua, New York, June 20, 1942.]

UNTIL recently the real name of "Johnny Appleseed" was not definitely known. Writers had generally spoken of him as Jonathan Chapman. But his name and birth have now been definitely settled. Miss Florence Wheeler, librarian at his birthplace, Leominster, Mass., discovered his birth record, "John Chapman, son of Nathaniel and Elizabeth Chapman, born September 26, 1774." John's mother died when he was nearly two years old. The record reads, "Elizabeth Chapman, wife of Nathaniel Chapman, deceased at Leominster, July 18, 1776."

At the time of Elizabeth's death Nathaniel was in the Revolutionary army at New York, and was Captain of Wheelwrights in Captain Pollard's Company of Carpenters. Who cared for his son, John, during the next four years we do not know. Nathaniel served in the army until 1780. In the same year he married in Springfield, Mass., Lucy Cooley of Longmeadow. Of this marriage ten children were born, and John was brought up as a member of this large family.

At the age of eighteen John left the family nest, and taking with him his half-brother, Nathaniel aged eleven, started for Ohio. But the journey was not made direct. The boys spent several years in Pennsylvania and New York with relatives and friends. While in Pittsburgh the idea came to him to gather appleseeds at the cider presses. He carried out his idea, dried the seeds, put them in bags, piled them in a canoe and started again for Ohio. He stopped on the way at Wellsburg, Va. (now West Virginia) where some of his appleseeds were planted, from which sprang the now famous Grimes' Golden Apple.

While in Pennsylvania John became deeply interested in the teachings of Emanuel Swedenborg, and securing a number of that great writer's books he became a missionary. We usually think of Johnny Appleseed as an elderly man. We should not forget to visualize him also as a man in his early twenties dedicating himself to the spreading of the teachings of Swedenborg.

Planting and distributing apple trees and appleseeds made his name famous. But the chief aim of his life was to give "Good news from Heaven". His seeds and trees gave him opportunities for sowing seeds of the Gospel at the pioneer farms he visited.

He did not merely follow the pioneers. Often he

went ahead of them and planted nurseries of seedling apple trees. So that by the time the pioneers arrived the trees were ready for them. He not only planted appleseeds; he gathered flower and herb seeds from Pennsylvania gardens and distributed them freely.

Johnny was always welcome in every settler's cabin home and, later when the family outgrew the cabin, and a better one was built, he was just as welcome. He visited often in the home of Ebenezer Rice of Perrysville, Ohio, on his way from Wayne County to Mansfield, Richland County, where his sister, Perses Broom, lived for a time.

Rosella, daughter of Ebenezer Rice, in her articles for Godey's and other magazines, has given the best description we have found and should be quoted here: "I said to my father yesterday, 'I wonder why, when I was a very little girl, that I called Fennel, or Mayweed, Johnnyweed.' 'Have you forgotten', he asked, 'Don't you remember it was called Johnnyweed because good Johnny Appleseed planted it in all this Western territory?'"

"Really, I had forgotten it, but what a pest it was to the farmer. Johnny thought it was good to keep away ague and chills, if used for herb tea, and who knows but what he was right?"

"In the bosom of his shirt, he carried two old volumes of Swedenborg's works and a New Testament, which he read daily. He was a man rather above middle stature, wore his hair and beard long and dressed oddly."

"Once upon a time, in exchange for trees, he received an old coat; it was sky-blue, light and fine, firm and soft, made in Quaker style, with bright, silvery buttons, two rows of them each as large as a silver dollar. The buttonholes were out of sight, hidden by a fold, and when he wore a wide-rimmed hat, it made him look like a Quaker."

"On the subject of apples, he was charmingly enthusiastic. One would be astonished at his description of excellent fruit. He told of some apples that were new to us, his description being poetical, the language remarkably well chosen."

"The last time I saw him, we were quilting—the door opened out on the ground, he laid his little bundle on the sill, lay down on the floor, resting his head on the parcel, then, he drew out from his bosom one of his old, dingy books and read aloud to us. It is a picture which will remain long with me. I can see the old man lying with his head on the sill, his grey hair falling away from his placid face, his simple attire, his finely cut features, and the little book in his toil-worn hands; the wreathing morning-glory vines stirred by the summer winds, framed the picture. His voice had the same old charm, and the same fascination held the maiden spellbound that had awed the little child in the years gone by. His voice would rise and fall musically with a strange and fervid eloquence! Something about it reminded me of the music of winds and

waves and the murmur among the leafy boughs.

"Later on, he resolved to go further west; civilization was making the wilderness so that it no longer needed him; villages were springing up, stage coaches laden with travellers were common; schools were everywhere; frame and brick houses were taking the place of humble cabins; so, he went around among his friends and bade them farewell. The little girls he had dandled on his knees and presented with beads and gay ribbons were now mothers and heads of families.

"His leave-taking was a sad task for the old man, who was then well stricken in years, and one would have thought that he would have preferred to have died among his old friends. He returned to see us once or twice after that, and then in a few years from his last visit we heard of his death." "He had visited in the home of Ebenezer Rice from 1810 to 1845. He left Ohio for Indiana where he lived near and around Ft. Wayne. There, his sister, Perses Brown, had moved from Mansfield."

His favorite scripture was the Fifth Chapter of *Matthew*, the "Beatitudes", which he read the day of his death in the home of his old friends, William and Madeline Worth, from Ohio. The doctor said he had never seen a man so near death yet so perfectly calm, saying, "God and I have always been good friends." He died Tuesday, March 18, 1845, and was laid to rest on a beautiful hill in the Archer Burying Ground, north of Ft. Wayne, Indiana. An iron fence and tablet mark the spot, while a lone pine tree sheds its fragrance over his last resting place.

Memorials to his memory have been placed at his birthplace, Leominster, Mass., in Swinny Park, Ft. Wayne, Ind., (near the place where he died); at

Mifflin, Ashland and Mansfield where he planted nurseries and spent more time than anywhere else in Ohio; a drinking trough by a spring is now located on the highway near Wellsburg, West Virginia, near the original Grimes Golden apple tree, which came from a seed that John, the Nursery-man, planted on the hillside; a rock garden is in the making at Springfield, Mass., where he spent his boyhood; Johnny Appleseed Junior High School was dedicated to his memory in Mansfield, Ohio, in 1939.

The Men's Garden Clubs of America are presenting each year a Certificate of Recognition to the man who has done the most outstanding piece of horticulture, purely for the good of others—all this, because of the untiring labors of John Chapman, better known as "Johnny Appleseed", a devout man whose belief in God and love for his fellow men enabled him to suffer untold hardships and privations that other venturesome men, who sought the wilderness in search of home and livelihood, might have fruit and flowers to relieve the monotony of pioneer life. (It is significant that this organization was formed September 26, 1932, the 158th Anniversary of Johnny's birthday.)

The last week in September was observed as Apple Week in Ohio in 1941 by proclamation of Governor John Bricker in commemoration of "Johnny Appleseed", being the 140th Anniversary of his planting the first apple seeds in Ohio in 1801. Friday, September 26, 1941, was observed in the schools as Johnny Appleseed Day, that date being his birthday.

Let us tell the children of to-day the true story of his life and thus keep his memory green, and pass on his message of "Good News from Heaven" to those who come after us.

Dangerous Thoughts

By Wilfred G. Rice

THE world is slowly, all too slowly, beginning to realize the power of thought. We are prone to think of great, earth-shaking events as the result of material resources or economic potentials. The battlelines, shifting as they do from day to day, seem to bear out the dictum "God is on the side of the heavier artillery". How often, for example, are we told that our future security and well-being depend upon production—upon the prompt assembly of swarms of avenging aircraft, of herds of the squat, ungainly tanks that are so vitally needed abroad, of vast fleets of cargo and warships to replace those now unhappily at the bottom of the sea, and of mountains of bombs, shells, and cartridges.

That these needs are important cannot be denied;

that they are being met in a measure almost beyond belief is also a matter of public record. May I suggest, however, that production of the tools of war, no matter how impressive, is not enough to ensure victory. Weapons are but static things; without the guiding hand and mind of man, they might well remain the cold, dull lumps of metal that slumbered so long in the mine-fields. In brief, we are suffering not so much from a shortage of materials as from a plenitude of ideas that are unsound and dangerous.

What are the "dangerous thoughts" that so often have their way, sometimes bringing us to the point of uttering sentiments that, were justice done, should cause the holders of them to regard with more than academic interest the fate of saboteurs recently ex-

ecuted in this country. First, let me comment on the term "dangerous thoughts". I have borrowed it from the Japanese who, with all their faults, have seldom been accused of being deficient in a realistic attitude toward world events. It is their practice frequently to examine their subjects, both native and conquered, on the trend of their thoughts. By long experience they have learned to detect and punish those who have "dangerous thoughts". We do not lower ourselves to the methods employed by the Japanese in ferreting out such thoughts, and our criteria are much more lenient than theirs; but it is now greatly in the public interest to test ourselves and our neighbors in a manner somewhat akin to that now to be related.

Let us begin with a test that even the least patriotic American and Christian should be able to pass with honors. Do you really believe that this war is worth winning? Are you willing to overlook and pardon the well-meant, but sometimes mistaken efforts of our public servants, and to pledge your complete loyalty to that which those who are in a position best to know the facts have found to be a wise course?

From a recent tour of duty as a volunteer canvasser for the Treasury Department in its effort to secure pledges for the regular purchase of Defense Bonds and Stamps, and from many conversations with members of a community which for at least five generations has been exclusively native-born, I have the sad task of reporting the following remarks:

- (1) "Why should I buy bonds? It's wrong to give those fellows in Washington more money to waste."
- (2) "Before I let the government take my tires, I'll cut them up with an axe."
- (3) "If the Boy Scouts want iron, let them go out West and dig for it!" (I'm glad to report that our troop gathered 43 tons of scrap metals that day.)

We have mentioned loyalty to our nation, and have just experienced disgusting examples of its absence. Is it not clear that all of these sins of omission grow out of one gross misconception? Wherever there is failure to recognize and accept one's responsibilities as a citizen there will also be found a corresponding indifference toward one's duties to God. This generalization will be challenged by reference to the fact that many apparently good citizens make no pretense of formal religion, but I believe that the seeming inconsistency can be removed by careful definition of the term "good citizen". Granting that the Christian ideal is unsurpassed as a motive for constructive, harmonious living, we are forced to the conclusion that the "good" citizen is one who does everything in his power to be an embodiment of the truths divinely revealed.

How often do we hear the expression, "If there is a just God, or if He is all-powerful, why does He permit this war to take the lives of innocent, non-belligerent people?" Is this not proof of the point made above; namely, that many apparently good citizens are not so at heart? Surely it is not a mark of good citizenship to permit outward calamity to uproot one's faith in God. From this shallowness of faith there also arises a majority, if not all, of the supine attitudes toward reality which have so greatly hampered the Occidental members of the United Nations in their war effort to date.

What is the most dangerous thought in the minds of our people to-day? Opinions may differ—mostly in wording—but I am convinced that it is the belief that war is something that may be turned on or off at the will of man. The fact that wars are now seldom formally declared until the element of surprise has already been gained is tacit recognition of the fact that wars automatically spring into being whenever there is an accumulation of hatred and evil. We in America are especially vulnerable to the "dangerous thought" just mentioned because of the "spectator-psychology" that has been developing among us for so long a time. We read more papers, buy more books, and spend more time at the movies and listening to the radio than any other people. As a result, we have lost, to an alarming degree, a sense of awareness to reality. From the habit of following the doings of favorite athletic teams or radio characters we have fallen into the dangerous error of regarding the fortunes of our armed forces with much the same sort of detachment. When the "Dodgers" lose, it's only a ball game; but when any unit of the powers pledged against the Axis suffers a reverse, we are personally affected.

The power of thought is a priceless endowment; it is one of the few marks of our superiority to the beasts of the field. To abuse it, to let our minds be filled and fermented with thoughts not in harmony with the way of life so clearly revealed in the Scriptures—that, indeed, would mark a lapse into a sub-human condition. "For as he thinketh in his heart, so is he."

Riches

If any one's end is to become richer than others, solely for the sake of riches, of pleasure, of enjoying superiority over others, and the like, his end is evil; and such a man does not love his neighbour, but himself. But if one's end is to accumulate wealth in order that he may be in a condition to be of use to his fellow-citizens, to human society, to his country, and to the Church; also, if his end is to obtain public offices for the same purpose, he loves his neighbour. The very end for the sake of which a man acts, makes the man; for the end is his love, because every one has for his first and last end what he loves above all things. (H. D. 99.)

The Larger Charity

By Bjorn Johannson

THE classic example of charity in action is found in the Lord's Parable of the Good Samaritan. That parable, it will be recalled, was told to a hostile questioner who had posed the cynical question, "Who is my neighbor?" It was in no sense an attempt to give a formal exposition of what the life of charity was, nor does it endeavor to set forth all the manifestations of such a life. From New-Church teachings we know that charity does not mean mere acts of kindness and benevolence; rather, it is the whole of a life which is cognizant of its relationship to God and to the neighbor.

In its literal sense, the parable touches on only one aspect of the problem that faced the Good Samaritan, namely, what he must do when faced with acute human need. It does not say anything about what attitude he should take to the robbers. There are some who seem to believe that this would have been one of simple, unconsidered love and benevolence: that if one of the bandits had asked him for a horse on which to escape the Samaritan would have provided it. That the Samaritan would have dressed the wounds of a robber without first inquiring how he had got the wounds, I do not question. But I am equally sure that he would have seen the necessity of bringing the robbers to justice.

If the Good Samaritan had been asked to join in a posse organized to apprehend the thieves he would not have answered, "Oh, no, no, I can't do that. My heart is full of love and I could not dream of doing anything that might mean bloodshed or bring harm to any human being, even a bandit. My task is confined to ministering to such of their victims as I may happen to come across." Such a response would more likely, with the exception of the last sentence, have come from the priest or the Levite.

Charity, according to the teachings of our church, does not mean unconsidered love for any and every human being but rather the love of the good that is in a man.

"The kind of a neighbor is according to the kind of good in a man; or the neighbor is such as the quality of the man is. . . . Whoever does not distinguish the neighbor according to the kind of good and truth in him may be deceived a thousand times, and his charity become confused and at length no charity. A man-devil may exclaim, 'I am a neighbor: do good to me.' And if you do good to him, he may kill you or others. You are placing a knife or sword in his hands." (Ch. 28-30.)

True charity requires that we contend against the evil in ourselves; and it also requires that we cooperate with all the divine forces that seek to subdue evil and promote the Kingdom of God. The Christian can't be content with efforts to succor the

victims of injustice, violence and aggression; he must also deal with the perpetrators of these crimes. Anything else would be as unwise as that of merely giving medical relief to the sufferers from a plague while being indifferent to the source of and agencies of contagion.

The life of charity is not an expression of weak sentimentality. The life of charity can be stern, and indeed must be stern in its demands for justice. This has always been recognized in any well-ordered community life. The community does assume a certain responsibility for its members. It will not let these starve; it will come to their aid when in distress. But it also recognizes that there must be justice; that a firm hand must be used in dealing with those guilty of disorder. Perhaps this is what the Lord had in mind when He said, "It is impossible but that offences will come; but woe unto him through whom they come."

But although the community recognizes this aspect of charity, the nations of the world are only now coming to a slow and uncertain acknowledgment of it. It would be an error to ascribe the present tragedy of the world to a lack of a will-to-peace. In every nation, with the possible exception of Japan, the overwhelming majority of the people desired nothing so much as peace. One of the methods by which Hitler cajoled the Germans into war was by his oft-repeated assertions that his whole program had for its end the attainment of peace, and that the attack on Poland was the surest way to peace.

The desire to maintain peace was widespread. But unfortunately, in the democratic and non-aggression countries it came to express itself in a variety of pacifistic movements, all of these characterized by an utterly unrealistic appraisal of the factors that make for war or peace. Well-meaning as most pacifists were and are, the net results of their endeavors have played into the hands of aggressors.

What the world needed but did not have was a sense of community responsibility, world-wide in extent, on the part of the nations and the people of the world. The maintenance of peace was a responsibility which the peace-loving nations dodged. The life of charity, in the sense in which the term is used here, could not be confined to national boundaries. Evil, in whatever form it manifested itself, or in whatever part of the world it made its appearance, was a matter of concern for the whole world.

The will-to-peace, although widespread, was ineffective because there was not a sense of community responsibility on a corresponding scale. The civilized world shook a disapproving head when gangsters took control of the government of Italy, and later when a similar group came to power in Germany. Many shocked "tut-tuts" were uttered when newsmen told about the cruel persecution of helpless minority groups, or about the open and unashamed assaults on Christianity and Christian ethics, or

about the glorification of brute strength and the elevation of mendacity, dishonesty and treachery into national virtues in the dictator countries. But after all Germany and Italy were far away, and what happened there was none of our concern. Our charity confined itself to measures designed to relieve the distress of refugees, hapless victims of the new terror regimes. But sterner measures such as a refusal to trade with the neo-barbarians or the placing of them in a sort of an "international quarantine" never received serious consideration. Proposals of this sort were denounced as impractical. Their proponents can now turn on their adversaries and inquire, "Who is impractical now?"

But as the full import of the program of the aggressor nations began to emerge in the form of attacks upon the unoffending nations of China and Ethiopia an uneasy world began to ask itself if this was a matter that concerned only the nations immediately involved. Blood flowed in China; blood flowed in Ethiopia. It flowed in these far-off countries. Would it next flow in Europe and perhaps even in America? There were uncertain stirrings in the conscience of mankind. The voices that proclaimed that a crime was being committed against humanity and cried out for redress grew louder. A hesitant League of Nations denounced Japan for violating its treaty obligations and even evoked some feeble sanctions against Italy. These measures proved insufficient in that they neither prevented the crimes against which they were aimed nor punished the perpetrators. And yet they may mark an important milestone in history. They testify to a vague realization of the unity of mankind; to a nascent understanding that a crime committed against any people is a crime against the whole world; that Good-Samaritan actions which merely dressed the wounds of the victim while the malefactor was allowed to go free were not enough.

And now a world-engulfing war has, let us hope, awakened mankind to a full realization that no man and no nation can live unto itself. The bombs thrown by a treacherous foe at Pearl Harbor have shattered the comfortable dream that powerful America, guarded by the two oceans, can live her own life regardless of what happens in the rest of the world. The life of charity cannot be lived in any kind of isolation, splendid or otherwise. It is by its nature as universal in scope as the race of man.

It is incumbent on those who wish to see the will of God prevail upon the earth to co-operate in suppressing the forces of evil wherever these may rear their head. Christian people should therefore be in the forefront of such endeavors as will be made to create an international organization capable of maintaining order and of punishing aggressor nations. Such a move, even though it involves some sacrifice of national sovereignty, is necessary to give practical effect to the desire for peace. It

would be another step in the civilizing process which aims at curbing the selfish and egoistic impulses while encouraging the growth of the altruistic emotions. I realize that many regard these hopes as visionary, but if that is what they are then nothing is practical except ever bigger and more destructive wars until these spell collective suicide for mankind.

Leadership in the creation of such an international organization will come from the United States. Americans may well be proud of the fact that the ideals which underlie the life of charity on a universal scale are in full conformity with the traditions of their own country. It is an essential part of American traditions that differences of race and color are of minor importance. America is composed of people of almost every racial stock, and these people have found that they could live together in peace and friendship. America has also demonstrated in a practical way that federal government over a large area and over people of diverse cultural and racial backgrounds is possible. In short, Americanism asserts and in a measure proves the basic unity of the human species.

The fruits of the American system of government and its free institutions have been the dignity of manhood, the sanctity of human life and the sense of justice and fair dealing. These are found in our country to a degree unknown in any other part of the world or in any other period of human history. And all of these are basic to the life of charity. Let us hope that the next step in human progress will be their extension throughout the whole world.

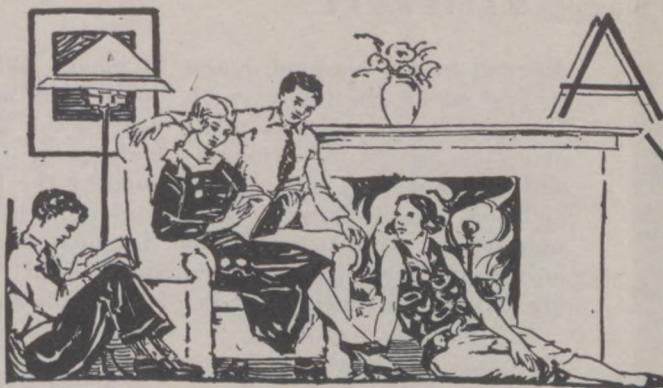
True Co-ordination

By Stuart A. McGill

THESE are two outstanding commands of our Lord recorded in the twenty-second chapter of *Matthew*: "Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself."

There is no ambiguity in these commands. We must bend all our energies—physical, mental, moral and spiritual—toward the accomplishment of the greatest of all ends—earthly peace and contentment followed by heavenly joy and rest. The clear implication to be drawn from the Word is that no success is to be gained easily. True success can be won only by complete co-ordination of all natural, spiritual and celestial powers implanted in the soul of man. Psychologists to-day recognize this truth, more or less, when formulating their patterns for learning. Mere knowledge of truth is insufficient. There must be a love, more commonly known to psychologists and educators as "interest in the sub-

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A PAGE FOR THE YOUNGER PEOPLE

By the Editor

Spiders

IN a garden last week I saw a large spider web in the center of which was a large and handsome spider. She was as big as a large hazel nut, and the spread of her legs was more than two inches across. She was a handsome creature, resplendent in bands of black and gold. Rain or shine she has been at the center of the net for about three weeks.

The people who own the garden have named that spider Oscar. They did not know that all those big spiders are females, hungry voracious creatures that eat their husbands. Oscar is too good a name for a spider. They should have called it She-devil, or something like that. Nearly all people dislike spiders and regard them as dangerous and poisonous. There are in the world just a few poisonous spiders, but most of them are perfectly harmless to human beings. There are hundreds of varieties of spiders. Some are so small that you can hardly see them, but in tropical countries there are very many large ones. There is one spider two inches across, and when her legs are outstretched she covers twelve inches of ground. Some of these big tropical spiders catch birds, small snakes, and even fish. And a few of these large ones are really poisonous, though there is no real proof that their bite has ever been fatal to a human being.

Although we do not like spiders, we have to admit they play an important part in the economy of nature. They catch and devour countless millions of insects. One naturalist counted on a single spider web thirty-six mosquitoes. Any spider that can catch thirty-six mosquitoes is my friend.

There are other things about the spider worthy of note. It spins a web that is a marvel of ingenuity. If I want to build a house I buy lumber, bricks, cement, glass, iron, brass, copper, and a host of other things. But the spider builds her web out of her own body. Even in war time she isn't worried about priorities. And her web is more ingenious than the honey-comb of the bee or the nest of a bird.

Yet when you have said everything possible in

praise of the spider the fact remains that it is an evil thing. Its life is spent only in destruction. It is mentioned several times in the Bible, but always as a form of evil. Nothing good is ever said of it. The prophet Isaiah says of evil men, "They weave the spider's web, he that eateth of their eggs, dieth."

There are many sinful habits that are as treacherous as a spider's web. We think they will not hurt us. But once we begin to indulge in them we find ourselves in a snare. A few months ago a youth in New York was brought before a judge and charged with theft. "I didn't know what I was doing," he said. "Some men told me it was easy and I couldn't possibly be caught."

Oh, yes. That is what all evil looks like. It looks easy, and no one will ever catch us.

That is a spiritual spider web. And suppose no one ever does catch us? The fact remains that we have turned our backs on the Lord and are defying His law. We are already in the spider web, and are slaves to evil.

Keep clear of wrong-doing that looks easy. It is the snare of the evil one. Remember the words "They weave the spider's web, and he that eateth of their eggs dieth."

Worship

WORSHIP does not consist in prayers and outward devotion, but in a life of charity. . . . It is plain then that the essential of worship is a life of charity. (A. E. 325.)

HE who believes that the service of the Lord consists solely in frequenting the temple, in hearing preaching there and in praying, and that this is sufficient, is much deceived. The real worship of the Lord consists in performing uses; and uses consist during man's life in the world in every one discharging aright his function in his respective station, thus, serving his Country, Society, and his neighbour from the heart, and in acting with sincerity in all his associations. (A. C. 7038.)

True Co-ordination

(Continued from page 312)

ject matter to be learned." Furthermore, the acquisition of knowledge must be for some useful and practical purpose if it is to be really effective. These ideas are involved in the expression, "Education for Life". Success psychology is replete with illustrative, biographical sketches showing that co-ordination unifies, while random and discursive efforts result in almost complete failure.

If the purpose of the Divine Commandment can be so clearly recognized by the worldly or purely natural man, how much deeper and more far-reaching does the truth of the Commandment become when understood in the spiritual sense!

Too often are the fundamental principles springing from the Divine Commandment ignored in character building. If nature abhors a vacuum in the physical world, why is not a vacuum in the spiritual world to be abhorred? If Christians to-day are to succeed in their great purpose to establish the Kingdom of God on earth, can they afford to throw away their tools? One of these tools is "esprit de corps"—a unified spirit which must animate the group.

The Master says:

"The harvest is plenteous,
but the laborers are few."

If we find our numbers diminishing, do the present-day conditions differ in any material respect from those envisioned by our Lord? Though the laborers be few, they need not, necessarily, be inefficient. It is astonishing what even a few laborers can accomplish if the principle of teamwork is employed.

It is interesting and instructive to consider the words of the Divine Commandment under discussion in connection with the words found in *Matthew xi. 28-30*:

Come unto me, all ye that labor and are heavy laden, and

I will give you rest.

Take my yoke upon you and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light. The Greek word, usually translated "easy", is *chrestos*, better translated "useful". Advancing the kingdom of God on earth is not easy, yet what activity can so thoroughly engage all the faculties of mankind and be more useful?

In *Psalm xxxvii. 35*, we read:

"I have seen the wicked in great power, and spreading himself like a green bay tree."

Under the Divine Providence, evil may flourish for a time. All powers of body, mind and spirit can be turned in the wrong direction, as witness the present World War. The word "totalitarianism" ordinarily stirs up in the mind an endless flood of evil ideas and concepts, yet totalitarian efforts may be

directed to the accomplishment of good. What is to prevent all the followers of Christ from uniting for service; accepting the gentle yoke of the Master and working for the triumph of Decency, Justice and Humanity? The burden imposed by the Prince of Peace is easily borne. When enlisting in the crusade for the advancement of the Kingdom, two conditions are required: The enlistment must be for life and the enlistment must be of the whole soul.

In the conflict with evil, there need be no fear of the result. In *Joshua i. 9*, we read:

"Be strong and of good courage, for the Lord thy God is with thee whithersoever thou goest."

The Divine Commander requires few weapons. They are, according to the Apostle Paul, the "Shield of Faith"; the "Helmet of Salvation"; and the "Sword of the Spirit" which is the Word of God.

Prayer

By Clara Marie Parks

(This paper was presented to the Annual Meeting of the Woman's Alliance of the Illinois Association of the New Jerusalem, in Chicago, Friday, October 3, 1941.)

"But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

—Matthew vi. 15.

SINCE all things proceed according to the unchangeable laws of God, we should, when praying, recognize the fact that everything in the created universe is governed according to His will. True, the Lord knows our every need, and some may ask, why, then, pray?

The Rev. Chauncey Giles has beautifully expressed it thus: In all genuine prayer there is behind the special request an acknowledgment of our dependence upon the Lord for the power to receive as well as to ask; and a surrender of the inmost causes of thought and affection to His guidance. It is bringing ourselves into a state of humiliation in which our own evil desires—which we have by nature—are held in abeyance.

Every sincere desire to become transformed into the image and likeness of our heavenly Father, to be imbued with His spirit; and every effort to obey His commandments, and do His will, are prayers that His name may be hallowed in us. This is the means by which heavenly characters are formed. Hallowing the name of the Lord implies a love for all that is good and true and pure and right. So far as we do this, we come within the sphere of the Divine Power and the Lord can do more for us than we can ask or conceive. We understand, therefore, that true prayer does not consist in just a mere repetition of words but is an actual turning to the Giver of life and opening the mind and heart to influx from Him.

A sincere wish or desire may be a prayer, and if it is for our good, it will be granted, though not always in the way in which we may expect it to be answered. The heart asks, and the Lord sees the desire before it is formed into thought; He hears the cry of the spirit before it has been voiced, and answers before we call. As hunger is the body's prayer for bread; thirst, its prayer for water; so desire is the soul's prayer for the means to satisfy its wants.

Many there are who repeat the Divine petition "Thy Kingdom come", and still oppose in their own hearts and in their deeds in the world, the coming of the Lord's Kingdom. If the Lord's Kingdom should come, and His will be done on the earthly plane, *as it is in heaven*, it would defeat their purposes, destroy their businesses, and blast their hopes, all of which have selfish ends as their basis. Before the Lord's Kingdom can be established among men, all obstacles to its coming must be cleared away—love of self and the world must be eliminated; the hearts and understandings of men must be open to receive the heavenly principles which constitute His Kingdom.

As soon as the spiritual man begins to manifest any life, and to take possession of the natural man—to bring him into obedience and direct his affections, thoughts, and actions—there arises a combat, which is temptation. It is a conflict between the evil spirits and angels for the possession of man's soul; man's own nature is the battlefield and the weapons are evils and falsities on the one hand and good affections and truths on the other, which are in his own mind. Temptations are necessary to man's regeneration in that they bring the evils which cause them to view so they can be subdued and overcome. The Lord never leads man into temptation but is in constant effort to deliver him from evil; however, man cannot be delivered from evil until he overcomes the enemies who cause it. When we understand that evil is not an abstract thing but has its origin in personal beings and that it could not exist separate from them, we realize the variety of ways in which man is tempted, and how great is the need for the protecting Power of the Lord and Saviour Jesus Christ.

World conditions prove that there is very little forgiveness of the debts of others, which is essential if the Lord is to forgive those who thus petition Him. The minds and hearts of men must be free from all hatred, prejudice, revenge, and the like, before God's love can find an abiding place and reflect Itself in their lives.

To pray in the Lord's name means to pray in accordance with true doctrine. They who believe, will have life in the Lord's name. It involves all the Divine attributes and embodies all the laws of the Divine order; it comprehends His Love, Wisdom, Power, and all the methods of carrying His purposes

of Good to men, into effect. No one truly believes in the Lord who does not abide in Him, and in whom the Lord's words do not abide. A wise parent will not grant the request of the child he loves, even though it may afford momentary pleasure, when he realizes that the granting of such a request will be harmful to the spiritual development of the child. A child has greater respect for a parent who, in co-operation with the Lord, directs him into paths of righteousness.

"When thou prayest, thou shalt not be as the hypocrites; they pray to be seen of men." A hypocrite is one who assumes a character which he does not possess; he acts from different motives from those which he possesses; when he pretends to worship God, he is worshiping himself; he seeks personal publicity and loves to gratify his own vanity; he assumes the highest and purest virtues for the lowest ends; he clothes himself with the spotless garments of heaven to cover the deformities and malignities of hell; he is a Judas who comes to his Divine Master in the appearance of a devoted disciple, but betrays Him with a kiss. Prayer to the Lord, must have the Lord, not self nor man, in view.

"But when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly." The Kingdom of God is within us. Our Heavenly Father dwells in secret within the closet of our inmost affections—the secret chamber of the soul. In thought, guided by Divine Truth, we enter the closet, and shut the door which separates the inmost recesses of the soul from the more external principles of our natures. When we enter our closets to pray we should shut the door against all worldly and selfish motives and desires. The Lord stands at every door in the inner chamber of the soul, and knocks for admission; when we open the door by sincere and earnest prayer, He comes in and sups with us and we with Him: that is He communicates the life of His Love to us, and we receive it and reciprocate it. The Lord dwells in a region of the soul entirely above our consciousness. If the door of this inner chamber is open to the Lord, He can flood the soul with the quickening forces of His life. If we ask in humble and heartfelt sincerity that His Kingdom come in us, and that His Will be done in the earth of our natural minds as it is in the heaven of our spiritual minds we place ourselves in such relations to the Lord that He can begin to answer our prayer. He answers it according to the measure of our ability to receive it. It may require a lifetime to answer it fully for in answering one prayer He gives us power to ask and to receive more, and this process will continue to eternity. The way He rewards us openly is according to an immutable law of His Divine Order, a law which

we see in our lives in everything we do. Every deed is first an affection, then a thought, then a natural act. The affection dwells in the thought, or in truth, and uses it to come out more openly in speech and deed. When our affections become enlarged and purified, we gain a new degree of vital power. A heavenly affection reflects itself in the tone of the voice, the light in the countenance, and in truly sympathetic acts and charitable deeds. When thus freed from selfishness in purpose, there will be more wisdom exercised, more sincere devotion to others, and the influence emitted by such characters will be more pure and more elevating for Divine influence will be the motivating power in the life. We may not be conscious of these wonderful effects while still in the material body, but when we arise into the clear light of the spiritual world, then every heavenly affection which we made our own by life, and which has been stored up in the secret chamber of the soul, will be openly manifested. It is these secret communings with our Heavenly Father which will determine the heaven we shall enter, the society which will welcome us to its association, the friends who will greet us, and the home we shall dwell in forever. A new influx of the Divine Love which enters our souls when we open their secret chambers, in prayer, will continue to work in us, and come out openly, without, and around us forever. It will help to attract us to the pure and good which conjoins us with the Lord.

Mud

MUD—dirty, drab mud
Black mud, slimy mud
Oozing mud, filthy mud.

Filthy, say you!
Say not so;
Black it is
But filthy, no.

Say you rather of its beauty,
Of the sacrifices made
To make it.
Say you rather of its stillness.
'Neath the woodland shades
That break it.

On the river bed it lies
Soft and gripping,
Shifting as the brooklets rise,
Shifting, slipping.

Know you not what lies beneath it
Exposed to all who care to see?
'Tis the work of God above;
Maker of both you and me.
He that made us made the mud
Just as man, He made the lands.

Why then do you scorn to know it,
'Tis the work of Holy Hands.

Could they hear you, 'Neath the waters,
Souls of trees would whisper low;
Hearts of flowers would whisper softly,
Whisper gently, "Say not so."
For to make its velvet smoothness
Fragrant grasses gave their all,
And 'tis o'er the dead pine needles
That rippling waters fall.
Sturdy oaks their bark had given
Just to make that ebon black:
Deep within this succulent mire
Lies the heart of Tamarack.

Even in this oozing blackness,
In this fen so broad,
Even in this sticky drabness,
In this mud is God.

CORP. J. F. G. H.

(Written by a member of the Buffalo Society, and now in the armed forces, and sent to us by the Rev. Bjorn Johansson.)

What Part of Speech Are You?

By Harriet Flanders Murray

PEOPLE describe us as we seem to be to them, "up-to-date", "slow", or as they will. They make us to be the adjectives which we seem to them.

But after all that only concerns us as we appear to them. "This is what we really are," say we. "It's not how we look, but in what we do. We are the verbs of the sentence of life. Our actions characterize us."

"Ah, no," says one. "Give me two men and a similar situation. It's not what you do. It's *how* you do it. That's what makes or breaks you. Your fate lies in the word marked *how*, the adverb of the sentence."

Well there we may stick, and we are referred to as "him" or "her", or pronouns.

But then again some men continue plugging until they are graduated as pronouns, and they stand forth thenceforward as nouns. Men speak of "him" or "her" as having made the goal and in due time history acclaims them as worthy proper nouns.

What part of speech are you? However, the most any of us may hope is that at the last our names may be written in the Lamb's Book of Life. For when we arrive at the period of the last sentence of the last chapter of earth we shall find ourselves with a name—a proper noun peculiar to us—which shall describe us, indicate our past activity, our present state and being, how we have lived—a new name that goes with us into eternity.

The Open Forum

[Letters in this column do not necessarily reflect the opinions of the Convention or of the editor.]

"The Spirit Within the Wheels"

To the Editor of THE MESSENGER:

You have asked for letters that are brief, spicy, and full of meat. Hence, letter No. 1. To use a phrase of the *Christian Century* Editor, my subject is, "The Spirit Within the Wheels."

First, I wish to say a word about my recent trip to three New-Church centers, now without ministerial aid. My own feeling at the outset was not unlike that of Jonah, who was asked to go to Nineveh. Why should I go when other ministers were closer, geographically speaking? Besides, there were no appropriations for expenses. Still, there was another urge which said, "You must go."

Hence, I went; traveled about five thousand miles by train and bus. In Toledo, I had been told, there was nothing worth salvaging except the building of a now extinct society. Yet, here I not only found a remnant, but also a new interest. A group of Unity students had been reading and teaching Swedenborg in their circle, and this not without opposition. This group met with me on the lawn of a home belonging to a New-Church woman, and we had a discussion of questions and answers that lasted most of the afternoon and part of the evening. The hope expressed by some was that "something might come out of it."

Two days later, I was in Kansas City, Missouri, where I received a long-distance call on the following morning to return home for the burial service of a much beloved member. It looked as though my mission was ended; for I could not possibly afford a second trip. Yet, here the hand of Providence stepped in, and the money was supplied by friends. Back again in Kansas City (same week), I found a group that was much dejected, and partly disorganized. Several proposals of visits had been made to them, but they were turned down. Yet, it is remarkable what a few meetings and some personal visits may do. The result reminded me of a wilted flower on which the rain had fallen and the sun of heaven had come out. We reorganized the group, set up a board of directors, with myself as member *ex-officio*, and had two new

members come in through adult baptism. I felt that the visit was worth its weight in gold.

From here, I went to Pretty Prairie, Kansas, also without a resident minister for several years. Here we enjoyed a whole day on Sunday, July 26th, with services in the morning and evening, and time for a picnic as well. It was a wonderful day, to say nothing of the individual contacts for four or five days. And to show their appreciation, the Pretty Prairie Society more than paid for trip No. 1.

I thought of the Apostles, who were asked to leave their nets (the swivel chair in my case), to go without scrip or purse. How, as we read in the *Book of Acts*, they went to Galatia, Rome, Corinth, Ephesus, and through Asia Minor to preach the Gospel to all these various centers of the First Christian Church—how the Lord provides both growth for the Church and hire for the worker.

In the meantime, my own church in Lakewood was carrying on with a special mission program for July—hearing speakers on China, Lithuania, Greece, and India. This was an experiment in the way of keeping the church doors open for the summer. While the treasurer reported a slight deficit, I feel that the project was well worth while. The average attendance was fifty plus.

All of this, by way of illustration, brings me to the real point, applicable to both Convention and the Associations alike: Here in Ohio, we have at least four or five such centers (without systematic ministerial contact), and about all we do, as a rule, is shed crocodile tears over the loss, and then wonder why the Church does not grow. So it is in other Associations.

In the *Christian Century* for July 15 is an editorial on the "Spirit Within the Wheels." The substance of this editorial is that bishops, general pastors, presidents and secretaries, conferences and conventions become lost in the machinery, and tend to make the organization an end in itself. This, perhaps through no fault of their own; for business must be carried on. The remedy suggested is the appointment of a "Minister at Large," whose duty it is to provide the "Spirit Within the Wheels." The image is from "Ezekiel the prophet, who saw a vision of wheels within wheels all whirling with incredible speed, and all moving in harmony because there was a living Spirit in the wheels. 'Wherever the Spirit impelled

them to go they went'; for they were not just wheels, mere mechanical things, but living things, made alive by the Spirit that was in them." I suggest the reading of this editorial.

Likewise, H. N. Morris, in the *New-Church Magazine* for July-September (English publication), speaks of our scattered groups, of members who live great distances from the church, of buildings that are too large for our groups and he points out that ministers might be given "the opportunity of showing their mettle by giving each one the oversight of a number of small groups, and let them train willing and capable earnest men and women to deputize for them as Clowes did."

Think of what that would mean! Not merely to give the spiritual sense and to philosophize about the wheels in our swivel chairs, but actually go out and provide the spirit (with legs under it, as someone put it of prayer). Organize these groups, start up little centers of a half a dozen or more, supervise and train, provide isolated members, scattered members with the "Spirit Within the Wheels." I am confident that another Spirit, the Spirit of Providence, would come upon us unawares, and the spirit of every Association and Convention would burst forth with a new fire and a new zeal.

The writer would be glad to hear from others, officers and members alike. Instead of a handful in every state, we should have them by the fifties and the hundreds. We are for the "Spirit Within the Wheels."

ISAAC G. ENS.

"A Letter Concerning Faith and Tribulations"

To the Editor of THE MESSENGER:

IN regard to "A Letter Concerning Faith and Tribulations" by E. N. A., in the MESSENGER for July 8, of course the Lord could forcibly prevent wars, and all the other misfortunes and crimes mentioned in the letter. But not without taking away man's free-will, as I have often read in New-Church writings. Christ said, "The servant is not above his Lord," and "If they have persecuted me, they will also persecute you." (I may not quote quite exactly.)

A. C. BRADLEY.

Suggested Pamphlet

To the Editor of THE MESSENGER:

I THOUGHT that the article "Why the War" in the MESSENGER of

June 24th so good that I have sent for extra copies for distribution.

I have also suggested to our Tract Society that a copy of the above with one "Our Neighbour in the World" by L. G. Hoeck (MESSENGER of June 10th) supplemented with the Rev. Everett Bray's "Who Is My Neighbour" (the *Helper*, June 10th) would make a useful pamphlet for distribution at the present time.

JAMES MACFARLANE.

(University of N. H.),

Mission Board News

THE summer months are, of course, an especially propitious time for missionary visits in Western Canada, many sections of which are almost impassable during the winter. An interesting report comes from the Rev. Peter Peters, who makes his headquarters in Edmonton, of his work the past few weeks, when he met large numbers of New-Church people at various places in Alberta and Saskatchewan. Services were held at Meadowview, Sunnyslope and Meadow Lake, and everywhere good attendance and interest were found. The visit to Meadowview required the help of a team of horses to get Mr. Peters' car back on the road, on two or three occasions, and the final three miles had to be completed on foot, due to heavy rains making the roads impassable.

Engagement

Mrs. Sheldon Pettibone Clark of Superior Road, Cleveland Heights, Ohio, announces the engagement of her daughter, Nancy Headley Clark, to Frederick G. Perry, Junior, son of Mr. and Mrs. F. Gardiner Perry of "The Knoll," Brook Street, Wellesley, Mass.

Last year Miss Clark attended Mount Ida Junior College and is now entering her sophomore year at Mount Holyoke College. She is a member of the Cleveland Society of the New Church and the fifth generation of New-Church affiliation.

Mr. Perry attended the Beacon Hill School for Boys and is now a senior at the Massachusetts Institute of Technology, majoring in chemical engineering. He is in the ordnance division of the Reserve Officers Training Corps

and belongs to "Scabbard and Blade." He is a member of the Boston Society of the New Church. His maternal grandfather was the Rev. John Whitehead of the New Church.

Swedenborg Foundation

THE regular monthly meeting of the Board of Directors of Swedenborg Foundation, Inc., will be held at 51 East 42nd Street, New York City, on Tuesday, October 13, 1942, at 5:00 P.M.

35th Annual Meeting of the California Association (September 4, 5, 6, and 7)

THE California Association substitutes for many New-Church members the General Convention meeting. It is, therefore, not merely a business meeting, but a time of spiritual and social refreshment. We were delighted, indeed, to greet the new president of Convention, the Rev. E. K. Bray, in our midst. We are all convinced that he will make a very useful head officer for our church body. He addressed us with a practical spiritual theme on Sunday morning, there being about one hundred persons (one-fifth of which were young) attentively listening to his wise words.

From Seattle, the Rev. Lloyd Edmiston had come and conducted the men's meeting on Saturday morning. A paper by Mr. George E. Lee, president of the Los Angeles Society, gave the key note; "Government and the Individual" was the title. A lively discussion stretched itself into the noon hour when we joined the State Alliance at luncheon. This group had listened to a paper by Mrs. George E. Lee on "The Future Peace." The minister of the Portland, Ore., Society, the Rev. William R. Reece, also decided in the last moment, under the persuasive pressure of Mr. Bray, to attend and so we had the pleasure of his company.

Of the Association ministers, our missionary pastor, the Rev. W. B. Murray, could not be present on account of his prolonged and severe illness. Happily, he assured us, in a message, that he will be able to resume broadcasting October 1st. The Association voted to support him with a substantial sum in his work, in connection with the vigo-

rous effort of the G. C. Broadcasting Committee to utilize more fully this medium.

Friday night, a public lecture was delivered by the president of the Pacific School of Religion (the best, west of Chicago, they say), Dr. Arthur Cushman McGiffert, Jr. He spoke on "The Church and the State" in a most illuminating and practical way. The discussion was led by the Rev. Andre Diaconoff of Los Angeles.

The business meeting heard the reports of officers and committees. "Oneonta Ranch" had made an actual net income of \$200.00 the first time since it was taken over by the Association. Split Mountain Camp had to be localized and was held on the Napa River, during two week-ends. The new officers of the Association are the following: Presiding Minister, the Rev. Othmar Tobisch of San Francisco and Berkeley; Vice-President and Chairman of the Board of Directors, Mr. John C. Perry; Secretary, Mr. Woodruff Saul; Treasurer, Mr. William M. Moody; and the following directors: Mr. E. H. Nutter, the Rev. John L. Boyer of San Diego, Mr. Warren E. Elam and Mr. George E. Lee.

A delightful banquet united most of the guests and members at the Claremont Hotel in Berkeley, in a beautiful setting of twenty acres of garden, on Saturday evening, and the Young People's League gave afterwards a demonstration of a Split Mountain Camp evening in the Berkeley church garden, before the fireplace, under a starry sky.

A reception was given in their home, by the Rev. and Mrs. Othmar Tobisch, to the Rev. Everett King Bray on Sunday afternoon, September 6th. Monday, Mr. Bray was shown landmarks in San Francisco, and the famous Muir Woods National Monument, a "cathedral of trees" composed of towering "sequoia sempervirens," the California Coast Redwood. In the afternoon, the northernmost of all Franciscan missions, the Sonoma Mission state monument, was visited, as well as Oneonta Ranch and the site of this year's Split Mountain Camp.

It was most heartening to have the president of Convention on the West Coast, and he made friends wherever he went. We wish him the best of success in his work, and pledge ourselves to support him in whatever he undertakes for the good of the Church.

O. T.

Attention, Alliance of New-Church Women

PLEASE send news and items of general interest, for the *Alliance Bulletin*, to Mrs. Percy Billings, 1474 East 69th Street, Chicago, Ill.

Any news of work done for men in Service would be specially welcome.

Ohio Association

THE Ohio Association of the Church of the New Jerusalem will meet in Lakewood, Ohio, on October 16, 17, 18, corner of Detroit and Andrews, Church of the Redeemer. Of special interest is the fact that the new President of Convention, the Rev. Everett K. Bray, will be present at these meetings. He will deliver the sermon and conduct the communion service on Sunday morning.

The Lakewood Society extends a cordial invitation to all the ministers and their wives, delegates and friends of the Association. Make your reservations with Mrs. Herbert Shutts, Chairman of the Registration and Hospitality Committee (1239 Cook Avenue). League representatives will write to Richard Parker, 1298 Carnford Avenue, Lakewood.

News of the Church

Brooklyn Heights, N. Y. C.

THE subjects of the pastor's sermons on October 4, 11, 18 and 25, respectively, will be: "The Lord of Life," "The God of Struggle," "Going on with Christ" and "Actualities and Realities."

At the close of the morning service, October 4, the sacrament of the Lord's Supper will be administered.

The Woman's Association will hold its first meeting of the season on Tuesday, October 6, at 10:30 A.M., to sew for the Red Cross and to hold a business meeting. Luncheon will be served.

For five weeks running, in the fall and again in the spring, the pastor and others will conduct a Study Forum in the Neighborhood Club on the general subject, "The World Christians Desire." Dates and hours will be given us later, also the special topics. Plans to secure outside leaders and speakers are also under way.

Each Sunday morning, beginning October 4, at 10:30, the pastor will conduct a class for the older members

of the Sunday-school and for members of the congregation.

A home department is planned, for the Church School generally, with helps for parents in giving instruction at home. This is for children of pre-school age and for the younger members of the School. At present, regular sessions of the School as a whole will not be planned, but there will be provision for looking after younger children during the church service.

Edmonton, Alta., Canada

THE season for the Study Class was opened with a social evening on Thursday, September 10, at the home of Mr. and Mrs. H. J. Robinson.

The monthly service of worship was held on Sunday, September 13, at 7:30 P.M. at the home of Mr. and Mrs. F. H. Norbury.

Indianapolis, Ind.

THE annual meeting of the Society took place on Friday evening, September 18, the purpose of which was the acceptance of reports, a discussion, and the election of members for the Board of Trustees.

On Sunday, October 4, the pastor, the Rev. Klaas Peters, will preach on the subject, "Forgiveness Is Mutual."

New York, N. Y.

SUNDAY morning services were resumed, after the summer recess, on September 13.

On September 20, the Society was glad to welcome among its visitors a member of the Cambridge Society, Mr. Jose Guin.

Newtonville, Mass.

AFTER the summer recess, Sunday morning services commenced on September 13, "The Secret of Success" being the pastor's subject. On the first Sunday in October the sacrament of the Lord's Supper will be administered.

Obituaries

DABNEY.—Mrs. John F. Dabney of Chicago entered into the higher life on July 2, 1942. She leaves behind her husband to whom she was married for fifty-two years, and one daughter, Louise. Mrs. Dabney was born in Berlinville, Ohio, on January 25, 1864, and was for many years, and until her demise, a member of the New Church,

having joined the Church when she was a girl at Vineland, N. J. In Chicago she was one of the early members of the former Englewood New Church, then meeting at 63rd and Wentworth Avenue. An active member of the Woman's Alliance and an able Sunday-school teacher, she made herself useful in church work until her health failed.

A true Christian woman has entered into full spirituality, the pains and perplexities of earthly life have vanished and an endless life of happiness and use lies before her, until she will be reunited with her loved ones; then her happiness and usefulness will be doubled and trebled.

In the absence of the Rev. Percy Billings of the Kenwood Church, resurrection services were conducted by the Rev. D. Diephuis of St. Louis, on July 5, 1942.—(*The New-Church Visitor*.)

MANN.—Charles Riborg, Ph.D., on September 10th, at his residence in Washington, D. C. Funeral services were held Saturday, September 12th, in the Church of the Holy City in Washington. Dr. Mann was a son of the Rev. Charles H. Mann, clergyman of the New Church. He was widely known as a distinguished scientist, a teacher and counselor in education and wise adviser in administration. In the present emergency he was serving his country in the Federal War Manpower Commission, interrupted only by the very brief final illness. He held honorary degrees in many universities and colleges of the country. He is survived by his wife, Mrs. Adrienne G. Mann; a son, Lieutenant Riborg G. Mann of East Hampton, N. Y., and a daughter, Mrs. Edward J. Duffy of Washington, D. C.

P. S.

Calendar

Nineteenth Sunday after Pentecost
THE CHRISTIAN LIFE

Oct. 4

Sel. 144: "Make a joyful noise unto the Lord."

Lessons: I Kings xvi, to v. 10; Luke x, v. 21.

In place of Responsive Service, Sel. 192: "Righteous art thou."

Hymns:

38: "O Jesus, Lord and Saviour."

85: "How lovely are Thy Dwellings."

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