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Reformation and Regeneration

AFTER dealing with the subject of repentance Swedenborg turns to discuss that of Reformation and Regeneration. These processes follow all true repentance.

An important part of the teachings of the Lord Jesus Christ is that which tells us of the imperative need of rebirth. Unless a man is born again he cannot enter the kingdom of God. We are all familiar with the Lord's words to Nicodemus, "Verily, verily, I say unto thee, Except a man be born anew, he cannot see the kingdom of God . . . Verily, verily, I say unto thee, Except a man be born of water and of the spirit, he cannot enter into the kingdom of God; That which is born of flesh is flesh, and that which is born of the spirit is spirit."

That a man must be born again, says Swedenborg, is due to the fact that every man is born prone to evils. By heredity from a long chain of ancestors man inherits animal tendencies in the natural degree of his mind. On that natural plane he is, as to his will, hardly removed from the animals. He has the savagery of the tiger, the cunning of the fox, the ravening instincts of the wolf.

Of course he differs from the animals in his understanding. His thoughts can be elevated even to the light of heaven. But in his will lie possibilities of every conceivable evil. If he should abandon himself to his evil desires he comes down to the level of the beasts.

But man is born for heaven. It is the Divine aim and intention that every human soul shall be brought into heaven. To this end man must be reborn. His natural selfhood is opposed to heaven. He is only restrained by civil law from rushing into diabolical evils. The removal of these tendencies to evil, and the implanting and development of a new will are the work of reformation and regeneration.

Because all men have been redeemed by the Lord all men can be regenerated. Because all men are born into freedom of the will, all men can be reformed and saved. If men do not enter heaven it is because they have refused to prepare for it. They have denied the opportunities of rebirth and have deliberately chosen to follow the promptings of the

tendencies to evil born in them. They have turned their backs on all opportunities to be reborn.

The nature of regeneration is imperfectly understood in the world today. It is often regarded as merely another name for conversion. Men who have been suddenly converted believe they have been completely regenerated. But such is not the case. Conversion is a very real thing. There is a point in time in which a man who has been opposed to the Lord and who has turned his back on goodness, experiences a great change. He submits his will to the Lord and turns his face to heaven. That is conversion, or repentance. But the building of a new manhood, the spiritual, heavenly, regenerated man is a lengthy process. Swedenborg tells us that "regeneration is effected in a manner analogous to that in which man is conceived, carried in the womb, born and educated." Which is to say, that the new will commences in comparative weakness and obscurity, grows gradually in strength and power, until at last it embraces and dominates the whole manhood. The man has become spiritual.

Here we may ask, What is the special part played by reformation in relation to this new birth? Reformation means that we cease to do evil. Regeneration means that we learn to do well.

But there is a more specific aspect of reformation worthy of note. Reformation means also a changed attitude of the intellect.

While a man is following the impulses of his natural mind and indulging in evils and ungodly pleasures, heavenly and spiritual truth is unpalatable to him. He sees no beauty in the Word of God and scoffs at all things that relate to heavenly life. But when he repents he adopts a new attitude. His mind is open to the truth. He welcomes the teachings of the Divine Word. Reformation has commenced. It is the first step toward the new birth within his heart.

Man's intellect is always free, but it never rises permanently above the level of the desires of his heart. In reformation, however, it seeks the truth, and by means of that truth shows the new born will the path in which to walk.

After the new birth has commenced there is a

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THE NEW-CHURCH MESSENGER

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Editor

ARTHUR WILDE

On October 1st the newly-appointed

Editor,

THE REV. LESLIE MARSHALL

380 Van Houten Street, Paterson 1, N. J.,
will take office.

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.

great change in man's outward conduct. He is seeking to walk in the way of the Lord. And to an interested onlooker it would appear as if regeneration commenced on the outside and then penetrated more and more to the inward recesses of the soul. No, says Swedenborg, that is not the true process. All real change comes from within. It is the internal man that is first reborn. A new birth in the external life comes second. From within outward is the real process of spiritual growth. "Rend your hearts and not your garments, and turn unto the Lord your God."

All this change does not take place without a long and bitter conflict. Our hereditary tendencies to evil are not easily quelled. In one of our favorite hymns we sing, "Fight the good fight with all thy might." It is a real battle. We win a victory today, but the enemy will make another assault tomorrow. The flesh rises against the spirit. Evil raises its ugly head. Day by day we must watch and pray. Heart and mind become a battlefield. Even the Lord Jesus had to fight within Himself for victory. We read that He was tempted of the devil. Tempted at all points, as we are tempted, He conquered in every conflict and emerged stainless and triumphant. Not even the redemption He wrought for us can spare us the battle against our hereditary foes. We have to fight. But always He gives us the strength and endurance necessary to victory. No man can escape the battle, but no man need lose it. We are never tempted beyond our power of resistance. The conflict may be long, but victory crowns the life of all who endure to the end.

What distinguishes the regenerated man? It is not merely that whereas formerly he was evil, now he is good. There is of course that fundamental change in his life. But this second birth has done something more for him. It has given him a new will and a new understanding. Formerly his heart was self-centered, his mind was egocentric. He thought only of himself, willed only his own pleasure and good. But now that he is reborn, his will is directed toward the Lord and toward the neighbor. His understanding has a new quality and a new outlook. He no longer looks merely to earthly things. His will desires and his thought aspires to things of eternal life.

Swedenborg tells us too of a change that takes place in the man's spiritual environment. The spiritual world and its countless inhabitants are all around us. Our natural eyes cannot see its beauty, nor can our natural ears hear its music. Nevertheless there is close contact between this earth and the realm of spirit. Regeneration changes our spiritual environment. A regenerate man is in communion with angels of heaven, and an unregenerate man is in communion with spirits of hell. Neither angel, spirit or man knows of this conjunction.

Otherwise human freedom would be impaired. But our spiritual environment has much to do with the quality of our lives and also with the life that flows into us from the Lord.

One of the most interesting aspects of this subject of regeneration is found in Swedenborg's statement that so far as man is regenerated sins are removed, and this removal is the forgiveness of sins.

There is a widespread belief that our sins are recorded by an angel in a book and that at some far-off judgment day we shall have to account for every evil thought and idle word. But the truth is that every man is his own book of life. His sins are written on his memory, and interwoven with the spiritual tissues of his spiritual body. In the future life his quality is manifested in his face. His evils have stamped themselves on his countenance. But as man is reborn and renewed the sins of his past life are removed from him. The memory of them may never be entirely eradicated; but it becomes quiescent, buried deeply under a new memory of faithfulness to the Lord, a new memory of countless deeds of loving obedience to Divine Law, a new memory of kindness towards his fellow men. In this way are sins removed and forgiven. The regenerated man enters the higher life cleansed and purified by Divine Grace. The former evil of his life has been buried beyond possibility of revival. Regeneration spells angelhood.

In conclusion, one other point. Many people believe that an oral confession of sin and unworthiness is all that is necessary to merit forgiveness of sins and entrance into heaven. Swedenborg lends no countenance to this idea. He tells us that regeneration must come from human effort wrought in strength given by the Lord. And it must be wrought in spiritual freedom. No man can be reclaimed under compulsion; the quality of his life can only be changed by obedience to the Lord given in spiritual freedom.

The Lord does all things possible for the regeneration of man; but man must co-operate in the work. He must fight the good fight; fight as from himself, but always in acknowledgment that the power and strength come from the Lord.

Faith is Being Mindful of the Lord

HE who receives and has faith is continually mindful of the Lord, even when he is thinking or speaking of other things, and also when he is discharging his public, private, or domestic duties, although he is not conscious that he is then mindful of the Lord; for the remembrance of the Lord by those who are in faith reigns universally with them, and what reigns universally is not perceived, except when the thought is directed to it. (A. 5130.)

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 16

Seventeenth Sunday after Pentecost

THE COLLECT:

KEEP, we beseech Thee, O Lord, Thy Church with Thy perpetual mercy; and because the frailty of man without Thee cannot but fall, keep us ever by Thy help from all things hurtful, and lead us to all things profitable to our salvation, 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: *Matt. vi. 24-34.*

THE LORD'S PRAYER.

THE DOCTRINE:

SOME hold the opinion that the Lord's church is only in the Christian world, because there alone is the Lord known, and there alone is the Word. Nevertheless there are many who believe that the church of God is general, that is, is spread and dispersed throughout the world, and thus exists with such as are ignorant [without fault] of the Lord and do not have the Word; and that it is contrary to God's love and mercy that some should be born for hell who equally with others are men. . . . There are most general principles which enter into all religions and constitute the church. These are the acknowledgment of God, and a good life. The acknowledgment of God causes the conjunction of God with man and of man with God; and the denial of God causes disjunction. Every one acknowledges God and is conjoined with Him so far as his life is good. And good of life, or living rightly, is shunning evils because they are against religion, thus against God. (*P. 325.*)

Past Origins Versus Present Causes

By John R. Swanton

HERY recently I called attention to the leading part played by evolution in modern thought and pointed out some of its limitations. From biology its influence has spread into anthropology, history, and the study of human culture generally, and has revolutionized the current attitude toward both Hebrew and Christian Scriptures. As a result we have a far better grasp of the relations of organisms to one another, of their environments, and of their life histories than our predecessors. We have a better view of the succession of human cultures and their interrelations, and of the successive epochs in human history. We know approximately when and where most of the manuscripts entering into our Bible were produced, their several backgrounds and the manner in which they came to be associated. We can observe in part how one set of documents presupposes another set of documents. In other words, we now have an excellent picture of the evolution of our Sacred Writings.

But we do not know the ultimate origin of each organic mutation, each advance in human culture or in human history or in the religious thought which produced Biblical evolution. The religion of our day reflects at one and the same time this obsession with past history and ignorance of present causes. In each evolutionary current you may explain part of the contemporary existences by the past existences, but not all, and since there is an unexplained element in every step of evolution, biological, cultural, or theological, all collapse in the last analysis into a series of unknown quantities, that is, quantities of unknown origin. It is only by piling up x's that we imagine we are getting somewhere.

This process has indeed undermined old beliefs and superstitions that need to be discarded. We have ceased to fear the supernatural even when we believe—and many do not—that the supernatural exists. Since we are no longer disturbed by fears of an unpleasant lot beyond the grave, we have devoted ourselves with redoubled energy—when not involved in mutual destruction—to making ourselves comfortable on this side of it and many of us have, one must allow, striven manfully to render the lives of other human beings comfortable—in accordance, that is, with our ideas of comfort.

It is only when death suddenly makes its appearance and snatches away one of our loved ones and we are brought face to face with a want that material comfort cannot satisfy that we ask the questions "What?" and "Why?" and there is no clear, assured response. Then the inquirer is told that a

life beyond the grave is inferred, but that "nothing is really known about it."

If we turn to the Scriptures, we shall find many comforting passages, but we shall also find many apparent contradictions and much material on extinct superstitions and ritual usages which seems to have no bearing on our present lives and our immediate need. In emergencies of the spirit there is little satisfaction in knowing how many original authorities went into the books of Moses or on what line of evolution we came by our religious heritage. What we must have is the use of that heritage here and now. We would like to believe in a life beyond the grave. We would like to believe in God. We would like to believe in Jesus Christ. But in what God, in what Jesus Christ shall we believe? A pattern of development, a succession of human thoughts, helps us not at all. Attempts to reconstruct the beliefs of those who wrote the manuscripts entering into our Sacred Scriptures may be helpful but can never be perfect and, if any could be, since there has been an evolution in man's conception of God and of Jesus, the Reality behind their words would still remain an enigma.

The theological scholarship of our time seems to reflect very largely the evolutionary-historical point of view. Endless labor is devoted to the reconstruction of a manuscript or a concept; very little to the ultimate cause of its existence. Indeed, it is actually a dogma that such causes cannot be known—and there is no more certain way to remain in ignorance. Where there is discussion of them it is relegated to an inner circle of technicians and the masses confine themselves to a few elementary formulae, or do not think about such matters at all.

To this obsession with the past may be attributed in large measure the shrunken condition of our own religious body, because, contrary to the prevailing superstition, we claim that the world of causes has been revealed, the existence and nature of the spiritual world "from things heard and seen" by Emanuel Swedenborg, the causation of the Sacred Scriptures through the same illuminated mind independently of any evolutionary pattern by which they reached their present condition, and through him also the nature of the Great Cause Himself as existent in heaven and projected to time and space.

Fundamentalists would probably allow that we have some revelations regarding the nature of the spiritual world in the Word but, aside from the apocalyptic sections which are largely symbolical, if all of them were brought together they would not equal a single chapter of *Heaven and Hell*, and the only intimations of a spiritual sense which they would admit are contained in Christ's interpretation of his parables and one or two references to Old Testament stories. Even these are rather on the threshold of such a recognition than the recognition itself.

It is really only when we reach the Incarnation

that modern Biblical students sometimes make an exception, for the Incarnation cuts rudely across the even flow of evolution. It is a simple matter to trace life step by step from molecule to man, and from uncivilized man to highly civilized man, and also the flow of religious thought from myth to a purely human Messiah. To be sure, every step in the long ascent means the appearance of something new, but this is usually represented by a number of expressions so that repetition makes us familiar with it and allows us to call the changes "natural" while the Incarnation is supposed to have been unique. It was not the step-up of a species, and its exact significance is obscured by the nature of the event. Each advance in organic evolution was accompanied by a structural change which we can see, and while this is reduced to a minimum in that which produced man, it is reflected in the enormous expansion of the human intellect. So great is this that the question at once arises whether that expansion of mind and emotion which came with Christ was different from that of other men in kind or only in degree. Among scientists the latter conclusion is undoubtedly the favorite, and the tendency is shared by theologians imbued with evolutionary-historical thought. According to this school Jesus of Nazareth was a very great, a very unusual, man, a man to be classed with Socrates, Buddha, Zoroaster, Confucius, Lao-tsze—and that is all.

Those students who place Jesus in a higher category use a nomenclature and a mystical treatment which leave His position still in considerable doubt and make it appear sometimes as if they were talking of a man *and* a deity. It is a view which may slide over readily into unitarianism and in the meantime save the face of progressive ministers who fear to be thought unscientific. I refer to some current interpretations of the doctrine of the trinity, and where they may bring up is well illustrated in a recent work on that subject by Dr. Leonard Hodgson, Regius Professor of Divinity in the University of Oxford, which has been highly commended in evangelical circles. Dr. Hodgson concludes that God manifests Himself to men in three personal forms, Father, Son, and Holy Spirit, and one may approach Him by praying to whichever Person the particular circumstances seem to indicate. Hodgson is perturbed somewhat by the number of times in which the Holy Spirit is referred to as "it," but is, fortunately, supported in a "he" position by a number of important references. After what he would, I presume, regard as a thorough examination of the evidence, he decides that the "he" references express the truth. What happened in Dr. Hodgson's mind is plain. He sets out to confirm the truth of the "three Persons and one God" of his creed. The Father and Son are plainly personal, and the pronoun "He" must be applied to them. Therefore, it is necessary for our author to discover that the Holy Spirit is

also personal, a "He" Being, and he accordingly does so.

Attention has frequently been called to the fact that the original of the word "Person" used in this connection signified merely a mask and that it would be quite misleading to interpret it in the sense which it now has to a speaker of the English language, but Hodgson will tolerate no such compromise:

"The elements in the Godhead are not sub-personal activities, but complete persons" (p. 96).

"I have argued that this evidence, as viewed from within the fellowship of the Christian Church, requires us to believe in a God whose unity unifies three activities each of which is made known to us as a distinct Person in the full sense of that word. Each is a He, none is an it" (p. 14).

"We reflect on the historical records of that way of life, and we arrive at a doctrine of God in which the Son is eternally giving Himself to the Father through the Spirit, and each Person, Father, Son, and Spirit, is a He. None is an it. . . . As creatures of time and space we can only know God through the Persons severally; we cannot know His unity directly. But we can believe in that unity by an act of faith which is thoroughly rational" (p. 142).

"St. Augustine repeats the point that whereas in each of us the analogous trinity exists in one person, the divine Trinity is a unity in which each member is a complete Person. . . . It is impossible to avoid the conclusion that St. Augustine regarded each Person in the Godhead as being personal in whatever sense the word is used of conscious, intelligent and purposive human beings" (p. 155).

"We may sometimes address ourselves to the Spirit or to the Son as well as to the Father, for each is a He, none is an it" (p. 179).

"It is one of the conditions of our life here on earth that in our religion God makes Himself known to us not directly in His unity, but in His several Persons. It is better that we should enrich our spiritual life by exploring to the full the possibilities of our threefold relationship to Him than that for fear of tritheism we should impoverish it and never enter fully into the heritage of our Christian revelation" (p. 180).

Dr. Hodgson supports his contention by pointing to the complexities existent in molecules, organic cells, and animal and plant organisms, with particular reference to cases of multiple personality in human beings. He is not the first to do this, and the thought is in line with Swedenborg's "In God-Man infinite things are one distinctly." But manifestations of multiple personality are pathological and I take it no one would want to accuse God of being eternally pathological.

The trouble with Dr. Hodgson and the school that he represents is that they have inherited an ancient statement of faith which has validity with them because it is ancient and because they have become familiar with it through constant repetition. They are unwilling to admit that an error on such a fundamental point of doctrine could have crept into the creed in ancient times. Therefore, however opposed it may be to reason and common sense, it has to be upheld, and it is upheld with a wealth of learning so impressive that the unsophisticated fail to see that theirs is not a demonstration but a smoke-screen. Whatever defects there may be in Swedenborg's treatment of the same subject, he is never guilty of such a "flight from reality" as the one described.

I have been led rather far afield and would now return to summarize. Without denying for a moment the nearness to the world of spirit attained by numbers of present-day Christians or the validity of many of their perceptions of its nature, I believe at the same time that organized Christianity has become so obsessed with the historical development as to obscure its understanding of the spiritual world, the Scriptures, and even the Deity. There is a dogma to the effect that we cannot know the nature of the spiritual world. The Sacred Scriptures are "literature" and inspired only in part. The Deity is either entirely unknown or his character is distorted beyond human apprehension.

Modern scholarship is absorbed with horizontals, with changes along one plane, and the importance of such studies need not, and must not, be minimized, but they do not furnish any solution to problems of ultimate causation. Whether true or false, Swedenborg's studies do just that. His earliest speculations regarding the unfoldment of the cosmos differed sharply from those of Kant, Wright, and Laplace on this very point. The theories of the latter start with atomic and molecular matter and consider what would happen if such-and-such quantities of matter were placed in such-and-such relations to other quantities. Magnetism and electricity are not brought into their schemes, and although gravitation is utilized there is no attempt to explain it. Swedenborg, on the other hand, not merely begins his cosmic unfoldment with the Infinite, which was common enough in his time and is not remarkable in itself, but makes use of successive spheres of substance in which reside gravitation, magnetism, and electricity, each being produced from the sphere preceding, and from his electric particles he derives the substances of the mineral kingdom. This was, of course, an hypothesis, but note that it is a vertical and not a mere horizontal creation which he describes. He reaches up to the realm of causes, and in his later life he describes the spiritual world, the world of causes that is, "from things heard and seen," penetrates within the letter of the Scriptures to its cause, and gives an intelligible understanding of the relation of the First

Great Cause to His creation. He describes, not historical origination, but current causation; not the past, but the present reasons for existences. These claims may seem pretentious, but they are made and must be reckoned with by anyone who admits the authenticity of his mission.

Atomic Energy—Its Spiritual Parallel?

By Hiram Vrooman

THE range of creation is from Infinite to infinitesimal, according to Swedenborg philosophy.

This range of finite reality is inclusive of all things which constitute at least two universes, namely, the material universe and the spiritual universe.

The belief prevailed until recently among materialistic scientists that the range of creation is only from the material universe to the atom with the atom thought of as the smallest unit of substance indivisible and indestructible.

This difference between the two conceptions of the range and character of finite reality is not only striking but amazingly significant.

Swedenborg brings forth from the interior or spiritual sense of the Word of God this general and universal fact, namely, as investigations, observations, studies (by both man and angel) proceed in the direction of the infinitesimal *the more wonderful all things seem to be*.

This truth from Divine Revelation antedates and anticipates modern scientific knowledge and conception of the atom.

In going from generalities to particulars in the direction of the infinitesimal the most general of all generalities of spiritual truth is a true idea of God, which is to say, an idea of God that is essentially true. One's general idea of God determines the truth or the perversions of truth, as the case may be, which may characterize his thinking. As one's idea of God becomes truer and more expansive the greater becomes his capacity and ability for acquiring particulars of truth, and the rational beliefs which result therefrom, and the behavior which follows from them.

Science, by moving from generalities to particulars in the direction of the infinitesimal *has already overtaken the wonders within the atom*. What are the corresponding wonders in theology?

Before answering this question attention needs to be given to another of Swedenborg's great discoveries, namely, "all spiritual power is in ultimates." This means, in brief, that any or all knowledge of spiritual truth is all powerful in behalf of the end it is intended and qualified to serve, but it only be-

comes available to individual men and nations to the extent that they act loyally and obediently according to its directions. Obedience to spiritual truth is identified with its power in ultimates. This involves the whole question of harmonizing behavior with spiritual truth. The atomic bomb, in the presence of this question, blazes out with blinding red light to challenge all men and every man to stop! look! listen!

The atom, due to its remoteness from the material universe as one whole, is to be classified among and identified with the ultimates in material nature.

It is because all power is in ultimates that the spiritual meaning of the word *hand*, for example, wherever found in the Scriptures signifies *power*. Hands, feet and hair are of the ultimate things of the body. That is why "the hand of God" is so often mentioned. It is why Jesus washed the disciples' feet. It is why Samson's strength was said to be in his hair.

Every receptive student of Swedenborg understands that an analogy of spiritual correspondence exists between everything in the material world with something in the spiritual world. This relationship between spirit and matter is called the relationship of cause and effect. This means that all material things are effects from spiritual causes and that all spiritual things and material things run parallel. What is the spiritual cause of atomic energy?

THE PARALLEL

What the spiritual reality is which parallels atomic energy neither the Bible nor Swedenborg says directly. From one's own background of both theological and scientific information he must reason it out as best he can. Here, then, follows some results from my own thinking on the subject. My present tentative belief is that *the most interior or remotest of available truths from the spiritual sense of the written Word of God are related to the truths of the literal sense of the written Word of God as the atom is related to visible objects*. If this tentative belief of mine is true then the *spiritual thing which runs parallel with atomic energy is the power within the atomic truths, so to speak, now available from the interior or spiritual sense of the Word*. It would seem from this that the atomic interiors of Divine Truth in the Word, so to speak, are the spiritual cause of atomic energy.

Swedenborg teaches that every spiritual truth is the composite of many lesser truths and that each of the lesser ones is itself a composite, and so on *ad infinitum*.

If what I have stated as my tentative belief is true, namely, that the spiritual thing running parallel with atomic energy is the power within the truths now available from the most interior things of the spiritual sense of the Word, then the latest

"signs of the times" indicate things new and tremendous for immediate consideration.

Intelligent readers of Swedenborg knew before the appearance of the atomic bomb that a new spiritual dispensation, universal in its scope, had been for some while in the making. They have known that due to definite spiritual causes "a new heaven and a new earth, with all things made new" were in their plastic state of formation. But none of us was prepared for the sudden precipitation of a power so potential for *the purposes of both heaven and hell* on earth as is this new knowledge and use of atomic energy.

It seems that the hour in human history has now struck when a knowledge and utilization of the truths from the interior sense of the Word must and, therefore, will (under Providence) begin to function in and through a sufficient number of individual men and women who themselves are actually in the process of being spiritually regenerated by the Lord, to checkmate and to vanquish the untruths and the perversions of truth which emanate from false interpretations of the literal sense of isolated passages of Scripture with utter disregard for the manifest meaning of the Scriptures as a whole. Spiritual light from the truths of the interior sense of the Word can act with a power equal to that of atomic energy, comparatively speaking, in correcting the misinterpretations of the Scriptures which have devitalized the power of the Church on earth.

Man must and, therefore, will, under Providence, get acquainted with the newly revealed character of the truth which constitutes the Word of God. From this he must and will acquire a correct idea of God. From these two generalities of truth he must and will learn rapidly of the particulars of truth which, *when applied in the ultimate things of all human relations*, will be as much more powerful in the promotion of the kingdom of heaven on earth and in the eradication of hell on earth as the atomic bomb is more powerful than others.

The Bible Story of the Kings

By Mary Seward Coster

THIS Bible story that starts on the up-surge of successful conquest and prosperity of the first three kings, and that ended in utter defeat and captivity is an outer picture of very important inner steps in man's regenerating life. It is not telling of man's early spiritual experiences for these are pictured in the earlier Bible stories.

The spiritual story of man's infancy and childhood and early youth is graphically told in *Genesis*. Here is pictured the Lord's first work for us—of His planting in our hearts and minds and memories

the living and imperishable seeds of life. The story of the Kings also comes after our early Egyptian experiences, and after our God-guided journey from the temptations of Egypt back to our spiritual heritage in Canaan. It also comes after we have valiantly conquered the early temptations there, and when we have felt sure that we were permanently settled in a life of spiritual endeavor.

It also comes after the story told in *Judges*, the story that pictures so graphically those long periods of our spiritual life that contain only desultory spiritual efforts rather than any concerted and unified purpose in spiritual progression. The only beauty that we find in thinking over this part of our spiritual life lies in our realization that the Lord was continuously present with us then and was ever ready to help us whenever we recognized the strength of some spiritual enemy and its power to destroy us. It does not seem as though we had made any real progress during this period of our half-hearted and sporadic efforts to lead a good life, but in reality we have learned a great deal about our own weakness and evil if, as the period closes, we can say from our hearts and with the Children of Israel the words of the last verse of *Judges*, "In those days there was no king in Israel; every man did that which was right in his own eyes."

It is this discovery of our entire lack of inner unity and purpose in our spiritual efforts to overcome our evils that leads to the birth of Samuel and to the beginning of a new phase in our spiritual development. The Lord then sends into our hearts a new hope and a new willingness to hear Him speak to us; and this Samuel will grow in us into full manhood and will guide us safely and successfully through the first hard years of renewed spiritual effort.

Swedenborg tells us that in the Bible kings represent in us the rule of truth, and at the early part of the story of the kings when we are turning to the Lord for His truth, there will be successful conquest over evil and true spiritual development. The first king must be Saul, our very natural ideals of what is right and good, but these will be succeeded by a more spiritual understanding, and finally we shall experience the happiness of the higher wisdom that always comes when, with the Lord's help, we have overcome the then-present enemies.

But the story of Kings does not end here, in us or in the Bible. The rule of truth carries many dangers with it, as Samuel pointed out in the first part of the story. Our higher desire to have the Lord govern us through His truth is stilled oftentimes and our natural inclinations and our natural reasoning rule instead. Regeneration stills this self-life but slowly so that it is present often to grasp the throne and to direct our lives. Therefore, as we think about the story of the divided kingdom it seems to be a perfect picture of the Lord's loving Providence when He is

permitting men to choose, in the greater freedom of later life, between the Lord's guidance or their own, so that they may be led to full knowledge of their need for Him. Merely to know about the Lord's power to help us, or even to understand something about this power, or to have experienced it in our own lives from time to time is not the whole of spiritual education. We have to know also our own great need for His continuous help. We have to learn to acknowledge, not through having been told so by others but through our own inner experiences, that in ourselves there is no power to love unselfishly, or to see any truth clearly or even to do what is really helpful to others. We have to learn to *want* the Lord to guide our lives all the time because, through our own deep experiences, we know of our need for His help.

The Bible story of Kings that ends in the captivity of Israel and of Judah is thus a strong and beautiful story of spiritual progression rather than of spiritual defeat. It tells about a difficult lesson that has to be learned and the Bible story shows that the people of long ago learned it. In many places we find expressed by the people themselves their growing understanding that the evil had come to them because of their own disobedience and through their indifference to the Lord's guidance. (As *II Kings* xvii. 5-20.) Assyria and Babylon still live in every heart and mind and they are there long before we see them as evil or recognize their full menace to our spiritual life. We, too, underestimate their strength and their power of evil and we do not believe that they can ever overwhelm us. But when they do conquer us, if we can acknowledge frankly that we are captive to them, and if we can recognize as clearly as the Bible story does that the cause of the defeat is our trust in ourselves, the experience will bring us forward, too, in our regeneration. Trust in the Lord must go hand in hand with distrust in self. The story of the divided kingdom is telling us the story of the breakdown of self-confidence; while through the prophets who lived and wrote at the same time we are told about the ever increasing light and hope that the Lord is sending at this time of great need. All these kings, good and evil, surely live in us at different times, but the Lord is with us too, pointing out in no uncertain language when we are going astray and encouraging us always to turn again to Him. Knowledge about the Lord *and about ourselves* is both essential to man's full love for and trust in the Lord and desire that He should come fully into our lives.

Swedenborg

OUT of the shadows of a dark and dreary age
Looms a figure cast in heroic mold;
In stately majesty he treads the world's vast stage,
A Heav'n-born genius, great and manifold.

A king of scholars and a confidant of kings,
All nature's secrets must to him submit;
He penetrated to the very soul of things,
Aye, he e'en wrestled with the Infinite.

O'er untried fields he walked with sure and steadfast tread,

He plumbed earth's depths, he pierced th' empyrean spheres.

Ah, who could follow where his mighty genius led,
Or grasp the visions of this seer of seers?

In every age, the challenge of mankind's dire needs
Is ne'er unanswered by th' eternal plan;
But Heav'n-sent messengers are raised, by wondrous deeds,

To God Almighty's measure of a man.

O'er earth gross darkness reigned! Sun, moon and stars withdrawn!

And naught could pierce the blackness of the night!

'Twas then God's messenger, as at Creation's dawn,
Voiced the Divine command: "Let there be light!"

Then suddenly the Heavens oped, and light divine
Streamed down into the minds and hearts of men;
Gone was the night, gone every evil, base design;
God's light and love could rule men's soul's again!

Unsealed now is the Book of Books! Each glowing page

Shines with celestial splendor from above;

No longer now a God of vengeance, spite, and rage,
But everywhere the message: "God is Love!"

God's Truth still stands! The powers of hell shall ne'er remove

One jot or tittle from His Holy Word!

God's Truth still stands! Almighty God Himself doth prove

Our great seer's record of "things seen and heard".

God's is the message, aye, and His the way 'tis told;
His instruments no errors could record.

Cursed were the childish minds who, in the days of old,

Dared mock the chosen servant of the Lord.

Whom God hath honored let not mortal man decry,
Nor dare to change what God Himself assigned;
Emblazoned on the hearts of men, and lifted high,
His name and work shall be fore'er enshrined.

—B. G. A. LAITNER.

BIBLES, NOT BOMBS FOR TOMORROW'S WORLD

Here is another timely and telling brochure

by

DR. FREDERIC R. CROWNFIELD

Foreword by

Dr. Alfred Grant Walton

If you wish to keep in touch with present trends send for this and "Our Protestant Heritage"—recently from the press.

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Correspondences Have All Power

CORRESPONDENCES have all power, insomuch that what is done on earth according to correspondence, avails in heaven, for correspondences are from the Divine. Those who are in the good of love and of faith are in correspondence, and the Divine does all things with them, for the good of love and the good of faith are from the Divine. All the miracles recorded in the Word were done by correspondences. The Word is so written that every particular therein even to the most minute corresponds to things that are in heaven. Therefore the Word has Divine power. Moreover it conjoins heaven with earth; for when the Word is read on earth, the angels in heaven are drawn to the holiness which is in the internal sense. This is caused by the correspondence of each particular in the Word. (A. 8615.)

Bible Reading in the Public Schools

BACK in the days of the thirteen original colonies wherever there was a church there was a school. And everywhere the chief textbook of the schools was the Bible. It is plain history to say that the public-school systems of our land originated as Bible schools.

In the public schools of America today the reading of the Bible is a matter on which each of the 48 states makes its own ruling.

The American Bible Society, in a recent survey, finds that Bible reading in the public schools is required in 11 states, prohibited by 4 states and in the remaining 33 it is permitted although not required.

"The Ten Lost Tribes of Israel"

By Isaac G. Ens

I. INTRODUCTION

WE have heard a good deal of late about the dangers of a rumor or a whispering campaign—the harm it does, the hurt it leaves, the pain it causes, and the division it creates. How easy it is to split a whole church, let alone a nation, by indulging in this practice?

My concern here is with a rumor that has come down the centuries, existed approximately two thousand, four hundred years. It started in Assyria, came through the Persian, Greek, and Roman empires, was current in the Middle Ages, and is still current in certain sections.

This, notwithstanding the fact, that all the historians (Jewish, Catholic, Protestant encyclopedias) maintain that there is not an ounce of truth in it. It is the rumor that is centered about "The Ten Lost Tribes of Israel".

II. THE STORY AS A WHOLE COMES IN TWO PARTS

It starts with the civil war in Israel, with the division of the kingdom by Rehoboam and Jeroboam. It has a direct bearing upon the Restoration of Israel, the Gospel story of the Samaritan, the 144,000 of the Book of *Revelation*.

1. The first part is the story of the Wandering Jew. The Great Dispersion. The Return of Judaism. And the story of the "Remnant"—so important to all New-Church people. It is much too long for us to consider here, but suffice it to say that it is most illuminating, full of adventure, tragedy, sorrow and conquest or survival. It is the story dealt with in the six great books of the post-captive period (Ezra, Nehemiah, Esther, Haggai, Zechariah,

and Malachi). Anyone interested in the post-war world might find these books most enlightening. Besides, our whole principle of "Remains" is based upon the feeble remnant that returned for the Restoration and Reconstruction of the Temple in Jerusalem.

2. The second part of our story (our chief concern here) deals with the Northern Kingdom, or the Ten Tribes of Israel.

This part of our story starts with the Assyrian conquest of Israel. The Ten Tribes were removed by Tiglath-Pileser about 740 B.C. These, as you will remember, were replaced by in-migrants of a foreign extraction. So that from here on, there is an absolute silence, a total eclipse of Israel. A whole people are swallowed up, as it were, by strange lands—remembered only by the tragic title of "The Lost Ten Tribes of the House of Israel".

Dr. Henry Smith in his "Old Testament History" says: "Imagination has burdened itself with the fate of the Lost Ten Tribes of the House of Israel, as though they must be retaining their coherence in some far-off country, ready for the return expected and described by the Prophet." He calls it a "figment of the imagination", and says: "There never was such a political or social entity. The Israelites were carried off in fragments, and as fragments they were scattered widely apart in provinces of Assyria. They either succumbed in their misery, or were absorbed into communities."

Still, the story of their literal existence persists. The Columbia Encyclopedia says that they have been "Identified with people of Arabia, India, Abyssinia, America (North, Central, South), and with the Nestorians of Mesopotamia, the Afghans, the High Caste Hindus, the Holy Shindai Class of Japan, and the Anglo-Saxon race". This is known as the "Anglo-Israelite Theory", which identifies them with the British Isles. "This theory seems to have been advanced in the 17th century, and was an important factor in helping the Jews re-enter England."

The Universal Jewish Encyclopedia says that references to the lost Ten Tribes are found in the Apocrypha, and other legends of the Middle Ages. The typical story is that "The Ten Tribes were carried beyond the river into another land. Here they were separated from the multitude of the heathen, and went forth into a further country, where never mankind dwelt. They entered this by narrow passages of the Euphrates River. God wrought wonders, stayed the rivers until they passed over, and so they came to this other land. Here they are kept until the Messiah will call for them (blow the trumpets, I suppose), and then they would return to Zion."

Another story, rising out of the Middle Ages (and there are many of them, especially during the Crusades), has it that "Eldred Hadani, a traveler, ap-

peared on the scene. He claims to be a representative of the fighting kingdom of the Ten Tribes somewhere in East Africa. He gives a detailed account of his own tribe (that of Dan), but also brings news of other tribes (such as Simeon and Manasseh). His account creates a great stir in the schools of Bazzars of North Africa."

A Christian legend of the 12th century identifies them with Gog and Magog. The substance of it is that the Ten Tribes are shut up behind the Caspian Mountains. There they are well organized into thousands of "wild horsemen hidden". Ready to be released to break up and fight the anti-Christ. It is the sort of story that would obviously appeal to the childlike primitive race, filled with the fear and trembling of God.

So, down the centuries comes this rumor of the Ten Lost Tribes of the House of Israel. Why does this story persist? Is it because prophecy must be fulfilled, regardless of fact? Is there Providence in it? Is it the assumption, that since Judah staged a come-back, Israel just has to return? Frankly, we have no interest in further speculation of this sort.

However, there is one story which all the scholars—historians, encyclopedists, naturalists, literalists (whether Jewish, Catholic, Protestant)—do not mention. It is the "Spiritual Story of Israel". This too is eclipsed, lost sight of, buried in the clouds of speculation, imagination, conjecture.

III. WHAT IS THE SPIRITUAL STORY?

1. It is the story of the spiritual meaning of all the Tribes—including Judah. It starts with the division of the "Human Kingdom" (the will and the understanding), and confronts us with all its split-personalities, double standards, lack of integration or conjunction—its misbehavior of saying one thing and doing another.

2. It is the story of how far afield man can go with his conduct and life. How his thoughts, like Israelites, are scattered to the wind. How they are enslaved, subjected, made vassals by the powerful forces of the world of things—such as wealth, power, fame. Yes, a man's mind imprisoned, enslaved by the things of self. His best thought controlled by the masters of whim and passion. It is the story of how our thoughts and feelings for the Lord, for the other fellow, for the truth are eclipsed, submerged, vanquished, lost sight of, even to the point where he becomes a brother to the ox, the ass, the hog or the bear.

3. The return of Israel, on the other hand, is the story of how man tries to stage a come-back. Regain his sense of balance! Be restored to his right mind! Regain the freedom he has lost! Save that part of him which is still somewhat human or divine. Reconstruct his life (his ideas and his feelings), his whole attitude toward life to something that corre-

sponds to our Lord, and to the good-will toward others. It is the restoration of his understanding.

4. Like the stories of the Lost Coin, the Lost Sheep, the Lost Son, the Lost Jewel, the Holy Grail and the Cross, the story of Israel represents that precious something we call the spiritual life. The return of the Ten Tribes corresponds to that eternal search, that never-ending pursuit of happiness, knowledge, understanding, truth, wisdom, freedom, justice, peace, sanity, a humanity that be free indeed.

5. Thousands of persons still look for this Utopia in the post-war world as some external thing—in some far-off world, in the by and by, in the performance of some miracle or divine intervention. But, friends, the restoration of the world begins with you.

The restoration of Israel is the restoration of the Church, of the Lord, of the heavenly way of life, of a new will and a new understanding. Let no one be fooled by the illusions of the day—i.e., the imaginations, speculations, fanciful ideas, dream-worlds and wishful thinking. Each tribe represents a part of you and me. One that represents the Province of Love. Another the Province of Understanding. Still others the Provinces of Obedience, Allegiance, Loyalty to the Divine in all things. And the 144,000 (being a multiple of 12) represents a complete restoration of the spiritual life. For of such is the kingdom of heaven. A matter of truths, loves, wisdom, freedom, uses, and not the vague speculations of a lost race.

Labor and Reward

By Othmar Tobisch

IN THE story of the Garden of Eden the tragic end comes when the Lord God pronounces judgment upon Adam and Eve for their disobedience:

"And unto Adam (ground, soil) he said, Cursed is the ground for thy sake. In toil thou shalt eat of it, all the days of thy life; thorns and thistles shall it bring forth unto thee . . . in the sweat of thy face thou shalt eat bread until thou return to the ground: for dust thou art and to dust thou shalt return." (*Genesis iii.*)

Those who labor over the ground with spade and fork know whereof the Bible speaks.

And those who read the Word of God with an eye upon the spiritual message contained there, also know that labor when spoken of in the Word expresses spiritual labor which is fighting in temptations. We read that "six days thou shalt labor and do all thy work, but the seventh is the rest day of the Lord", meaning that in our life we shall have a laborious struggle to achieve spiritual rest

or peace. But when the end finally comes we shall no longer be afflicted.

Labor and sorrow, the psalmist complains (*Psalms xc. 10*) are the lot of men. And the Preacher or Ecclesiastes pessimistically declares: "Vanity of vanities, saith the Preacher, vanity of vanities, all is vanity. What profit hath a man of all his labor wherein he laboreth under the sun?"

Indeed, the experience of many who labored heavily all their life, has been that in the end they could not enjoy the fruit of their labors.

Some die prematurely, but others do not know what to do with the money rewards of their labors. Few people seem to enjoy the wealth which they accumulated. The reason for this may be that many have a distorted view, or the wrong philosophy on the reward of labor.

Many expect that they can enjoy in relaxation the money which they made with the effort of their hands or brains, after the labor is finished. That seems to be a great fallacy.

In the scheme of God, man should not labor to amass money in order to enjoy it afterwards.

In the scheme of God the reward for labor is the production of *good*, is the creation of a useful service for mankind, not the accumulation of mammon.

This is plain from the Lord's parable which He spoke to some who wanted Him to be dividers of their inheritance. (*Luke xii.*)

There is also the story of a man who was a successful farmer. His fields were especially fruitful and his harvests grew bigger and bigger. Finally he had to tear down his barns and build bigger ones. Finally he said: Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and have fun. But God said to him: Thou foolish one! This night is thy *soul* required of thee; and the things which thou hast prepared, whose shall they be?

So is he that layeth up treasure for himself

And is not rich toward God.

This forces us to the conclusion that so far as God is concerned He does not like to see us gather much wealth of the earth, have large bank accounts, or hide coins in stockings.

The true reward of labor does not lie in the deposits we make at the First National Bank. The true reward lies in the joy that accompanies the doing of good to humanity.

It is true that those who do good for the sake of reward are in the Lord's Kingdom too, but they are (see *Arcana* 6389) in the lowest place in the Lord's Kingdom. They do not distribute the good which is given to them except to those who in turn can reward them; in doing so they pass by those who chiefly need their help. And even if they do good to the very poor or helpless they still think that they will be rewarded by the Lord, with a nice upper

seat in heaven. However, they cannot ever feel the beatitudes and the bliss of angelic happiness.

Isaiah was the first to show the futility of laboring for the sake of amassing wealth, or securing a high position. He shows the ultimate dissatisfaction resulting from such efforts.

"Wherefore do ye spend money for that which is not bread?

And your labor for that which satisfieth not?

Harken diligently unto me, and eat that which is good,

And let your soul delight in *its* fatness."
(lv. 2.)

There is a philosophy of labor in the Word of God that lifts man above the curse put on the existence of man on earth. True, man must go forth and labor for his food, for his clothes, for his house, for his recreations. But he must not become a slave for making money, and spending it on useless things.

I believe the Lord referred to this sort of thing when He invited people to come unto Him and share a labor with Him that was far lighter than the troubles of the earth.

"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:

Ye shall find rest unto your souls.

My yoke is easy and my burden is light."

(Matthew xi. 29, 30.)

We must understand that in all our physical laboring, our professional or manual work, there must be a strain of Divine purpose in it. There must be some ulterior justification in it, some righteousness, as the Old Testament says. There must be in it a concern for the brotherman. There must be a dominant love of the good, the good of the commonwealth, the benefit of *society*, the use of humanity.

If there is no such overtone, no such vision in our labors, our labor is cursed. We shall sweat and fret and our worldly burden shall feel very heavy indeed.

"Except the Lord build the house,

They labor in vain that build it."

Jesus expressed it when He said: "Labor not for the meat that perisheth but for that meat which endureth to life everlasting".

What is that meat? It is the food of the soul, it is the life of the spirit that goes into the spiritual world, without loss of anything that is of the spirit. It is love, it is wisdom, it is character.

As we labor physically with our body, so must we labor spiritually with our spirit. In laboring physically, we must produce at the same time spiritual results!

In laboring over the ground, or over a drill press, or over a hot cook stove, we must never lose the

thin red thread of the love of the fellowman, . . . or our labors become bitter bread, disappointing us in the end. The rewards as rich as they may be, will become stale in our mouth, and our soul will shrivel away.

The main reasons for our labor are to secure food, garment, shelter and pleasure in rest or recreation.

But in the labor for food of the body, there must be a reason for spiritual food also. Spiritual food is the love of man, from a love of God. It is mutual love, doing uses for the common good. If we retain this love in our work, we shall have meat for life everlasting.

In working for pretty clothes, jewelry, shoes and stockings, let us never forget the necessity of clothing ourselves spiritually also. Spiritual garment is thought about God, God and man. Spiritual garments are ideas of religion, are our doctrines of faith, are the perceptions given to us when reading the Word of God.

In working for a lovely home, for furniture, we must likewise be thinking about acquiring spiritual shelter for the blasts to come. Spiritual shelter is our mental home, our memory knowledge of faith, is our imagination, relating to the life to come. In heaven, each angel is given a house, a cottage or a palace, as the case may be, according to the degree of his usefulness to his society.

In having parties, outings, drives and trips, let us not forget spiritual re-creation. Spiritual re-creation is having joy in doing good. In this heavenly joy is an influx from the Lord that rebuilds our spiritual body and mind. Heavenly felicities are granted freely to all who labor for the good of others. There is joy also in friendships tried and true, in true marriage love, in children, in a happy family.

Labor must be accompanied by the great vivifier, *joy*, so that it may not become a burden. Joy is the spiritual reward to a labor usefully performed. Behold the joy in the face of a good workman when his labor is properly finished: The look of profound satisfaction! Thus it is visible also in the face of the angels.

But it is not found in people who work for a weekly or monthly pay check and be done with it!

Labor without joy in that labor is drudgery, is toil, is the curse. Labor performed with a view to make it a use, is heavenly joy. "The angels in heaven live in the good coming from the Lord, therefore, they desire nothing more than to perform uses. These uses are the very delights of their life, and they enjoy blessedness and happiness according to their uses". (Arcana 6073.)

In heaven no one works for money or for rewards in form of wealth that can be deposited for the future. In heaven all labor for the purpose of doing good to their fellowmen. Behold, heaven is not all

New-Church Radio Program

Boston, Sundays at 9:00 A.M., Station WHDH, 850 kilocycles, by the Swedenborg Fellowship.

Great Bend, Kan., Tuesdays at 10:15 A.M., Station KVGB, 1400 kilocycles. The Rev. Joy H. Hammond.

Hutchinson, Kan., Thursdays at 6:30 P.M., Station KWBW, 1450 kilocycles. The Rev. Thomas L. Nugent.

Kitchener, Ontario, Thursdays at 9:45 to 10:00 A.M. Music and Medi-

tation. Station CKCR, 1490 kilocycles. The Rev. David P. Johnson.

Los Angeles, Sundays at 9:15 A.M., Station KMTR, 570 kilocycles. The Rev. Walter B. Murray.

San Francisco, Sundays at 7:45 P.M., Station KSAN, 1450 kilocycles. "Swedenborg Hour." The Rev. Walter Brown Murray.

St. Petersburg, Saturdays at 11:15 A.M., Station WSUN, 620 kilocycles, "New-Church Service."

Tacoma-Seattle, Sundays at 10:45 A.M., Station KVI, 570 kilocycles, "Swedenborg Hour." The Rev. Walter Brown Murray.

[The Boston, Kitchener, and St. Petersburg broadcasts are on Eastern War Time, the Kansas stations on Central Time and the Los Angeles, San Francisco and Tacoma-Seattle stations on Pacific Time.]

labor either. According to the observations of Swedenborg, labor is performed only in the morning hours of an angelic day. The afternoon and evenings are spent in recreation, in the enjoyment of company, of gardens and walks, of banquets and games, of discussions and lectures.

Labor on earth can look forward to a similar condition. Even before this war started it was stated that technological improvements and labor saving devices had reduced the working day to four hours if all are giving work and no one is unemployed (also a condition of heaven). The rest of the day can then really be spent in enjoyment of life. Perhaps we can look forward to such an arrangement even here on earth. But there is one obstacle as yet: In heaven all look to the Lord for their life. On earth most people do not. Not until humanity more generally will acknowledge the Lord and put themselves under Him as their giver of life, as the fountain head of their wisdom, the curse of labor will continue on earth.

But when we will fill our labor with the love for the good of all, with the love for use of mankind, with the joy of doing it disinterestedly, we shall have taken the original curse from it. It will then again be filled with the true reward: "he who loves the Eternal, shall eat the labor of his hands".

The Men's Missionary Contribution

AT THE Board of Missions public meeting held at Cambridge in June, a new movement was launched, called for the moment, "The Men's

Missionary Kitty," a name perhaps not quite suitable, but which can be easily changed when a more suitable name may be suggested. This "Kitty" was suggested as a practical means of the men of the Church serving the cause of Missions in a way similar to that of the women with their "Mite Box."

The "Mite Box" represents a grateful offering for blessings and benedictions received and appreciated. The men's contribution should also be one of appreciation of blessings and benedictions received. It is proposed that each and every man of the Church shall, each week, lay away the sum of ten cents as a token of this appreciation, and at the end of the Church year send this accumulated sum to an accredited representative for presentation to the Board of Missions immediately after the Alliance Mite Box check has been presented.

It is not intended that this ten-cent weekly offering shall displace any other missionary offering or contribution, but is to be specifically a thank offering in addition to any other contribution made.

Since it was I who offered the suggestion, and lacking any definite organization, I am prepared to assume responsibility for the receipt and forwarding of your contributions until such time as a more permanent and orderly organization can be effected—probably at the meeting of the next Convention.

Do not send in your contributions now. Let them accumulate, at the rate of a dime a week, until call is made for them. Suggestions helpful to the movement will be welcomed at any time.

FRANK A. GUSTAFSON,
850 N. Main Street,
Brockton 38, Mass.

Prayer and Thanksgiving

IN observance of the Proclamation issued by the President of the United States, that people of all faiths unite in a service of prayer and thanksgiving on Sunday, August 19, the mem-

bers and friends of the Baltimore New Church gathered on Sunday morning at eleven o'clock for a beautiful and helpful service conducted by the Rev. F. Sidney Mayer, with Mrs. Virginia Hyde at the organ.

Marriages

RINEHIMER-HONEMANN.—Miss Mary Jane Honemann was married on July 28 to Lieut. Edgar Wilkins Rinehimer, son of Mrs. Lillian Rinehimer, of

Forty Fort, Pa., at the Baltimore New Church by the Rev. Fred Sidney Mayer. The bride is president of the American New-Church League, and both bride and groom are graduates of Western Maryland College. Lieut. Rinehimer has served thirty months' duty in Iceland and will receive his next assignment from the training field at San Antonio, Texas. After the church wedding a reception was held in the social rooms of the church. They left for a wedding trip to Eagles Mere and the Pocono Mountains.

SPAMER-COBURN.—At a church wedding on Saturday, August 25, Miss Lilly Agatha Coburn was married to James Sloan Spamer, by the Rev. F. Sidney Mayer. Both families have long been members of the Baltimore New Church.

Baptisms

TUTTLE, WORDEN.—Charles Henry, son of Major and Mrs. Charles L. Tuttle, and Jennifer, infant daughter of Mr. and Mrs. George Edgar Worden, were baptized on Sunday, September 2, 1945, in the Cambridge home of the maternal grandparents, the Rev. and Mrs. William F. Wunsch, Mr. Wunsch officiating.

The Open Forum

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

To the Editor of THE MESSENGER:

A copy of the *Index Librorum Prohibitorum* (Index of Prohibited Books) will be found in the library of any great university. All works dangerous to Roman Catholic faith and to morals are prohibited. Swedenborg's *Principia Rerum Naturalium* is included because the study of this work might be the first step to the reading of his theological works, which are included in the general condemnation of all non-Roman Catholic theology.

H. S. FICKE.

Obituaries

CHATTERTON.—At Kingston, N. Y., on Tuesday, July 3, 1945. Helen M., daughter of the late John C. and Helen Halloway Chatterton, who were former residents of Poughkeepsie.

Those who remember the early history of the New York Association will recall that Miss Chatterton's father, with his family and a group of friends, established a nucleus of a society there, which was carried on by Mr. Seward

after Mr. Chatterton moved from the city.

This early society was given up because of insufficient financial backing. At a later date Miss Chatterton, her mother, and her sister Jeannie, returned to New York where they became active members of the present society until they moved away in 1909. Miss Chatterton lived in Bristol, Conn., for about twenty years. She has resided in Kingston for the last three years with her niece, Mrs. Victor E. Fletcher, of that city.

Interment was in the Poughkeepsie Rural Cemetery.

SCHLIFFER.—Miss Olivia Schliffer passed away at Caledonian Hospital, Brooklyn, N. Y., on July 25, 1945, after an illness of three months. Last services were conducted at her home on July 27 by her former pastor, the Rev. William F. Wunsch. Miss Schliffer was the daughter of the late Rev. and Mrs. Wm. H. Schliffer. She is survived by her brother, Wm. H. Schliffer, Jr., and four sisters, Misses Marguerite and Constance, Mrs. Quis, and Mrs. Freimuth, the last named of Orange, N. J., the others of Brooklyn, N. Y. Miss Schliffer was born and educated in Brooklyn and was a graduate of Adelphi College. She was a member of the Church of the Neighbor, to which she had given devoted service, especially in the care of the chancel, serving as Chairman of the Chancel Committee for about twelve years. She was beloved for her merry and active disposition. In her last hours of earthly life she was cheering others.

"Care for the Morrow"

"CARE for the morrow" does not mean a care for procuring for oneself food and raiment, and even resources for the time to come; for it is not contrary to order for any one to be provident for himself and his own. But they have "care for the morrow," who are not content with their lot, who do not trust in the Divine but in themselves, and who regard only worldly and earthly things, and not heavenly things. With such there universally prevails anxiety for the future, a desire to possess all things and to rule over all, which desire is kindled and grows with acquisition, and at length beyond all measure. Such lament when they do not get the things they desire, and they

are distressed when they lose them; neither is there any consolation for them for they are then angry with the Divine, reject it together with everything of faith, and curse themselves. Such are they who have anxiety for the morrow.

It is altogether otherwise with those who trust in the Divine. These, notwithstanding they have care for the morrow, still have none; for they do not think of the morrow with solicitude, still less with anxiety. They bear it with equanimity, whether they get the things they desire or not; neither do they lament over the loss of them; they are content with their lot. . . . (A. 8478.)

THE NEW CHURCH IN AUSTRALIA

TO WHOM IT MAY CONCERN

Any member of the New Church who may come to Australia will be cordially welcomed.

There are New-Church Societies at ADELAIDE, BRISBANE, MELBOURNE, PERTH and SYDNEY.

Communications may be addressed to the Secretary, Mr. A. H. Noar, 5 Major Street, Northcote, Melbourne N. 16, or to the President, Mr. W. Burl, 6 Broughton Road, Artarmon, N. S. W. 'Phone J.A. 4188.

Calendar

Nineteenth and Twentieth Sundays after Pentecost.

Sept. 30.

THE CHRISTIAN LIFE

Sel. 222: "The Lord is Gracious."

Lessons: I Kings xii, Luke viii, v. 41, with Sel. 192: "Righteous art thou," in place of Responsive Service.

Hymns 85: "How lovely are Thy dwellings, Lord!"

41: "Lord of our life."

Oct. 7.

Sel. 144: "Make a joyful noise unto God."

Lessons: I Kings xix, Luke xii to v. 21, with Sel. 193: "I cried with my whole heart," in place of Responsive Service.

Hymns 306: "The God of Abraham praise."

385: "In Jesus' love abiding."

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The New-Church Messenger

(Published Bi-weekly)

Vol. CLXV, No. 20

September 26, 1945

Whole Number 4707

Ave, Atque Vale

WITH this issue the present writer in his editorial capacity bids farewell to his readers and to the many generous helpers who have supported the MESSENGER during the past thirteen years. To all of them his warm gratitude is extended. People who have never tried their hand at editorial work know little of the perplexities that such work entails. They are ignorant of the anxiety of the editor when the outflow of news and interesting articles is greater than the contributions received. They know nothing of the sigh of relief that escapes from the editorial thorax when the morning mail brings a few fat envelopes containing excellent and badly needed articles for the next, or next but one, issue. They can hardly understand the links of friendship forged between the editor and some willing writer who will respond to an appeal within a few days. Nor can they understand the editor's regret at having to drop a few anonymous letters into the waste-paper basket.

Despite a few anxieties, however, the work of editing a New-Church periodical is a really delightful task. There is a real pleasure in presenting to one's readers various aspects of New-Church truth colorfully presented by various writers, and there are frequent opportunities of showing the relationship of that truth to many of the world movements of modern times. So the retiring editor can honestly say he has had thirteen years of really happy work.

Many warmly appreciative letters have been received during the past few weeks for which the editor here expresses his thanks.

It is in no spirit of unkind criticism that he suggests the New Church in this country is in need of increased literary activity. The number of writers we possess is all too few. We need more men and

women who will train themselves to present through the printing press the glorious truth of which the Lord's New Church is the divinely appointed custodian. We not only need a larger band of contributors to our periodicals but more writers of books on New-Church thought and truth. Probably we also need more readers within our own ranks.

In the New Church the influence of the pulpit and the lecture platform is on the decline. Possibly we may find compensation for this in the radio activities of the Church; but in any case we need a bigger and better literature as a means of reaching the public mind.

We commenced the present article, however, not with the desire of discussing the needs of the Church but with the aim of commending to our readers the incoming editor, the Rev. Leslie Marshall, and of bespeaking for him the continued support of readers and contributors. Mr. Marshall is one of the most remarkable and resourceful men the New-Church ministry has ever possessed. A born organizer, an indefatigable worker, he gets through at least three times as much work as an ordinary minister. Pastor of the Paterson Society, Secretary of the Board of Home and Foreign Missions, Editor of *Your Church*, Chairman of the Public Relations Bureau, and an active member of many boards and committees, he carries a burden that would soon reduce the present writer to a state of nervous prostration. But busy man though he be, Mr. Marshall does all things thoroughly, promptly, excellently. To his many other duties he now adds the rather onerous task of editing the MESSENGER. We prophesy that he will make a great success of it. But he will need the help and support of the whole Church. With that help he will carry the MESSENGER to enlarged usefulness and greater success.

A. W.

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THE NEW-CHURCH MESSENGER

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Editor
ARTHUR WILDE

On October 1st the newly-appointed
Editor,
THE REV. LESLIE MARSHALL
380 Van Houten Street, Paterson 1, N. J.,
will take office.

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.

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 30

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.*)

Incense in Life

By Horace W. Briggs

"If ye shall ask me any thing in my name, that will I do."—John xiv. 14.

IN keeping with a custom established at the outbreak of the War, January first was designated a National Day of Prayer; and the week past was set apart as the annual Universal Week of Prayer. The Federal Council of Churches led the way in the observance approved by the President. People generally are reminded there is power in prayer, when the President sets apart a special day for the nation's prayers. And with nearly 10,000,000 men in service, and other millions of mothers and fathers and relatives anxious for their safety, prayer comes to be a matter of immediate, and more than ordinary, concern.

It is a fair question, however, what effect the prayers of ten or twenty or thirty million Christians have, on Prayer Sunday, and through Prayer Week, on the course of events. What effect do they have on brutal fact, and not less brutal event? "If ye shall ask me any thing in my name, that will I do." How far does that offer go in the situation, national and personal, in which we find ourselves today; and to what degree is it efficacious and can we rely upon it? To what sort of blessing does it apply, material or spiritual? What effect can we have by our prayers, not only over the course of events, but over the impact on those events of Spirit? And can we have a determining influence on the impact of the Spirit of God on our spirits, of heaven on man, making it more or leaving it less?

The evidence seems to be that we can. Cardinal Mercier once told of his experience. He was hard at work, building up his seminary. Money was gone; a note was due. Work and pleas for assistance were both in vain. So he put the students to praying. The last morning came, but the money had not come. Then at two o'clock, that afternoon, a well-dressed stranger appeared and asked to see Mercier. He handed the priest a sealed envelope and left immediately. He did not want his identity to become known, and Mercier never knew who he was. The note was for 25,000 francs; in the envelope were 30,000.

Well, that may have been a coincidence. But there was the matter of students. A few came from one institution of learning, a few from another. Several foreigners joined them. But the number was too small. Only eight came in two years. He "had done his best by ordinary human measures, and it was not enough. He came to his last resort; he summoned his little flock, and exhorted them all to pray, telling them of the efficacy of prayer in the

past, and his faith in it now." So pray they did, specifically for twenty-five new men the first year, for thirty-three the second, and for fifty-six the third. Each year saw the miracle. Exactly that number entered, each year. And it seemed to him fulfilment of what had been said: "If this be the work of men, it will come to naught, but if it be of God, you cannot overthrow it." He himself said, "It needs courage to throw oneself forward; but it needs not less to hold oneself back." Perhaps all we need here, after all, by this standard, is a little more—or some—prayer!

The assurance, certainly, validates the evidence. "If ye shall ask me any thing in my name, that will I do." The assurance is repeated and frequent that the Father will give the disciple in the name of Jesus. "... every one that asketh receiveth; and he that seeketh findeth." "... I chose you ... that whatsoever ye shall ask of the Father in my name, he may give it you." "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you." "If ye shall ask anything of the Father, he will give it you in my name. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be made full." The promise is unqualified. "If ye shall ask any thing" asserts God's power to give all, and a plenitude of blessing that only God can give. As at Communion, last Sunday: "He that cometh to me shall never hunger," so now the words convey an offer with no strings attached. It is completely unreserved. It is without restrictions of any kind whatsoever.

And yet it would be hardly safe to take that offer at its face value, now, at all times, in any circumstances, and for any request whatsoever. It would be a rather reckless statement for a parent to make to a child! There is no telling what advantage would be taken of one by the other! Surely, requests for unwise things of a material sort would be forthcoming in some number, whether or not the parent could make good on his part or not. Prayer then would become like Dr. Jack's description of it in his early life: "In times of emergency we betook ourselves to prayer, using it, as so many do, like the emergency cord in trains, but without fear of the attendant fine for misuse." But the Lord had confidence that the disciple would keep within reasonable bounds, and that on His own part He could make good. He had faith that no advantage would be taken, or that whatever request were made, He could meet it; if the request were good, then directly; if unwise, then by indirection, by changing the request to a better one, or by making it serve the eternal well-being of the disciple.

Now the object, of course, is to pray, not just to understand what prayer is. But a clear idea of what prayer is and does will serve the will to pray. One will hesitate to deny himself the reassurance, the

peace, that it brings, and the service it makes possible. But prayer is not something we can be dogmatic about, one person telling another about it, urging it upon him, compelling him to it. It is a personal experience and its effects and values are only to be apprehended by personal experience. There can be no compulsion about it, of one person on another. It must be one person's own initiative working by and on himself.

But it may be said, perhaps, that before prayer is possible, you have to have some feeling that God exists. You have to have some feeling that His Spirit runs out through heaven and earth and all life, to serve as a means of communication. Otherwise, you have nothing to go on, to make prayer seem reasonable, or even possible. We can help here. We can make ourselves receptive of this spiritual, other-world influence. Certainly, no effect is to be had or felt on those who block it. Certainly, Spirit is without full power on those who are not receptive, those who see nothing to it and in it. On those who are impervious to it and who do not co-operate with it, its gentle influence comes and goes, unfelt, unrecognized and unappreciated.

Yet even so, lacking this, some on occasion do pray in desperation. They find suddenly that, in answer to prayer, in lightening of the burden, in the sudden lighting of the consciousness to the fact and reality of the Spirit, these in fact do exist, and that prayer is real and efficacious. Servicemen have found prayer so, when before they had no feeling for it, no interest in it, no use for it as it might serve them to the glory of God. "If ye shall ask"—but some do not ask until they have to. Then, as one company commander and censor, who served in the Pacific, wrote: the war of prayers goes with the war of nerves. "Many have prayed fervently who never considered the word before. I can see ... the approach to a firmer belief in God in their reliance and appeals to Him for His protection without which we know we'll never come home."

When Mercier asked Marshal Foch the secret of his success, whether it was military genius alone, or through help from another source, Foch replied, "I studied my problems as carefully as lay in my power, I conferred with those whose opinions I respected the most, then after I had completed my plans for battle, I said my prayers, in a church if it were possible, and I left the rest to God." And did not Eisenhower do much the same, as he stood on an eminence in Africa and watched his troops leave for the invasion of Sicily?

Something, there is, outside and greater than ourselves to which we may—and for sanity's sake must—tie to. On the coast of France, the Breton fisherman has a prayer, "O God, Thy sea is so great, and my boat is so small." That is not what most people call prayer. If you think prayer is primarily to get

yourself something, that is no prayer. There is no plea, no petition, no intercession. There is no confession, no thanksgiving. But, as Dean Sperry goes on to say, "... we have here the groundwork and premise of all prayers. That premise is simply man standing consciously in the presence of God. What may follow from this fact is a corollary of prayer but not its initial reality." Without that premise, "prayer is little more than would-be and futile magic. . . ." Prayer will never be true to the fact or help us much, unless it is premised by the serene candor of that simple statement, "O God, Thy sea is so great, and my boat is so small." That is, eminently, the best of all prayers. For prayer provides communication across the sea of life, from the rower of the little boat to the Figure standing on the farther shore. Like the prayer of the Chippewa Indians:

"O Great Spirit!

Thou hast made this lake;

Thou hast also created us as Thy children;

Thou art able to make this water calm

Until we have safely passed over."

What we ask in His name comes in prayer, if it can run in the Stream of the Divine Providence, and is agreeable to those ends. It may not be evident at once that the prayer is being answered; because we are unaware of the operation of the Divine Providence, because we cannot always appreciate its eternal ends. Like the two little girls in Sunday-school: One was sure she talked with the Lord in her prayers; the other had her doubts. "I can't seem to hear what He says!" Because our sight is necessarily short, and our vision able only to operate in a circumscribed sphere, we cannot see much of what is happening, nor whether what we do see is for eternal ends, or not. Prayer may not be answered in the short run, according to expediency, and the person's temporary wish and pleasure. We may be sure, however, that it is answered in the long run, to serve his eternal welfare.

But, as Jesus said, we ask it, He does it. It is necessary, though, for us to do what comes to hand. The answer to the prayer lies sometimes in the doing of this that is at hand, that may seem to have no connection with the request. The answer is there, to be seen only in the long run, the eternal view. Whether or not the prayer is granted depends on whether or not it is good for the suppliant; and good in the long run. "I will do it, any thing, if best for you," He might have said. And one may then only reply, "Nevertheless, not my will but Thine be done."

Mercier was one of those whom William James described as having first-hand experience of "God as a spirit with Whom the human spirit can hold

intercourse", seen everywhere in nature, and felt within as the life of life. With the passing of the years, he relied more and more on prayer. "The traditional garrulousness of old age took, with him, the form of increased communion with God. Prayer gave him a sense of the enlargement of life beyond the narrow horizons of the individual self, increasing his love and sympathy for others.

*'He prayeth best, who loveth best
All things, both great and small.'*

Prayer seemed the very essence of his religion. It seemed to release all of his tremendous store of energy and give him an immense elation and freedom. . . . His self-surrender had been so complete that it had become self-immolation. No matter how disturbed he was when he went [to pray], he was confident and calm when he left, possessing a complete inner security and repose. All around him whispered peace; the goodness and beauty of existence enfolded him." He was one who surely prayed in the spirit of the Breton fisherman, "O God, Thy sea is so great, and my boat is so small." And the answer sometimes seemed a miracle, it was so direct. The fact was, he did hear what God said from the Farther Shore.

Obviously, we cannot ask anything, and be sure of getting it. But we can be sure of getting spirit such as his, in due measure. It depends on what we ask. The "any thing" must be qualified. The Church makes certain reservations that define true prayer and that limit its scope to certain valid requests. Some requests we may make, and hope and expect, with good reason, will be granted. Intercession, of course, is one, for persons, society, nations. Then we may pray for light to see the next step, when the way is dark; for strength, for courage, in defeat and danger; for patience, for resignation that is strong and courageous in the face of adversity, when outward storm and event are beyond control, too strong for us, and we are left powerless; that is, for power to endure like good soldiers of Christ. We may pray for knowledge to deal wisely with the affairs and situations of each day as they arise, and for wisdom to see clearly spiritual truth and heavenly reality; for light and strength thence to carry on in the presence of death. It was then, when the Lord was soon to leave the disciples, that He said, "If ye shall ask me any thing in my name, that will I do." And in all, His own resignation will measure prayer and answer: "Nevertheless, not my will but thine be done."

"These are the gifts I ask of thee,

Spirit serene—

Strength for the daily task;

Courage to face the road;

Good cheer to help me bear the traveller's load;

And for the hours of rest that come between,

An inward joy in all things heard and seen."

The answer sometimes seems a miracle, it is so direct. At least, and better far, we do hear what God says from the Farther Shore. And it is as incense in life.

Revealed by War

By Everett K. Bray

"TWICE in a generation," some say; "Throughout a generation: a second 'Thirty Years War,'" say others. The difference is one of emphasis only: for it was in fact, as it was in name, that not a peace but an armistice stopped World War I. And for years it was not a peace but an "Armistice Day" that was celebrated, until it became a palpable farce to go through the form of serious celebration of a thing so empty. Indeed, it had become more and more widely recognized that the spirit among the nations making the so-called "settlements" after the war, revealed quite as much of the nature of Hell as the war itself had done. Published records of the plotting and maneuvering for special privileges of power and exploitation and crippling advantage of one nation over others, of one "interest" over others, marking an almost universal disregard of the common welfare—and even necessities—gave to the world a startling unmasking of Hell. The years of international anarchy that followed were the fruits of Hell. And World War II merely continued, and carried to its finish the unmasking of this nether world, until it can now be said that today all Hell stands wide open to the view of all humanity.

However, it cannot be said that man before this time had been ignorant of this; for down the ages, by the Scriptures, by the prophets, and from Himself present in Person, the Lord had made known the character of Hell and its purpose to destroy human souls. But this knowledge had failed to "take hold" in men's lives—and especially in their group life. So yet again the Lord came—came in a new revelation, with descriptions so full, so specific, so appalling, of the awful devastating nature of Hell, and of the constancy of its threat, that mankind—and Christendom in particular—had been given ample warning of the character of the enemy it was playing with!

And still men closed their eyes to Revelation, their hearts to the Lord and their hands to their neighbors, while they hugged to themselves all the elements of Hell and vied with each other for the greater possessions.

So widespread was this utter disregard of Divine Truth among the multitudes of earth, and so intense the cherishing of the elements of Hell, that, from the sheer weight of their accumulation, at last they

exploded and erupted all over the globe, in a seething orgy of Hell's activity. Never before has there been such a world-wide experiencing of the horrors of Hell while caught in the act of eruption; never before have so many of earth's inhabitants seen at first hand so objectively the nature of Hell, and so many more seen by faithful description of eye-witnesses while they were taking place, the agonies of Hell. And neither have there ever been so many clear heads analyzing for the multitudes (sitting by their radios or reading their papers) the elements which have gone into Hell's making.

It is now—now while the eyes of the world are still open upon this hideous, monstrous thing that Hell is—that it is all important that none shall be permitted to blink the fact, and none to forget that it is Hell that makes wars, and all the human evils that go into the making of wars; and that war is nothing else than Hell in eruption from the accumulation of these human evils, which individuals and groups and nations and peoples have condoned, and plotted and practiced in less open ways, and under names of less odious sound. It must be kept clear now, that all these lusts of men after special advantage over others, for power or for possessions or for the sheer feeling of superiority, are spawn from the depths of the vile infernal loves of "self" and of "the world"—which are Hell at its fountain-head.

Shall it be said, then, that the world is helpless to prevent war? Quite the contrary is the case. This must be driven home everywhere that a voice of truth can be raised, that only the people of this world can prevent war. For Hell is impotent to bring war, or any of the war-breeding inhumanities of man against man, except as men make themselves the willing instruments of Hell by patterning their conduct after the character of Hell. And inasmuch as it is given into the power of men to restrain themselves against the practice of evils they condemn by setting bounds in their lucid days against their days of weakness and illusion, it is now possible while Hell's awful nature is seen in wide-open view and under its still burning hurt, for the peoples of the world to unite in putting curbs upon the forms of conduct which are of the essence of war.

But to achieve this collective curb of war, to banish it from the earth, the first necessity is that the multitudes as well as the leaders shall recognize the elements of Hell which are the makings of war, and direct their collective restraint upon these sources. The present prevailing fear of war must at this time be turned to fear of the vile inhumanities of the human heart and conduct which lead to war, and whose character is finally perfectly revealed in war. Fear is a salutary force for beginnings in resisting evils. While men are still too weak and too evil to resist evil because it is evil, they may yet be stirred to resist it, for reasons of self-preservation, and for self-

betterment. Even those obsessed of the lust for gold may, if wakened to what they are doing, desist from killing the geese that lay their golden eggs. So it can be with other makers of war—if the peoples whose eyes are opened now, keep them open, and keep at the good work of opening others' eyes; and, all the while, ardently and intelligently work individually and collectively for restraint of those practices of unfairness, injustice, oppression, profiteering, gouging, and all forms of exploitation of one person by another, or of one group or "interest" by another group or "interest," or one race or one nation by another race or nation.

The Divine Providence operates upon men (and humanity) both from within and from without, simultaneously, to win an upward way for His children upon this earth.* It so falls out, that when men have dulled their sensitiveness to His "pull" of Love and Truth from the way within, they leave no way open for their awakening except such jolt from without as issues upon them when they have reached "the end of their rope." By the "end of their rope" we mean a state of disregard of "right," the other side of which yawned that chasm of human degradation out of which there could be no recovery.

This condition comes upon man progressively, as he nullifies the effect of the pull of the Divine Love from the inward way by persistent refusal to heed its upward and four-square urging. So, progressively, this behavior of man necessitates increasing pressure upon him from without, if it were for no other reason than to prevent his self-destruction.

From within, the Lord has pled with him to do "the right" because it is right, for the sake of the Lord and for the sake of the neighbor. The laws of this right way of life have been clearly and sternly, and yet lovingly, given. But man, conceited and rebellious, has set himself to "break them." The tragic result: he has "broken himself" against them. He has come to "the end of his rope." And from this, because the rope has held, he lives for a new chance.

But what he will do with that new chance rests entirely upon how well he remembers what brought him so low, and how now and in the future he deals with the evils that had so nearly destroyed him.

In the present world-situation, it depends upon whether or not the peoples of this world are going to continue to let the ancient war-making evils persist in practice, as was seen in the days of the prophets: "the people . . . oppressed, every one by another, and every one by his neighbor: the child behave himself proudly against his elders, and the base against the honorable." For by this way "Jerusalem is ruined, and Judah is fallen"†—yesterday, today, and any day.

† Isa. iii. 5, 8.

* See, for example, *Angelic Wisdom Concerning the Divine Providence*, nos. 124-125.

"The Lord standeth up to plead, and standeth to judge the people . . . For ye have eaten up the vineyard: the spoil of the poor is in your houses. What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord, the Lord of hosts." **

The Problem of Evil

By Othmar Tobisch

MANY persons have puzzled over this: How can a good God allow evil? How can Divine Love, creating man, also create evil in him?

One religion, very ancient, solved the problem by saying that there are really two gods, so to say—one good god, Ahura Mazda (god of light) and one evil, Ahriman (the god of darkness or evil), the supreme devil. After fighting through the ages, the good god will finally vanquish the evil one. Some Christians have thought that way too.

Some have tried to solve the inconsistency between the good God Creator and the existence of evil in His creation, by denying the reality of evil and only admitting the reality of good. Evil then becomes an illusion of the human mind.

Swedenborg had a discussion with two angel-men which he reported in *Marriage Love*, paragraph 444:* "Do you not know that there is good and evil?" he said, "and that good, but not evil is from creation? Viewed in itself, evil is not, however, nothing, although it is nothing of good. Good is from creation, both good in the greatest degree and the minimum good. When this least good becomes none, beyond that, evil springs up. Good and evil are opposites." When I had said this the two angels asked: "How could evil come to be when from creation nothing but good existed? Good could not be the origin of evil, because evil is nothing of good, ousting it, rather and destroying it. Tell us, then, whence comes this something after nothing?"

To this I replied: "This arcanum cannot be explained unless it is known that no one is good, save God only, and there is nothing good in itself except from God. He who looks to God and wills to be led by God is in good. He who averts himself from God and wills to be led by himself is not in good, for the good which he then does is either self-righteous, or simulated, or hypocritical. Plainly, man himself is the origin of evil. He brought it on himself by turning away from God to himself." This was the sin of Adam. By the way, there are a few more interesting

** Ibid., verses 13-15.

* This matter is somewhat abbreviated. The translation is by Wm. Wunsch from the edition of the Swedenborg Publishing Association, New York, 1938.

(Continued on page 313)

The Church Extension Movement

Dedicated to the fostering of a new life of use in sharing with others the message of truth and life found in the theological writings of Emanuel Swedenborg as he unfolds them from the Sacred Scriptures and from his unique knowledge of the nature of the Spiritual World.

THE goal of \$1,000 set by Mr. Starling Childs to be reached by September 1 in order to qualify for his gift of an equal amount for the Church Extension work, was more than met. As of that date, through your contributions, Mr. Carter had received between June 18 and September 1, the dates set, \$1,165.95. During the following two weeks an additional amount of \$116 has been received which, with the excess over the \$1,000, reduces our probable deficit on the basis of the work outlined in the MESSENGER of August 15 to just over \$1,300. Further contributions for this purpose are always in order and should be sent to Albert P. Carter, Treasurer, 511 Barristers Hall, Boston 8, Mass., marked for Church Extension Program.

The Committee on Radio Broadcasting welcomes a new member in the Rev. Rollo K. Billings, who has been in Chicago for the last two summers studying various phases of broadcasting. Mr. Horace B. Blackmer remains as Chairman, the other members being the Rev. Messrs. Beales, Crownfield, and Stockwell. Now this Committee has the additional assignment of preparing radio scripts.

The new Committee on Literature, Mrs. Louis A. Dole, Chairman; the Rev. Warren Goddard, Dr. Edward B. Hinckley, Dr. Howard D. Spoerl, and the Rev. William F. Wunsch, are planning to complete at least twenty-one more leaflets for the follow-up work of the radio before the end of the year. Certain assignments have been made by this Committee, but any reader of the MESSENGER who feels

moved to send a manuscript which would fit in to the program under any of the following general subjects is urged to write Mrs. Dole in regard to the subjects for which new literature is needed.

- Group I "God"
- Group II "The Bible"
- Group III "The Meaning and Purpose"
- Group IV "The Church"
- Group V "The World of the Spirit"
- Group VI "The Divine Providence"
- Group VII "The Spiritual Growth of Man"

The Swedenborg Fellowship Governing Board under the temporary Chairmanship of the Executive Secretary also welcomes two new members, Mr. Vincent H. Bergmann, formerly on the Radio Committee, and the Rev. David P. Johnson; the other members being Mr. D. E. Krehbiel, Mr. Roy H. Morrison, in addition to Mr. John F. Seekamp, appointed by the Swedenborg Foundation.

A special committee was appointed by last year's Swedenborg Fellowship Governing Board to study the ways and means of forming local groups who could help in increasing the listening audience to the broadcasts, or in other ways give service in connection with the broadcasting or the follow-up. Any suggestions which you may have will be welcomed by the Rev. Franklin Blackmer, Chairman of this subcommittee, or by the undersigned.

F. GARDINER PERRY,
Executive Secretary.

New-Church Radio Program

Boston, Sundays at 9:00 A.M., Station WHDH, 850 kilocycles, by the Swedenborg Fellowship.

Great Bend, Kan., Tuesdays at 10:15 A.M., Station KVBG, 1400 kilocycles. The Rev. Joy H. Hammond.

Hutchinson, Kan., Thursdays at 6:30 P.M., Station KWBW, 1450 kilocycles. The Rev. Thomas L. Nugent.

Kitchener, Ontario, Thursdays at 9:45 to 10:00 A.M. Music and Medi-

tation. Station CKCR, 1490 kilocycles. The Rev. David P. Johnson.

Los Angeles, Sundays at 9:15 A.M., Station KMTR, 570 kilocycles. The Rev. Walter B. Murray.

San Francisco, Sundays at 7:45 P.M., Station KSAN, 1450 kilocycles, "Swedenborg Hour." The Rev. Walter Brown Murray.

St. Petersburg, Saturdays at 11:15 A.M., Station WSUN, 620 kilocycles,

"New-Church Service." Mrs. Chas. H. Kuenzli.

Tacoma-Seattle, Sundays at 10:45 A.M., Station KVI, 570 kilocycles, "Swedenborg Hour." The Rev. Walter Brown Murray.

[The Boston, Kitchener, and St. Petersburg broadcasts are on Eastern War Time, the Kansas stations on Central Time and the Los Angeles, San Francisco and Tacoma-Seattle stations on Pacific Time.]

The Problem of Evil

(Continued from page 311)

things said in that paragraph if you wish to enter the matter more fully.

If we go to the Bible to see how the problem of evil is treated there, we find that in the Old Testament evil is said to originate in the flagrant disobedience to God's commandment in the very early days of mankind (i.e., the Garden eastward from Eden). Havah, the mother of all living, portraying all desires of man, could not resist the appeal of the senses and loosing control over them, "disobeyed" the injunction of God, and both man and woman became "sinners". Some persons think that the misuse of the sexual urge may be the thing pictured in the "fall of Adam and Havah".

One thing remains, the fact that evil exists in many forms, and in many climes. The Israelites in their march through the desert received strict commandments how to avoid the evil and do the thing which was right in the eyes of Jehovah. The way of life and the way of death were set before them. (See *Deuteronomy* xi.) But throughout all their turbulent history we find that they were rather inclined to evil than to good. Even the prophets finally despaired and promised only a small remnant to escape from the "wrath to come". Evil in the Old Testament was to be avoided by obeying the laws, the commandments, the statutes, the regulations given by Jehovah through His prophets to the people. When these were not observed, not "harkened to", then punishment followed, as effect follows cause, consequence the ground. The righteous would be saved, the wicked would be slain. The problem of evil was thusly solved, by stating: if you do evil in the sight of God, the justice of God surely will get you. Additionally, the justice of men also was operative. Men were slain for various crimes, some stoned, some killed in the same way they murdered, and so forth. It was a status of an eye for an eye, a tooth for a tooth, in other words, primitive justice.

With the advent of the Lord this attitude towards the evil-doer (I said evil-doer) changed, though not toward the evil itself. The Lord came not to condemn men, but to save them.

There are only two ways of dealing with the evil-doer. The old way was to punish the evil-doer more and more severely so that finally he would be constrained from doing evil by the fear in him of the severe pain to be endured afterwards. This method only curbs evil, it does not eliminate it, nor does it change the evil-doer. It is the Old Testament method of imposing severe punishment, but not changing the evil-doer into a good-doer. No external punishment whatever can ever extinguish evil in any man. It only drives it deeper down. It controls its external

appearance without touching its internal cause.

Likewise in the punishment of the evil-doer by men on earth there is always involved a certain self-righteousness and a certain amount of hatred in the form of vengeance. Even in the Old Testament this was realized and the statement issued: "Vengeance is mine! saith the Lord."

The United Nations face a similar problem when they will have to dispose the vanquished enemies. History showed that a peace of vengeance, by destroying the enemies, never solved the eternal problem of the relations between nations. The Israelites, though they destroyed many nations in righteous wrath, were finally extinguished themselves as a nation by the might of Rome.

Some enlightened spirits saw this quite early. David said in *Psalms* xxxiv.: "Evil shall slay the wicked." The Lord said the same thing when, in the Sermon on the Mount, He revealed His famous rules of how to deal with the evil-doer. Of course, many persons still object to His method. They do not believe in "Do not resist evil". They cannot understand that His method is far more effective in the long run, because it cures the evil-doer by showing him the real good. The Lord, as I said before, came to save the world, not to judge it. He left it to the truth to do the judging. He Himself, He rather made men love Him. That is the crux of the matter. If you have a fight with somebody, you can keep on fighting until both of you are so exhausted that you have to quit and neither has gained anything, but probably lost a good deal. But if one has enough spiritual understanding of this situation and stops fighting, offers the opponent to go two miles instead of one, what will be the psychological effect upon the enemy?

The Lord did not come to commit sinners to hell. The real God of Love as He showed Himself in Christ came to seek men to return to Him. Love seeks to heal, to free people from the prison of their evils.

All true followers of Jesus, the Anointed, accept this as the only way for the real overcoming of evil in themselves and in others. They believe, though evil is an inherent condition in all men, it can be driven out of man's life by two things:

1. A genuine love of God.
2. A genuine love of the fellow man.

Now, other religions do not so propose. One says that there is no evil really, it is an illusion, so why worry about it? Man is good anyway, he will come out all right. Another religion teaches that there is evil, but it is caused by the desires in man; if, therefore, he suppresses those desires successfully, he will be delivered from the consequences of evil.

The True Christian Religion faces the problem of evil by recognizing its existence everywhere, both in individuals as well as in societies, nations, and races.

It says with its Lord and Saviour, that it is best not to fight evil with evil. It is best to seek to save the sinner. It is best to take a loving attitude toward the "problem-child". It refuses to pay back evil with new evil, to perpetuate the Mosaic law of an eye for an eye.

However, the tragic thing is that the purely natural man, the man who believes in justice, but not at the same time in mercy, cannot see this spiritual truth brought to earth by the God-Man.

The elimination of evil in the individual is a personal matter. It requires:

1. A knowledge of what is good and evil in the sight of God, not in the sight of men.
2. Not only a knowledge, but additionally an acknowledgment that such evil is present in all men, and in oneself.
3. Not only an acknowledgment of such evil, but of sin, which is evil committed contrary to divine laws which one knew.
4. It requires a sorrow, a great regret of having done so.
5. It calls for a change of mind, a "meta-noia" as the Greek has it, a re-pentance as the Latin said.
6. All this must needs be followed by a total shunning of that evil as sin against God.
7. If all these conditions are fulfilled, the Lord then flows into the man with His own good. He gives man a new self, a self which is good in God, not in its own self.

The elimination of evil is, therefore, a double-sided process. In the consciousness of man it is all these six things in which man must labor like the six days of the week, and the six days of creation.

The seventh is the "sabbath of the Lord". Then, in the sub- or super-consciousness of man, the Lord approaches man to heal his wounded heart, the evils that make his spirit lame, his understanding blind, his hearing of spiritual things deaf, his taste bad.

This influx from the Lord, with His Holy Spirit, as a healing, as a regenerating force, is not noticed by us. But we see its effects outwardly. We notice how one who was mean and unkind, becomes gentle and kind to others.

How one who got mad at everybody and everything is now calm and collected and cannot be made by any provocation to rise in wrath.

How one who was revengeful now seeks to make peace with his enemy by making the enemy his friend.

How one who worked only for himself now works for the welfare of others.

How one who lied habitually, now speaks the truth, regardless of the consequences.

Such are visible effects of the sinner having become again the son of God.

Surely, we can see that the problem of evil cannot

be solved by the suppressing of all desires, or by the ignoring of evils, or by fighting evil with evil.

The problem of evil can only be solved by the method of the Lord. His method is the divine method. His method is the method of Divine Love. The divine method is to draw all men unto Himself. It is to forgive the repentant sinner, not to punish him. It is not to attack the evil, but to stand firm on the grounds of universal love for all creation. Naturally, that which Divine Love has created out of itself, it must love to eternity.

This method is the only really effective and constructive method. It does not repress, but brings out the evil and defeats it in the open by itself. Many of our outstanding criminologists have applied it in the reclamation of the "criminal". All rational and mature parents are using it in the bringing up of their children. Our schools follow it. Only in the field of international relations, in the treating of the recalcitrant children of the human family, we still, it seems so, abide by the rules of pre-Christian times. The Christian doctrine has not as yet been applied in effect to the relationships of nations. The reasons may have to be sought in the individual members of those nations, and also in the fact that not all nations have come to the acknowledgment of the Christian ideal, or are not acknowledging it now.

We must, therefore, longingly look forward to the time when the divine method of our Lord will be the accepted method everywhere on earth. We are assured that it is the standard method in the "heavens". The kingdom of God or of heaven, is that perfect human society where evil has been eliminated from the relationships of men with each other.

Let us even now pray harder and harder for its coming to earth. "Thy kingdom come, thy will be done, on earth as it is in heaven," let it not be an empty phrase. He did not mean it as such. He meant it so much that He gave His life for it. Can we not give our effort to it also?

Goodness is contagious, as much as or more than wickedness is. Let us live the good life ourselves, for in doing so, we shall solve the problem of evil.

How Much Do We Want Peace?

[BY AN unfortunate error the last few lines of the excellent article, *How Much Do We Want Peace?* by Mr. Richard B. Carter were omitted from our issue of August 15. For the benefit of readers who may be saving this article we reprint the last of its paragraphs, including, of course, the omitted lines referred to above. The Editor apologizes to Mr. Carter for this omission.]

In discussing our common ideals for a better world, we have heard much talk of various freedoms

but little emphasis on their attendant obligations. Freedom from fear, for instance, depends largely on freedom from hate, which is within our own power. The most important freedom, which is never denied, but too often ignored, is freedom—with its unavoidable obligation—to *live* our religion day by day, in love to God and our neighbors all over the world. Do we believe that this will give us a dynamic, with power for sacrifice, to compare with what Hitler has given his perverted youth? And can we carry it over from our personal lives to our politics? Is Christian democracy really indispensable to our spirits and do we have faith that it will work? After centuries of tragic failure with the pagan policy of force and war, we dare not say "no." It is the minimum price of permanent peace. With the Lord's help we shall override the risks and begin at last to build the kind of world about which we talk and for which we fight.

Swedenborgian Chapel, With 36 Members, City Landmark

By Emma Rivers Milner

Times Church Editor

PERHAPS you have puzzled over the name, "New Church," on the front of the little old Swedenborgian chapel at 623 N. Alabama Street.

For if you have lived in the city very long, you know it is a landmark. You may have assumed, too, that the congregation is composed of folk of Swedish extraction, judging by the name Swedenborgian.

But the chapel is neither new nor Swedish.

New-Church (Swedenborgian), or the Church of the New Jerusalem in the U. S. A., is the proper name of the denomination to which the local chapel belongs. Thus the word "new" has no bearing upon the date of its construction.

The denomination was organized in London, England. It was founded, however, upon teachings of the great scientist, Emanuel Swedenborg, about fifteen years after his death. Swedenborg was born in Sweden in 1688 and died there in 1772.

There are only about thirty-six members of the Indianapolis congregation and six thousand of the denomination in the United States. But even so, the Church carries on, so devoutly do the followers of Swedenborg believe in his principles. Many bequests have made the General Convention "well-off" financially and have enabled it to assist small churches.

In fantasies, houses are given human emotions and think and speak. If such were actually the case of the little Swedenborgian chapel, it would sure be quite lonely today. For the three houses south of it, which have been its constant companions, are being razed.

The four buildings were erected in 1874 by the late Stoughton Fletcher. The Swedenborgian congregation, of which Mr. Fletcher was a member, had no permanent place of worship. And so he gave them one of the four houses to be used "as long as needed." But he failed to deed the property to the congregation.

WEATHERS TAX TROUBLES

Miss Frances Darracott and her friend Miss Effie May Lendormi will tell you with amusement that the church, accordingly, has been sold a number of times for delinquent taxes. It has the status of a residence and is subject to taxation even though churches are not taxable in Indiana. But it always weathered such storms, the two recall, because respected citizens went into court and testified on its behalf.

In 1915, the church house ceased to be one of the "quadruplets," when a façade and vestibule were added to it through funds left by its late member, Mrs. George A. Adams.

Miss Darracott, a retired school teacher, and Miss Lendormi, a former businesswoman, are the very pillars of the church. Yesterday, as they escorted the visitor over the premises, the dust covers which shrouded cherished objects bespoke Miss Darracott's care.

Among the furnishings are straight, black walnut pews of early vintage, the reed organ and tall, quaint bookcases in the Sunday-school room. The cases are filled with old volumes which are said to compose the first children's library in Indianapolis.

SWEDENBORG PICTURE

A picture of Swedenborg hangs over the hearth in the Sunday-school room where a bright fire burns on chilly Sundays. Services will be conducted in the church September 9, the first Sunday after Labor Day, through next June as usual. The Rev. K. L. Peters is full-time pastor.

Many persons who do not belong to churches of the denomination have praised the doctrines of Swedenborg. Among these are Helen Keller and the opera singer, Galli-Curci. Henry James, William Dean Howells and other authors wrote about him.

Swedenborg produced thirty-two religious books after he was fifty-five. He laid great stress upon an active Christianity which expressed itself in action rather than in the dry, barren theology of his period. Perhaps these lines from the poet Markham strike the keynote of his belief as well as any:

*"He heard God calling out of every need,
And saw life's deeper worship in a deed;
Could find no power in all the worlds to loose
A soul to freedom but a life of use; . . ."*

—(*The Indianapolis Times*, Sept. 1)

"Go, Strengthen Thyself!"

By Antony Regamey

"Go, strengthen thyself, and mark and see what thou doest: for at the return of the year the king of Syria will come up against thee."—I Kings xx. 22.

ALL our battles must be twice fought. Our every victory must be twice won. To each conflict, in other words, there are two sides, an inner and an outer one. And dominance, to be full, must include them both. Else, mayhap, and as the saying has it, one can indeed win a war yet lose the peace that was to follow it. Within the present clash of steel against steel, there is a clash of ideas and principles. Even subjugated nations are not necessarily defeated. Intangible though it is, morale, as we are told, counts as much as outward action.

But it is with a war deeper still than our contemporary world-struggle that the Lord's Word is here concerned. Without excluding it, of course, it addresses itself to a contest more timeless and more permanent. It reveals unto us a war which was here long before this or any other war began, and which will be with us long after its outcome. Life's war! God's war both in and for the souls of men! The battle of regeneration! The war which must be fought and won to make all other wars impossible!

That war, for us, also requires a double victory. It also has an inner and an outer side. It goes on continually in our minds or spirits, but is ultimated in every phase of our daily life. And in the picture before us, this inherent necessity of double victory is so plain, so transparent as to leave us gasping at the divine artistry with which it is portrayed.

Leave out of the story all that belongs to time and space. Forget Benhadad, if you will, but not his greed and worldly revelry, his self-reliant boastfulness. Forget Ahab, but not the danger to his kingdom under God, the threat to all he had and was. Now, what remains, but your own soul, the ruling love, the governing principle of your life or kingdom within, under God, and all that you both have and are as a spiritual being, facing the menace of invasion and of enslavement by the ways of the world? What, but the foul and snarling challenge of the same world to religion as it seeks to direct the spiritual life of mankind, that it should make obeisance or perish?

"Thus saith Benhadad, Thy silver and thy gold is mine, thy wives also and thy children. I will send my servants unto thee and they shall search thine house and the houses of thy servants. It shall be that whatsoever is pleasant in thine eyes they shall put it in their hand and take it away." Does that make sense to you, in the light of the above? Is it so new, so unheard-of an experience that you do not

recognize it? There are many possible translations. Here is one, "Thus saith self-love"; "Thus saith the spirit of worldliness and secularism, the modern philosophy of enlightened selfishness—which is nought but plain old-fashioned egotism wearing a party dress, . . . All the wealth of thy soul is mine! Mine thy silvery dreams of a kingdom of God on earth, thy shining thoughts of service, thy bright aspirations toward righteousness, the refined principles of justice and truth that have currency in thy mind! Mine also thy still more precious and warmer desires to do good; the glow of happiness in thine heart when at some cost to thyself thou hast performed a kindness unbeknown to others and with no thought of return! Mine, those golden hours of communion with thy God, of enjoyment of His presence within and the seeking and doing of His will—even so called the practice of the Golden Rule! Mine! Give them up! And mine those dearest affections to which thine inmost self is wed, and among which thou art at home, love to God and the neighbor, love of truth and charity, the most intimate companions of thine inner life! Mine the offspring of that life, its rebirth, all its hopes and promises and all its potentialities! Tomorrow, my servants—yea, worldly ambitions and appetites and greed and pride, the spirit of domination, hatred, anger, cruelty and revenge, self-reliance and fear and boastfulness and others so numerous that they cannot be numbered—tomorrow my servants shall visit thine house and the houses of thy servants, and whatsoever is pleasant in thine eyes, they shall take it away!"

But does your soul refuse to submit to this visitation, does it decline to pay tribute, war is on! Aye, that war, now it is clear, for and within every one of us has been on for some time. Perhaps ever since we can remember, and surely ever since we became aware that our kingdom within must be the Lord's and be governed by His laws. With mankind, it has been going on always. It is the war within the war; the war also within what we often have so mistakenly called peace! In the measure in which it is truly fought and won it will make other wars impossible. But again, in order to achieve that result, its battles must be twice fought and its victories twice won!

This also is quite familiar. We are familiar with the truth that we possess both a higher and a lower nature; that we live in two worlds at one time. We are both spiritual and natural beings. We live both an inner and an outer life. For us, there are high moments of worship, of communion with the Divine, on the mountain-tops of the soul; moments when in the light of the Lord's countenance we see life as a whole and in lofty aspiration highly resolve to carry out His will wherever He may send us. Then in the lower plains of duty and of human relationships, in the field of service and often lowly tasks; in the

monotony of routine to which so much of our time is to be devoted, we must both ultimate and complete our triumphant inner experience. And because we are such, "*I will lift up mine eyes unto the mountains from whence doth come my help,*" is invariably answered by the Lord within, with that other saying of His, "*Lift up your eyes and look unto the fields, for they are white already to harvest. And the harvest is plenteous but the laborers are few. Pray ye, therefore, the Lord of the harvest that He will send forth laborers into His harvest.*" For us, therefore, it must be double victory. The victory of the mountains and that of the plain, that of the inner and that of the outer life, or it shall be no victory at all! "*Their gods are gods of the hills; therefore they were stronger than we,*" said the servants of Benhadad, following the failure of their first attempt, in the mountains surrounding Samaria. "*But let us fight against them in the plain, and surely we shall be stronger than they.*"

"*Their gods, gods of the hills!*" How quaint! How naïve the idea not only that there could be many gods rather than one, but that if even one only, He could be localized, circumscribed in presence, influence and power within certain geographical limits! How quaint, yet not so quaint, perhaps, how sad, that so often he should be localized within us! Dwelling indeed in the highest regions of the mind, enlightening it with His truth and presence, fortifying the heart with the potential power of His love, in our high moments of worship, yet prevented from descending with and through us into the fields and valleys of our daily work and relationships, and shower them also with a blessing! How many half-Christians there are, and how frequently we find ourselves among them, one of them, whose God is a God "of the hills" only! Christians who are Christians with the head, yet not the heart! Or with the head and heart, at least in intention, but not the hands and feet!

"*Their gods are gods of the hills, but let us fight against them in the plain and surely we shall be stronger than they.*" Is this the daring and urgent challenge of this hour, to us and all who would love and follow the Lord, especially when to the war of our regeneration, and to our collective efforts toward the redemption of the race, is added the pressure of these "catastrophic days"? Does not the added tension which they bring, reveal to us, in so many places, how theoretical our faith was and perhaps still is? Yea, does it not in some way set free the best or the worst that is within us and show us to ourselves more as we truly are? This is a time of testing and judgment, a time of unveiling of hearts! Not to live to oneself alone was easy enough when there was plenty for all. But what now? What of to-morrow? To trust in God in our personal life, to believe that His Providence was at work in history

did not require much effort, until the advent of the black-out. But now, what of our fears? Or what of our eager welcome of trends and theories which though they would set the world right would also leave Him out of it? Then, to mention only a third region of the flat-lands wherein our faith is sorely tried, to profess allegiance to His Church Universal, to subscribe to the brotherhood of all men under His Divine Fatherhood was child-play, until hatred and hysteria let loose by the open conflict came to pound at our doors like two battering rams!

It was between these two phases of the battle, that of the hills and the subsequent one of the plains, that an unknown prophet advised Ahab, "*Go, strengthen thyself, and mark and see what thou doest.*" And within us is it not the "still, small voice" of conscience, speaking for God in the soul, urging us to watchful and renewed efforts, and courage, and constant preparedness even now? Contrary to a popular superstition, the inner life does not flow into the outer always spontaneously and without an effort of the will. Not until we are well on the way to regeneration. If one, therefore, is not to be divided, become a hypocrite, and finally torn apart, one must indeed build in himself a bridge between this inner and this outer life, "*strengthen himself,*" by the might of the Lord. To be truly a Christian, these days, is not always as easy as a certain paragraph in *Heaven and Hell* seems to suggest. Our worst mistake is to imagine that when the victory of the hills is won, the war is over. But it is not over. It has only begun. That very victory creates conflicts of loyalties within us, which sometimes can only be resolved in sweat and agony. To think the war over, to do nothing further, is to doom our initial victory to ultimate and irrevocable defeat.

But how may one avoid such a final debacle? How may one win the double victory? Surely not by eliminating the mountain-top experience, but in making it serve its purpose. Not in holding it as of lesser value, but greater. In going to the Lord the more realistically, as to the only Source of strength, and in making more faithful use of the means which He provided. Worship, the reading of the Word, prayer, praise, thanksgiving, instruction, self-examination, repentance and forgiveness have no value until translated into deeds. Deeds without them, on the other hand, are ineffective and shallow.

On the plane of the heart and mind, therefore, and as from it we meet the evils and falsities that beset us and all the world, "*Blessed be the Lord our strength, which teacheth our hands to war and our fingers to fight!*" For of those whose strength He is, it is said, "*They go from strength to strength; every one of them in Zion appeareth before God!*"

"*Go, strengthen thyself!*"

"Do You Represent a Tombstone?"

(Abstract of sermon-lecture by the Rev. John W. Stockwell.)

IN THE valley of the Meuse, France, the American soldiers may see a monument, marking the site of a city of 32,000 inhabitants, named "La Monthe", which was entirely destroyed, in 1645, by order of Cardinal Richelieu. Quoting, "Although the city of La Monthe was only a tombstone, it continued to send representatives to Parliament in Paris for 200 years" (according to Ripley). You and I know of elaborate and costly monuments in cemeteries. A certain family may be represented there by such a monument or by a mausoleum. In a certain sense we may say that the family represents that monument or mausoleum. In other words, the family background and traditions have to some degree been given expression in the marble structure and sculpture, bearing its name in that cemetery. Every member of that family group becomes, just to that degree, a personification of a cemetery monument or a tombstone.

But you do not want to represent a tombstone! Who does? Yet, sometimes the things we stand for in this life on earth are as devoid of up-to-date meaning as a monument in a cemetery. Although some epitaphs do ring a message even for today.

One of the most important burying places in the whole world was named "Machpelah". Have you ever heard of it? It was in the land of Canaan—in the southern part—and the Bible, Book of *Genesis*, tells us about it: "In the cave of the field of Machpelah, which Abraham bought with the field, for a possession of a burying place, of Ephron, the Hittite, which is before Mamre."

There were buried the bodies of Abraham and his wife, Sarah; Isaac and his wife, Rebekah; and Jacob and Leah. Think of it! Abraham, Isaac and Jacob. That family line is the very backbone of the Old Testament history. And from that lineage came both Mary, the mother of the Lord Jesus, but also Joseph, who was her husband and protector in the drama of the Divine Incarnation.

Abraham, Isaac and Jacob are, however, more than historical figures. They

are more than patriarchs. They are—for all time—personifications or representatives of spiritual values. They stand for the three degrees of life which bind eternity to eternity. You may call these degrees by the technical names: celestial, spiritual and natural. Or you may explain simply that they are the will to obey, the mind to discern spiritual verities and the practical sense to act in accordance with the faith that the will and the mind have jointly adopted. To have these characters buried in the cave of Machpelah is a definite index of one's background. The Hebrew word, Machpelah, means "a winding, spiral form". This is a symbol of spiritual progress.

Do you represent a tombstone? No: but you do have a spiritual background. You do have a heritage. You are "a child of destiny" in the sense that you were born in order that you might progress. You are a "child of God", therefore, to the extent that you live up to your spiritual inheritance. You are equipped with "the will to obey, the mind to discern spiritual verities and the practical sense to act in accordance with the faith that the will and the mind have jointly adopted."

How about it?

The Heavenly Father in His divine humanity as the Lord Jesus Christ will inspire you to turn in this way of progress. From Abraham, Isaac and Jacob traditions to living expositions of a heavenly way pursued on earth. Our Lord's earthly nature rested in a cave—a tomb—at Golgotha. But He rose from the tomb. He made the traditions of the Old Testament to be resurrected into the everlasting glory and power of the New Testament.

"What I kept I lost.

"What I gave I kept."

You are not a dead issue. You are intensely alive. You represent Him who is Life Itself.

Annual Meeting of the Maine Association

THE annual meeting of the Maine Association will be held in the Bath New Church October 6-7.

October 6—Executive meeting, 2:30; Association meeting, 3:00.

October 7—Church service.

Delegates will be entertained, and those desiring reservations should get in touch with the Rev. Louis A. Dole, 887 Middle Street, Bath, Maine.

Coming Event

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 Monday, October 8, 1945, at 5:00 P.M.

Marriage

DIBB-BAGGETT. — Lawrence Eugene Dibb, U.S.N.R. and Mary Lou Baggett, of McWilliams, Ala., were united in marriage in the Community Church of the New Jerusalem, San Diego, Calif., on August 11, 1945, the Rev. Robert Loring Young officiating.

Miss Baggett was attended by her sister, Miss Jean Baggett, as maid of honor, and by Miss Patricia Beane and Mrs. May Mekus as bridesmaids.

Alfred W. Dibb, U.S.N.R., brother of the groom, was best man, and Albert R. Sallee and Clyde E. Freed served as ushers.

Following the ceremony, a reception to the bride and groom was held at the home of the bride's aunt, Mrs. H. W. Beane.

News of the Church

Indianapolis, Ind.

FROM time to time during the summer the Misses Darracott, Lendormi and Lindenau took the responsibility of distributing suitable literature to the children in the Riley Hospital.

No Women's Alliance activities were held during the summer, but regular meetings will be resumed on September 29 at the home of Miss Lendormi.

Cincinnati, Ohio

SUNDAY-SCHOOL sessions, morning worship, a Rally Dinner and Jolly Up formed Sunday's program on September 16. The entertainment after the dinner was given by the Young People's League members.

Wilmington, Del.

THE Society held its quarterly meeting on September 20 and made important plans for the advancement of the Church during the coming months.

The first Fall meeting of the Fellowship Club is scheduled for Tuesday evening, October 16.

Chicago, Ill.

THREE Sunday morning services were held at Swedenborg House during the summer and were well attended. "The services were reverent though informal; a half hour of stimulating discussion following the sermon."

"Mr. and Mrs. Colin Moffat (Lydia Seymour) paid a visit to Swedenborg House and to bid farewell to their friends for at least five years. This fine young couple will leave soon for Madras, India where Mr. Moffat, after long service with the Allied Forces, will become acting Principal in a college at Madras."

Obituaries

ERSKINE.—Miss Agnes D. Erskine, of Seguin, Texas, passed into the spiritual world August 15, 1945. She was the eldest child of the late Alexander Madison Erskine and Elizabeth Maney, both of old Virginia families. They were among the first settlers of Guadalupe County, going to Texas in 1839. In 1868 the A. M. Erskine family moved to Seguin and in 1868 bought the old homestead which is still owned by members of the family. Miss Agnes was greatly beloved, and had been ill for several years, during which time she never lost her cheerfulness and love for her friends, which made her life a blessing to all who knew her. Gifted in art, her home reflected her artistic nature in her many lovely paintings. The Rev. Norris, of San Antonio, Texas, officiated at the funeral service.

T. L. N.

HINES.—On May 1, 1945, at Grand Junction, Colo., Mrs. Laurence Hines, the former Jessie H. Worcester.

Mrs. Hines was the sister of the late George W. Worcester, and the last member of that group of sisters and brothers.

She was a life-long and devoted member of the New Church. Her last years were outspokenly happy with the thought of the change to the heavenly life.

On Mrs. Hines' eighty-fifth birthday a host of friends gave her what one described as the happiest birthday party she ever attended. Nearly one hundred paintings, which she had made and given her friends, were on display at this time. All were highly prized and of an exquisitely artistic quality.

Mrs. Hines is survived by the three

daughters of George Worcester, Mrs. Albert Diephuis of Orange, N. J., and Mrs. P. A. Bloomer and Alice R. Worcester of Shreveport, La.

WOELFLE.—Miss Caroline Woelfle, daughter of the late John Jacob and Elizabeth Doerr Woelfle, passed away on August 22, at her home, 54 Standish Road, Wellesley Hills, Mass., in her eighty-sixth year. Private funeral services were held on August 25 at the New-Church chapel in Waltham, conducted by the Rev. Franklin H. Blackmer, with burial in Forest Hills Cemetery.

Miss Woelfle was born on December 31, 1859 in Kitchener, Ont., Canada, then called Berlin. Her early life was spent in Canada, but when in her teens she attended the New-Church School in Waltham, and the remainder of her life was spent in, or near, Boston.

She was a devoted member of the New Church, but for many years, failing health had made it impossible for her to attend services. Then it was that her chief joy in life was to read the MESSENGER and her beloved Bible.

She is survived by three sisters and two brothers, in Kitchener, and one sister and three nieces, in and near, Boston, Mass.

In Memoriam

MERRICK.—Howard Lincoln Merrick, late of Nashville, Tenn., passed away August 14, 1945, as a result of failing health for some years. He was employed as a colporteur by the Swedenborg Foundation and had widely distributed Swedenborg's writings in his home city, local New-Church people from time to time meeting with Mr. and Mrs. Merrick for study and discussion. Mr. Merrick was born in Philadelphia in 1865. He had been in the coal business in Pennsylvania and was a realty agent in Miami, Fla., for some years. He had made his home in Nashville since 1937. He was a Mason, and a member of the Philadelphia Society. Mr. Merrick was singularly attached to the Church and devoted to its uses. The Rev. Charles W. Harvey officiated at his marriage to the former Miss Louise Barr, of Philadelphia, in 1923.

L. M.

The Lord

Now as the Lord had from the first a Humanity from the mother, which He put off successively, therefore, He was, during His abode in the world, in

two states; the one a state of humiliation or exinanition, and the other a state of glorification, or union with the Divinity, which is called the Father. He was in the state of humiliation at the time, and in the degree, that He was in the Humanity from the mother; and He was in the state of glorification at the time, and in the degree, that He was in the Humanity from the Father. . . . (*Doctrine of the Lord* 35.)

THE NEW CHURCH IN AUSTRALIA**TO WHOM IT MAY CONCERN**

Any member of the New Church who may come to Australia will be cordially welcomed.

There are New-Church Societies at ADELAIDE, BRISBANE, MELBOURNE, PERTH and SYDNEY.

Communications may be addressed to the Secretary, Mr. A. H. Noar, 5 Major Street, Northcote, Melbourne N. 16, or to the President, Mr. W. Burl, 6 Broughton Road, Artarmon, N. S. W. 'Phone J.A. 4188.

Calendar

Oct. 14.

Twenty-first Sunday after Pentecost

THE CHRISTIAN LIFE

Sel. 144: "Make a joyful noise."

Lesson I. II Kings xvi.

In place of Responsive Service, Sel.

194: "Consider mine affliction."

Lesson II. Luke xxiv, to v. 32.

Gloria, Benedictus and Faith.

Hymns (Mag.) 83: "This is the day of light."

376: "The King of Love my shepherd is."

Oct. 21.

Twenty-second Sunday after Pentecost

Sel. 239: "Then shall the eyes of the blind be opened."

Lesson I. Deut. xxxiii.

Responsive Service XVII. The Holy City, New Jerusalem.

Lesson II. Rev. vii.

Gloria, Benedictus and Faith.

Hymns (Mag.) 410: "For all the saints."

397: "Jerusalem, the golden."

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