

SIX DOCTRINAL CLASSES
ON THE DIVINE PROVIDENCE
IN VARIOUS RELATIONS
AND
FOUR SERMONS
ON THE TWO GREAT COMMANDMENTS

BY

THEODORE PITCAIRN

'S-GRAVENHAGE
SWEDENBORG GENOOTSCHAP
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VERA CHRISTIANA RELIGIO 68

Quod Homo tantum in potentia contra malum et falsum ex Divina Omnipotentia sit, quodque tantum in sapientia de Bono et Vero ex Divina Omniscientia sit, et quod tantum in Deo ex Divina Omnipraesentia sit, quantum secundum Divinum Ordinem vivit.

THE TRUE CHRISTIAN RELIGION 68

That man is in so much in the power against the evil and the false out of the Divine Omnipotence, and that he is in so much in the wisdom concerning the good and the true out of the Divine Omniscience, and that he is in so much in God out of the Divine Omnipresence, as he lives according to the Divine Order.

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CANONES NOVAE ECCLESIAE

PROLOGUS

Quantum vera vitae fiunt vitae, tantum vera fidei fiunt fidei, et ne hilum plus aut minus. Quaedam sunt scientiae, et non fidei.

CANONS OF THE NEW CHURCH

PROLOGUE

In so much as the true things of life become of life, for so much the true things of faith become of faith, and not the least more or less. Some are of science and not of faith.

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SIX DOCTRINAL CLASSES ON THE DIVINE PROVIDENCE IN VARIOUS RELATIONS

I

THE DIVINE PROVIDENCE IN RELATION TO LIFE IN GENERAL

BRYN ATHYN, FRIDAY, NOVEMBER 20TH 1936.

In this series of classes we will treat of:

1. The Divine Providence in relation to life in general.
2. The Divine Providence in relation to a man's occupation:
 - a. In relation to a minister,
 - b. To a teacher,
 - c. To a man whose occupation is in the world.
3. The Divine Providence in relation to other duties:
 - a. To the Church,
 - b. To the country,
 - c. To a man's family.
4. The Divine Providence in relation to recreation.
5. The Divine Providence in relation to marriage.

In the Prologue of the CANONS OF THE NEW CHURCH we read: "In so much as the true things of life become of life, for so much the true things of faith become of faith, and not the least more or less. Some are of science and not of faith". How easy it is to imagine that we are in the true things of faith when there is so little spiritually living in our daily life; in which case what we believe to be the true things of faith are with us but dead scientifics of faith.

A man must walk with equal step, the true things of life becoming of life and the true things of faith becoming of faith: what is more or less is of evil, for true things of faith, apart from the spiritual good of life, are dead, and the good of life not formed by true things is but a false appearance.

The following are examples of truths of faith and truths of life:

1. The Ten Commandments in the Old Testament, the first three of which are truths of faith and the remaining seven truths of life.

2. The Two Great Commandments in the New Testament, the first of which looks to love and faith in the Lord, and the second to charity towards the neighbor.

3. The faith of the New Heaven and the New Church in the Newest Testament, as found in the opening numbers of the TRUE CHRISTIAN RELIGION, where it speaks of:

a. The universals of faith relating to the Lord.

b. The universal principles of faith on man's part.

4. Also in the *Principles of the Academy*, the Doctrine upon which the GENERAL CHURCH is founded, we find a similar division:

a. The first two principles are truths of faith.

b. The remaining ten are truths of life.

The internal advance of the Church depends on the increase of the good and the true, called in the Word fructification, or bearing fruit, and multiplication, or on the birth of spiritual sons and daughters. Where there are no births of spiritual sons and daughters, the Church will die just as surely as where there are no births of natural sons and daughters.

The question is this: Is the GENERAL CHURCH having an increase of true things of life which become of life, and hence of true things of faith which become of faith? If there is not an increase in the true things of life which become of life, then all intellectual advancement is mere theological speculation, theological scientifics, which are of the memory and not of faith.

Since the coming into existence of the *Principles of the Academy*, what truths of life have been born in the Church? What new perceptions as to how a man should live? What are the signs of the times? Is the Church becoming more distinctive in its life? More like a heavenly society and less like the world about us? Does the sphere of the world affect us less? On the other hand, is it difficult for us not only to advance in distinctive true things of life which become of life, or even to maintain those set down in the *Principles of the Academy*?

If the latter is true it is indeed a serious situation, for a Church cannot stand still. If the Church does not go forward it goes backward and this at an accelerating speed; and when the Church starts to go backward it is indeed in a desperate state. While the New Church will endure for ever, history testifies that societies of the Church have a tendency to degenerate. How quickly the early dawn of the Church in England and America passed through noon into evening, until it died, save for the renewal in the ACADEMY.

The great question is, How much do we believe in the Lord and in the Word? To believe is far more than merely to know and acknowledge; to believe is primarily of the life, for we read: "To believe in the Lord is not merely to acknowledge Him, but also to do His commandments; for only to acknowledge Him is solely of the thought out of some understanding, but to do His commandments is also of the acknowledgment out of the will", T.C.R. 151.

Another great question is, Do we believe in the Divine Providence, not only in generals, but also in particulars and singulars? To acknowledge only the Divine Providence in generals, particulars, and singulars, is not enough; it must also be believed, that is, it must be of the life.

If a man in states of distress or despair, or in states of victory, raises his mind to the Lord and His Providence, and during the matters of his daily life fails to do this, he only believes in Providence in generals and disbelieves it in particulars and singulars, and this is true no matter how much he may think that he acknowledges it. Such a belief in the Divine Providence in generals is similar to deathbed repentance and is not saving. The Divine Providence must be believed in momentarily, or the belief is nothing.

Again, to put the question in a different form: A heading in DIVINE PROVIDENCE reads: "That one's proper prudence is nothing; and that it only appears to be something, and that it also should appear as if it were; but that the Divine Providence out of most singular things is universal", n. 191. Let every one ask himself, does he merely acknowledge this or does he actually believe this? That is, is this a matter of his understanding only, or is it a matter of daily life? Does he meditate daily that he must act as if from himself, according to what appears like prudence, that his so acting is internally seen to be an

appearance, and that in reality man's prudence is nothing, it merely appears to be something, and should so appear? Is this belief continually ruling, inmosty ruling subconsciously in all the acts of his life, even when his mind is engaged on other things? Such a belief cannot exist without daily prayer and meditation, accompanied by daily repentance.

We are taught that the Lord does more things for every man every moment of his life than can be comprehended in any number. Again we must ask, do we believe this or do we only acknowledge it? If we believe this then every moment of our life our belief gives some little return to the Lord for the infinite things which He is doing for us every moment of our life, and this return from the will is ever present like the beating of the heart, even when the understanding is engaged in other things; this is the constant beating of the heart that is meant by loving the Lord with all the heart. The understanding must also continually give a return to the Lord like the constant breathing of the lungs; this is loving the Lord with all the soul, but of this man is not always aware. A sound heart, a heart of flesh new from the Lord, beats steadily with love to the Lord, and a man in such a state only notices when the heart stops or flutters.

We are told that in Heaven the Angels constantly face the Lord in the east, and this no matter in what direction they turn. So also it must be with the man of the New Church if he is to be truly a man of the Church. He must constantly face the Lord in the east, and this no matter in what direction he turns his mind, whether to the Church, to his business, to his family, to his country, or even to his recreation; he must constantly face the Lord in the east; otherwise the New Church is but a name we have stolen. If there is not a daily turning away from the sphere of the world, in our uses, our duties, and in our recreation, by means of repentance, we cannot believe in the Divine Providence.

We are told in the Word that if a man were to see his proprium he would flee from it as from a monster. Again, the proprium may be compared to a decaying corpse, the stench of which a man's nostrils must be opened to perceive, if he is to rid himself of its dominion. Do we daily scent something of this?

The celestial Angels are in the greatest humility, and can pray for mercy, for the reason that a thousand times more clearly than others they perceive the disgusting horribleness of their proprium, and therefore they can be held by the Lord a thousand times more free from its influence, than can other Angels.

Concerning those who thus believe it is written: "In the first state God seems to be absent; but after this state comes another, which is the state of conjunction with God; in this man acts similarly, but then out of God; nor does he then need, similarly as before, to ascribe to God every good thing that he wills and does, and every true thing that he thinks and speaks, because this is written upon his heart, and thence is inwardly in every action and speech of him. Similarly the Lord united Himself to His Father, and the Father Himself to Him", T.C.R. 105.

II

THE DIVINE PROVIDENCE IN RELATION TO THE USE OF A MINISTER, A TEACHER, AND A MAN WHOSE OCCUPATION IS IN THE WORLD

BRYN ATHYN, FRIDAY, DECEMBER 4TH 1936.

The teaching is given in DIVINE PROVIDENCE that he who is in the stream of Providence is not elated by success nor depressed by misfortune. This is a severe test as to whether we are in the stream of Providence or not. Are we elated by success and depressed by misfortune or lack of success or not? If we are so elated and so depressed it is a sign that the love of self and the love of the world rule in us; if we are not so elated and so depressed it is a sign that trust in the Lord rules with us.

What appears like success and failure to the natural man are very frequently the opposite in the sight of Heaven. Consider for example the following contrast. After the crucifixion the Apostles were gathered together behind barred doors for fear of the Jews. There was no hope visible, and their natural tendency must have been to despair. And yet what had taken place was in fulfilment

of the Lord's words: "I go away, and come again unto you. If ye loved Me ye would rejoice, because I said I go unto the Father", John XIV : 28. "And I, if I be lifted up from the earth, will draw all men unto Me", John XII : 32. In spite of the appearance, in what had taken place lay the possibility of the Christian Church. Contrast this with what took place less than three hundred years afterwards. After over two hundred years of persecution, and suffering, deprived of their liberties and rights, the emperor of Rome became Christian; all was changed, freedom and prosperity were at hand; the success of the Church appeared assured; what an elation must not have taken hold of many in Christian communities; and yet in Heaven there was not rejoicing, for the corruption of the Roman empire was soon to swallow up the Church. Sixteen years later the fateful Council of Nice took place in the Church.

Let us ask ourselves, if we had been among the disciples, would we have despaired at those things which Providence brought about for the establishment of the Church? Or if we had lived in the fourth century would we have been elated at the apparent success of the Church? A man who loves internal things is internally grieved by nothing, except by seeing his own evils, and the evils of others; other things do not internally affect him. On the other hand he feels internal joy only when he perceives the presence of living good and truth, and this accompanied by a holy fear, and prayer that he may be withheld from evil, by which the good and truth might be harmed. External and apparent success, even of the Church, does not internally affect him; nor does apparent failure. It is here that a minister must in particular examine himself; for his own honor and reputation is bound up with the apparent success and failure in the things of the Church over which he presides; and he can easily deceive himself and others into believing he is working for the welfare of the Church, in attempting to promote its apparent prosperity.

It appears to many that it should be easier for a minister to be regenerated than others, for the reason that he is continually engaged with things of the Word and of the Church, and is further removed from the influences of the world. If anything, rather the opposite is the truth, and if any distinction could be made between the difficulty

of regeneration in one occupation or another, it might be said that there is none with whom the difficulty is greater than with a minister, as appears from the following considerations.

In our last class in speaking of the words found in the Prologue of the CANONS: "In so much as the true things of life become of life, for so much the true things of faith become of faith and not the least more or less", we compared it to walking with equal step, and where there is a question of more or less it is like hopping on one leg, or the other. The minister is always in danger of having more truths of faith, than true things of life which have become of life, and which are therefore not of faith, but are a load of doctrinal scientifics; while the layman on the other hand is apt to know more truths of life than truths of faith, in which case the excess of truths of life, being unqualified by the truths of faith, remain merely natural.

While the great danger to a minister is that he may have a lopsided excess of the scientifics of the truths of faith, and insufficient of true things of life which have become of life, he is as to appearance before others, and may be to himself, apt to appear to have more true things of life which have become of life than others. This appearance is due to the fact that a minister more than any one else is under the pressure of public opinion as to his life. His success is intimately connected with what opinion men have of his life, to a closer degree than in other occupations. A good life as to appearances is easier for him than for others because it brings a natural reward. Also what appears like a love of the Lord and the Church, even to himself is easy, for it also brings its natural reward. An Angel said: "You priests can be in the glorification of worship, because this is your office, and you have honor, glory, and recompense therefrom; but nevertheless you no more than those can be in this glorification, unless the honor, glory, and recompense be one with your office", C.L. 9. This is true of every minister of the Church in so far as he is not regenerated.

A minister is under pressure to act according to the fashion of the time for ministers. If the fashion is that a minister be saintlike he is apt to appear saintlike; if the fashion is that he should be a good fellow, a good sport, he

is apt to become a good fellow and a good sport; the fashion may be that a minister should be very humanly saintlike, or any other combination. If it is thought that a man with a great sense of humor cannot be hypocritical, the minister has a tendency to develop his sense of humor. As it is known that the besetting sin of the old church clergy is hypocrisy, the fashion in the New Church is apt to be the opposite, so that they do not appear similar. These are the dangers that face every minister; for a minister, in so far as he is not regenerated, that is, as to his proprium, is like the ministry of the catholics and protestants, and with him there are the same dangers connected with his office.

The daily struggle with its daily repentance on the part of a minister must be to think solely how his life and teaching appear in the sight of Heaven, and not to heed the opinions of men except in so far as he receives just criticism; in a word to fear God and not man. Particularly must a minister avoid tact, especially in his sermons and classes. In the Word there is no tact, neither is there tact in genuine preaching from the Word. Those who hear a tactful sermon are apt to say, how wise and beautiful it was, but it does not cause them to change their life. A man sees how a tactful sermon applies to someone else; while a genuine sermon he applies to himself or else he at least feels uncomfortable if he does not. The tactful sermon makes the congregation feel like a chosen people according to the Jewish understanding of this word; a genuine sermon makes a man realize that in so far as he is not regenerating he is worse than catholic or protestant according to the words of the Lord: "And that servant, which knew his lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes", Luke XII : 47. Neither will the man of the Church take regeneration for granted.

The work of the ministry is the most holy of uses and is therefore in the greatest danger of profanation by the loves of self and the world. These loves are more apt to lie deeply hidden with a minister than with others, and therefore can only be discovered by a more searching self-examination and repentance. The love of rule and the love of one's own intelligence are particularly profane with the clergy, and must

be combated daily if he is to administer truly the things of his holy office.

A minister beyond most men is apt to receive praise for the work he does, the minister knows that all such praise should be given to the Lord by him; but he is not always strong enough to do this. Praise, if it is not to degenerate into flattery, should always be moderate, and should be accompanied by a frankness of criticism. Let us continually keep in mind the words of the Lord: "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only"? John V : 44.

Many things which apply to the ministry also apply to teachers, for it is their duty to supply with spiritual nourishment the young, as ministers do to adults. While some of the dangers which ministers must avoid are not so great in the case of teachers, they on the other hand have other dangers. One of the greatest of these is the mass of spiritually undigested scientifics from the world which they have. All scientifics which have not been ordered by the Lord, by means of the Word, cannot be assimilated by the genuine spiritual body of the Church or the individual. Such spiritual undigested scientifics tend to ferment and poison the spiritual body. It may be noted that the spiritually undigested scientifics of the world are likely not to prove so harmful to the pupils as to the teachers, for the former are apt soon to forget them: the matter is different, however, with the arts, particularly with what is called literature; the stories read by youth impress themselves upon the affections, and the result is lasting. Few are free from the false and most pernicious idea that time and the acceptance over a long period of time by those of cultivated and refined taste stamp a thing as a genuine work of art, a genuine piece of literature; nothing could be further from the truth. In the world as it is, the acceptance over a long period of time no more proves a work of literature or art genuine, than it proves a philosophy or a religion to be true. Considering the world as it is there is every reason to expect to find that the works of genuine literature are as rare in the Christian world as works of genuine doctrine; they may be found here and there, like a rare Servetus, while we are in danger of swallowing gullibly the whole literary standard of the world. In CONJUGIAL LOVE, n. 175, we read: "It is sup-

posed also by some that women can equally elevate the sight of their understanding into the sphere of light into which men can, and to view the things in the same altitude, which opinion has been induced upon them by the writings of some learned authoresses; but these writings, when explored in the presence of such authoresses in the spiritual world, were found to be not of judgment and wisdom, but of ingeny and eloquence; and those things that proceed out of these two, out of the elegance and style of the composition of words appear as if sublime and erudite; but only before those who call all ingeniosity wisdom". This is said of authoresses but there are also few authors who have elevated the sight of their understanding into the sphere of light properly appertaining to men; wherefore what is here said concerning authoresses applies equally to authors, when seen in light from the Angels, with a few rare exceptions. But of the dangers of what is called literature to the man of the New Church we will treat further in one of the following classes.

Turning now to the man whose occupation is in the world; we find him confronted with very different although equally grave dangers to those of the minister and teacher. A man is created to be a form of use; the essential is that he may be a form of use in the sight of the Angels and not only in the sight of men. If this is to be so a man of the New Church must be a man of the Church constantly in the things of his use in the world. It is not enough that a man of the New Church should be honest in his dealings, for such honesty does not distinguish him from honest men in the world. Many men in the world, due to natural disposition and training, are honest; the question therefore is not only one of honesty, but is primarily one of what is the ruling love; namely, is it that what he does may be a use in the sight of the Lord and of the Angels, or is it what is called in the Word the love of gain, that is, the love of increasing one's wealth and position. If the ruling love is the love of gain, honesty, so called, will not save him. The Lord said: "I have given them Thy Word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil", John XVII : 14, 15. To be not of the world, and to be kept from evil, is to be kept untouched by the sphere of the world.

A man in his business has to do with his partners and other business associates; the question is, in such relationship, can he remain in his own sphere as a man of the New Church as to his loves and affections, accommodating from internal wisdom his understanding to the performance of his use in a disordered world, or does he commingle his affections with the affections of his partners and associates in their love of gain? Does he come under the sphere of elation and depression with his associates, in accordance with the success or failure of the enterprise? If a man permits his affections to be commingled with the sphere of the world, with his associates, then he brings it back with him, defiling his home, his family worship; he brings it to Church defiling the service. If a man is to work in the world unmoved by the sphere of the world, he needs a strong armor, a spiritual coat of mail through which the sphere of the world cannot penetrate to his internal love. Such a sphere of spiritual armor, which can protect him, can only be the result of daily prayer and repentance, of raising his mind to the Lord in entering into the surroundings of his work; and for a long time he by daily repentance will have to repair the armor where it has been penetrated or given way; this in fact for a long time may require much of his thought and time, until finally it becomes natural for him to remain in the sphere of Heaven in his use, untouched by the sphere of the world in which he works; then has he arrived at the second state described in the following: "In the first state God seems to be absent; but after this state comes another, which is the state of conjunction with God; in this man acts similarly, but then out of God; nor does he then need, similarly as before, to ascribe to God every good thing that he wills and does and every true thing that he thinks and speaks, because this is written upon his heart, and thence is inwardly in every action and speech of him. . . . In the first state, which is called the state of reformation, man is in full liberty to act according to the rationality of his understanding; and in the second, which is the state of regeneration, he is also in similar liberty; but he then wills and acts, and thinks and speaks, out of a new love and a new intelligence, which are from the Lord", T.C.R. 105.

If a man is in this state then every decision he makes, and every action he does, although appearing as if of human

prudence, is in reality of the Divine Providence, for he is carried in its stream and continuously protected by it, while previously when a man acted from his own love and understanding he continually acted against the stream of Providence and could therefore not in the same way be protected by it, for we read: "The Divine Providence never acts together with the love of man's will; but continually against it", D. P. 183.

One of the greatest dangers is to attribute something of prudence to one's self; we will therefore close with reading a few passages concerning human prudence:

"That one who confirms with himself the appearance that wisdom and prudence are from man and are in man as his, cannot but see that otherwise he would not be a man, but a beast or a statue; while yet the contrary is the case. It is out of a law of Divine Providence that a man should think as if from himself, and should act prudently as if from himself, but nevertheless should acknowledge that it is from God", D. P. 321.

"Man's proprium which is his will, never acts as one with the Divine Providence; man's proprium has an inborn enmity against it; for it is the serpent which seduced the first parents, of which it is said: 'I will put enmity between thee and the woman, and between thy seed and her seed; and it shall bruise thy head'. . . . The enmity that is put, is between the love of man's proprium, and the Lord, thus also between man's own prudence and the Lord's Divine Providence. For man's own prudence is continual in the exaltation of its head, and the Divine Providence is continual in the depression of it", D.P. 211.

"Therefore, if you want to be led by the Divine Providence, use prudence as a servant and minister who faithfully disposes the goods of his Lord. This prudence is the pound which was given to the servants to trade with, an account of which they must render. The prudence itself appears to man as his own; and is believed to be his own so long as man keeps within himself that most deadly enemy of the Divine Providence, the love of self. . . . The door for this to be cast out is opened by man's shunning evils as sins, as from himself, with the acknowledgment that it is from the Lord. This is the prudence with which the Divine Providence acts as one". D.P. 210.

"Therefore the Lord provides for the good who receive His mercy in time, such things as conduce to the happiness of their eternal life; riches and honors for those to whom they are not injurious, and no riches and honors for those to whom they are; nevertheless to the latter he gives in time, in place of honors and riches, to be glad with a few things, and to be content more than the rich and honored", A.C. 8717.

III

THE DIVINE PROVIDENCE IN RELATION TO MAN'S DUTY TO THE CHURCH, TO THE COUNTRY, AND TO HIS FAMILY

BRYN ATHYN, FRIDAY, DECEMBER 11TH 1936.

We read: "Remember the sabbath day to keep it holy. . . . That the reformation and regeneration of man are signified by this commandment in the spiritual sense, is because it coincides with the labors and combats of the Lord with the hells, and with His victory over them, and the rest then; for the Lord reforms and regenerates man and renders him spiritual in the same manner in which He glorified His Human and made it Divine; this is understood by TO FOLLOW HIM", T. C. R. 302.

The whole of religion consists in following the Lord, continuously following Him; and to follow Him as said above, is to undergo the labors and combats, and attain the victory in an image and likeness of the Lord; wherefore when the Lord commanded the disciples to follow Him, He told them at the same time to take up their cross.

"He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me. And he that taketh not his cross and followeth after Me is not worthy of Me. He that findeth his life shall lose it; and he that loseth his life for My sake shall find it", Matt. X : 37—39. "Then said Jesus unto His disciples: if any man will come after Me, let him deny himself, and take up his cross and follow Me", Matt. XVI : 24. "Then Jesus beholding him loved him, and said unto him,

one thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow Me. And he was sad at that saying, and went away grieved: for he had great possessions", Mark. X : 21, 22. "The Son of Man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day. And He said to them all, if any man will come after Me, let him deny himself, and take up his cross *daily*, and follow Me. For whosoever will save his life shall lose it: but whosoever will lose his life for My sake, the same shall find it. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away"? Luke IX : 22—25. "And there went great multitudes with Him: and He turned and said unto them: if any man come unto Me, and hate not his father and mother, and wife and children, and brethren and sisters, yea and his own life also, he cannot be My disciple. And whosoever doth not bear his cross, and come after Me, cannot be My disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying: this man began to build, and was not able to finish", Luke XIV : 25—30.

In the last quotation the tower represents the Doctrine. The foundation is the Doctrine as to faith, the tower itself is the Doctrine as to life. The great multitude who followed the Lord are those who accept the Doctrine as to faith, but do not count the cost of following the Lord as to Doctrine which is life. Wherefore the Lord turned to them and told them that if they did not hate their family they could not be His disciples, that is if they did not hate all their natural affections, all affections which were not born again from the Lord. And that this was only possible with those who took up their cross daily — that is, in every state underwent temptations in following the Lord. Apart from the daily taking up of the cross, we pray for our daily bread in vain; for the daily bread of the Lord's prayer is given following the daily taking up of the cross and following the Lord.

The Lord said: "My yoke is easy and My burden is light", Being under the Lord's yoke and His burden, is joy itself, the eternal happiness of performing a celestial use, with the

delights that follow thence. The difficulty of bearing the cross, is not the Lord's burden, but man's heavy burden and yoke. For man unknown to himself is weighed down with an insupportable burden, driven like a slave under the yoke by the devil. In this unbearable pack upon his back, he carries all his natural affections, the things which the unregenerate man loves, and worries about, the loss of which he fears. The taking up the cross means the willingness to give up this burden in which he places his life, in order to take the Lord's easy burden in its place. For to him who is in the stream of Providence, the Lord's burden is a delight to carry.

The Lord in His Second Coming again says to those of the Church: "Ye are the salt of the earth", Matt. V : 13. Those are the salt of the earth, who take up their cross daily and follow the Lord, in the combats, the labors, and the victories of regeneration; who count the cost of the tower and do not stop half-way. "Ye are the salt of the earth, but if the salt have lost his savour wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and to be trodden under the foot of men", Matt. V : 13. The salt which has lost its savor signifies all those of the Church who are not willing to hate their life, and daily take up their cross and follow the Lord, who wish to compromise with the world, and what appears to be its requirements; who indeed wish to be members of the Church, but in an insipid way, like food without salt, unsalted by fire.

Turning now to a man's duty to the Church. His first duty is to attend the services and classes of the Church, but not only to attend, but also to prepare himself for entering into the holy sphere of worship, by means of daily repentance; and afterwards by the making of the truths learned the living principles of life. When a large part of the society does not attend services and classes, if the members fail to attend except for weighty reasons, it is a sign that the society is sick. The cause of the sickness may be due to the nature of the sermons or classes, or it may be due to the people, or it may be due to both; but whatever the cause, the matter is in itself serious; for where all who can do not attend regularly there is no internal unity in the society; that is, unity of spiritual thought and affection. A sermon and class should be an opening of the Word, so that the true things of life and faith stream through the whole society,

like the blood streams through the body carrying food and oxygen to every part, making living and vibrating each individual every day of the week, in his work and in his home. If a sermon with the rest of the service and the classes do not qualify the whole life of the society daily, and in the daily life, they are of little value. If the result of the sermons and classes is not a daily taking up of the cross and following the Lord, in regeneration, as an image and likeness of His Glorification, the doors of the Church might just as well remain perpetually closed, for in such a case the doctrines of the Church are but intellectual formulas; while the internal in no way differs essentially from other churches. The society has not reckoned the cost of the tower, the very giving up of one's life in order that the Lord may give His life to man; the Church is like the foundation of a tower which all men mock at, because there is not sufficient love to finish it. Do you see the close connection, between the unfinished tower and the daily taking up the cross and following the Lord? A society of the Church either belongs to the Crown of all the Churches that have existed since the foundation of the land, the Crown of the Church as to life as well as to Doctrine, or it is nothing at all, salt that has lost its savor, and fit for nothing but to be trodden under the foot of men.

The early ACADEMY recognized the fact that man had a duty to the Church not only in regard to the sacred services of the Church, but also in regard to social life, thus not only to God, but also to the neighbor; and much was spoken of the importance of New Church social life. Instead of social life let us say the life of society. In Heaven there are innumerable societies, and the Lord is all in all in the entire life of each society. In so far as the New Church is truly the Holy Jerusalem, the Bride and Wife of the Lamb, the Lord is also the all in all of the life of each society of the Church on earth. Apart from this there is no such thing as New Church social life. Distinctive New Church social life is often taken to be a gathering of members of the Church, whether the Lord is present or not. The Lord in His Second Coming again says to the Church, but with a profounder meaning than could be comprehended by the early Christians: "Where two or three are gathered together in My name, there am I in the

midst of them". Matt. XVIII : 20. Two or three represent the presence of the Lord in the Divine good and true; such is the life of New Church society, and there is no other distinctive New Church social life, which is not a profanation of the name of the New Church.

A third use to the Church is the offering to be brought to it. In this connection the Lord spoke as follows: "And Jesus sat over against the treasury, and beheld how the people cast money into the treasury; and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites which make a farthing. And He called His disciples, and saith unto them, Verily I say unto you that this poor widow hath cast more in, than all they which have cast into the treasury: for all did cast in of their abundance; but she of her want did cast in all that she had, all her living", Mark XII : 41—44.

In these words the Lord told the spirit of giving; a gift which is not given in the spirit of the poor widow, is not acceptable in the sight of Heaven. If a man is not willing to give his all to the Church, he gives essentially nothing. Of course this is not to be taken in a stupidly literalistic manner, but if seen as to its spirit, it is only the widow's mites that are acceptable, while those who give much out of their abundance give nothing. The widow gave all that she had, all her living. She gave all her life, all that caused her to live. Compare this with the words of the Lord quoted previously: "If any man will come after Me, let him deny himself, and take up his cross daily and follow Me, for whosoever will save his life shall lose it: but whosoever will lose his life for My sake, the same shall find it", Luke IX : 23, 24.

The poor widow represents those who feel the need of the true things of life, and are therefore in the affection of the true, and in humility because they perceive how few of the true things of life have become of life and therefore how few of the true things of faith have become of faith; her casting into the treasury all her living, signifies a giving up everything of her own life on the one hand, and the ascribing to the Lord all that she had received from Him on the other. If this spirit of being willing to give up our life, all our living, and to ascribe or return all that is spiritually living with us, to the Lord,

is not present in the gifts or offerings to the Church, we are like the wealthy Jews casting into the treasury from their abundance, we are like these wealthy Jews, even those of us whose natural wealth is slight.

The Lord's words about taking up the cross and following Him are spoken repeatedly and in relation to two things which must be given up, one is family relationships, father, mother, wife, and children; the other riches. Even the most literally minded Christian did not take the Lord's words about hating father, mother, wife, and children literally; in the second command about riches many did understand it to be meant literally, but few acted accordingly. But genuinely understood what are these two things which must be given up if a man is to take up his cross and follow the Lord, and who otherwise cannot be His disciple? The riches of the rich man are the knowledges of the Word, while the family represent all man's natural affections, affections for the Church, for the country, for his family. It is these that must be given up. The knowledges of the Word are the seeds which must die, if they are to bear fruit, that is they must die as mere knowledges in the memory, in order that they may spring up in the spiritual mind as new spiritual growths, as living perceptions. Like the rich man, the more we have of these knowledges, of this spiritual wealth, the more difficult it is to give them up, to let them die, in order that the seed may come into its use.

Every man who has been instructed in the knowledges of the Word and the Church, and in the New Church particularly the knowledges given to that Church, passes through states which are represented by the wealthy Jews casting into the treasury from their abundance, but unless they come into the state of humility represented by the poor widow giving all her living, they do not receive the treasure in Heaven, that is the living spiritual things in the internal mind. In the Israelitish Church a tenth part, or tithes of all they received, was to be given to the Levites.

We read in the APOCALYPSE EXPLAINED, n. 675, that ten signifies at all times or always, and hence the tenth part signifies everything, hence that everything which they received from the Lord was holy and was to be given to the Lord, all their living, everything which was spiritually

living with man. It must be this spirit of giving all, which must be contained in every gift to the Church if it is to be acceptable in the sight of the Lord and of the Angels.

Spiritually seen not only is all one's wealth to be given up if a man is to be the Lord's disciple, but also all one's family relationships. The family, father, mother, wife, and children, represent, as we have said, all the affections one has had for the Word, the Church, the country and the family. All the affections which man had for these before regeneration, have to die in order that they may be given anew by the Lord; for previously they had hidden within them the love of self and of the world; and this no matter how true they may have been as to external form. This is described in the *True CHRISTIAN RELIGION*, n. 73, as follows: "The laws of order enjoined upon man are, that man should acquire for himself truths out of the Word, and think them naturally, and as far as he can rationally, and thus acquire for himself a natural faith. The laws of order on the part of God then are, that He will draw near and fill the truths with His Divine light, and thus fill the man's natural faith, which is mere knowledge and persuasion, with a Divine essence; in this way and in no other faith becomes saving; it is similar with charity".

When faith and charity have received a Divine essence they are internally seen of an essentially different quality than when they were mere knowledges and persuasion, and in the first form they have to be, as it were, given up, in order that they may be given back by the Lord, but now with a Divine essence.

Turning now to man's duty towards his country, we need here not consider the duties enjoined upon man by the laws of his country, but will consider only those duties which are of man's free will. These duties in times of peace, and in free countries, have chiefly to do with the choice of governors. We are taught in the Word that man's duty to his country is according to the good of the country, and would therefore differ in a country which is animated by spiritual good, in one animated by genuine natural good, or by merely animal good. There is no question that in the world today there is no country which is animated by spiritual good, and rapidly the remains of genuine natural good which are genuinely human, are

departing, leaving only animal good remaining. This animal good may easily deceive us, for it may appear to us like genuine natural good. Animal good is the good man has in common with animals, such as the image of a happy marriage with certain birds, an image of innocence as with sheep and lambs, or faithfulness which is common to dogs. With animals such goods are goods, but with man if they are merely animal they are not good, for they have within them the love of self and the world. There is no genuine natural good possible with man unless he is animated by religion. Even when a religion is false, there are some with whom there are remains of genuine natural good from a spiritual origin; but when religion, the belief in the Lord and the Word, ceases to take hold of man's life, then merely animal good remains. The charity of such is described as follows: "The charity of those who believe that there is no God, but only nature instead, is neither spurious, hypocritical, nor dead; it is no charity at all, because it is not adjoined to any faith, and cannot be called charity, since the quality of charity is determined by faith. The charity of such, viewed from Heaven, is like bread made of ashes, or cakes made of fish-scales, or fruit made of wax", T.C.R. 453. Similarly it is said of spurious charity, which is charity with those who do not believe in the Lord and the Word, that it is "Like fruit upon a tree where it has not grown, and is fastened to it with a needle". T.C.R. 451. As in the christian world the remains of genuine natural charity have almost ceased to exist, and only animal charity remains, the man of the Church must beware lest he in any way lets his natural affections be conjoined with the political animal good of the country. Such animal political good in Providence has a certain use, and the man of the Church may as from a distance help to preserve it; but let him beware that he does not come into the sphere of it, that is, into the sphere of those who are in it. A man may consider that one political party is more harmful than another, and act accordingly, but if he lets his affections be attached to a political party he is in great danger. The sign as to whether a man does this or not is as to whether he is elated by the success, or depressed by the failure of one party or another. No man can see the Divine Providence in the

future, but they can perceive it in the present, and such are not elated or depressed by external conditions.

In so far as the merely natural affections are removed, the New Church will come into harmony not only in regard to spiritual truth, but also in regard to moral and civil truth.

At present we can treat of man's duties to his family very briefly. While as to end, the Church and its society is first, as to time the family comes first, according to the saying that charity begins at home. Unless the family is an image of a heavenly society in miniature, man can scarcely perform a use to a Church society in its larger form, for he takes with him wherever he goes the disorders of the miniature society of his home. Man's first duty in time is therefore to regard the spiritual welfare of his home, and if this is in order he can truly contribute to society in its larger forms; if this order is not followed, his apparent contributions to the larger forms of society are apt to be deceptive, not genuine, in fact his contributions are then of more harm than good.

In a genuine family the parents represent good and truth, and are a form of good and truth; sons and daughters represent the affection of good and truth, and are forms of these affections; while the servants represent confirmatory things, and are forms of such. A youth and a virgin have indeed a noble correspondence, but if our sons and daughters are not in the noble things represented by a youth and a virgin, where then is the correspondence? And the same applies to the parents. Many complain about the ways of the younger generation; but if we look deeper into ourselves we may see that the external evils of the younger generation are but representations of the internal evils of the older generation. If the older generation lives in the sphere of Heaven, the difficulties in regard to the younger generation are not so great. When we see disorders in the younger generation it should cause us to reflect and see whether the essential cause is not with ourselves.

IV

THE DIVINE PROVIDENCE IN RELATION TO
RECREATION

BRYN ATHYN, FRIDAY, JANUARY 8TH 1937.

We are taught in the Word that that which makes Heaven is the fact that the Angels continually face the Lord in the east, and this no matter in what direction they turn. What makes Heaven also makes the New Church. In so far as a man faces the Lord continually in the east of the spiritual world, so far he is of the genuine New Church; and in so far as he does not face the Lord in the east he is not of the New Church, no matter how much he may suppose himself to be. The general direction in which a man turns his mind is toward his work, toward his duties to the Church, the country, and the family, toward worship, and toward recreation; if in these turnings he continues to face the Lord in the east, then he is of the New Church. Again, we are taught in many places in the Word that the Lord is the all in all of Heaven and the Church. As the Lord is the all in all of the Church so He is the all in all of each society of the Church, and in so far as He is the all in all of a society of the Church, He is also the all in all of those of whom the society is composed. In so far as a man is of the Church, or is a microcosmic Church, so far the Lord is the all in all of his use, of his other duties, and of his recreation.

The word recreation comes from the word re-create, that is, to create again, or to create anew. Wherefore the word recreation must be seen in relation to what is said concerning creation and creating anew, in which connection we quote the following:

"It is said that Jehovah will do wonderful things such as have not been created in all the earth, because by creation is signified that which is Divine from inmosts to outermosts or from primes to ultimates; for everything which is from the Divine begins from Himself, and advances according to order to the ultimate end, thus through the Heavens down to the world, and there rests as in its ultimate, because the ultimate of Divine order is in the

nature of the world. That which is such is said to be created. In such an order has come forth, and in such an order subsists, everything in the world that has been created. And in such an order also is the man of the Church who by True things out of the Word has been regenerated from the Lord. From this the Lord is called in the Word the Creator, and a man who has been regenerated is said to be out of the new", A.C. 10634.

In the light of this we can see why it is said: "To glorify the Lord is not use; but is recreation", MEMORABILIA, *Codex Minor* 4805. In fact to glorify the Lord is the essential of all recreation.

Compare this with the following passage: "That food signifies celestial good is because the food of the Angels is nothing else than the good things of love and of charity, by which they are not only made alive, but are also recreated. These good things in act or in practice serve especially for the recreation of the Angels, because they are their desires; and that the desires which are realized in act afford recreation and life, is known. That such things yield nourishment to the spirit of man, while material food yields nourishment to his body, may also be seen from the fact that food without delights conduces but little to nourishment, but together with delights it nourishes. It is the delights that open the passages or ducts which receive the food and convey it into the blood; whereas things undelightful close them. With the Angels these delights are the good things of love and of charity, and from this it can be inferred that they are spiritual foods which correspond to earthly foods", A.C. 5147. From this it may be seen why the feasts of Charity with the Ancients, in which they were both spiritually and naturally re-created, were the chief things of their recreation.

Creation preceeds and is for the sake of use, and the same is true of recreation. Recreation follows use and is for the sake of use. In use, both the spirit and the body give off; during recreation they are restored, rebuilt, re-created, and this by means of the delights of recreation.

Recreation such as it is in the world may strengthen the physical body and the external of the animus, and may thus assist one to carry on his occupation, as viewed externally, more efficiently; but such recreations, as they

are in the world, do not build up or recreate the spiritual body, but on the whole tend to vulgarize it, and thus instead of assisting man better to perform his spiritual use, they hinder it. In the organized bodies of the New Church, man and woman have two forms of recreation, those which are of the world, and those confined to the members of the Church. But to a large extent the recreations with the members of the Church are similar to the recreations of the world, and at best are usually similar to the recreations of the better cultivated and more refined societies of the world.

Recreation is a matter of particular importance on account of the power of its effects on the will of man. This is due to the fact that it is strongly accompanied by delight, and delight profoundly affects the will; it also comes down into the ultimates of the body, and in ultimates there is power for good or for evil. With many the strongest delights are associated with their recreations, and with such, recreations rule their lives. Even a man who thinks that his chief delight is not his recreation, but his use, must examine himself; for what he believes to be the delight of use is often a delight of surpassing others, as in a game, or is the delight of the struggle, or of obtaining victory or rewards of the struggle, and is not, spiritually regarded, a love of use. Thus it is the game, and not the use, in which such a man finds his delight.

Turning now to the different kinds of recreation we will first consider social intercourse or conversation, particularly social gatherings of members of the Church. Genuine social gatherings can only take place where there is genuine society. The Latin word *societas* is related to the Latin word *sequor*, to follow. A *society* is constituted of those who *follow* the Lord; and those follow the Lord who continually face the Lord in the east, no matter in what direction they turn themselves; the moment a man does not spiritually face the Lord in the east he ceases to be in any genuine society, and when any, in a company, do not face the east of the spiritual world, all genuine social life becomes impossible. Thus, continually facing the east does not mean that one must constantly be speaking about the Lord and the Church, for a man may turn himself in many directions and still face the Lord in the east; the

subject of conversation may turn to politics, to matters of general interest of innumerable kinds, and still internally seen the man is facing the east of the spiritual world, that is, he is looking to the Lord. On the other hand a man may be discussing the things of Doctrine, or of the Church, and he may not be facing the east, but quite the reverse. A conversation about the Church may not differ internally from a similar conversation about the church among the more cultivated religious societies of the old christian church. The fact that a man may know certain doctrinal truths which the christian denominations do not know, by itself does not make a particle of difference. How often have we not heard religious discussions, in which the kind of argument, the tone of voice, is similar to the ordinary way in which politics are discussed, in a word, a discussion about the Church and religion in which there is nothing of holiness, no facing the Lord in the east; but a discussion, on the contrary, in which each one is trying to air his opinions, to demonstrate his intelligence, to show that he is up with and interested in the things of the day. How often social gatherings are dominated by a spirit of subtle and often unconscious flattery. At home, when a man is in his internals, he is not so apt to flatter or be flattered, but when he goes out he usually, even if unconsciously, takes on the external of the desire of pleasing, of being pleasant, in a word, of being *sociable*, not in its genuine, but in its spurious meaning. Is this not one reason why people are fond of social gatherings, and why home life often seems so dry?

In the January issue of the *Readers Digest* there is a most scathing indictment of the motives which animate nearly all men, although the writer appeared to be unconscious that he was making an indictment. From it we quote the following: "Ninety-nine times out of a hundred, no man ever criticizes himself for anything, no matter how wrong he may be; and criticism is futile because it puts a man on the defensive, and usually makes him strive to justify himself. Criticism is also dangerous because it wounds a man's precious pride, hurts his sense of importance, and arouses his resentment. . . . When dealing with people, remember you are not dealing with creatures of logic, but with creatures of emotion, creatures

bristling with prejudices and motivated by pride and vanity. And if you want to stir up a resentment tomorrow that may rankle across the decades and endure until death, just indulge in a little stinging criticism — no matter how certain you are that it is justified. . . . Professor John Dewey, America's most profound philosopher, says the deepest urge in human nature is the 'desire to be important'. Remember that phrase, 'the desire to be important'. It is a gnawing and unflinching human hunger. . . . It makes you want to wear the latest styles, drive the latest car, and talk about your brilliant children", *How to Win Friends*, by Dale Carnegie. The Sirens' song was no exotic fantasy, but simply the words: „Hither, come hither, renowned Odysseus, great glory of the Acheans, here stay thy bark”.

How easy it is to cement the Church together by the damnable friendship of love, in which everyone is most cordial, hearty, a good fellow, and yet in which the motives are similar to the motives quoted from *How to win Friends*. All that is necessary is to try to find as important a position as possible for everyone in the society, praise everyone and avoid criticism, try to satisfy everyone in his desires. The dangers of a society of 'friendship' are shown in various places in the Word, as in the following: "The quality was shown, namely, that they are a society of interior friendship; for like the societies of friendship, wherever they go, they take away the external delight of life from others, . . . so that they are a society of interior friendship. This they were unwilling to admit, but they were convinced that it is so; for they call all brethren who are within the society, and with them have interior delight of life; but they spurn all others who are without the society, and call them dead: so that they despise others in comparison with themselves. . . . They praise a life of good of those who are within their congregation; . . . but this they do not out of charity, but out of interior friendship; for a friend praises a friend, and he thinks well concerning him, and this in the degree in which he perceives delight from social intercourse with him", MEM. *Cod. Min.* 4749.

"There is sometimes an appearance of mercy with the evil, who are in no charity; but this is pain on account of what they themselves suffer, for it is toward friends who

make one with themselves, and when their friends suffer, they suffer. This mercy is not the mercy of charity, but is the mercy of friendship for the sake of self which regarded in itself is unmercifulness; for it despises and hates all except itself, thus except the friends who make one with itself", A.C. 5132.

In so far as one is motivated by a desire for the feeling of self-importance, pride, vanity, so far society becomes a society of friendship facing the spiritual west with the back toward the Lord, and thus, no matter in which direction a man turns, to his work, to worship, or to recreation, his back is always toward the Lord. Let us not deceive ourselves that the motives which dominate the world are not pressing hard upon us, lest we in our selfrighteousness prove unworthy sons of the kingdom.

As a means of recreation we will now consider the subject of the fine arts, such as music, painting, architecture, and literature. These rightly have an important place in the consideration of recreation, on account of their nobility; for in their genuine form they look to the ennobling of the spirit, because they are representatives of spiritual things and correspond to spiritual affections. Concerning beauty we read: "The damsel was very good to look upon, signifies the beauty of the affection of truth, . . . for all beauty is from good in which there is the innocent. Good itself when it flows from the internal man into the external, makes the beautiful; all the human beautiful is thence. This may likewise be seen from the fact that no one is affected by the face of another, but by the affection which beams forth from the face; and that they who are in good are affected by the affection of good which is there, and in the measure in which there is innocence in the good", A.C. 3080. "After marriage the husband no longer sees the natural beauty of the wife, but sees her spiritual beauty, and from this loves anew; and he recalls the natural beauty but under a different aspect", C.L. 330.

What is here said concerning the beauty of the human form applies also to the beauty of the fine arts, namely that there beauty exists when good from the internal man flows into the external, and that those who are in good are affected by such beauty in the measure that there is

innocence in it; and that when a man enters into internal things he no longer sees the natural beauty, but sees its spiritual beauty, and from this loves it anew, and yet recalls the natural beauty, but under a different aspect. From this may be seen how horribly false are the standards by which art is judged in the world, and yet in the Church men are prone to accept the judgment of those of cultivated taste in the world, in such matters.

But how are we to judge in such matters as to whether a work is genuine or not? The answer is involved in number 55 of CONJUGIAL LOVE, from which we quote the following: "Once there was heard from Heaven a most sweet melody; wives with virgins were there singing together a song the sweetness of which was as the affection of some love flowing forth harmoniously. Celestial songs are nothing else than sonorous affections, or affections expressed and modified by sounds. . . . There were many spirits about me at the time, and I heard from certain of them that they heard this most sweet melody, and that it was the song of some lovely affection, the subjects of which they did not know; wherefore they made various conjectures, but in vain. . . . But an Angel out of Heaven then appeared in their midst, and said they were singing the chaste love of the sex. . . . The singing continued, and because they then knew the subject of the affection it expressed, they heard it with much variety, each one according to the state of his love. Those who looked chastely upon women heard the song as harmonious and sweet; but those who looked unchastely upon women heard it as inharmonious and sad; and those who looked upon women with loathing heard it as discordant and harsh".

From the above it is manifest that the question in a matter of art must always be: what is the affection, and again, what is the affection? And if the affection that is expressed is not perceived, all judgment is superficial, unsound, and worthless. Yet when we hear those of the Church speaking, of music for example, is the subject usually as to the nature of the good which flows from the internal into the external, and makes the beauty? How much affection of good, and the kind of good, that is present? And particularly, what measure of innocence there is in the good? Or do they speak of harmony, color, form,

interest, symmetry, etc. and the natural emotions that are aroused by them? In a word, do they judge by a perception of the spiritual affection that is perceived, or do they, like the world, judge it as a matter of taste? Taste, we are told in the RATIONAL PSYCHOLOGY, is not rational, not human, but is animal. To judge a work of art according to taste is to make an animal judgment, and this no matter how exquisite and refined the taste may be. How easy it is to admire a work of art which is nothing but a most exquisitely beautiful corpse, conceived in vanity and executed in taste, without asking ourselves how much of the good of innocence is in it, and how much of holy meditation is expressed in it.

The all important thing in art, as in everything else, is to distinguish between the genuine and the non-genuine, between the ultimates of Heaven and the ultimates of imaginary heavens; for both appear beautiful in external form, and at times the ultimates of imaginary heavens, as they manifest themselves in external forms of art, may appear more exquisitely beautiful, in more refined taste, than the ultimates of the genuine Heaven. The question that must be asked again and again is, how much of the good of innocence from the internal is present? What is the affection that is expressed?

We may here note that in the last state of degeneration of the arts even the external appearance of beauty is destroyed, and thus it becomes not an ultimate of the imaginary heavens, but of the hells; this is the characteristic of much that is called "modern" art. People are apt to acclaim such art as not being sentimental, and as a useful breaking down of old forms, thus giving promise for the future; while in fact it is the most hopeless state of all. For while the imaginary heavens exist, there is still a remnant that might be saved, whereas when it becomes a form of hell, there is no hope.

The subjects of the novel, the theatre, and the motion picture, are related to the above. These with few exceptions have as their subject men and women, youths and maidens, and the relations of the one to the other. As there is no prevailing genuine conception of what a man and woman, a youth and maiden, internally seen, are, and still less what is the genuine relation between them, these productions are, almost without exception, worthless, false,

and misleading. In place of the genuine spiritual relationship of man and woman, youth and maiden, the spirit of sentimental, romantic love prevails; but of this we will treat in a following class. We will here only note that the danger does not lie primarily in what the better society of the world considers improper productions; for these, even with the young, if they have had a reasonably good education in home and school, can be seen to be what they are, and thus they can have a feeling of disgust for them. The dangerous productions are those which instil the phantasies of sentimental romantic love, under the appearance of idealism, and therefore deceive the young, and usually the parents as well.

As we have said, the essential in matters of art, as in all things, is a just judgment, a judgment which is from the internal, a judgment which dispels the appearances and regards only the essential. It is not so much what a man loves that forms his character as what he hates; if a man loves what is true and does not hate what is false, his love is of no value. This is obvious on the plane of religion or philosophy; he who, boasting in his broadmindedness that he sees good and truth in all religions and in many philosophies without distinction, does not really see what is good or what is true in the genuine religion, or in genuine philosophy. The same law is true of the arts, music, architecture, painting, the theatre, or the dance. If a man accepts and enjoys all that the world accepts and enjoys, it proves that he has no genuine appreciation of anything. In so far as one hates the false, the non-genuine, so far he can really love the genuine, according to the law that in so far as evils and falsities are removed, so far goods and truths can be implanted. Unless this is perceived to be true in regard to the arts, the arts are of no spiritual value. If this were only perceived, how strongly would not the man of the Church detest most of what is called art and literature in the world. And as to the theater, and even more the motion picture, how would he not detest nearly all. For where, and how far, does internal good reign, in which there is innocence? And yet where this is lacking all is ugly and drab, no matter how it may be clothed in deceptive appearances.

THE DIVINE PROVIDENCE IN RELATION TO RECREATION

(Continued).

BRYN ATHYN, FRIDAY, JANUARY 15TH 1937.

The essential of the New Church is that all things of the life are out of the Word and not out of the world. This is said to be the essential of the Church, because in so far as this is not the case, the New Church is New Church in name only, and not in reality. This applies as much to recreation as it does to other phases of life; in fact it has a particular importance in relation to recreation, for, as to man's use, a man may have to work in the disordered world in which he lives; if he does this looking to the Lord, and from within accommodates the truths of life in an orderly way to the disordered world in which he works, he is protected by the sphere of use; but this does not apply to recreation, for necessity does not often compel him to take part in the recreations of the world, nor in the recreations of the world which have come into our community. If one for any reason does take part in recreations of the world he must beware of entering into the sphere of it; for a man, if he is of the Church, can no more enter into the sphere of recreation in the world without doing spiritual harm to himself, than he can enter into the sphere of worship in a catholic or protestant church which he might attend, without doing harm to himself.

Two in themselves valuable forms of recreation are dancing and playing. These two are in various places coupled together in the Word, as in the following passages: "And the women came out of the cities of Israel, singing and dancing, . . . and the women answered one another as they played", I Sam. XVIII : 6-7. "And David danced before the Lord with all his might. . . . And David said unto Michal . . . therefore will I play before the Lord", II Sam. VI : 14-21. Concerning playing, we read as follows: "Boys and girls playing in the streets . . . signify the affections of the true and the good, and their delights", A.E. 652¹².

Dancing and playing must be a representation of the dancing and playing together of the good and the true and its delight; otherwise it is nothing but the playing and dancing that took place around the golden calf. The question we must ask ourselves is: Are our dances representations of the affection of the good and the true and its delight; thus as to their essence, are they out of the Word, or are they out of the world and thus a representation of the evil and the false and its delight? If an ancient Greek were to come to one of our dances would he not be shocked by the cacophony, the raucous noises, and the crudeness of the whole thing? Yet the Greeks belonged to the copper or iron age, in which already great decline from former ages had taken place, while we claim to belong to the Crown of Churches.

Dancing consists of the ultimate activity of the whole body, and therefore like all ultimates has great power for good or evil. It is the most ultimate expression of the will, the love; and therefore, apart from the actual keeping or breaking of the Ten Commandments, there is nothing ultimate which has a greater refining or vulgarizing influence.

The excuse is often made that while the music is noisy and bad, a person when dancing does not notice the music, but only the dance. Yet who can deny that the music gives the spirit to the dance? The reason that a person on entering a dance hall is at first shocked by the music and then forgets it in the delight of the dance, is that the understanding, which perceives the nature of the music, has still some soundness in it; but in expressing it in dance the will comes into play, and the will blinds and deafens the understanding. Who is so stupid as to imagine that our dances with their music and the form of the dance, even when done according to the best standards of the world, are a representation of the affection of the good and the true and its delights? And if it is not this, it can only be a representation of the opposite.

Turning now to play. Play is particularly a representation of innocence and the affection of innocence. We read: "Near the chamber were two infants, and it was said that they were not to be played with in a childish manner, but wisely; . . . the infants signified the innocence of wisdom in the Word; they were Angels from the third

Heaven, who all appear like infants", THE WORD OF THE LORD FROM EXPERIENCE, n. 1. Play therefore signifies the innocence of wisdom in the Word, and the play and sports of the young should be a representation of the play of the wisdom of innocence of the Word with adults. In CONJUGIAL LOVE, in various places it speaks of the play of husband and wife, representing the play of the conjunction of the good and the true, in which there is innocence and its delight.

The ideal of the world in games is that a man should be a good fellow, a good sport, in which ideal there is nothing internal. The games of the New Church in so far as they are truly of the New Church are representations of the innocence of the play of the good and the true. The contrast between games in which there is something living, on account of a remnant of innocence, and which therefore are representative, and games in which all is dead, on account of the lack of innocence and therefore of genuine representation, can be seen, by any one who has some perception, by comparing the ancient Olympic games given in honor of the gods to the modern Olympic games animated by selfish national pride, and dedicated to the false glorification of youth.

Recreation is often looked upon as a holiday from looking to the Lord in the east; a holiday which is not a holy day, but an unholy day.

If we find that the recreations we now have are not suitable to the New Church, are not representations of Heaven, and if we do not know what to put in their place, what are we to do? Go on with them, hoping that a change for the better may come some time? If we do this the change will never come, but we will go along, becoming ever more like the world, degenerating still further with it; for the law is that what is genuine and orderly only comes into existence in so far as what is false and disorderly is removed. Are we then, like the Scribes and Pharisees, to fast with a sad countenance? No, the Lord's command is: "When thou fastest, anoint thy head and wash thy face". Knowing that if we will but order our lives as if from ourselves, by the removal of what is disorderly, the Lord will give us ineffable joys and delights, of which we have now no comprehension. The Law given us is that in so far as man, as

from himself, removes evils in the external man, the Lord removes evils in the internal. Repentance precedes regeneration. But such a removal of evil must come from a vision of what the internal can be and from a feeling of aversion for the disorderly and ugly external in which we are. If we change the external from an unfree state of compulsion, and not with delight for the sake of the internal, then the latter state would be worse than the former, a holy external with no internal. For while we are taught that the external must be purified first, we are also taught that it must be cleansed from the internal, and it is so cleansed when the end in view is the internal worship of the Lord, a worship not only of the mouth but of the life. The whole essential is that there should be an aversion and even loathing of the disordered external from the internal. If there is not an internal delight in changing, and an aversion from the internal to the disorders in the external, all change in the external would only be a covering over and hiding of the evils of the internal. Or to put it another way, the disordered and ugly things in the external must be seen as representing disordered and ugly things in the internal, for the change must come from a feeling of aversion to both the internal evils and their external representations; and if a man notices ugly representations in the external life, he should reflect on the evils from which they flow forth. If this reflection is absent the internal is not changed, that is, it is not changed merely by a change in the external. On the other hand, if there is not a feeling of aversion to the disordered and ugly representatives in the external of evils and disorders of the internal, he will never come to see and shun the evils of the internal man.

All would agree that the Church must become more distinctively New Church; but many would advocate a slow change. While the whole life of the Church cannot be in a moment inverted, we must not make this an excuse for not making great changes. The work to be done is tremendous; the change that must take place is very great indeed, and will take time. But it will never take place unless it is done whole-heartedly, with a willingness to make every change that is of use, no matter how great, that is possible now, and not put it off until tomorrow. What is necessary is to put all our energy into the work before us, with our whole

heart, our whole soul, all our mind, and all our strength. Any feeble-hearted efforts will avail nothing. We may compare this to a wagon which is in a deep rut; the driver wishing to draw the wagon out of the rut, turns the horses slightly to the right or left, but the wagon goes on indefinitely in the rut. It is only by turning the horses at right angles that the wagon can be drawn out of the rut; the horses representing the understanding of the Word. Again, we might compare the state of the Church to a village which is threatened by a flood; a dike is necessary to protect it. Each day a few shovelfuls of earth are put in place, but what is placed there in the day is washed away each night, until the village is carried away by the flood. The only thing which can save the village is for all to work with all their might, so that the dike may be built up more rapidly than the water can wash it away. The GENERAL CHURCH has always stood for a distinctive New Church form of life. And yet in spite of this our whole life, our education, our social life is more like that of the world than it was twenty years ago, and will be still more like it twenty years from now, if we content ourselves with pious platitudes and weak-kneed intentions in regard to distinctiveness. What is needed is vigorous action, yea, even what may appear like desperate action. If we consider the state of the Church we can understand the proverb, "The way to hell is paved with good intentions".

As the final subject of recreation now consider humor. Laughter, or humor, represents the celestial and spiritual rational; Isaac was named from laughter. The essential of all laughter, of all humor, is involved in the words of the Psalm: "He that sitteth in the heavens shall laugh: the Lord shall mock them", Ps. II : 4. An example of such mocking is to be found in the eighteenth chapter of the First Book of Kings, where we read: "The prophets of Baal called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made. And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth and must be awaked", XVIII : 26, 27.

In CONJUGIAL LOVE we read that a spirit said: "And I saw angels in white raiment; and they came about me and

examined me, and murmured, 'Lo, a new guest not clad in the garments of heaven'. And hearing this I thought, 'It appears to be with me as with him of whom the Lord said that he had come to the wedding without a wedding garment'. And I said, 'Give me such a garment'. And they laughed. Then one came running from the court with the command, 'Strip him naked, cast him out and throw his garments after him'. And so I was cast out", C.L. 10.

To laugh at him, strip him naked, cast him out and his garments after him, does not appear very angelic as it is recounted in the letter, and undoubtedly did not so appear to the spirit who had this done to him. Yet in the laughter of the Angels there was angelic humor, the laughter of the rational; but this does not appear unless the matter be unfolded. The wedding garments are angelic truths, the garments of the spirit are fallacious appearances of truth, confirmed by the letter of the Word misunderstood. Clothed in the pride and vanity of these, he would ascend into Heaven by his own power, and thus did appear ridiculous in the sight of the Angels. Stripping him of his garments, signifies the manifestation of the fallacious sentimentality and vanity within his desire for Heaven. Laughter, as we have said, signifies the celestial and spiritual rational, which is in the ends and causes of all things, and which is order and perceives order from within. When the rational looks into the disordered natural it sees grotesque sights, mock sentiments, ridiculous efforts, foolish vanities, hidden under pomp and ceremony; pride aping humility, vulgarity hiding itself behind the appearances of dignity. Wherefore the rational is represented in the letter by laughter, and appears in the letter at times as mockery, while in itself the rational is merciful, mild, infinitely forgiving, grieving over the evil, smiling from love. The genuine nature of laughter appears from the following: "I was looking toward the city of Athens, of which something was said in a former Relation, and I heard thence an unusual clamor. There was something of laughter in it, within this something of indignation, and in this something of sadness; and yet it was not therefore dissonant, but harmonious because the one quality was not simultaneous with the other, but one was within the other. . . . I asked from a distance, 'What is the matter?' and they said: 'A messenger has come from the

place where newcomers from the Christian world first appear, saying that he had heard, from three in that place, that in the world whence they came they believed with others there that after death the blessed and happy would have entire rest from labors' ", C.L. 207.

Here we are taught that genuine laughter has discretely within it indignation, and discretely within this, sadness. If mockery is within as well as without, then it is the laughter of hell, but as in both genuine and infernal laughter the external may appear like mockery, externally seen they may appear similar. We may here note that there is often mockery and laughter within, while only politeness and kindness appear externally.

Again, we read that Swedenborg was speaking to two men in a cell, one of whom was collecting passages from the Word to confirm faith alone, while the other was writing them down; and that when Swedenborg refuted him: "One picked up his candlestick, intending to throw it with all his might in my face; but the light going out suddenly, he struck the forehead of his companion, and I went away laughing", T.C.R. 505. In the letter this appears like crude humor, but seen spiritually it is a frequent occurrence. The candlestick signifies doctrine, the light illustration; here, a false doctrine and an imaginary illustration. How often a false doctrine, in attacking the truth, suddenly in darkness strikes its friends. For in combating the truth, false doctrine makes of that which it attacks a man of straw, which turns out to be one of its friends, while the truth departs as it were laughing.

In the TRUE CHRISTIAN RELIGION we read: "I looked into the world of spirits and saw an army mounted upon red and black horses. The riders looked like apes, with face and breast turned toward the horse's tail, and the hinder part of the head and back toward the horse's neck and head, and the bridle-rein thrown over the rider's neck; and they were shouting at other riders mounted on white horses, and were jerking the reins with both hands, thus pulling the horses back from the battle; and this they did continuously . . . I told about the ludicrous company of horsemen that I saw . . . They were shouting for battle against the riders on the white horses, because a white horse signifies understanding of the Word in respect to the good and the true. They

seemed to pull their horses backward by the neck, because they dreaded the battle, and feared that the true of the Word might be reaching many and might thus come to light", T.C.R. 113. If a man rises into the rational he sees many such ludicrous sights, both within himself and round about; for the false has an instinctive hatred of and desire to attack the true; but on the other hand it has also an instinctive fear of it; wherefore it is always alternating between shouting for battle and pulling back.

We read further concerning laughter: "That Abraham laughed, signifies the affection of the true, may be seen from the origin and essence of laughter; for its origin is nothing but the affection of the true, or the affection of the false, from which come merriment and gladness, which put themselves forth in the face by laughter. Hence it is evident that the essence of laughter is nothing else. Laughter is indeed an external thing that is of the body, because of the face; but in the Word interior things are expressed and signified by exterior things, . . . thus the affection of truth by laughter. In the rational of man there is the true, which is its chief characteristic, and there is also the affection of the good in it, but this affection is in the very affection of the true itself, as its soul. The affection of the good which is in the rational does not put itself forth by means of laughter, but by a certain joy, and by a derivative delight of pleasure which does not laugh; for in laughter there is commonly something which is not so good", A.C. 2072.

From the above it is evident how different the humor of the Church should be, and must become, from the cheap imitation of the rational that passes as humor in the world. How rare is the genuine humor that is of the rational. One of the few places where it is to be found is in Shakespeare, if we read beneath the surface.

Whether we are considering use, other duties, or recreation, the essential is that a man's life is out of the Word and qualified by the Word, and not by the world. But it may be asked, if we do not have distinctive recreations of the New Church, what are we to do? The answer is to leave the old and the Lord will provide the new. For a time there may indeed be a dearth, a lack of things of life, but such lacks are at times necessary. In all things the old life must die first, in order that man may be raised into new life in the

Lord. This may be illustrated by a caterpillar; unless it binds itself in with silken threads and becomes a cocoon, it can never come forth as a butterfly. "Ye must be born again". By the womb in which a man is born again, we are taught, is represented celestial love, from which man is born into the innocence of ignorance of his spiritual infancy. But the natural man, like Nicodemus, asks: "How can a man when he is old enter again into his mother's womb"? How can a man be enclosed in celestial love, shut off from the sphere of the world? The natural man is willing to do anything but this. And yet we are taught by the Lord: „Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God", John III : 3, 4.

We read in the APOCALYPSE EXPLAINED: "In order that the Lord may operate anything with man by faith, the presence of the Lord's Divine must be in man, and not outside of him", n. 815⁸.

Man's life must be such that the Lord's Divine may be present in man, and not outside of him, otherwise the Lord cannot operate anything in him by faith. The things of man's life must be a house of God in which the Lord can dwell; that is, his life must be qualified through and through by the Word, otherwise is his life a filthy vessel, with the Divine of the Lord outside of him, and not within him. Of such it is said, that "the Son of Man hath not where to lay His head", Matt. VIII : 20. The Son of Man is the Lord as Doctrine; Doctrine from the Lord with man must rest, must lay itself upon, a life ordered by the Lord, else the Divine of the Lord is outside of man and not within him. We read in the TRUE CHRISTIAN RELIGION: "The Lord is charity and faith in man, and man is charity and faith in the Lord. That the man of the Church is in the Lord and the Lord in him, can be seen from the following passages in the Word: 'Jesus said, Abide in Me, and I in you; I am the Vine, ye are the branches. He that abideth in Me and I in him, the same beareth much fruit', John XV : 4, 5. 'In that day ye shall know that I am in My Father, and ye in Me, and I in you', John XIV : 20. Yet man himself cannot be in the Lord, but Charity and Faith that are from the Lord with man, out of which two man is essentially man", T.C.R. 368. In a word, the Lord cannot dwell in that which is properly man's but He

dwells in the things of man's life which are of Himself. In the Lord there was the Soul which was the Divine Itself, the mere human which He expelled, and the Human which He glorified and made Divine. If man is born again from the Lord, by what is called a new seed, he receives a new soul from the Lord. Man has also the mere human which must be driven to the circumference, and if he is regenerated he has a genuine new human from the Lord in which the Lord can dwell. The genuinely human things from the Lord in which the Lord can dwell, are all the temporal things of his life, but they are temporal things which look to, serve, and correspond to the Divine or eternal good and true. It is these genuinely human things from the Lord in which the Divine good and true of the Lord can dwell; within man, not outside of him. Wherefore the dwelling of the Lord in man and man in the Lord depends entirely on his life, as to whether it is out of the Word, or out of the world, that is, as to whether the things of his life, his work, his other duties and his recreations are from the Lord and look to the Lord, or are out of the world and delight his proprium. It refers to the actual life of man, where it is said: "He came unto His own and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God", John I: 11—13, for there is no reception except in the actual life, all other reception being the reception of faith alone, while the Divine of the Lord remains outside of man and not within him. The words of the APOCALYPSE EXPLAINED: "In order that the Lord may operate anything with man by faith, the presence of the Lord's Divine must be in man and not outside of him", involve this, that if the Lord's Divine is not in man, in the human things, in the things of his life which are from the Lord and look to the Lord, then the Divine Human is not present, not believed in, not seen; but instead man worships the Father, the invisible God, which even the devils can do, and this no matter how much he may say that he believes in the Lord Jesus Christ, the Divine Human, with his lips. If man's actual life in the world is not from the Lord and does not in all things look to

the Lord, after death no matter how he may twist his lips, he will not be able to say the name of the Lord Jesus Christ, nor the Divine Human, for in heart he does not believe in the Divine Human.

THE DIVINE PROVIDENCE IN RELATION TO MARRIAGE

BRYN ATHYN, FRIDAY, JANUARY 22ND 1937.

VI.

We read in the *ARCANA COELESTIA*: "The all of the Church is love or charity; and therefore Man (Latin *Homo*) or what is the same, one called by name, signifies love or charity, that is, the all of the Church; and then his wife signifies simply the Church which is thence", n. 768. "That by Noah's wife is signified the Church itself; . . . when the man (*homo*) of the Church is named, the all of the Church is meant, or as it is termed the head of the Church, and then his 'wife' is the Church. It is otherwise when man (Latin *vir*) and wife, or male and female are named in the Word, for then by man (*vir*) and male are signified the things of the understanding, or the true things of faith, and by wife and female, the things of the will, or the good things of faith", A.C. 770.

In the *TRUE CHRISTIAN RELIGION* we read: "In the conflicts or temptations of men the Lord works a particular redemption, as He wrought a total redemption when in the world. By conflicts and temptations in the world, the Lord glorified His Human, that is, made it Divine; in like manner now with man in particular, when he is in temptations, He fights for him, and conquers the evil spirits who are infesting him, and after temptation glorifies him, that is, renders him spiritual. After His universal redemption the Lord reduced to order all things in Heaven and in hell; with man after temptation He does similarly, that is, He reduces to order all the things which are of Heaven and of the world with him. After redemption the Lord established a New Church; similarly He also establishes those things which are of the Church with

man, and makes that he is a Church in particular", T.C.R. 599. "Whatever is said of the Church may also be said of every one of the Church, who unless he were a Church could not possibly be a part of the Church, just as he who is not a temple of the Lord, cannot be what is signified by the temple, namely, the Church and Heaven", A.C. 82.

In conjugal love a man and woman together make a Church in particular, in which internally man (*homo*) is a form of love, particularly a form of love of the Lord, of the Word, and of the Doctrine thence, while the wife is a form of the wisdom of the love of her husband, and as such she is a Church in least form. Externally the man (*vir*) is a form of the understanding, or of the true things of faith, while the wife is a form of the will, or of the good things of faith.

In so far as a husband and wife long to be such a Church in particular, a temple of God, so far they come into conjugal love. While a young man and woman at the time of marriage may not have come into this state, still there should be a looking forward to it with all the heart, mind, soul, and strength; a looking forward to it with the enthusiasm, the ideals, of youth. If this intense looking forward, this germ of conjugal love, is not present with a man and woman when young, they are not apt to come into it actually in after life. On the other hand, if this desire rules in looking forward to marriage, and if there is prayer to the Lord and a believing in His Providence, the Lord can give to the young man and woman a perception of the internals of the Church, with each other, and thus a perception whether conjugal love is possible or not between them.

In contrast to the above we find in the world the ideal of sentimental romantic love, or what is called "falling in love". What is termed "falling in love" is an animal affection, an affection of the animus or lower mind. It is due to external charm, fascination, and similarity of natural affection, and it is in itself unstable and effervescent. How superficial it is, is evident from the fact that some who have studied the matter, claim that in Japan, where marriages are arranged by parents, they are as a whole happier than marriages in Europe and America where they marry on account of falling in love.

And yet it is this false, animal, romantic, sentimental idea of falling in love that our young are largely influenced and molded by. It is the theme of most of the books they read, of the plays and motion pictures they see; not only are the young affected by it, but they see their sentimental elders affected by the same things.

We have said that what is called falling in love is in itself animal; and in fact if it remains on this plane man is shamed by certain animals, particularly certain varieties of birds, who as to faithfulness, attentiveness, and friendliness, cannot be rivaled by what is usually called in the world a happy marriage.

The importance of marriage in the Church is often stressed, but the essential is not as to whether a young man or a young woman is a member of the New Church, but whether they are a Church in particular; for as we read: "Unless a man is a Church, he cannot possibly be a part of the Church". Such are members in name only. It is very easy for those brought up together in the Church to fall in love exactly the same way as young people fall in love outside of the Church, with no thought of being a Church in particular, with no thought as to whether there is a correspondence between them of the things of the Church, so that together they may make a Church in particular, a temple of God. Where this is lacking, where people merely fall in love, the marriage does not essentially differ from marriages in the world, and there is little prospect of conjugal love. Such marriages may appear to be happy, a friendship may grow up based on common interests and a sense of possession, and yet essentially they remain animal.

A youth or young man and a virgin are used in the Word in a representative sense; and a young man and a virgin should be a fulfilment of this representative. We read: "Young men are mentioned with virgins because young men signify true things, and virgins the affections of them", A.R. 620. "The reason those in the spiritual affection of the true are called virgins is based on the marriage of the good and the true, out of which is conjugal love; ... for as virgins love to be conjoined with men, with whom is the understanding of the true, they therefore signify the affections of the true. ... Thus virginity

signifies the inviolate affection of the true", A.E. 863. "Corn maketh the young men to grow", Zech. IX :17, signifies that the understanding of the true is formed through good", A.E. 863. "The word in the original language by which 'young men' is here expressed, is derived from the strength and power which the true has out of the good, thus the confirmed true", A.C. 7668.

A young man should be a form of the understanding of the true of the Word, from the good, the true which he has confirmed for himself for the sake of life; when he is such he is marriageable; while a virgin whom he courts should be the corresponding affection of that true. This should be the soul of a young man and a virgin, a soul which gives quality to all their life; if this is true then conjugal love is present as a germ with them. Otherwise, as we have said, falling in love is but an animal instinct.

From external appearances we cannot judge as to whether a marriage has within it conjugal love or only the friendship of natural good. We read: "There are marriages in which conjugal love does not appear and yet is; and there are marriages in which conjugal love appears to be and yet is not", C.L. 531. Not only may others be deceived, but a man and woman may easily be deceived as to their own marriage. One of the reasons of such deceptive appearances is given as follows: "That of the external causes of cold the third is emulation for supereminence between the partners. . . . While this emulation lasts, the spirit of one meditates violences against the other. . . . After victory of one over the other, the contest withdraws from externals and betakes itself to the internals of the mind, and there abides in restless concealment. Thence the subjugated man or slave has cold, and also the victress or dominant wife. . . . Instead of conjugal love he or she has heat from supereminence; but this heat is utterly discordant with conjugal heat, yet it can agree outwardly. After tacit agreement it appears as if conjugal love had become friendship", C.L. 248.

While from appearance man cannot judge, there are nevertheless signs as to whether within the friendship there is conjugal love or not. One of these is as follows: Most young people before marriage and in the first state of marriage read CONJUGIAL LOVE with great delight; if

after living together for years they find that they read CONJUGIAL LOVE together with a more interior and greater delight than when first married it is a sign that they are in conjugal love; if they do not read it together, or do so with less delight it is a sign that they are not in conjugal love. We are told that in the first state of marriage there is more of spiritual heat than of spiritual light; if in time the spiritual light with its purifying powers comes to equal the first warmth of marriage, they will come to see wonderful things in CONJUGIAL LOVE that they could never have seen in the first state of marriage.

Another sign is to read a number such as the following: "Because conjugal love is the fundamental of all good loves, and because it is inscribed upon the most singular things of man it follows that its delights exceed the delights of all other loves; and also that it imparts delight to all other loves according to its presence and at the same time its conjunction with them. For it expands the inmost things of the mind, and at the same time the inmost things of the body, as the delicious current of its fountain flows through and opens them. . . . I know that few will acknowledge that all joys and all delights from primes to ultimates are gathered into conjugal love; for the reason that love truly conjugal, into which they are gathered, is at this day so rare that it is not known what it is, and scarcely that it is; . . . for these joys and delights are in no other than in genuine conjugal love; and because this is so rare on earth it is impossible to explain its supereminent felicities otherwise than from the mouth of Angels, for they are in it", C.L. 68, 69. Let a man ask himself, is conjugal love the delight with him that exceeds all other loves, and that imparts delight to all other loves? And then, knowing that conjugal love is according to the state of the Church with man, that is, according to his love of the true things of the Word, and his love of applying them to life, let him reflect.

But what is conjugal love? We read: "By man (Latin *vir*) is signified the intellectual or the true, and by wife the voluntary or the good. . . . By man (Latin *homo*) is signified the good of love, or love, and by wife the true of faith; thus by man (*homo*) the essential of the Church, and by wife the Church itself", A.C. 915.

When the man, inmostly, is a form of the good of love. or love, and is thus a particular essential of the Church, and the wife, inmostly, is the true of faith or the faith of that good, and is thus the Church itself in particular, then for the first time does love truly conjugal exist. Then from internal love the man is externally a form of the understanding of the true, and the wife from internal wisdom is externally a form of the love of the true of her husband.

That which destroys conjugal love with a man is the love of his own intelligence, the love of the truths he has acquired as his own, which he loves in himself instead of loving them in his wife. That which destroys conjugal love with the wife is the love of her own natural affections, which she loves in place of the moral wisdom of the husband, and to which she tends to subject her husband. In order that a man may not love his own intelligence, and thus love himself and not his wife, the Lord gives to the woman by means of love a perception of the states of the man, and a perception of how to moderate them, and change them from the love of his intelligence to the love of her, which perception is far more exquisite than any similar perception with man. While this, on one side, is a great gift and blessing for both the man and woman, when not in order it brings with it great dangers; for by means of it the woman has the power to conjoin the affections of the man with her own unregenerate natural affections; the cause of the fall. Wherefore if the woman does not love the moral wisdom out of the rational of the man, this gift becomes not a blessing, but a curse.

But it may be asked, what if the man is not in moral wisdom out of the rational, but is only natural? We are indeed taught that either one of the partners may be natural and the other spiritual, but in such a case there is not a spiritual marriage, and if the man is spiritual and the woman natural he is spiritually a widower, and if the woman is spiritual and her husband natural, she is a widow, and like an unmarried woman she is dependent on moral rational wisdom of the masculine of the Church as a whole.

What a husband and a wife are is expressed thus: "The difference essentially consists in the fact that in the male the inmost is love, and its clothing is wisdom, or what is the same he is love clothed over with wisdom; and that the

inmost in the female is that wisdom of the male, and its clothing is the love therefrom. But this love is a feminine love, and is given from the Lord to the wife through the wisdom of the husband; and the former love is a masculine love, and is the love of being wise, and is given from the Lord to the husband according to the reception of wisdom. It is out of this that the male is the wisdom of love, and that the female is the love of that wisdom. Wherefore, from creation, there is implanted in each the love of conjunction into one. . . . That the feminine is out of the masculine, or that woman was taken out of man, appears in Genesis" C.L. 32. "The woman is actually formed into a wife according to the description in the book of Genesis. It is said in this book that the woman was created out of the rib of the man, and that when she was brought to him the man said: This is bone of my bones, and flesh of my flesh; and she shall be called Ishah (woman), because she was taken out of Ish (man). By a rib of the breast nothing else is signified but natural truth. . . . By the breast of man is signified that essential and proper thing which is distinguished from the breast of woman. That this is wisdom may be seen above, for the true supports wisdom as a rib supports the breast. . . . Out of these things it is evident that woman was created out of man by the transcription of his proprial wisdom, which is wisdom from the natural true [the Word in its natural sense]; and that the love of this wisdom was transferred from man into woman that it might become conjugal love; and that this was done to the end that in the man might be not love of himself, but love of his wife, who from disposition innate within her, cannot but convert love of himself with the man into his love to her. And I have heard that this is effected out of the love itself of the wife, unconsciously to the man, and unconsciously to the wife. Hence it is that no man can ever love his partner with love truly conjugal, who out of the love of himself is in the pride of self-intelligence", C.L. 193. "This formation by the wife is effected by the conjunction of her will with the internal will of the man. With the man are rational wisdom and moral wisdom; and the wife conjoins herself with those things which are of moral wisdom with the man. Those things which are of rational wisdom make man's understanding and those which are of moral wisdom make

his will. The wife conjoins herself with those which make his will", C.L. 195.

The natural tendency is to hold such things as the above in a theological compartment of the mind, as something separate from actual life, and to view married life much as the world views it.

If the above teaching is to become of life, the husband must find his greatest delight in entering as to his spiritual rational into the interior things of the Word, particularly the Word given to the New Church, and from that rational come into moral wisdom, moral wisdom being wisdom in relation to the things of daily life, a moral wisdom out of the Word and out of the true things of the Church out of the Word. This must become his will, his will in relation to actual life, and to this will the wife must conjoin herself. This cannot take place unless both the man and the woman look constantly to the Lord and His Word, applying or folding to the Word all things of their life, so that the Word may become flesh in the Church. We read: "A clear perception was given me that each verse of the Word communicated with some society of Heaven, and thus the whole Word with the entire Heaven; which showed clearly, that as the Lord is the Word, Heaven is also the Word, since Heaven is Heaven from the Lord, and the Lord through the Word is the all in all things of Heaven", T.C.R. 272.

What is here said of Heaven applies equally to the Church in so far as it is the Church. As the Word in the Lord became flesh in an infinite sense so the Word must become flesh in the Church in a relative sense, and it becomes flesh when it becomes the actual life of the Church, otherwise the interior things of the Word in the Church remain like ghosts without bodies. As in the Church the Word must become flesh, so in every man, or in every married pair who make one man (and who are genuinely of the Church, because they are a Church in least form) the Word must actually become flesh in their lives. If they are influenced by the world, with its thoughts, its affections, and its delights, and hence in them the Word has not become flesh, then conjugal love is impossible, no matter what a loving and ideal pair they may appear in the sight of men. Let us not think that with us there is not the danger of faith alone, and that we have done our duty, when we, like

the better society of the world, fit certain moral precepts into our life. The Word was given in order that it might become flesh with us, that it might form not only our spirit, but also our spiritual body, the body which is formed by life.

We are taught that in every sentence of the Word there is a marriage of the good and the true. It is this marriage which must become flesh, in the relation of man and woman. Apart from this marriage there is no conjugal love and no real marriage. All love between husband and wife which is not of the good and the true things of the Word become flesh, is not of conjugal love, but of the love of the sex.

The essential idea running through this series of classes has been that the things of our life, of our occupation, our duties, our recreation, our marriage, are to be regenerated, are to be of the Lord and His Word and not of the world, even though man live in the world, and especially that we do not judge our life in the light of the world, but in the light of Heaven. I pray, do not let your mind stick in the particulars, but view it from this essential. When it is perceived that such is the genuine life of man, many may like the disciples be "exceedingly amazed, saying, who then can be saved? But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible. Then answered Peter and said unto Him, Behold we have forsaken all, and followed Thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed Me, in the regeneration when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundredfold, and shall inherit everlasting life. But many that are first shall be last; and the last shall be first", Matt. XIX : 25-30.

To the apostles, to give up everything and follow the Lord, may have at times appeared like a sacrifice. Yet, looking back, to have been permitted to follow the Lord, appears to us as nothing but the greatest privilege. And yet, to the New Church is granted the possibility of following the Lord spiritually, following Him more really, more

interiorly, than was possible for the disciples. If we look upon this privilege of leaving all and following the Lord, as a sad task, as a grievous duty, then it is better not to make the attempt, for we shall surely fail, and our last state will be worse than our first. If we would give up the love of the world and follow the Lord, we must do so inspired by the greatest delight of love. We must enter upon it as a most blessed privilege, a joy of joys, else, when tribulations arise, as they will, we will be like the seed which sprang up on stony ground, which, when heat came, withered away.

FOUR SERMONS ON THE TWO GREAT COMMANDMENTS

FIRST SERMON

BRYN ATHYN, OCTOBER 11TH 1936.

Thou shalt love the Lord thy God with all thy heart, and
with all thy soul, and with all thy strength, and with all thy
mind. LUKE X : 27.

Every man, whether he be a man of the New Church, a Christian, or a Jew, whether he be good or evil, if he has an affection for his Church, believes either that he loves the Lord his God with all his heart, and with all his soul, and with all his strength, and with all his mind, or that he is striving to acquire such a love. The good and the evil may be equally ardent in the love of God and the love of their Church. As the loves of the evil are opposite to the loves of the good, it is evident that there are two opposite loves of God and the Church.

A man before he is regenerating is in natural affection, and if he has been brought up in the sphere of the Church, from these natural affections acquired from childhood he may ardently love God, love the Church, and love the knowledges of the Church, and yet this may be purely from his unregenerated natural affections.

Every man is created so that to himself he is in the appearance that he is the center of the universe, those things which are close to him appear large and important, the things which are far from him appear small and of little importance. This appearance is a gift of God, in order that every man may appear to himself to be in the fulness of life; this appearance remains with all to eternity, with those who are in Heaven and those who are in hell; but those who are in Heaven, as to their rational mind rise above the appearance and view the universe from the Lord as a center, and thus they order their natural mind which still remains in the appearance, while in hell they remain

solely in the appearance. This may be illustrated by the sun of the natural world which to the appearance of all men is carried around the earth as the center of the universe, while still a man may as to his rational mind rise above this appearance and may view the solar system from the sun as a center, and thus see it in its true order, while as to his natural he still is in the appearance that the earth is the center. A man may admire the sun and moon and stars from the earth as a center or he may admire the solar system from the sun as a center. So likewise a man may love the Lord and the Church from his natural affections as a center according to the appearance, or man as to his rational mind may be elevated into the Kingdom of Heaven which is within him, and seeing the Lord in the Sun of the Kingdom of Heaven which is within him, he may view all things of his life from that Sun as a center.

The above is a truth which man can readily see; the difficulty is not to see this in light, but to realize it in life. The primary function of the sun is to give heat, the secondary to give light. The primary question with every man is, where is the center of the fire of his life? Is it the Sun of the Kingdom of Heaven within man, in which dwells the Lord, or is it in his natural affections which make the earth within man? In either case the man may believe that he loves the Lord with all his heart, his soul, his strength, and his mind, but in one case the love is from the fire of the Sun of Heaven while in the other case it is from self, in which case the love of the Lord, the love of the Church, and the love of the knowledges of the Church, have within them the love of self, and are therefore not genuine, although the man is entirely unaware of this while in this state.

As long as the center of man's affections is himself, his family, and his friends, being primarily in these affections, the fire of his life has its center in self; and from this he may view the Lord, the Church, and all spiritual knowledges, as moving around him, while he remains unmoved. To a man in such a state there is nothing more delightful than to have the Lord, the Church, and all spiritual things move around him, for what can flatter a man more than this? If however a man raises his mind to the Lord and thence perceives that all things of every man's life turn around the Lord as the immovable center, this is not only

undelightful to the natural affections, but as it were torments them.

In the case in which man is as it were the center, the question is, what is the relation of the Lord and the Church to me; will the Lord hear our prayers and do what we wish? When this order has been reversed and we look to the Lord as a center, the question is, what is our relation to the Lord and the Church, how can we do His will and not our own will? How can our lives be ordered so that they may move and be carried around the Lord as the center of life?

In the first case a man is primarily concerned with his direct relation to his family, his friends, his country, and his church, based upon his natural affections; but internally seen, all is discord and confusion, for all is viewed from self as a center; it is like the confusion that results from trying to comprehend astronomy when it is thought that the earth is the immovable center of the universe.

If the Lord and His love and wisdom become actually the center of life for us, all this is changed, we then view each individual, each society of the Church, each country, not directly, but in relation to the Sun of Heaven as a center around which all must be carried, as we perceive that no relationship, no love of wife, of children, of friend, of country, or society, is genuine, which is not based upon the relation of each to the Lord as a center around which all move; and hence that all natural and personal affections, all direct relationships, all affections which do not look to the Lord as the center of life must die.

This revolutionary change as to the center of the spiritual universe cannot take place in a moment, for while in states of spiritual elevation, man may feel and perceive that the Lord is the center of life and all other relationships with their affections must be based on this, the natural affections draw man down from this elevation again and again, into natural affections for his wife, his parents, his children, his friends, his society, his country, in relationships which do not move around the Lord as the center of the spiritual fire of life. To overcome this pull of the natural affections is the great battle of life.

In ancient times they used to speak of the harmony of the spheres, a harmony that was only heard by those who had ears to hear, but which was the origin of all harmony, all

beauty, all order; this harmony was nothing but the mutual love that existed between society and society, individual and individual, when all were moved and carried around the Lord as the immovable center of their life. For in such a case the relationship of every society and every man to every other society and man makes a harmony which is beauty itself. While if the Lord is not the center around whom all turn, the natural affections of family and friendships may indeed appear beautiful, lovely, and even innocent, yet spiritually within there is a discord of which they are quite unaware.

In mythology, in opposition to the harmony of the spheres, there was the song of the sirens, which no man could resist unless like Ulysses he was tied to the mast. This song is the charm, the loveliness, the moving appeal of the natural affections to the vanity of man, an appeal to human compassion and human sympathies which causes man to leave the things of his rational, and to descend into the pleasures of the natural. Every woman before she is regenerated has something of the siren within her, and every man, insofar as he does not let himself be tied to the mast of Doctrine yields to the woman's stirring of his vanity; and allows her to draw down the rational mind into her affections.

The story of Adam and Eve and their fall is repeated again and again. We are told in CONJUGIAL LOVE that the Lord creates the Church in the man, and that He creates it in the woman through the man; yet we may note that before regeneration women are apt to be in a stronger affection for the Lord, the Word, and the Church, but always as something which turns around their natural affection, nor can woman by herself ever come out of this; to man alone it is given to raise his rational mind above his natural affections, into the spiritual rational mind where the Lord as the Sun of Heaven is the center, and if in this state of elevation an intellectual will is formed he may elevate woman even against her natural inclinations. The reason this is possible is that to the woman is given an instinctive desire to be conjoined with her husband, or if unmarried to be dependent on men; wherefore if the husband or if men in general having acquired an intellectual will refuse to be drawn down from a state of elevation into the natural af-

fections of the women, women will elevate their affections so as to be conjoined with the rational of the man.

The means by which a woman draws man down from his rational elevation are always an appeal to his vanity, or to his natural sympathies; and as long as man does not overcome his vanity, and subject his human sympathies to spiritual principles he is helpless in the hands of a woman. Such a man may indeed deal with theological matters as cold theoretical things, but they have no foundation in life, his wife may indeed admire and flatter his intelligence, but she is conjoined with her husband in her natural affections, and her life remains unqualified by the genuine spiritual truths of life.

In the Most Ancient Church there was no question of rule between husband and wife, for the husband was in the love of growing wise, and the wisdom of this love was created by the Lord into the soul of the woman, and all her affections, particularly her love of her husband were thence; hence they were one in soul, mind, and body, in love, wisdom, and life; but with the fall the command was given that her obedience should be to her man and he should rule over her. If on the basis of this command the man raised his mind into spiritual rational light, and the woman permitted her natural affections to be elevated by the spiritual rational truth of her husband, a spiritual Church could exist. But in time this order was also destroyed; and the natural affections of the woman began to rule over the rational of the man.

Concerning the above subject we read in the work on GENERATION as follows: "In order that woman may be subject to the active force and the will itself of the husband, it is necessary that she be such that the will be subject to the affections of her animus, but the affections to the will, and the will to the reason, of her partner", n. 213. "Women are more prone to be excited to changes by the external senses, that relatively to the violence of the affections of the animus, they enjoy the less judgment. . . . They enjoy a more lively imagination than man. And that their rational mind which is the superior animus, acts chiefly as a passive and reactive force, and descends with much persuasion into the imaginary fancies of the lower animus. It is different in the male sex, which is more in the

enjoyment of the rational mind and its active force, rather than the reactive; in such a way that the man not only rules over the affections of his own animus as over servants and forces of a lower order, but rules also over his married partner, who possesses not an active, but a passive force of will; and therefore it naturally follows that in all matters that concern rational ends, the woman should be subject and yielding to the decisions of her husband. . . . Women are passive also in moral acts; whereas men out of their nature are active; from which reason they also are more beautiful, more tender, and by their passive disposition itself as it were graces; furthermore that in every decision they are more prone and more determinable than men, and in every surface they appear more intelligent. For the ingenuity of the age consists in this that we excel in imaginative strength, and our rational mind is only passive and reactive in respect to the things which inflow from the external senses; but that it be active and resist the affections of the animus, or that it be gifted with dominating strength, this to-day is not estimated as ingenious and scarcely as judgment; which is the reason that men cannot fail to be subject to women, while the consent of the majority or of the age favours it", n. 290. It is this consent of the age, which has to be reversed; and the male rational has to use the gift of "dominating strength", in order that slowly there may be a return to the free paradisiacal state in which man and woman become one in will and understanding.

The Love of the Lord our God with all our heart, soul, strength, and mind, is based on, and makes one with the relation of man and woman; and the genuine love of the Lord is based upon and makes one with love truly conjugal. In this introductory sermon we have therefore dealt with this subject, while in further sermons we will continue the treatment of the text. When man and woman, husband and wife, as to their lives are carried around the Lord as the central fire of life, then other human relationships can be readily brought into this spiritual order of the universe, and then for the first time is the command of the Lord truly fulfilled: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind". Amen.

SECOND SERMON

BRYN ATHYN, NOVEMBER 8TH 1936.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind.

LUKE X : 27.

In the former sermon on the text of the first and great commandment, it was brought out that love into the Lord is genuine to the extent that our lives are moved and carried around the Lord as the central fire of our life; and that between those whose lives are so moved and so carried, there exists a harmony which is the origin of all delight, and of all the beauty of life. This looking to the only Lord as the center of our life is described in the TRUE CHRISTIAN RELIGION, n. 15, thus: "He who with faith acknowledges and with the heart worships one God is in the communion of the Saints in the lands, and in the communion of the Angels in the Heavens. Those are called communions, and are communions, because they are in one God and one God in them. . . . They are all like the children and descendants out of one father, whose dispositions, manners, and faces are similar, from which they recognize each other".

From the above it may be seen that the Lord because He is the one and only God, is the union and uniting medium which makes the communion of the Saints. They are called saints, or holy ones, because their life, that is the life of their love, their wisdom, and their use, is from the only Lord and God, who is the only source of holiness.

Before regeneration a member of the New Church may indeed worship the Lord in a state of external holiness, a holiness of external worship; but he does so from his natural affections; these natural affections, the love of his family, his friends, his own society, his own country, are like the earth around which the Lord, the Church, and all spiritual things are carried while the earth remains unmoved. In such a state no matter how much one may say that he worships the Lord Jesus Christ as the only God, in reality or internally seen, each worships his own family God, his society God, or his national God, although he may call his God by the name of the one only Lord. What is

said concerning the communion of Saints follows directly the heading: "That with men who do not acknowledge one God but several nothing of the Church coheres. He who with faith acknowledges and with the heart worships one God is in the communion of the Saints in the lands and in the communion of the Angels in the Heavens. Those are called communions, and are communions, because they are in one God and one God in them". It is only those who belong to the communion of the Saints that worship one God in heart, all who do not belong to the communion of the Saints acknowledge several gods, and this no matter how much they may say with their lips that they worship the Lord Jesus Christ as the God of Heaven and earth. To be a Saint is *not* to have the Lord and the Church turn around our natural affections, but to have all our natural affections turn and be moved around the Lord as the central fire of our life.

As therefore what is signified by a saint or holy one is of such great importance we will first quote from the Word concerning it and then consider what is there said. We read concerning saints or holy ones as follows: "Wherefore the Holy Spirit proceeds from the Lord, and is sent from the Lord; thus it is the Lord's. That the holy with Angels and spirits is the Lord's proprium, and that what is the proprium of the Angel and the spirit is evil and unclean, is evident from many considerations. . . . Man is never holy unless he who acknowledges that the holy is the Lord's, not his; he who does not acknowledge it is profane, in things least and greatest; this is the proprium of man, thus of his spirit, also of the angel; but he who acknowledges this, has imputed to him by faith the holiness of the Lord; nor does faith belong to man, spirit, or angel, but to the Lord alone; and when by faith a spirit is said to be holy and is called sanctified or a saint, it is evident that the holiness of the spirit, so designated, belongs solely to the Lord", MEMORABILIA 1370.

"The saints signify those who are in the true things of Doctrine out the Word, and in a life according to them", A.E. 893. "The people of holiness signifies those who are in Divine true things; and abstractly Divine true things", A.E. 610. "'Blessed and holy is he'. He is said to be holy, who has illustration in the Divine true things by con-

junction with the Lord", A.R. 852. "Good from the Lord is holy with them; hence in proportion as they receive good from Him they are holy", A.C. 8806. "Men of holiness shall ye be to Me, signifies the state of life then from good. . . . Men of holiness signifies those who are led from the Lord; for the Divine which proceeds from Him is the Holy itself. Hence they who receive it in faith and also in love are called saints. He who believes that man is holy from any other source, and that anything in him is holy than what is from the Lord, and is received, is greatly mistaken. . . . That in proportion as man can be withheld from his own proprium, the Lord can be present; thus in the same proportion there is what is holy with the man", A.C. 9229.

From the above it is manifest that in so far as man is led from the Lord, by means of Divine true things out of the Word, and is in illustration from conjunction with the Lord, and in life thence, he is in the holiness of the Lord, and in the communion of the saints. Such alone love the Lord their God with all their heart, with all their soul, with all their strength, and with all their mind.

It is commonly said, 'I am not a saint', that is, I do not belong to the communion of saints, or what is again the same, I do not live in the Lord. A man may indeed, in the greatest humility daily say, I am not saint, in a spirit of grieving over the active part that his proprium plays in his life. But when a man says, 'I am not a saint', usually the opposite of this is meant; it is said with a certain pride, it is an excuse for the evils of his life; what he means is that he does not wish to be a saint, he does not wish to be led by the Lord in all things of his life; he wishes to lead his own life, and not live in the Lord's life. He makes the fact that the word saint has been abused, and often denotes an externally sanctimonious life without an internal, a whited sepulchre, an excuse for following the desires of his own heart. 'I am not a saint', in its true meaning signifies the same as the words of the oft repeated prayer: "We have turned away from Thee into the paths of error and sin; we have followed the devices of our own hearts; we have transgressed against Thy law, in thought, word, and deed; we have wandered from Thy commandments; we have yielded to the allure-

ments of the world and the flesh; we have neglected the works of repentance; we have rebelled against Thy merciful Providence". How often these words are repeated as a formality, and yet how terribly true they are. If a man were to say them in a state of spiritual wakefulness and realization, would his proprium not appear to him as something horribly ugly? would he not stand terrified at beholding it? Would he not be at times grasped indeed with the fear that he was not of the communion of the saints?

In the early days of the ACADEMY it was common in intimate letters, diaries, and conversations, to refer to the members of the ACADEMY as 'saints', and toasts were drunk to the absent 'saints'; while on one side this word was used in this application in a lighter vein, almost touching on humor, on the other side it represented something very serious. The early Academicians were certainly not sanctimonious; but they were willing to follow the Lord, as He had manifested Himself in His Second Coming in the Word of the Lord given by means of Swedenborg, even unto death. It was this spirit of faithfulness that, in the serious side, was involved in the Word 'saint'. Who can doubt that in the meetings of the early days of the ACADEMY the spirit of the communion of the saints was present?

The natural man delights in an external state of holy worship. The holier the sphere of worship the more he is delighted; but he does not desire a holy life. We read: "Worship does not consist in prayers and external devotion, but in the life of charity. . . . Its instrumental is posture and praying; or, the primary of worship is the life of charity, and the secondary is praying", A.E. 325. Concerning those who are in a life of evil we read: "Their holy worship . . . repels Heaven from them, instead of opening it to them as they believe; for their holy worship is as a vessel in which are foul things that transpire", A.E. 126.

If the fear of the Lord does not rule in the things of life, causing life to be a holy worship, the holy worship of the sabbath day is but a vessel containing foul things. There can be nothing genuinely holy in the act of worship which was not internally present from the presence of the

Lord in a man's life; all other states of holy worship are merely sanctimoniousness. Yet how eagerly men strive for a holy sphere of worship in the Church and how little for the holy fear of God in the acts of daily life, whether in business or in the life of the family.

But it may be asked, how is it possible to live an angelic life in a disordered, and perverse world, particularly when we consider our heredity? The answer is that of the Lord to the disciples, "to men this is impossible, but to God all things are possible". Man has no power to order his life; but the Lord has all power, there are no limits to His power, if man will only believe in the Lord, believe in His power, believe in the Divine Providence in the least single things of a man's life. This must not be merely an intellectual faith in the Divine Providence, but a living belief, which is necessarily accompanied by some perception that the Lord is ever present, ever working. We are taught that the Lord does more things for every man every moment of his life than can be comprehended in any number. To these indefinite things which the Lord does for every man each moment of his life, there should be on man's part each moment of his life some little return, some acknowledgment, some living belief. Not an occasional belief in the Lord, but a momentary belief in the Lord. Even when men's minds are engaged in other things, in their work, or in their recreation, the momentary belief should be present; internally ruling, and guiding, at times subconsciously, but nevertheless ever present. "The Apostles said unto the Lord: increase our faith. And the Lord said, if ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, be thou plucked up by the root, and be thou planted in the sea; and it should obey you", Luke XVII : 6, and again: "Jesus said, because of your unbelief: for verily I say unto you, if ye had faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting", Matth. XVII : 20. The removal of the mountain is the removal of the love of self, and the removal of the sycamine tree is the removal of the thoughts thence; with the removal of these, man's life is brought into the stream of Providence in

which all things are possible; in which a man can lead a life truly angelic in a most disordered world.

Man is apt to think that he would like to live a life of the world on earth and an angelic life after death, but if this spirit rules he will find that he is no more desirous of leading an angelic life after death than he was while on earth. While it is true that the life of Heaven is discretely more interior than the life on earth, nevertheless, whatever a man perceives as inappropriate for the Angels of Heaven should also be seen as inappropriate for the man of the New Church; if this is not so he can never enter into the still more interior things of the life after death. Whatever a man can perceive as appropriate for the Angels, that he can and should live; then those more interior things which he cannot conceive of while on earth will be given him after death.

We read in the DOCTRINE OF CHARITY, n. 5, concerning self-examination: "If the exploration is only as to the actions, he does not find much . . . ; but if it is as to the thoughts and intentions, then he finds more; but if he explores what he regards as sin or not as sin, then he discovers. For whatever a man within himself makes allowable that he does. To make allowable is of the will, is endeavor, and in spirit is done". We may therefore ask ourselves: "Is it allowable *not* to lead a life truly angelic? Is it allowable *not* to live from moment to moment in the communion of the saints? In a word, is it allowable for a man *not* to love the Lord his God with *all* his heart, with *all* his soul, with *all* his strength, and with *all* his mind? Let a man search into his heart and see whether he believes it is necessary to keep the first and great commandment, or whether he thinks that it is allowable somewhat to depart from the keeping of it.

THIRD SERMON

BRYN ATHÛN, FEBRUARY 7TH 1937.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind.

LUKE X : 27.

To love the Lord with all one's heart, soul, strength, and mind is the genuine order of life, to which the opposite is

servicing two masters, concerning which we read: "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon", Matt. VI : 24.

The tendency of all men who have been brought up with a religious education is to try to serve two masters. On the one hand their education with all the natural affection connected therewith, tends to make them wish to serve God; while on the other hand there are masses of natural affections which make it pleasant to serve mammon. The result is usually an attempt to compromise and to try to serve both. Where this desire is present many excuses and confirmatory things are easily gathered together, both from the world and from the letter of the Word, particularly from the letter of the Latin Word now given to the New Church. In the Latin Word it is said, that honors, and wealth, and pleasures, and the providing first for one's self and one's family are of use if properly subordinated, and thus in their true order. The merely natural man accepts this teaching with great delight, but the delight belongs to the broad way and not to the straight and narrow path; for he puts the emphasis on the things of the world which are allowable and of use, and not on the proper subordination. Such things should be servants of the internal man, but he invites them as friends to his table.

The word mammon means riches, and in the natural sense refers to all possessions of the world; in a broader natural sense it includes all natural things, as distinguished from internal things; in relation to the Church all its externals of worship, organization, and social life as distinguished from the presence of the Holy Spirit in the Church.

In the spiritual sense mammon refers to the knowledges of the Word, to the rich man, who knows the Word, can explain it, and in his pride despises others. In the New Church the Word by which he has gained his wealth is the Writings of Swedenborg; proud of his knowledge and his own intelligence, he thinks he himself has acquired great wealth, and of such it is said: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment

that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent", APOC. III : 17-19.

The "gold tried in the fire that thou mayest be rich", signifies a genuine understanding of the Word from love to the Lord. Such a genuine understanding of the Word is only present with those who are in the greatest humility, who perceive that of themselves they cannot understand a single genuine true thing of the Word, unless the Lord is present in their lives and gives them to understand, by means of the Holy Spirit proceeding from Him, the Holy Spirit which regenerates, vivifies, makes living, and illustrates with spiritual light. Apart from this all the knowledges which a man has acquired from reading the Writings, as they are called, in him are dead, lifeless, the wealth of the rich man in hell. For if such riches are acquired by man and are not the gift of God, or what is the same, the presence of the Holy Spirit, they are but stolen wealth.

The fact that it is taught that man must not let his arms hang down and wait for influx, but must acquire true things out of the Word and apply them to life as if of himself, may easily be taken in actual life as an excuse for forgetting what such numbers actually teach, namely that a man cannot acquire a single true thing from the Word and apply it to life from himself, but solely from the Lord, and the presence of the Lord. The "as of himself" which the Lord gives to man to feel as if it were his own, in order that man may live and receive from the Lord a celestial proprium, is indeed of the Lord's love and mercy. It is purely of Him who from love wills to give to man what is His, and as He cannot give of His Own Divinity to man, He *as it were* gives of it. But man must beware of ascribing anything of his will of the good, or of understanding of the true to himself, for in such a case he abuses the gift of the Lord of the "as of itself" life, and like an unfaithful servant, steals the talents of his Lord. If, in reading the expression, "as of himself", we are not awed, by the Lord's mercy and love in giving man to live spiritually from the Lord, but instead let self take the place of the Lord's gift of the "as of itself", then we see nothing but falsity in reading the Latin Word, and do nothing but evil in our applying it to life; and this

no matter how true the things which we know are in themselves; still they are mere falsities with us; and no matter how good the application to life may be, they are mere evils with us, for nothing of the understanding of the true or the will of the good which has its origin in self, can be anything but falsity and evil in the sight of Heaven.

That the above is involved in the first and great commandment, is evident from the following quotation: " 'And we shall live, and our ground, servants to Pharaoh'. That this signifies total submission, is evident from the signification of 'we and our ground', as being the receptacles of the good and the true, . . . and from the signification of 'servants', as being without freedom out of man's proprium, thus total submission. By receptacles are meant the forms themselves of man; for men are nothing else than forms receptive of life from the Lord, and these forms are such by inheritance and by actual life that they refuse to admit the spiritual life which is from the Lord. But when these receptacles have been so far renounced that they no longer have any freedom out of the proprium, there is total submission. A man who is being regenerated is at last so far reduced by iterated desolations and sustentations that he no longer wills to be his own, but the Lord's; and when he has become the Lord's he comes into such a state that when he is left to himself he grieves, and is seized with anxiety; and when he is delivered from this state, he returns into his happiness and bliss. In such a state are all the Angels. In order that He may make man blessed and happy, the Lord wills a total submission, that is, that he be not partly his own and partly the Lord's, for then there are two Lords, which no one can serve at the same time, Matt. VI : 24. Total submission is also meant by the Lord's words in Matthew: 'He that loveth father and mother more than Me is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me', X : 37, where by 'father and mother' are signified in general those things which are of the proprium of man from inheritance, and by 'son and daughter' those things which are of the proprium of man from actual life. . . . Total submission is also signified by the Lord's words in Matthew: 'Another disciple said, Lord suffer me first to go and bury my father. But Jesus said to him, follow Me; and let the dead bury their dead',

VIII : 21, 22. That submission must be total is very evident from the primary commandment of the Church: 'Thou shalt love the Lord thy God from all thy heart, and from all thy soul, and from all thy mind, and from all thy forces; this is the first commandment', Mark XII : 30. Thus because love to the Lord does not come from man, but from the Lord Himself, therefore all the heart, all the soul, all the mind, and all the forces, which are recipients, must be the Lord's, consequently submission must be total", A.C. 6138.

We read again: "For man thinks and wills as if of himself, and this as if of himself is the reciprocal of conjunction, for conjunction without the reciprocal is impossible. . . . God alone acts and man permits himself to be acted upon, and co-operates to all appearance as if of himself, although interiorly from God", T.C.R. 588.

As is evident from the above number the essential thing with man is the desire for total submission, and where this desire is not present man serves two masters, or rather in trying to serve two masters he serves mammon. But who is there who longs and prays for total submission? Who is there who does not wish to be, or to have, what is his own, instead of being entirely the Lord's? Who is there when left to self, who grieves and is seized with anxiety? In a word. where is the New Church?

If seeing this we are struck with horror at the state we are in, if we perceive that there should be a total submission, so that we are not partly our own and partly the Lord's, then for the first time the New Church will genuinely commence with us. Does this make us proud? No, if it is a genuine perception, it will indeed give us a broken and a contrite heart.

If we read aright, in the early days of the New Church there were such men, and also in the early days of the ACADEMY, and they were such due to the temptations they passed through, the iterated states of desolations and sustentations, by which they gave up their own freedom, and with it the love of the world, and submitted themselves to the Lord.

But do we now sacrifice everything for the Lord and the Church? What sacrifice is called for? It is not easier to remain actively in the life of the Church than to drift away? What temptations are accompanied with remaining in the activities of the Church?

If the Church is a living Church it passes through states or days, the days of creation, each with its evening and morning, and each day is more spiritual, more internal, and therefore accompanied by more profound and grievous temptations than the previous day; each generation in a living Church must come into a new spiritual day. In a word the Church must follow an ascending line; there is no possibility of going along a horizontal line, for there is no such thing as standing still, the Church either ascends or it declines. We cannot be in the things of our fathers, and if we strive for such a following in their footsteps, we necessarily belong to a declining Church, for we cannot pass through the same trials and temptations which they went through and which gave them their spiritual strength.

On the other hand the world is following a declining line, wherefore if the Church is a living, an ascending Church, the life of the Church must differ far more from the life of the world in each generation; and the necessity for this increasing divergence from the life of the world is the cause of increasingly severe temptations, for there are those in the Church who do not long for an increasing divergence from the life of the world. There is a possibility of the life of the Church following a slightly declining path, less steep than the declining path that the world is following, a path in between the horizontal line, and the path of the world; but in such a case, of necessity, in time the line of the Church tends to bend down until it runs parallel with the path of the world, and finally tends to converge towards it. Unless the New Church ascends into more interior states, by means of more grievous temptations, its essence departs, and a descending Church is of little value; it is salt without savor, and soon becomes an empty shell; in which case the genuine Church is transferred to the gentiles. We may know more than our fathers, but do we believe as much, do we love as much? The Lord comes to the faith of a man thrice, asking, Lovest thou Me? And saying, feed My lambs, feed My sheep. And the faith of the man, like Peter, is grieved at the Lord's repeated asking, and says, Thou knowest that I love Thee. But how much does he love, how much does he feed the Lord's lambs and sheep; and if he loves as he says he does, why is he grieved?

Thou shalt love the Lord thy God with all thy heart, and

with all thy soul. The heart represents the will, and the soul, or lungs, represents the understanding; both the heart and lungs are for the sake of the blood, which represents the Lord's life in man. We read: "The Grand Man . . . is only an organism, consequently membranous, to which correspond the organic or membranous things of the body, which are actuated by the life of the Lord, and thus think and act from the Lord. The Lord alone, because He is Life, vivifies and actuates these things, and therefore is represented by the animal spirits, or bloods, in the ultimate nature of the body, for His life is as well in ultimates as in firsts. Wherefore, whosoever wishes to live or act his own life cannot be in the Grand Man, but so far as he desires this, so far he expels himself, is purged away, and rejected; wherefore the whole of the Grand Man is a patient force, or a passive force which is called dead in itself; but the Lord alone is the active, the acting or living force", MEMORABILIA 3419.

The bloods represent the active life of the Lord's love and wisdom in man. Particularly the heart and the lungs, or the will and understanding, represent the reactive or reciprocal to the Lord as life. Each beat of the heart or will is a pulsation from the Lord into the Lord, each inbreathing of the lungs or understanding, a reception of the Holy Spirit. Thus man becomes a reciprocal of the Lord's life. Yet this reciprocal is not of man, but of the Lord in man, for we read: "As perceptions and thoughts appear to the Angels as their own . . . there is an appearance that the Angels conjoin themselves reciprocally to the Lord, when yet the Lord conjoins them to Himself. . . . Thus the reciprocal conjunction of the Angels with the Lord is not out of them but as if out of them", D.P. 28.

The reciprocal resides in this, that the Lord does not act through man, but man acts as of himself from the Lord. And, what is wonderful, the Lord can love this reciprocal, which is the "as of itself", return on the part of man, without loving Himself, while yet in truth "the reciprocal conjunction is not from man, but from the Lord". This may be illustrated by a father who educates, inspires, and leads his son to choose what is good, although he does not compel him, but leads him in freedom. If the son chooses the good and shuns evil, he says that the cause of his choosing the good was the wise leading of his father, nevertheless the father

will love the son on account of the choice, without loving himself.

We read: "God perpetually holds with His finger the perpendicular above the scales, and moderates, but never violates the freedom of choice by compulsion", T.C.R. 504. If man chooses to be led by the Lord he ascribes his choice of good and thence his salvation to the Lord's moderating finger, while the Lord still loves man for the reason that man might have chosen evil, but suffered himself to be led by the Lord. How important it is that man as if from himself must ascribe the reciprocal to the Lord is evident from this statement: "The reciprocal with those of the Church is the belief that redemption is from the only Lord", A.C. 2954.

From the above it can be seen why we so often find in the Word the phrase "love from the Lord to the Lord", or more literally "love from the Lord into the Lord". For man can be in no love to or into the Lord which is not from Him, who is the only Love.

That the reciprocal is internally of the Lord with man, is of the greatest importance in relation to the first and great commandment; for where this is not acknowledged there can be no total submission, no willingness to be entirely the Lord's, but on the contrary a desire to be in part one's own, or what is the same, to serve two masters.

Note that this total submission to the Lord does not take from man his individuality, but quite the reverse, for he then first comes into his true individuality, into freedom itself. Man was created by the Lord to perform a singular use in the Grand Man. It is this singular use which is man's proper individuality, and a man comes into this use and thus into his proper individuality, just so far as he is willing to be entirely the Lord's, or be in total submission.

To love the Lord with all the heart and with all the soul, signifies to love the Lord with all the internal will and all the internal understanding. To love the Lord with all the mind and with all the strength, or forces, signifies to love the Lord with all the external will and understanding, or what is the same, to love the Lord in actual life. The mind here stands for the wisdom of applying internal truth to daily life from moment to moment, so that man's life may become a glorification of our Father in Heaven. The strength, or forces, signifies the power which a man receives

from the Lord to carry this wisdom forth into life, a strength which, being from the Lord, has the power to remove mountains, if man will but believe in the miraculous power of the Lord. But how many believe in the Lord's miraculous power to make man the Lord's, and not partly the Lord's and partly his own? In a word, how many believe it is possible not to serve two masters?

FOURTH SERMON

BRYN ATHYN MARCH 7TH 1937.

Thou shalt love thy neighbor as thy self. MATT. 22 : 39.

That a man should love his neighbor as himself, is a statement that nearly all would subscribe to, even the atheist, and those in hell; for every one longs for companionship and friendship and where there is not a kind of a love of the neighbor as one's self these are impossible. We are taught in the Word that the love of the neighbor is the love of performing uses to the neighbor sincerely and justly, particularly to society, but again we may note that nearly every man of the world would heartily subscribe to such an idea, possibly terming it service. It is therefore evident that we must consider what is the neighbor, what is self, and what is use, in the genuine sense, if we are to understand what is meant by this commandment of the Lord. We are taught that when the Lord came into the world there was no spiritual good and hardly any genuine natural good remaining, and that the state was even worse at the time of the Second Coming; and the Academy has taught that the state has grown worse since the time that Swedenborg lived. And yet if we look around us it may appear that seldom in human history has the idea of use, service to country and society, and brotherly love, been more loudly proclaimed. And it may appear that a general spirit of friendliness, willingness to serve, and even order, are more pronounced than in many other ages and times, particularly in our own country; in a word, that love to the neighbor is increasing, or at least that there is as much of it if not more than in Ancient and Medieval times.

We are taught, however, in the Word, that the neighbor in a spiritual idea is the goods and truths which are from the Lord with the neighbor, thus inmosty it is the Lord. And also that the love of the neighbor is the Lord's with man, for we read: "In Heaven the Divine of the Lord is love to Him and charity towards the neighbor", HEAVEN AND HELL 13.

There is a love to the Lord and toward the neighbor which is from the Lord, and which is the Lord's Divine in Heaven and the Church and there is a love to the Lord and toward the neighbor from self. These two seen externally may appear much alike, but internally seen they are opposites. They may appear as similar, as much alike, as genuine precious stones and pearls and their imitations, or as a face with the beautiful glow of the natural complexion and one that is artfully painted, both horribly profane representations.

The love of use from the Lord is the love of the Lord Himself making Heaven; the love of use from self is of the vile uses of hell. How easily a man can deceive himself, mistaking the love of use from self for genuine charity. Heaven and the Church are a kingdom of uses, and the form of these uses is the Grand Man; man is only internally in use in so far as he is in his own place and function in the Divine celestial man which is Heaven and the Church, in the sight of the Lord. We read: "The inmost (of the Divine Providence) is that man may be in this or that place in Heaven, or in this or that place in the Divine Celestial Man; for thus he is in the Lord . . . It has been said above that heaven is divided into as many societies as there are organs, viscera, and members in a man; and in these no part can be in any place but its own. Consequently as Angels are such parts of the Divine Celestial Man, and none become Angels except such as have become men in the world, it follows that the man who permits himself to be led to Heaven is continually prepared by the Lord for his own place", D.P. 67, 68.

Again we read: "But this is an arcanum of angelic wisdom, and therefore cannot be comprehended by man unless his spiritual mind has been opened, — such a man, by virtue of his conjunction with the Lord, being an Angel. Such a man . . . is able to comprehend what here follows: —

All, both men and angels, are in the Lord and the Lord in them in the measure of their conjunction with Him, or, what is the same, in the measure of their reception of love and wisdom from Him. Each one is allotted a place in the Lord, that is in heaven, according to the quality of his conjunction with or reception of the Lord. Each one in his place has his state distinct from the state of others; and draws his portion from the common body according to his location, his function, and his need, precisely as each part does in the human body. Every one is initiated into his place according to his life. Every one from infancy is initiated into this Divine Man, whose soul and life is the Lord; and in the Lord, not out of Him, is led and taught from the Lord's Divine Love according to His Divine Wisdom. Those who receive are borne to their places through infinite turnings, as if by winding ways, much as the chyle is carried through the mesentery and its lacteals into its receptacles and through the thoracic duct . . . into the blood and thus to its destination. Those who do not receive are separated from those who are within the Divine Man, as excrement and urine are separated from man", D.P. 164.

We read again: "Among the Arcana of Heaven is this also: The angelic heaven before the Lord is as one man, whose soul and life is the Lord; and this Divine Man is a Man in complete form, not only in respect to external members and organs, but also in respect to internal members and organs. And it has been provided by the Lord that those also who could not be reached by the Gospel, but only by a religion, should also be able to have a place in that Divine Man, that is, in Heaven, constituting those parts that are called skins, membranes, cartilages, and bones", D.P. 254.

If we consider the above we can perceive what love to the neighbor or charity really is, namely, to be in the Divine Man in one's proper place and function, or what is the same, to be in the Divine use for which the man was created. All uses which are not performed in this Divine Man in the proper place and function are vile uses performed in the monster man or in hell. But no one can be in this Divine Man, which is Heaven and the Church, but he who has been born again, he who has lost his life, and

Man's Divine Use!

MATT. 22 : 39

75

has received a new life from the Lord, and is thereby in his use or function, in his proper place in that Divine Man. All others, if they are being prepared, are like chyle which has not reached its place, and if not being prepared they are like excrement to be cast out; one of the vile uses performed by the hells for Heaven and the Church is the removal of such ordure.

Every man, either in his proper place in the Divine Man performs his Divine use in the sight of the Lord, or he performs some vile use, internally seen similar to the uses of hell. Every man in the sight of Heaven is performing a celestial use, or some vile infernal use while living in the world, and this in his occupation. The shoemaker taken up into the third heaven immediately after death, was certainly performing a celestial use while on earth as well; while a king, or high priest, who is not regenerated, not born again, performs but the vile uses and services, similar to those performed in hell, while still on earth, if internally seen. The vileness of service consists in the fact that it is only a use in outmosts, while within all is uncleanness, from the love of self and the world.

Let a man ask himself what is his ruling love or desire; — to give up his own life, so that he may be carried to his place in the Divine Man and come into the use the Lord there appoints to him? Or is it to advance in his profession, or other occupation? Is the desire to invent new things which may yield him acclaim, to be much occupied that his industriousness may be praised, and that the ennui of his stupid and dry life may be assuaged; or is it to wait for the Lord, praying that his own life may die, and that thus the Lord may infill his natural use with an internal, and with its celestial blessedness.

Love to the neighbor is nothing else than finding one's place and function and with it the delight of one's life in the Divine Man. In contrast to this we see men striving as in a crowd to surpass one another, busily occupied and running around working, without the least perception as to whether what they are doing is of value in the sight of Heaven, whether it belongs to the function of the Divine Man, or whether it is only a servile occupation similar to those of the hells; for in the hells also there are all kinds of functions, such as that of governors, ministers, judges,

x An example of the which is given in the Divine Man
is that of the Divine Man himself, who as
appears, and leaves
great evil, a man who is
found in the Divine Man, and

teachers, and many others; and in these they are busily engaged if they are not lazy by nature. The hells, when the light of Heaven is not admitted, appear to those there much like this world, in fact they appear to each other quite decent and not even ugly, that is, they appear human. It is only when the light of heaven is admitted that they appear in their horrible deformity. And it is the same on earth. It has been said truly that this world is like hell, only hell is better ordered.^o The fact that when we meet with people generally in the world they often appear to us quite human, and that we do not see them in their horrible spiritual deformity is proof of two things: one, that we are much like the world, and two, that we see in the light of hell in which the deformity of the world does not appear, and not in the light of Heaven in which it is most manifest.^x

"Thou shalt love thy neighbor as thy self". If the neighbor and self in this passage are thought of from person, we often find the evil apparently in such love more than the good; for the evil manifest great friendship, are most cordial, are often very generous, and willing to do nearly anything for a friend, but it is all from self, as is evident from the fact that if their ruling love is touched, criticized, or in any way opposed, they become angry, and burn with revenge, although they may hide such anger on account of appearances.

It is evident that the word "self" as used in the text, does not refer to what is usually called the love of self, that is, to the personal love of self, for to love the neighbor as one loves one's self, merely personally, is the characteristic of hell rather than of heaven.

"Self" in this passage refers to the new proprium which a man receives from the Lord, and to the goods and truths, and thence the use which a man is in from the Lord, and "the neighbor" refers to the angelic proprium, the love, wisdom, and use of the neighbor. We are told that the Angels love the neighbor more than self, for the reason that the little use which they are in the Grand Man, is for the sake of the general good, the good of the whole, and they love the good or use of the Grand Man and its societies more than the little use of which they are a form; while the evil magnify their little use out of all proportion,

o understand the world there are no best goods & use 2 than
 the kingdom! But must come out hell as we can on earth
 "It has been said" The Lord,
 x The world is condemned to hell: The light of heaven

making it the center. It is this which makes hell to be in such monstrous proportions.

In the human body the heart serves the whole body, sending the blood with its life-giving properties to every part, and every least part of the heart cooperates in exact proportion to the use of the whole. The lungs also serve the heart and thence the whole body, by purifying and vivifying the blood, and so with every organ. Love to the neighbor, or charity, consists in nothing else than being led to one's proper place in the Divine Man and there finding one's delight in acting entirely according to the behest of the Soul of the Grand Man, which is the Lord, not doing one thing more or less than what contributes to the welfare of the whole, neither in pride striving to take on functions that do not belong to us, nor shirking those for which the Lord created us. To perceive what is one's place, and function, and to do this, and strive to do nothing more, this is wisdom.

In contrast to this what do we find in society. Society, such as it is, is like a crowd bustling and pushing forward, some at times pushing others out of the road so that they can get ahead, although at times apologizing for the sake of politeness and friendship.

In a living society, love to the Lord and towards the neighbor is manifested in youth, in its enthusiasm, in its willingness to sacrifice everything for an ideal; it is indeed with youth external, nevertheless it is very earnest and real. In middle age it takes the form of the struggles of temptation in which man is broken, humbled, tried in the fire, that he may be prepared for his place. In old age, the things of the innocence of his infancy, childhood and youth, and innocence from love to the Lord and the neighbor, with which he was surrounded and which was therefore without, are born from the Lord from within, become ever living, ever new, a daily glorification of the Lord, in Whom he lives. The remains are not things of the past, but a thousand times more living in the present, than they were in the past, as it were born daily from the Lord.

It is indeed a sad spiritual land, where youth lacks the intensity of its ideals, and willingness to sacrifice everything for them; where middle age in its pride and vanity is satisfied with its accomplishments, its intellectual power

and success; where old age, too tired, too weary, to be born again, looks with mawkish sentimental affections to the memories of the past, in which it makes self great; in which the remains, or what should have been remains, have become sterile traditions; in which instead of each morning the things of spiritual life becoming new, ever newer from the Lord, he looks back with a kind of sweet melancholy, to things of bygone days. It is the tiredness of old age which, like Nicodemus, says: "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?" John 3 : 4.

We are told that in Heaven every morning is a coming of the Lord, wherefore they live constantly in the present, and in this consists their delight. This should be so ever increasingly with man also as he grows in the wisdom of age. History is of great value to youth in forming ideals, but if a man remains in the historical, particularly the historical of the letter of the Word, especially the Latin Word, and the historicals of the New Church, instead of living in the New Life which the Lords gives every morning, the daily bread, man more and more fills these historicals with the things of his proprium.

The word for neighbor in the Latin is *proximus*, and means the nearest, and in time will be so rendered in the translations. In the phrase, "nearest and dearest", the word nearest means that which is nearest to the heart. The neighbor is that which is nearest to the heart, inmosty this is the Lord as the neighbor; love towards the neighbor is love from the Lord going forth in Divine uses to the Lord in the neighbor. The neighbor is he to whom in the stream of Divine Providence such uses can go forth; any use, love, or friendship, which does not go forth from such a source is internally not genuine, not of the love of the neighbor internally seen, but from the love of self, even though in the mercy of the Lord, as with those in hell, it may be turned into some vile use which serves the Lord's kingdom.

The essential of love to the Lord and towards the neighbor is to acknowledge and believe that all love to the Lord and towards the neighbor, and all wisdom and use thence, is wholly of the Lord with man, and is therefore Divine. We read:

"The angels in Heaven plainly perceive that all good and

How does he know this?

truth are from the Lord; and moreover that by the Lord they are withheld from evil and kept in good and so in truth, and this by a mighty force. It has been granted me to perceive this now for many years, and also in so far as I have been left to my own or to myself, I have been inundated with evils, and so far as I have been withheld therefrom by the Lord, I have been lifted up by the Lord into good. Therefore to claim truth and good to one's self is contrary to the universal that reigns in Heaven, as well as contrary to the acknowledgment that all salvation is of mercy, that is, that man of himself is in hell, but is of mercy drawn out thence by the Lord. Man cannot be in humiliation, nor consequently can he receive the Lord's mercy (for this flows in only in humiliation or into a humble heart), unless he acknowledges that there is nothing but evil from himself, and that all good is from the Lord. Without this acknowledgment a man attributes to himself as merit, and at length as justice, whatever he does, for to claim to himself the truth and good which are from the Lord is to make himself justice. This is the source of many evils; for he then regards self in everything he does for the neighbor, and when he does this he loves himself above all others, whom he then despises, if not in word, yet in heart". A.C. 5758.

From the above it is manifest that if man does not have a living perception of the mighty force with which he is withheld from what is his own, and is held in the Divine things of the Lord, and is thence in deep humility, then all his love for others, all his friendship, all his use, and other services, are internally infernal. For each little thing of man's love of his use must be from the Lord, or it is only a deceptive appearance. The quality of such love is described as follows, and is of such a nature, no matter how much he may deny it and persuade himself that he is serving the Lord and the neighbor.

"That it is the love which makes a man to be the neighbor and each one is the neighbor according to the quality thereof, is manifestly evident from those who are in the love of self. These acknowledge as the neighbor those who love them the most, that is, in proportion as they are their own, thus are in themselves. These they embrace, these they kiss, these they benefit, and these they call brethren;

may because they are evil, they say they are the neighbor above others. The rest in proportion as they love them, they hold as the neighbor; thus according to the quantity and quality of the love. Such draw the origin of the neighbor from themselves, for the reason that the love determines it, A.C. 6710.

Amen.

CORRECTION

On p. 68 line 4 from below, instead of "It is not easier" read "Is it not easier".