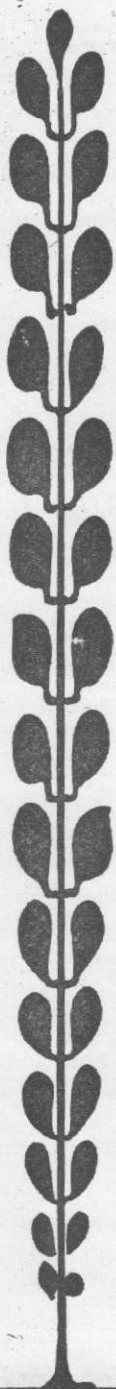


The **NEW CHURCH MESSENGER**



November 16, 1938

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The Angel at the Pool

Russell Eaton

The Crossing

Allen M. Stearne

Swedenborg's Writings and
the Word of God

H. C. Small

The Book Corner

A Page for the Younger People

Price 10 cents

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THE NEW-CHURCH MESSENGER

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National Honor

AT the present moment of writing it appears that Japan will repudiate the nine power treaty that guaranteed the territorial integrity of China and maintained the open door for international trade with that country.

The repudiation of treaties is no new thing. There was a glaring example of it in 1914 when the agreement to respect the soil of Belgium was torn to shreds by Germany. For many centuries nations have shown regard for their plighted word only as long as it suited their policies. This is no mere modern phenomenon. Nearly nineteen hundred years ago Lucan could write, "Thee, Fortune, I follow. Away, far hence all treaties! We have trusted ourselves to fate; war be now the judge."

Down the ages men have subscribed to the pernicious falsity that the State is not bound by the same moral laws that should govern the life of the individual. Machiavelli did not, as is commonly supposed, originate that idea. He found it prevalent in the nations of his time. All he did was to embody it in his theory that all things are permissible for the preservation of the authority of the State.

To-day intelligent people denounce treaty breaking because they realize that what is a breach of moral law on the part of an individual is equally blameworthy when perpetrated by a nation. The word of a nation should be as

binding and honorable as that of the individual citizen. All civilized countries have courts of law to compel a man to fulfill his contracts; and although these courts are usually busy in adjudicating upon misunderstood or unfulfilled agreements the cases considered by them are remarkably few when compared with the innumerable agreements made and honored by men. Every bank check written by business firms and individuals is a promise to pay, and although "rubber checks" are not unknown, the great mass of people faithfully carries out its obligations. Men have not only discovered that in business and private life honesty is the best policy, they have a moral standard that demands of the individual a faithful discharge of his obligations. The "welcher" is scorned as an individual unworthy of the consideration of honest men.

Why should any nation be unrestricted by the moral laws that it imposes on its own citizens? Why should honesty and fidelity be expected of the business man by the government under which he lives, and that same government be free to break its promises and repudiate its written word? Of course the ready answer is that business security and social harmony depend on fidelity in the individual, but the prosperity of the State cannot be hindered by allegiance to the moral law. But this idea could

not persist in government circles did it not first find acceptance in the mind of the people.

It will be a tough, uphill task to teach the nations of the world that the laws of justice and morality which the individual is expected to obey are equally binding in national affairs; but it need not be a hopeless one. The day will come in which the Christian ethic will be binding both on individuals and nations. For a nation is as much responsible to the Lord as is the private citizen. Swedenborg has a suggestive thought along those lines: "Each nation appears before the Lord as one man according to uses."

The breaking of treaties may permit a nation to pursue a course of violence and dishonesty, but the seeds of dishonesty result in a crop of troubles for unfaithful people.

God's Acre

"GOD'S ACRE" was a term formerly applied to church burial grounds, but of late years it has taken on a new meaning. This has arisen from a new method of raising money for the Church. In northern Iowa 200 farmers this year set apart an acre each, the produce of which was to be sold for the benefit of vari-

ous local churches. It is estimated that 12,000 bushels of wheat will be marketed at thirty-five cents a bushel.

"This scheme for church fund raising began last winter when the Rev. W. G. Hiller of Corwith Methodist Church attended an open house at John Mullins' seed-corn plant. Given a sample of corn, Mr. Hiller remarked that, if he had land on which to plant it, he could pay off his church's \$1,900 debt. A few days later, Mullins announced he would give seed to any farmer who would set aside an acre, put it in corn, and donate the proceeds to any church. Farmers responded cheerfully. Mullins gave away \$400 worth of seed. On 210 plots farmers set up signs reading 'God's Acres'."

There are similar schemes in operation in other parts of the country, "lineal descendants of the tithe, which is as old as Christianity itself." Indeed it is older than Judaism. After Jacob had seen the vision of the ladder set up twixt earth and heaven he vowed a vow saying, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God . . . and of all that thou shalt give me I will surely give the tenth unto thee."

A. W.

The Angel at the Pool

By Russell Eaton

(Sermon preached at the Canadian Association meeting held at Kitchener, Ontario, on Sunday morning, October 9, 1938.)

MY text is our Gospel lesson for the morning, the account of the healing of the impotent man at the Pool of Bethesda. I ask you to stand upon the brink of the pool of your memory of God's Word that its depths may be stirred, that you may step in and be healed.

First, what do we know about the Gospel Pool of Bethesda? Let me quote, "There are in Jerusalem to-day a number of cisterns or pools, but which one of these, if indeed any one of them, is to be identified with the Pool of

Bethesda, no one can say with certainty. The Crusaders in their day built a chapel where they believed the Pool to have been and painted on the wall of the cistern there a picture of an angel stepping down to trouble the water."

We know that the name Bethesda means, the House of Mercy. No thought about Bethesda, that is the Pool of the House of Mercy, is complete unless we include the beautiful tradition preserved by the Gospel, that "an angel went down at a certain season into the pool and troubled the water: Whosoever then first after

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the troubling of the water, stepped in was made whole of whatever disease he had." Whatever use may have been made of this pool and its water by the people living near it in the City, the one thought that the Gospel emphasizes about it is that it was a place where the sick of the city lay waiting for a miracle of healing, as the Gospel says: "Now there is at Jerusalem, by the sheep market, a pool that is called in the Hebrew tongue Bethesda, having five porches.

"In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

"For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had."

By way of introduction let me point out that this miracle of healing was done on the Sabbath day. The sabbatarians of that day condemned the Lord Jesus because they said He had broken the command of God, and had done work on the Sabbath Day. His answer, you remember, was to proclaim Himself equal with God, that is God. He justified this claim of His that He was God by declaring that their Scriptures testified of Him. He said to them when they condemned Him for what He had done: "Search the Scriptures; for in them ye think ye have eternal life: and they are they that testify Me. Had ye believed Moses ye would have believed Me, for he wrote of Me."

Besides preserving the Hebrew name of the pool, Bethesda, the Gospel tells us that the house, or shelter for its visitors built about its curb, had five porches. "In these lay a great

multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water." . . . "A certain man was there which had an infirmity thirty and eight years. When Jesus saw him lie, . . . He said unto him, Wilt thou be made whole? The impotent man answered Him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath."

Swedenborg teaches that a pool of water, large or small, as for instance the sea, or let us say, this Pool of Bethesda, any water that has been collected into one place, corresponds to the memory. With this teaching in mind you may look upon this Gospel account of the Pool of Bethesda, with its multitude of impotent folk about, waiting for the angel to come to make its waters health giving, as a divinely given description of the people of His church, and the relation of this people to the Word of God. In the Jerusalem of His day they held their Scripture as a memory of what the great Jehovah had done for their fathers. To the Jews the Old Testament was their family history. This text then contains a divine description of the memory of the Word of God in that day.

There was a tradition among them that an angel would trouble the water of the Pool of Bethesda. We take the Christ to be that angel. The healing that He did there is the only healing that the Gospel tells us took place at that place. Most important to us is the fact that the miracle teaches us that it is possible for

the Lord Jesus to draw near to the memory of His Word in you and me. He is the angel that at a certain season troubles the waters. The importance of Bible memories, then, is one great lesson from this Gospel story of the pool of water gathered at Bethesda. It exalts our Sunday-school work. It speaks of the meaning and importance of the instruction of our children in the Bible lessons and of the need that we should all add, to our memory of God's Word, new treasures from Sunday to Sunday. In any man his memory of the Bible gathers the facts of Sacred Scripture into a pool by whose side is the house of God's mercy whereto the divine Healer may come. The waters of this pool can be stirred by the coming of some divine influence. It is not too much to say that the Lord Himself can be with us there in these our memories, for does He not teach us, in this very lesson about the Pool of Bethesda, that the Old Scriptures testify of Him, that Moses wrote of Him?

The waters of the pool of the memory of the Bible can be stirred. Any occasion which opens the mind and heart to the Lord can make this pool of memory of Him, life giving, cleansing, healing. The certain season when the angel comes to us in such time as when our minds are open to heaven and our hearts warm. Let me repeat, the angel that descends into this pool to trouble its waters is the Lord Jesus, none other. The coming of the Lord to Bethesda in the Gospel days was the coming of the angel. The Lord did this miracle on the Sabbath day. Has not the Lord taught us that it is lawful to do good on the Sabbath? He made it a day of rest from labors.

He taught the people in the synagogue and in the Temple.

He healed the people on this day.

He declared that the Sabbath was made for man and not man for the Sabbath.

He declared that He was Lord of the Sabbath.

He is the great Physician and the Sabbath is essentially the day for the healing of our souls.

Just here we may question the condition, that only the first person to get into the pool after its waters were troubled, by the coming of the angel who went down into the water, could be healed. The man in the Gospel complained of

this to Jesus, saying, "Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming down, another steppeth down before me." There is more of significance in these words than simply their historic application to this helpless man of old. They did apply to him. He could not be the first into the water, but to us they apply with equal force as regards our spiritual disabilities. Let us face the fact that but for the Lord Jesus no man has power to step down into this pool. Without Him we, too, must say, "Sir, I have no man to put me into the Pool."

"The certain season" comes to us; we are moved by the love of the Lord. Our minds are opened to heaven and we feel the Lord's presence. Whosoever then first after the troubling of the water steps in is made whole of whatsoever disease he has. What is first? What is your supreme affection? For supreme affection or love is described here by the first who steps in. The Lord must be received with supreme affection if He is to stir the waters of our memories. Love for the Lord must become, for the time, the first thing in us, or else the pool of our memory of His teachings will not be stirred, and we shall then have to say, "Another steppeth down before me." We need the Sabbath day states that the angel may come to trouble the waters of the memory.

We need the help of worship, of prayer to God, of instruction from His Word. The Sabbath should give to all men freedom to turn from the toil of the six days of labor, from the things of earth alone to the things of heaven, to the House of God's Mercy, Bethesda. This Sabbath Day meeting, this Association Sunday when we go up to the highest place in all human worship of the Lord, should help the things of God's Word in us to heal our souls of whatsoever disease we have.

Spiritual Charity not Inherited

A MAN can by no means of himself act from spiritual justice and fidelity; for while every one inherits from his parents a disposition to do what is just and good for the sake of himself and the world, no man inherits a disposition to do it for the sake of what is good and just; consequently, only he who worships the Lord, and acts from Him when acting from himself, attains to spiritual charity.

The Crossing

By Allen M. Stearne

ON the pier the band is playing lively tunes. Dear ones are present to "see us off." Tenseness and excitement are in the air. Last "good byes" are being whispered and shouted. Suddenly a bugle sounds. Stewards are striking gongs shouting "All ashore that's going ashore!" The ship's great whistle sounds with terrifying blasts. Gang planks are swung free. Another loud blast from the whistle. Lines are cast off. Slowly, almost imperceptibly, the huge ship starts gliding along the pier. The crowd shouts, handkerchiefs wave, paper streamers cover the sides of the ship, torn away as the ship gains momentum and eases into the river. Gradually but surely our loved ones become indistinguishable in the mass of humanity and color at the pier's end. The prow swings toward the sea. Majestically the great ship passes down the river, cautiously threading its way through the busy harbor traffic. Shortly the experienced travelers gather at the side to see the pilot leave the ship. We are now "on our own." Speed accelerates as we emerge from the harbor and set out on the open ocean. We can now feel the motion of sea and note the delightful tang of the bracing salt breeze. Our voyage may be gentle and benign, or may prove rough and stormy. We know that whatever the promises or indications, the sea is fickle, and is apt to abruptly turn turbulent and treacherous. Should we unfortunately prove to be "poor sailors" nothing remains to be done except to recline in deck chairs or in our bunks, endeavoring to make ourselves as easy as possible, with wistful wishing for a speedy termination of the crossing. Nothing seems more distressing and dismal. If, however, we are able to readily acquire our "sea legs" and are blessed with a true love of the sea, an interlude of many delightful and happy days and nights awaits us. Interesting friends, old and new; fine fun and recreation; splendid entertainment; rest; delicious food, served with that sauce of sauce—good appetite—and best of all, an opportunity to relax, reflect, and

to thoughtfully evaluate our past experiences in life and our aims and desires for the future.

Too soon comes a day when we reluctantly realize that our voyage is rapidly drawing to a close. The attitude of crew, of our fellow passengers, and the very atmosphere about the ship, imperatively bid us prepare to disembark. Notices appear upon the bulletin boards. Ship officers instruct us concerning requirements and operations for landing. After a time we faintly discern what at first appears to be but a bank of clouds upon the horizon. Soon we discover it is in fact land. Finally, we enter the harbor. Then follows the rather disconcerting experience of "lining up" in the lounge, of our classification as to citizenship in the country which we are about to enter, and the presentation of our passports and credentials, and receipt of our essential "landing cards." At the pier, there is now no music to cheer us, and no groups of friendly faces to welcome us. We pass down the gang plank, search out our baggage and submit ourselves and our luggage to Customs inspection. As we emerge from the barriers, happy indeed are we, if we are fortunate enough to have some relatives and friends to lovingly greet us on this side of the vast ocean which we have thus traversed. And with what tremendous advantage does such a traveler enter the new country, when he commands a thorough knowledge and familiarity with the language of the people, and the customs of the land, and is thoroughly prepared and trained for whatever vocation or avocation in which he is about to embark!

May I suggest that such travel experiences reflect life itself. We commence our productive lives much the same way as we start across the sea. But many of us are apt to become so extremely engrossed in the serious business of daily living, or with our pleasures and diversions, that we give no serious consideration to the fact that our journey must end. Sooner or later we come to the realization that our

particular "crossing" is coming to a close. We realize that we too must shortly prepare to disembark. Our "declarations" must be prepared. We remember, perhaps with some discomfort and considerable misgiving, that before long we must present our own "passports" and appear for classification as to our "citizenship" and correct "status."

Before accident, extremity of last illness, or the atrophication of our brain cells overtakes

us, is it not the better part of wisdom to heed the admonitions which are being sounded all about us? When this realization is brought home, why not turn to our great teacher Swedenborg? What better preparation is there than knowledge, understanding and love?

May we all enjoy a most pleasant "crossing"; merit an unimpeded "entry"; and enjoy to the utmost the new life of "use" which, on the other side, is awaiting all of us!

Swedenborg's Writings and the Word of God

By H. C. Small

CONTENDING that Swedenborg placed his writings on a level with the Word of the Old and New Testaments, and made them therefore possessed of both a literal and a spiritual sense, a reader in the MESSENGER of August 10, assails a former article of mine in the MESSENGER of April 13, on "The Authority of Scripture," where the sole divinity of the Scriptures was maintained.

Since the absence there of supporting quotations from Swedenborg was construed as meaning a lack of them, further notice of the subject seems to be called for. The omission of such quotations was both conscious and intentional, for the sake of brevity and simplicity. It seemed to me that a simple statement of the situation would clarify it, and to most readers of Swedenborg would be self-evident. I have reason to think that it proved so.

But there is no lack of supporting evidence from Swedenborg, and evidence of the most convincing and conclusive character. The Writings do not leave us in doubt as to the supreme excellence of the Word, and the subordinate and dependent position of the Writings themselves. Our present purpose is to offer proof of this, and to dispel several fallacies which have befogged the whole subject.

Let us first look at the thing we are discussing, namely, "The Word of God," or briefly, "The Word." What is meant by this term? Swedenborg uses it in two senses, one abstract and universal, embracing all divine truth and so existing in the Lord alone as Divine Wisdom;

the other concrete and verbal, as embodied correspondentially in creation and in human writings. Only the *last* is under consideration here, and any tendency to ignore this distinction and to use the term indiscriminately causes confusion, and vitiates many quotations from Swedenborg.

With respect to Divine truth as expressed in literary form, Swedenborg recognizes several ancient "Scriptures" or "Words," preceding the Old and New Testaments, more or less perfectly correspondential and so having an inner meaning or "spiritual sense." As these were eventually either incorporated into or superseded by the Hebrew and Christian Scriptures, the latter came eventually to be the supreme form of revealed truth, to which *alone* Swedenborg applies the name "The Word," without any qualifying term.

For the most part "The Word" and the "Bible" are identical in Swedenborg's usage, but the specific differences are noted and the reasons therefor, in *Arcana Coelestia* 10325 and the *New Jerusalem Heavenly Doctrine* 266, where the books composing the Word are enumerated. And these books, and these alone, are to be understood in the various quotations which are to follow, when "the Word" is named. With this in mind, their conclusive nature will stand out with startling clearness. A half hour's careful perusal of Pott's Concordance, pages 675-705, under the caption "Word (of the Lord)," should set at rest every inclination to regard Swedenborg as the author of a new

Word, or of any additions to it. Some gleanings from the above source will now be offered. Words underlined or in italics are mine.

First, as to the real nature, composition and content of the Word, as Swedenborg saw it. Few, even lifelong students, fully appreciate the magnitude, grandeur, and *exclusiveness* of that conception. To grasp it, is to know how impossible is the creation of another Word by Swedenborg or anybody else. With it *creation* of a written Word ceases, with Swedenborg the period of inspired *interpretation* begins.

"The Word in special, is the same as that manifested through Moses and the prophets, and through the Evangelists, as is very evident from the fact that it is the *Divine Truth itself*, from which *all the angels* have all their wisdom, and men *all their spiritual intelligence*; for it is the same Word that is with men in the world that is also with the angels in the heavens; but in the world it is natural, and in the heavens it is spiritual. And as it is the Divine Truth, it is also the Divine Proceeding; and this is not only from the Lord, but is also *the Lord Himself*. As the Word is the Lord Himself, each and all things of it have been written *about Him alone*. On this account, everyone, even *at this day*, who approaches the Lord alone while he reads the Word, and prays to Him, is enlightened *in it*." (*Doc. of Life*, No. 2. Also *H. H.* 254; *A. C.* 4279; *T. C. R.* 6, 85.)

The Word being thus the fullness and completeness of Divine Wisdom, it is also the form of the Lord's Divine Human; in other words it is representative of the infinite things in the Lord's humanity. And *this* it is, and only this, that makes the written Word a Divine Word, descended from God. Hence we read:

"That the Word is holy, and in its interiors most holy, is very evident from the fact that there is a heavenly marriage in every single particular of the Word, namely a marriage of good and truth, thus heaven; and that in its inmost sense there is in every particular a marriage of the Lord's Divine Human with His kingdom and church; nay in the *supreme* sense the union in the Lord of the Divine Itself and the Divine Human." (*A. C.* 6343.)

On this general basis, Swedenborg rests certain other vital truths bearing directly on the point at issue. Please note them well.

"The style of the Word, is the very Divine style itself, with which *no other style* can be compared." (*S.* 3; *H. H.* 310.)

"The Word is distinct from *all other writings*." (*A. C.* 2311.)

"All other writings" surely includes the writings of Swedenborg which were in part already in print. "No other style" bars Swedenborg's writings also; for they are manifestly different, being doctrinal expositions as the Word is not. Were we to rest the case here, it must be declared proved that Swedenborg did not rank

his writings with the Word. But other evidence even more convincing follows:

"*At this day*, revelation is given *solely* by the Word." (*A. C.* 10355, 9457.)

If this be so, Swedenborg's writings can contain no revelation except as they draw from the Old and New Testaments. But there is still more.

"*All the knowledge and doctrine* of good and truth are *from the Word*." (*A. C.* 3768.)

"All the truths from which the Lord is to be worshipped are to be taken from *no other source* than the Word." (*A. C.* 8941, 10251.)

"All the doctrine of the church must be *from the Word*." (*A. C.* 9424.)

We are here expressly forbidden to seek doctrine from any source outside of the Old and New Testaments. Hence Swedenborg's writings are taboo as a guide, unless their principles are examined in the light of the Word and seen to be taught by it. The reason for this taboo next appears:

"The conjunction of the Lord with the human race, and of heaven with the world, is *by the Word*." (*A. C.* 10452; *H. H.* 310.)

"Without the Lord, *through the medium of the Word*, there is no salvation." (*L. J.* 55.)

"*The New Church* will be conjoined with the Lord, *through the Word*." (*A. R.* 881.)

"The Lord teaches *EVERYONE by the Word*." (*S.* 26.)

The logic of these teachings is that there is no salvation for one who goes to the writings of Swedenborg or of anybody else for guidance so long as their teachings are divorced from the Sacred Scriptures. The *reason* is further disclosed by Swedenborg in *Arcana Coelestia* 5402:

"There are two ways of procuring the truths of faith: by doctrinals, and by the Word. When a man procures them by doctrinals only, he has faith in those who have drawn them from the Word. But when *one procures them himself from the Word*, and thereby confirms them in himself as true, he then believes them *because they are from the Lord*."

Swedenborg's function, and the reason for it now becomes clear. He is a teacher of religious doctrine drawn from the Word in a state of intellectual illustration from the Lord *while reading the Word*. He never presumed to fill any other.

"Immediate revelation is not given, except that which has been given in the Word. . . . Thus the Lord teaches the man of the church *immediately from the Word*." (*A. E.* 1177.)

"It has pleased the Lord to prepare me from my earliest youth to *perceive the Word*." (*Inv.* 55.)

"When heaven was opened to me, I had first to learn the Hebrew language, as well as the correspondences according to which the whole Bible is composed, which led me to read over the Word of God many times; and

as *God's Word is the source whence all theology must be derived, I was enabled thereby to receive instruction from the Lord, who is the Word.*" (Doc. 234.)

Swedenborg's source of theology must be ours, else we put our faith in man and not in the Lord. Others may *suggest* truth to us, but it is up to us to verify it from the Word. Only then it becomes *of the Lord* in us.

"Everyone must first acquire truth from the doctrine of the church, but *afterward* from the Word of the Lord." (A. C. 6822.)

"In *whatever* church a man may be born, he ought to inquire from the Word whether they are in the truth." (S. P. 4664.)

By this time, it must be evident that if language has or can have any meaning, Swedenborg consciously, intentionally and forever alienates himself from the role of Bible maker, while magnifying his role of Bible expositor. And what is here is but a fragment of similar teachings throughout his voluminous works.

Let us now consider, as briefly as we may, several allied points raised by our leader. First the assumption that Swedenborg's "perfect inspiration," writing "from the Lord," "written by the Lord through me" involve the writing of a Divine Word. Nothing could be farther from the truth. We grant *all* that Swedenborg says about his inspiration, but declare that no amount of the kind of inspiration Swedenborg enjoyed could produce a Word of God, nor does the language imply that it could. Swedenborg's inspiration was rational illustration which extended to the understanding of the Word. No Word of God, so far as we have any knowledge of method, ever was or ever can be produced by illumination of the rational mind. The writing of a Word requires Divine control of every syllable, word, and order of words used by the amanuensis. In this work no illustration of the amanuensis is required or advantageous. To write from one's own interior light is hostile to the oral dictation or Divine obsession which governs the creation of a Word. Authors of the Old and New Testaments knew nothing of the Divine content of their writings. Even an angel of heaven cannot write a Word. When new copies of the Word are desired in heaven, an angel becomes a passive instrument of the Lord, and returns into his own perception only when the work is finished. Only God himself can voluntarily write a book that contains infinite wisdom.

Swedenborg expressly repudiates oral dictation and automatic writing in reference to his work. God dictated neither words nor ideas; the words were of his own selection, and the ideas were derived from the Word itself which he read and studied. The Lord's part in the matter was the inward perception or dictate that such and such matters in the *Word* meant so and so. These perceptions Swedenborg worked out and explained in his own manner. His writings are the Lord's simply *because* the truths in them *came from the Word*; for to be led by *the understanding of the Word* is the *only* way to be led by the Lord (A. E. 1173, 1177). The inspiration which imparts understanding of the Word, which Swedenborg so fully enjoyed, is so different from the inspiration that creates a Word, that there is no ratio between them. And this Swedenborg clinches for us by saying (A. E. 1079):

"The Word has been inspired by the Divine, and it is written from an inspiration to which *NOTHING ELSE IN THE WORLD* can be compared."

Some see no reason why Swedenborg's writings may not form a third "Testament," just as the writings of the apostles formed a second one. They were an addition to the Old Testament, why may not the Writings be an addition to the New Testament. Only failure to grasp the real nature of the Word can account for this error. The Word was not complete in the Old Testament; but it was made complete by the Lord's incarnation and the writing of the New Testament. It was then in full correspondence with the Divine Human of the Lord himself, for this is what makes a Divine Word. Being complete it cannot admit of any additions or of any omissions, otherwise the *correspondence would be destroyed*. A third testament would be impossible and useless, for it could correspond to nothing in the Divine life. The creation of the Divine Word, which alone unites humanity with the Lord, being finished in the New Testament, the completed Word is ready for a Divinely given interpretation, not before possible. Swedenborg was prepared and commissioned for this work and this alone. His writings prepare the world for a new Christian age by expounding to the reason the true doctrine of the Word and revealing the Lord in it.

(Continued on page 328)



A PAGE FOR THE YOUNGER PEOPLE

By the Editor

Hallowe'en

WE have just recently celebrated Hallowe'en, or as it used to be called, All Hallow Eve. In these modern days it is usually given up to little fireside parties at home. Also boys consider it a good occasion to play pranks upon their neighbors, and to indulge in a great deal of mischief.

Very few people know the origin of Hallowe'en. In the year 835, Pope Gregory IV fixed the first day in November as a day for the commemoration of the martyrs of the early Christian Church. That day was called All Hallows, the day on which every year the Church declared all saints and martyrs to be holy, or in other words, to be hallowed by the great sacrifice they had made in the cause of Christ. And the people of the Church were told to use the previous evening, that of October 31st, as an occasion of rejoicing. They were to be glad that many thousands of men and women had been so full of courage that they gave their lives as a testimony to their faith in the Lord Jesus Christ.

I am quite sure that if children knew the origin of Hallowe'en they would not want to play foolish pranks on that date. Last year a number of boys dragged a heavy garden roller and left it in one of my neighbor's gardens. It was six months before the owner was found and the garden roller taken back to its proper home. And I suppose that was only one of hundreds of thousands of foolish pranks played by boys that night. Of course boys will be

boys, but it seems rather a pity that Hallowe'en has been so spoiled.

In the year 137 among the almost countless Christians who perished in the arena at Rome, there were more than a hundred Christian children under sixteen years of age. Eighteen hundred years later Christian boys were playing silly pranks on their neighbors. There seems a bitter contrast between a boy who could face death in the arena, and one who thinks it clever to ring someone's door bell and then run away.

If there was one thing more than another revealed to us by the martyrs of old it was steadfastness and earnestness in their devotion to the Lord. Many of the martyrs marched to their death singing psalms and hymns of praise. It is a good thing that on All Saints' Day we should remember the glorious example they set for all mankind.

I have no objection to innocent fun on Hallowe'en but on the evening of October 31st I could not fail to remember that eighteen hundred years ago there were men and women, boys and girls, waiting in dungeons at Rome. They knew that on the following day they would be torn to pieces by wild beasts. They knew that if, even at that late moment, they would deny their Saviour, they could secure freedom and safety. And in the face of that knowledge they remained faithful unto death.

To-day in free countries we are not called upon to be martyrs, but we are called upon to

follow the Lord and be obedient to His law. We could live in such close obedience to Him that every day would be hallowed by His presence. He still calls us. He still says to us, "Be thou faithful unto death, and I will give thee a crown of life."

We could all make Hallowe'en a wonderful time. We could let our minds dwell on things that really are holy. And we could renew our courage and our devotion to the Lord.

Swedenborg's Writings and the Word of God

(Continued from page 326)

In following Swedenborg, we do so tentatively until his agreement with the Word is demonstrated. No good New-Churchman ever subordinates the Word to Swedenborg's dictum. But so full and satisfying is the light which Swedenborg carries, that where he differs from our previous understanding of the Word, we are slow to charge him with error; but by the Word eventually Swedenborg stands or falls; and he would have it so. And this attitude is not a weakness of the New-Church, a "faith too feeble to live long in a cruel world," but an element of great strength; for it capitalizes rather than antagonizes the prevailing faith of the Christian world in the divinity of the Sacred Scriptures.

Youth—Shall It Be Inside or Outside the Church?

TEN years from to-day, in fifteen at most, a new generation will control the church. Some thoughtless, others thoughtful, as varied in temperament as human nature can be, faced with changing conditions unknown to their elders, in a few short years all the responsibilities of life will be theirs.

Fortunately, our power to guide and shield them need not be limited to the years we are here.

Their attitude toward the church and the church's attitude toward them is a problem which is being closely studied by the church press.

From these questioning young people of to-day must come the leaders of to-morrow. By helping the church press to continue its constructive work, we are carrying our religious influence onward into the next generation.

ASSOCIATED CHURCH PRESS.

THE BOOK CORNER

BLOOD AND STEEL. The Rise of the House of Krupp. By Bernhard Menne. 424 pp. Published by Lee Furman, Inc. New York. \$3.00.

WHILE the dove of peace recuperates from its recent hairbreadth escape from the fangs of the dogs of war, we might do well to devote a little attention to what is in back of all this ruthless persecution of the world's most dearly beloved pet, which is not permitted to live in peace.

"Blood and Steel," is a monumental condemnation of war. With a precision very much akin to that of a high-powered gun, Bernhard Menne fires away at the monster of war, with facts, facts, facts, in a rapid-fire barrage of such intensity that the monster literally is shorn of all his trappings and we find beneath the camouflage nothing but plain greed and grim death.

The House of Krupp is unmasked by Bernhard Menne. Many histories of the House of Krupp have been written but never before has the subject been attempted from a genuinely critical historical viewpoint. In the preface, the author states that "lacking all talent for fiction, the author did not allow his imagination play in any single instance. He himself retreated behind the facts presented." And this statement is most true. There is no need for fiction. The facts, hard and stainless as Krupp's own steel, speak for themselves.

The history of the House of Krupp is taken from its inception and step by step, we see it develop into the colossal octopus whose tentacles fastened on all countries, sucked blood in the form of money for more and more armaments which they were instigated to use against each other by the very rivalries that arose between the great international armament interests. Due to the partition of these choice

armament plums extreme friction arose and the immense financial transactions involved, often made a country, such as Turkey, forfeit its entire customs receipts for years to the firm of Krupp in exchange for armaments that were already obsolete and unsalable to larger nations.

The international armament interests form a clique which under cover rules the world and makes a war possible in order to make possible the sale of more and better armaments with which to prolong it.

In *Blood and Steel* we see plainly how the rivalry between the French armament firm of Schneider and the German firm of Krupp was the real cause of the World War. Not only were the French and German steel concerns involved, but likewise the English, with its interests in the steel rails of the Bagdad-Basra section of the Bagdad Railway. The protection of "Higher State interests" in July, 1914, in Turkey, simply meant securities for loans and contracts for cannon and when the fatal shots were fired in Sarajevo, the negotiations in Constantinople had practically broken down. The author states: "The quarrel over the 'Krupp Cannon Mission' led directly to the World War."

Bernhard Menne has pointed out a fact that most of us had not even taken into account. During the World War, not a single armament concern or source of supply was attacked from the air. The iron-ore mines of Briey in Belgium, then in hands of the Germans, and the Pas-de-Calais coal field on the Allies' side, were scrupulously respected. The author states:

"Right up to the autumn of 1918 Germany was permitted to raise, smelt and ship millions of tons of Briey ore to the Ruhr whence it returned in the form of Krupp guns and shells. The question of how this was possible affects one of the darkest chapters of the history of the World War. It is equivalent to asking for what purpose millions of soldiers of all nations who lost their lives after 1917 were sacrificed."

Bernhard Menne goes on to say:

"What then was stopping German and French aeroplanes from aiming a decisive blow at the hostile centres of production of war materials? In the course of the Chamber debates in 1919 Deputy Barthe summarized the results of the inquiry: 'I assert that the order to spare industrial establishments exploited by the enemy in the Briey region from bombing, emanated from our military authorities. I assert that our pilots received instructions to spare blast furnaces from which the enemy obtained steel and that a general who proposed to do other-

wise was reprimanded.' This statement is amplified by Deputy Major de Grandmaison: 'This prohibition appears to have been due to an agreement between the opposing combatants. It looks as if we had told the Germans that we would not bomb Briey where they got their iron ore, if they, on their part, would refrain from attacking Bruay and the pit-heads of Pas-de-Calais.'

"A fantastic thought! With millions of soldiers arrayed against one another in a life and death struggle, subterranean influences were prohibiting action that might bring the war to a speedy close. It is an open question whether this monstrous outrage was definitely the result of an 'agreement'; more probably it was, in practice, a tacit understanding which did not compromise either party. But the undisturbed continuation of production in Briey and in the Pas-de-Calais still constitutes glaring and irrefutable proof of guilt. . . . Krupp got their iron ore, Schneider-Creusot (the French armament concern) got their coal, and the war went on. Another two years and several more millions were dead. They had to die because the manufacturers in the Ruhr and Rhone Valleys were not deprived of their sources of supply."

The monster of greed grew big and fat during the World War. It suffered a set-back because of the Treaty of Versailles, but it soon started camouflaged activities, and just when Germany was beginning to acquire some semblance of freedom under the Republic, Hitler made his appearance and he has been backed by armament interests ever since he started his upward career and he will continue to be backed by them in the future, even though he may have made a conciliatory gesture recently.

In his prologue, the author states: "It is obvious that the association of politics and business, steel and the destiny of nations revealed in these pages is not to be considered peculiar to the history or the present conditions of Germany. Wherever the name 'Krupp' appears, let the Frenchman substitute 'Schneider'; the Englishman, 'Vickers'; and any other country, its corresponding firm."

Blood and Steel. Greed and Death. How long will the world continue under their influence? When will there really be: "Peace on earth and good-will towards men"? Perhaps the version that reads, "Peace on earth to men of good-will" is the correct translation, for only men of good-will can bring about peace on earth. Let us hope and pray that some day we may be free from blood and steel and greed and death, but in the meantime let Bernhard Menne's *Blood and Steel* circulate freely. Everybody should read it. Everybody should learn why nations are urged to arm.

ADELINA NUNEZ BAKER.

The Rev. Louis G. Hoeck

The Rev. Louis G. Hoeck has resigned as President of the Ohio New-Church Association; and the Executive Committee has elected the Rev. Donald C. Gustafson to fill that office until the next regular meeting of the Association.

Send Us Your Used Stamps

As there may be some readers of THE MESSENGER who have not yet learned of the Board of Missions' project for raising funds by means of accumulating the church membership's used stamps we again make an announcement on the matter. United States stamps, even the current issues, are as welcome as foreign stamps. No one should hesitate to send us cancelled postage in the belief that it is of no value. In the case of postal cards other than current, which are useless, stamps which are cancelled before 1920, and envelopes which have been cancelled by means of a machine instead of affixing stamps, the entire envelope should be sent to us. We will refund postage in all cases. Stamps from packages and from legal documents are especially welcome. Do not try to remove these, but tear off, allowing, say, an inch or so around the stamp. Should it be likely that any stamps are particularly valuable, and the donor prefers it, we will gladly share the proceeds, having had such stamps expertly appraised. Where the quantity is large, packages can be sent by parcel post. Address Board of Missions, Box 27, Hawthorne, N. J.

Connecticut Association

A meeting of The Connecticut Association was held on October 18th at the Center Church House, New Haven, Connecticut. The president of the Association, the Rev. Arthur Wilde, gave the address and conducted the service. The sacrament of the Lord's Supper was administered at the close of the service. Good attendance, including a number of children, is reported. After lunch, a brief business meeting took place, and was followed by a question and answer hour.

NEWS OF THE CHURCH

PHILADELPHIA

There was a good attendance at the reopening of the church service on September 18th, and at the reopening of the Sunday-school on October 9th.

The League Rally, held on Friday, September 23rd, was one of the most successful of these "get-togethers" ever given, for about one hundred and twenty-five persons, young and old, had a most delightful supper and evening together. Interesting speeches were made by the first President of our League, Mr. E. H. Alden; the

Rev. Charles W. Harvey, and the Rev. Richard H. Tafel. The supper tables were arranged to form a cross, symbolic of the real purpose and life of the League.

During October, the Ladies' Aid Association and the Men's Club resumed their regular meetings. The Ministers' Reception, under the auspices of the Ladies' Aid, on October 7th, was delightful in every way. We had the pleasure of listening to beautiful music, both vocal and instrumental, and the opportunity to greet our friends after our summer vacation. Delicious refreshments were served by the Ladies' Aid.

Our League keeps busy right along; first with a Roller Skating Party in early October, and then on October 21st and 22nd they presented "Outward Bound" to a well-filled house. The Drama Group shows evidence of decided talent, as the play was excellently given. A successful Hallowe'en party and dance on October 28th were League events, as was the rummage sale on November 4th and 5th.

Both Senior and Junior Reading Circles have held one meeting. The Senior Group will meet once a month at the home of the Rev. and Mrs. Charles W. Harvey, and the Junior Group will follow last year's plan of meeting every third Sunday at the home of one of its members at half-past five in the evening, for a buffet supper, to be followed by study and discussion under the leadership of the Rev. Richard H. Tafel.

On October 24th the fall meeting of the Society was held in the Parish House. After our dinner and business meeting, a symposium on "The State of the Church" was held.

The Rev. Paul Sperry, of Washington, spoke on the "General Church." Mr. Sperry dwelt on the importance of the aims and construction of the Church at large, and stated that many things could not be accomplished without the existence of this body of the Church organization, namely, the Convention.

The Rev. John Stockwell spoke from the viewpoint of the Pennsylvania Association, and the Rev. Charles W. Harvey from that of our own Philadelphia Society. The need for regular and prompt attendance at church reminded us that every one of us can help very materially by heeding Mr. Harvey's talk.

Mr. Harvey also told us about the changes which are to be made in the Order of Service in the Book of Worship.

As to "coming events," we have our Ladies' Aid Fair on November 18th, and on November 30th the first fall meeting of the Pennsylvania Alliance of New-Church Women will be held—a supper, to be followed by a most interesting program. Mrs. Charles W. Harvey is the new President of the Pennsylvania Alliance.

R. E. L.

CHICAGO (KENWOOD)

The Rev. Percy Billings has commenced a series of Sunday sermons dealing specifically with the doctrines of the New Church. His first talk was entitled "Real Religion."

The Woman's Alliance of this Society served an evening dinner in the Parish Hall on Armistice Day. A special program designed to support the current movement for peace among all nations was prepared for the occasion.

Fifty people were guests of the League at the Hallowe'en party on October 29th. The party, according to *The Kenwood Message*, was one of the most successful ever held at Kenwood. We quote from the *Message*:

"Dancing, to selected records amplified by a radio unit, in the auditorium, and games and refreshments in the Parish room. Illustrations of modern dances were given by the young people. These included the Big Apple, the Jitter Bug, and several forms of Trucking, which amazed and amused the many spectators. The many costumes worn by those attending added color to

the appropriate decorations of pumpkins, corn stacks, and the festooned orange and black. The following list gives the names and their portrayed characters: Arthur Peters (white-trousered), Cadet; Fritze Wezerek, Colonial Girl; Florence Horner, Snow White; Bobbie Smith, Skeleton; Bertha Peters, Juliet; Doris Fletcher, Spanish Girl; Vivian Fletcher, Old-Fashioned Girl; Nancy Denison, Adele Funk, Jack and Jill; Bob Wezerek, Clown; Frances Wyzgala, Gypsy; Wanda Wyzgala, Russian Maid; Norman Peters, Queen of Diamonds; June Kay, Another Old-Fashioned Girl; Herbert Schubert, Inside-Outer.

"The prize for the most original and interesting costume was awarded to Norman Peters.

"The last hour was spent by the young people enjoying casual music furnished on the piano, cornet, and accordion."

NEWTONVILLE, MASS.

The Quarterly Meeting of the Society was held in the church parlors on Thursday evening, November 10th.

Any member or friend of the parish who is not able to attend the administration of the sacrament of the Lord's Supper in the church, may receive it at home. The pastor hopes that anyone who wishes this service will feel free to ask for it.

The Flower Committee requests anyone wishing to contribute flowers or money for flowers, for the altar, to please communicate with Mrs. L. E. Bova, 28 Clyde Street, Newtonville.

On November 6th, the pastor preached on "The Gift of Ages."

PORTLAND, ORE.

The pastor, the Rev. William R. Reece, has recently given a series of three free evening lectures at the Masonic Temple in Portland on the general topic, "The Psychology of Immortality." If these lectures arouse sufficient interest, a series on "Exploring the Spiritual World with Swedenborg" will follow.

BALTIMORE, MD.

On Sunday, November 20th, the pastor's sermon will be on "The Year of Jubilee."

On Thanksgiving Day there will be a special service in the church at eleven o'clock.

"Building Cities for Children" will be the sermon topic for Sunday, November 27th.

Mrs. F. M. Burst acted as hostess of the Woman's Guild meeting held at the church on November 2nd.

On November 4th the Hargrove Club met with Mrs. Paul Kernen, Maple Road, Linthicum Heights.

The Young People's League conducted a rummage sale on Saturday, November 5th. On Sunday evening the League members met for supper and a business meeting.

November 10th was the date of the Annual Turkey Dinner given by the Hargrove Club at the church.

The members of the Men's Club plan to meet the Washington Men's Club at Laurel, Md., on November 22nd.

BERKELEY, CALIF.

The members of the Women's Alliance of this Society served a turkey dinner in the Parish Hall, on Friday evening, November 4th. Tickets for adults sold at fifty cents; while Young People's League members and all children above six years of age paid twenty-five cents for tickets. After the dinner, a Board of Trustees meeting was held.

SAN FRANCISCO, CALIF.

The San Francisco bulletin for November carries the following: "We announce with great pleasure the coming to Berkeley of Miss Bertha Ellis who was sent into this territory by the Rev. Leslie Marshall, secretary of the Board of Missions. Miss Bertha Ellis is a member of the

San Diego Society and worked there until recently. She will work from house to house in an effort to bring New-Church teachings directly to the people, and arouse interest in the church and its services."

BAPTISMS

BROWN.—On October 25th at Boggy Creek, Manitoba, Marjorie Ann, daughter of Mr. and Mrs. David Brown, the Rev. John E. Zacharias officiating.

SAWATZKY.—Llewellyn John, son of Mr. and Mrs. Frank Sawatzky, at Boggy Creek, Manitoba, on October 25th, the Rev. John E. Zacharias officiating.

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CALENDAR

November 24.

Thanksgiving Day

Hymn 460: "Come, ye thankful people, come."

Sel. 224: "Hallelujah, for it is good to sing praises unto our God."

Lesson I. Deut. viii.

Responsive Service IX. Psalm of Thanksgiving, or, Anthem II, B. W., p. 324: "Thou dost visit the earth and water it."

Lesson II. Luke xii, 15-40.

Gloria, Benedictus and Faith.

Hymns (Mag.) 456: "O Lord of heaven and earth and sea."

54: "Be Thou, O God, exalted high."

November 27.

First Sunday in Advent

Sel. 246: "How beautiful upon the mountains."

Lesson I. Gen. iii, 1-15, or Isaiah i.

Responsive Service I, The Commandments.

Lesson II. Luke i, 1-39.

Gloria, Benedictus (to Gregorian Tones, Mag. 715-735) and Faith.

Hymns (Mag.) 132: "Hail to the Lord's Anointed."

129: "The Advent of our King."

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