

*The*  
NEW-CHURCH  
MESSENGER

*A Weekly Journal  
of the New Christianity*

In This Issue

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Equality

Editorial

The "Maximus Homo"

By Adolph Roeder

How to Become a Real Christian

By Walter B. Murray

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From Our Readers—News of the Church, Etc.

# THE NEW-CHURCH MESSENGER

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READY FOR EASTER, a new edition of

# THE CODE OF JOY

By

**Clarence Lathbury**

**T**HE ten Beatitudes of Jesus might well be named the Code of Joy. They are the principles of true being—therefore, of true happiness. The treasure sought from the beginning lay here awaiting the discoverer. While revelation and counter-revelation have appeared; while innumerable man-made codes have claimed precedence; while hate has bathed its sword in hate; while men have sought welfare in material conquest, in personal power, in the very negation of these things—right here was the cure of souls, the turning of the Kingdom of the World into a Kingdom of God.



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*The*  
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**P**ALM SUNDAY and Easter are the days on which most of our societies take in the greater part of their annual accession of new members. Generally speaking, this involves two distinct steps: the acceptance by the candidate of the Rite of Confirmation and the act (variously signalized) of uniting with the formal body of the New Church. Persons who are considering these steps often ask if it is necessary to "believe everything Swedenborg says" beforehand. To this the first and obvious answer is that such belief would be impossible in any case. One can believe only what he understands and sees to be true. Unless one felt that the writings of Swedenborg are at least a source of spiritual enlightenment, he would probably not care to become a member of the organized New Church. If he so regards them—that is, if he holds what Swedenborg himself would call an "affirmative attitude" toward their teachings—his present acceptance of any particular form of doctrine would appear to be a secondary matter. The case of the Rite of Confirmation involves still another issue. If we are to be consistent in our view that the sacrament of Baptism is simply and broadly Christian—that is, that it is not in any sense "distinctively New-Church"—we must of neces-

sity accept the corollary that the Rite of Confirmation, by which one confirms in his own name the vows made for him by his parents or guardians, is likewise a universal act of Christian worship, and that it is incorrect to speak of a person's being "confirmed in the New Church." THE MESSENGER ventures to suggest this as an interesting topic for discussion by the Council of Ministers. Meanwhile it offers heartiest congratulations to all who are now for the first time definitely signifying their allegiance to the greatest Cause in all the world—the Cause of the Lord who comes again.

**W**ITH the approach of Palm Sunday we turn our thoughts to the Kingship of our Lord. It remains always true that, "His kingdom is not of this world"; and yet just as true that this world would be intolerable if His kingdom were not in it. However unrecognizant the world may be of the fact, however vehemently the materialists may deny it, every least step in progress toward an ordered society and toward the displacement of that native human destroyer known as "man's inhumanity to man," has been the direct result of His kingdom working in the kingdoms of this world. Supremely, and properly, His dwelling-place is in His

Church; yet the Church's place is in the world. And it will always be in the exact proportion that the Church receives and serves her King, that the kingdoms of this world will take on characteristics of His Kingdom, which is not of this world although in it, and which is the only true life that is in it. Manifestly He is not in His Church unless it be found that those who are of the Church exert an influence and hold a standard of life higher than the world around them, and so by that life and standard lift up the world, instead of being themselves dragged down by the world to its own level. Thus the Palm Sunday lesson is one of what might be—of the joy, the victory, the cleansing, the life triumphant in righteousness and justice—if the Church would at any time receive her Lord in fulness and in unreserved allegiance as was done in symbol when our Lord rode into Jerusalem as King.

### Equality

**W**ELL-MEANING people who look only at life's surface find the fact of human inequality deeply disturbing. It outrages their sense of justice that one man should be born with greater endowments, physical, mental or spiritual than another. They feel that some way should be found to correct this situation. But such a way is extremely far to seek, for the fact is that even such drastic measures as equalization of income, or collective bringing up of children, would not avail to correct the incurable variety of human nature.

Equality, for that matter, is really a mathematical abstraction which does not exist in practice. In mechanics, the pursuit of absolute uniformity (which is the same thing) is both difficult and unsuccessful. It is said that the principal difference between a high and a moderately low priced motor is in the exactness of measurements—the amount of "permitted variation," which at best can never be entirely eliminated. And every child knows that no two blades of grass are the same.

The fact chiefly overlooked by humanitarians is that the success of the social organism

depends, not on uniformity, but on unity of aim in the face of differences of function. As Swedenborg puts it: "The form makes a one the more perfectly as the things entering into the form are distinctly different and yet united." In other words, the ideal form of the social order is that which is based upon and allows for the fullest development of differences.

This of course implies what we call "equality of opportunity," although even that cannot be fully realized so long as heredity and environment continue to play their tremendous parts in human life. A better name for it, therefore, would be simply freedom: the freedom of each man to become his best self, with the recognition that that self never can be the same as another's. For upon each individual's uniqueness rests his power to perform a unique service to the social whole.

In all of nature the most perfect picture of union in differentiation is the human body. No part of that body has the same use as another, yet no part can be dispensed with without more or less definite loss to the body as a whole. The same is true of what, with unconscious insight, we have come to call "the body politic." It, too, has the widest possible diversity of functions, with room for unlimited varieties of normal (*i. e.*, serviceable) individuals. The task of the social order, therefore, is to free each man to find his function, and give him the opportunity to exercise it. In so far as this is accomplished the earth will become a picture of the Greatest Man, the Collective Manhood of the heavens.

There is no possible way of providing an equal measure of happiness or equal importance of function for all, since all cannot have equal capacities. But the man who is as happy and as useful as he can be, is as well off as even Omnipotence can make him. The Lord alone knows who is truly happiest and most important, and His standards are probably very different from ours. If we try, not just negatively but by active and constructive service, to provide for our neighbors all possible freedom (in the true sense), we can safely leave the inequalities of human nature to Him who created it.

E. M. L. G.



# How to Become a Real Christian

A Sermon

By the Rev. Walter B. Murray

*If I wash thee not, thou hast no part with me....He that is washed needeth not to save to wash his feet, but is clean every whit.—John xiii. 8, 10.*

THESE words of the Lord are golden—of an importance far transcending even the beautiful teaching which they openly give us. We would not depreciate in any way the outward sense of the story of the Lord washing the feet of the disciples, but we would see in it the still deeper teaching.

The disciples at the time of the Passover Supper had striven over the question of priority, of who should be considered greatest among them. It was pathetic to see these men struggling to determine who was to occupy first place in the coming kingdom which the Lord had plainly told them implied first of all His crucifixion. The Lord saw the need to give them an object lesson. He laid aside His outer garments, took a towel and girded Himself, poured water into a basin, and began to wash the disciples' feet, wiping them with the towel with which He had girded Himself. In oriental lands where everyone wore sandals, it was the work of the lowliest servant to wash off the dust of the street for guests who came to a house. Here the Lord of all life became a servant to His servants in order to teach them the lesson of humility and service.

But the story in its spiritual sense, which is given to us in this New Age for the first time, is showing us the true way, the sure way, to become the Lord's disciples, showing us more interiorly than we could ever dream from the outward sense.

## I

Do you know anything more important than to see exactly how to put our Christian truths into the life in such a way that all men shall know us by our fruits? We talk a great deal

about Christianity and of the religious life in ourselves and in society, but the great need of the world is the actual living of Christian truths. It is not enough to have truths in the memory; unless they are in the life we are not Christians.

Let us take up the little understood words, "He that is washed needeth not save to wash his feet, but is clean every whit." If you have tried to think them out without the New-Church interpretation, they probably mean very little to you. The sentence should be translated, "He that has been bathed needs only to wash his feet, but is every whit clean." That does not make the meaning clearer, but it does prepare the ground to understand the spiritual sense. Spiritually, the Lord is saying, "He that has already been washed by the washing of baptism must learn to practice the daily application of truth to life in a specified way." Let us see how this is the fact.

The disciples had all been baptized. They were already followers of the Lord in an open way. They had already thereby professed His cause and indicated their intention to apply His teachings to their lives. They had therefore become nominal Christians, putting away the grosser evils of life. Now the Lord wanted them to learn the way to become interior Christians, actual Christians, within and without. Is not that the lesson that you and I want to learn?

## II

Peter was horrified to think that His Lord and Master should so demean Himself as to wash his feet, and so he said in astonishment, "Lord, dost thou wash my feet?" "Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter." This is evidently a reference to a knowledge which would come to Peter long after, possibly after his earthly life had ended.

It implies a spiritual significance which was not then possible to the disciples.

"Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me." Obviously the literal washing of the feet of those who shall be the Lord's disciples by the Lord Himself could not be meant, for it could not continue on earth. A spiritual act was meant—an act of such importance that without it no follower of His, not even if he had been baptized as all Christians are, could come into eternal life. Is not this statement of tremendous significance?

When Peter heard this statement, even though he did not comprehend its spiritual values clearly, he replied, "Lord, not my feet only, but also my hands and my head." In other words, "If it is good to wash a part of me, why not all?" Now the meaning of the Lord's reply became clearer. "Jesus saith to him, He that is washed, [or, as it is literally, He that has been bathed, referring to the act of baptism whereby one puts away by intention all kinds of evil] needs only to wash his feet"—which means to carry out into act that which had been before a matter of intention.

Let us see how this is true. The feet are that part of us which comes into direct contact with the dust of the earth, or with outward evil, spiritually considered. When we wash our feet spiritually, we are trying to cleanse our outward lives by applying the water of truth to our deeds, trying to live from an interior or spiritual motive. Before, we lived an external Christian life, not giving way, perhaps, to gross outward evils, like murder, adultery or theft, and intending to live well in every way, and yet not greatly troubled about it.

The truths which we store up in our memory from the Word, understood both literally and spiritually, constitute the water which is to be applied. The basin is our memory, into which the Lord pours enough of truth for our needs.

### III

In the story it is the Lord who washes the disciples' feet, and it is actually so in life; but it is through us instrumentally. The Lord cannot cleanse us without our free and hearty co-operation. It is to us as if we did the whole thing ourselves; therefore it is that the Lord

implies that it is we who do the washing, or shunning of evils. "He that has been bathed needs not save to wash his feet"—that is, he that has begun the Christian life, thus has been washed so far as his intention is concerned—needs now only to shun evils as sins by means of the truths which have been given him. If he does not do that, he has no part with me.

Thus we see that there two kinds of Christians, external and internal, nominal and real; those who say, "Lord, Lord," and do not the things that the Lord commands, and those who carefully take the truth which the Lord has poured into the memory and apply it to their lives. Only those who do the latter are real Christians. "He that hath my words, and keepeth them, he it is that loveth me." for such the Lord, with the linen towel of His Divine truth, wipes away their sins, and the whole man becomes clean.

We see also how necessary it is to shun evils as sins against God in order to provide a basis into which His Divine life may flow. The Lord cannot enter fully into anything that is unclean or disorderly, whatever it may be, whether it be a room, or a human body, or a man's outward deeds. The time has come in the history of mankind for men to clean up, physically and spiritually. We are beginning to do this as to our physical bodies and as to our homes and our cities. We call this sanitary living, or proper sanitation. When we begin to do this spiritually, by providing a proper basis for the Lord's inflowing life, the Lord's kingdom can come on earth; and we do this by observing the Lord's commandments from interior motives, or for the sake of the neighbor's good and not merely our own. In this way we wash away the evils of the exterior life by the water of truth.

### IV

But if we left our subject here we would have only a vague idea of what we must do in order to advance from intention into accomplishment in Christian living. Only general principles have been stated, and no specific application made.

Specifically, we learn to wash our feet spiritually when we keep the Ten Commandments, not as customs of society, not merely as moral



law, but from the heart, because we actually shun the evils which they forbid. Even we of the New Church, who know that they are the supreme laws of religion, without the keeping of which we cannot enter heaven, are apt to think of them in too general and external a way. When we repeat them, do they not seem a little foreign to our life? We do not seem to be in danger of heathenish idolatry, or shameless profanity. We do not see the need of keeping an outward institution like the Sabbath in a puritanical fashion. We think that we do honor our parents, perhaps not as deeply as the Chinese, but enough for all practical purposes. We are horrified by murder, adultery is shameful, and stealing is a penitentiary offence and therefore disgraceful. And of course no one ought to bear false witness in court, and coveting is—well, it does not trouble us. If we think of the Ten Commandments in such an external way, the lesson of our text is completely lost for us.

The true keeping of the Ten Commandments involves a revolution in our lives, but if we do keep them as the primary spiritual laws we shall become perfect Christians. Let me illustrate what is meant as we take them up briefly. We shall see how to wash our feet spiritually.

## V

We are to keep the first commandment, to have no other gods before him, by refraining from putting anything in place of God—not money, nor place, nor power, nor pleasure, nor any created thing.

Take the second commandment, not to use the Lord's name in vain. We cleanse ourselves of that evil by honoring anything in which may be perceived His quality, for His name tells us of His quality.

We keep the third commandment as we refrain from impatience at the Sabbath, remembering that it is a day of worship, for instruction in heavenly things and for better living on earth. The Sabbath was made for man. Let us get the benefit of its creation.

We keep the fourth commandment as we honor the Lord and His kingdom in word and deed.

As to the commandment not to commit murder, if we said every time we are tempted to be

resentful or angry or revengeful or cruel, "Thou shalt not," we should wash away many sins. Let us bear in mind that whatever injures the life or assails the character of others, kills them. If we avoid as deadly sins personal dislike, enmity, resentment and inconsiderateness, as well as all injurious acts or accusations, the Lord will give instead a true love of others.

Adultery closes heaven to the adulterer. We are told that there are special hells dedicated to adulterers. Let us beware of the impure thought and the impure desire.

We may not be tempted to steal outright, but it is not so hard to steal a good name or to defraud in little ways. Let us beware of injustice of any kind. There are special hells dedicated to those who practice deceits. Let us strive with all our souls to be absolutely honest and sincere in word and deed.

Bearing false witness includes lying, but it also includes slander and gossip.

Coveting covers a multitude of sins, such as envy and jealousy and illicit desire, contempt of others, pride and supremely the love of self.

What do you think would be the effect upon the world if nominal Christians the world over refrained from these evils? Is not this the washing of the feet which the Lord commanded?

This much is sure. If we strive to apply the truth to our daily living in the ways we have indicated, the Lord will help us in our strivings and certain victory shall be ours. We not only shall have changed lives, but shall help powerfully to make a changed world.

## Opportunities for Worship

Wherever thou art, thou hast near thee an altar and a sacrifice, for thou art thyself priest, altar, and sacrifice. Our worship is not external, like that of the Jews. Wherever thou art, thou canst build an altar; it suffices that thou shouldst feel deeply the want of God's help; even if thou canst not bend the knee, strike thy breast, or raise thy hands towards Heaven. A woman at her spindle can raise her soul to God, and cry with her heart to him; a merchant, at the market, or at the exchange, can examine himself, and pray with fervor. An artisan at his workshop can pray. God only requires that the heart should be warm and the desire honest.—*Chrysostom*.

# The "Maximus Homo"

By Adolph Roeder

THE idea of man as a dweller in and as influenced by two worlds is almost as old as human thinking. Sometimes the higher world (heaven) has been thought of as a world of spirit, and sometimes it has been no more than the starry sky. In either case, it has always been known to exert an extremely powerful influence upon human life and destiny, as may be seen in the latter instance from the age-long history of astrology.

What is more, there has always been felt to be something human about heaven. Gods have always been regarded as human beings. And heaven itself, even the sky heaven, has been thought of and pictured in human form—take, for instance, the Man of the Zodiac, who appears on the covers of old-fashioned almanacs. In philosophy, we have had heaven described as the *Macrocosm* (large world) with man as the *microcosm* (small world); or heaven is called the *Magno-Prosopos* (literally, Large Face).

At first sight, therefore, Emanuel Swedenborg's concept of the *Maximus Homo* (literally, Greatest Man) appears like a gathering together of the symbol pictures of the ages. It is that, indeed, but it is also much more than that. In order to understand it, however, we must realize that the concept itself is twofold. Swedenborg may be said to build two *Maximi Homines*, one vertically and the other horizontally. A description of the former is to be found in the passages inserted in the *Arcana Coelestia*, beginning at the close of the study of the twenty-seventh chapter of *Genesis* (n. 3624). The other consists of the entire story of the revelation of the Internal sense of the Bible.

## A GIGANTIC MAN

Take the vertical picturization first. Swedenborg pictures heaven as one gigantic man in human form. He pictures this human form in intimate relation with men on earth, with animals, vegetables, in fact with the entire structure of the Universe, including man as a physical being. He shows how the life of man as a physical being is maintained, during his waking and his sleeping hours, by the con-

stant influx of life through heaven from the Lord by a process which he calls "immediate influx." He asserts that the Divine Life and the Divine Love flow downward uninterruptedly through the heavens, through man's soul through his mind, through his spirit, down into his body. These forces animate, in the soul, the will, and in the body, the heart; the heart doing for the body what the will does for the soul, and so forth. The immediate import of this picturization of the Divine Life is to keep the attention of man fixed on the point that, while he himself does a few things, the Lord does many; that the Lord does what man intends to do and sometimes fails of doing; that it is motivation of a deed that counts more than the deed itself; that of all the good intentions and desires and ambitions of man, God finally builds the soul of man, as man would build it if he knew how or had sense enough to do so.

This method of character-building is, in the New-Church sense, called "Salvation." It is the actual presence of the Lord in and with man, and it manifests His constant care and work for, in and with man in the attainment of the avowed purpose of Deity—to build a "heaven from the human race." In order to give the mind at least some point of contact with this thought, Swedenborg picturizes heaven, for this purpose, as a huge "human form"—as it were, a gigantic man\*, standing on his feet and facing his Creator. And under the feet of this gigantic human form Swedenborg inverts a shadow of grotesque and distorted humanity, facing away from the Lord, and uses this picture to symbolize hell.

## THREE DISTINCT PICTURES

Of course the student who exercises ordinary care soon realizes that Swedenborg gives him three distinct pictures of the spiritual world:

\* *Vide* the first myths of Adam, which is Hebrew for "Man," as being a gigantic man, whose head reached into heaven and who faced constantly the throne of God, until Eve was born, when God put His hand on his head and forced him downward into a smaller form.



one diagrammatic, one emotional and one scenic. Of these, the first consists of diagrams and diagrammable layers. This is the schematic form, which we employ in all sciences—for instance, when we draw diagrams of three layers of created matter, putting the animal kingdom at the top, the vegetable kingdom in the middle and the mineral kingdom at the bottom. So Swedenborg correlates his coelestial, spiritual and natural degrees. That this is merely a diagram and not an actual presentation is evident, since things do not come so ordered. They are all intermingled, and are distinguished along the various layer lines according to the system of philosophy employed by the thinker. The spiritual world is not thus to be pictured as an actuality, but as a thought form, and a thought convenience.

The second picturization is this emotional one, as a huge human form. This is also a method of picturing the love life of the Lord flowing into the love life of man. It is again not the picturization of an actuality, but is a form whereby this love life and its interrelations may become thinkable. To this giant human form Swedenborg refers all the various functions of human forces, speaking of spirits as being "in the province of the left eye," "in the province of the region of the heart," and so forth. He also locates his various directions to help in the understanding and interpretation of his visions with reference to just such a human form. When he speaks of something transpiring, for instance, in "a downward plane from the left knee," which he does endlessly in his spiritual diary, he has more or less intelligible reference to this theoretical *Maximus Homo*.

Thirdly, Swedenborg pictures the world of spiritual things in forms and shapes like the world of natural things. You and I, when the Lord has taken our bodies from us, will live in a world just like this one. Otherwise God has trained us for one world and then transfers us to a different one, which flies in the face of all reason. Limited and qualified by the safeguards Swedenborg throws around this teaching; by the absence of time and space, for which are substituted appearances of time

and space in the spiritual world; by presence being determined by thought and consociation by love; and by a dozen or two other modifying thought-processes, the two worlds are as like as two peas in the same pod. This is the actual background which men will find when they pass on into the Reality, just as they will find their friends and their loved ones there, will find the house there for which they have furnished the Lord building material and just as they will find the largest possible manhood *Maximus Homo* there.

Hence it is well to call the two first picturizations theoretical and the last, which I usually think of as "scenic," practical, for reasoning purposes. It is evident why the author of this paper calls the picturization of the *Maximus Homo* (the "Greatest Man") a vertical one. He does so because the picture stands on its feet and looks upward into the Face of God. It is the same picture used previously by almost all mystic and symbolic writers, but made resplendently clear by Swedenborg through the fact that he traces, actually traces, the life of things on earth to the life of corresponding things in heaven.

#### THE HORIZONTAL PICTURE

Now for the horizontal. It is well known that Swedenborg labored assiduously to find the soul. The Lord guided his studies and carried him through all the kingdoms of the earth, starting in the bowels of the earth as Assessor of Mines in Sweden, and carrying his studies along through all the avenues of the vegetable and the animal kingdom until he began his remarkable study of the body of man, with his search for the soul growing more intensely urgent and insistent with every page he wrote. Then, just as he is about to locate the seat of the soul in some one spot of the brain, things seem suddenly to stop. He virtually drops all these other studies, and begins the study of the Hebrew and Greek, preliminary to giving to the world "the revelation of the internal sense of the Word of God." Apparently he has come to the end of one line and entered upon an entirely different one. In reality he has not: he has taken the next logical step and that was, to *find the soul*.

He did not find it in any one particular spot of the human body, either heart or brain or pineal gland. He found it in the internal sense of the Word of God. Slowly the Book turns into a Divine Psychology right under his hands. It takes him years to untangle the maze and mass of material; but finally he glimpses the fact that the continuous internal sense of the Word of God is the connected narrative of how God builds, shapes, forms, reforms, regenerates and finally "saves" a human soul. There is no break in the logic, none in the sequence. He has sought the soul, and—he has found it. The internal sense of the Word of God is man's soul, in that it is a connected description of the life processes of that soul, both here and beyond, patterned after one of the higher layers of the various spheres of Divine Truth pictured in the Book. Deep within its recesses it tells the life of the Lord Himself. A little nearer the surface it pictures the life processes of the Lord's Church in heaven and on earth. Still a little nearer, it pictures these processes in the life of the individual.

But we have already learned that heaven is in the human form. Therefore the Word of God is in the human form; and not only that, but in the Divine Human form, which give some rational ground for the statement that "The Word was made flesh and dwelt among us." I have called this the *Maximus Homo* horizontally pictured for another very simple reason. The first *Maximus Homo* stood upright, and was therefore vertical. The human soul pictured in the Holy Word is traced by the eye along horizontal lines of print. The vertical *Maximus Homo* represents immediate influx of the Divine Life into and through man, and into and through all creation. The Divine Word represents the basis of mediate influx, the other method of life processes philosophically presented by Swedenborg. For the Lord's Love flows directly and immediately into the soul of man; His Wisdom flows round man and knocks at the door of his senses for admittance into his outer and thence into his inner memory. Things so admitted from the literal sense of the Word become the plastic matrices into which the Divine Life flows, and

according to the convolutions of which it moulds the material which man furnishes Deity to work upon—his aspirations, his loves, his passions, his desires, his thoughts, his imaginings, his reasonings.

#### IN THE BIBLE

It would be a pleasure to give further details as to this *Maximus Homo* of the Internal Sense of the Word of God. Let me give the student just one hint—trace this through your Bible!

Man is a creator of three planes of life and thought. You may call them by any names which the school of philosophy or theology you follow furnishes you. Swedenborg calls them coelestial, spiritual and natural; or Love Wisdom and Power; or will, understanding and deed. These three planes are followed out in the Word of God under three names. In the prenatal experiences of the soul, they are called three sons of Adam, Jabal, Jubal and Tubal-kain. In Noah, they are called Shem, Cham and Japhet. In the postnatal and childhood days they are called Abra(h)am, Isaac and Jacob; a little later—say during school days—they are called Moses, A(h)aron and Joshua, the three great leaders. Later, when young manhood and youth have gained experiences of life that produce judgment, they are called by the names of the three great judges, Gideon, Jephtha and Samson. Still later, when the dominant traits of the soul have shown definitely their natural proclivities and tendencies, and when that dominance has been learned to be that of "kings," follows the story of the three great kings, David, Solomon and Saul. The glimpses of coming spiritual manhood are foreshadowed by three great prophet priests, Elijah, Elisha and Samuel—presently more definitely outlined on their spiritual side by the three great prophets, Ezekiel, Isaiah and Jeremiah. Then, when God has actually dawned on the mind and the concept (conception) of Jesus has taken definite shape, the three great disciples, John, Peter and Jacob (James) take up the story; and finally there is revealed the trinal source of these three degrees in man, as being shadows of three similar degrees in Deity, namely, the



Father (Love), the Son (Wisdom) and the Holy Spirit (Power Proceeding).

If anyone reads the Holy Book with these concepts in mind, he is actually reading the story of his own soul, under the sweet assurance given by Swedenborg that the angels are reading the spiritual sense with him as he reads the literal sense. The Bible resumes its place in his mind as the Wonderbook of God, as the source of the mediate influx of the Lord's life into his soul, as the tremendous and titanic "human form" of spiritual forces, whereof is created the second *Maximus Homo* indicated by Swedenborg.

And the two concepts range themselves one beside and above the other: the concept of the Human Form of Heaven through which the Divine Life flows immediately into man's soul, and the concept of the Divine Wisdom, eternal in the heavens, written out for him word for word in the Divine Book. With that Wonderbook built like a wall of protection around his soul outwardly, and the terrific and magnificent power of God within, man is ready to add to the name of Jesus that other vital name: Emanuel. For he knows that God not only is his Savior, but is an everpresent Savior—God with us, yesterday, today and forever.

## FROM OUR READERS

### "Swedenborg on the Bible"

To the Editor of THE MESSENGER:

One of the most important works which qualified students of Swedenborg can do is to bring together statements of his about specific subjects which excite men's interest, and to publish such collections, so that both old and new readers of Swedenborg may have his definite pronouncement on many topics. Especially is such a work needful for new readers of Swedenborg. Most men have not the time, so they think, to investigate an enormous body of writings in order to get the information which Swedenborg may happen to give on some subject in which they are directly interested. Therefore the need for such a little booklet as the Rev. William F. Wunsch has recently prepared and which has come before the public through The New Church Press of New York. I refer to "Swedenborg on the Bible," which every New Churchman should not only own himself but purchase in quantity for distribution.

Mr. Wunsch is well qualified for such work, and the result in the little booklet in question is immensely satisfactory, especially for the student of the Bible who wants a student's demands fairly met. Until such introductory literature is prepared, the New Church is in no proper sense ready to go before the world with its message; for men are too busy, too much interested in other matters,

to get the special knowledge they need in any other way.

The New Church requires many miners for the precious metals of various kinds which are buried in the hills of Swedenborg's writings, and we trust that this little booklet—the second in a series of which the first dealt with marriage, will be followed by many others. Some of us are apt to think that we need only Swedenborg's writings as they come to us in a vast array of volumes in order to get people to "Read Swedenborg," but a little thought about the situation will convince almost anyone that we need specialists to dig out the treasure and adapt it to special needs. Some of us are apt to think that almost anyone can read the *Arcana* from start to finish; but almost no one will actually do so. There are people who are not interested in reading through any book of Swedenborg, and yet are deeply interested in the development of particular subjects, with passages culled from many volumes. The sooner we realize that the truths in the "Writings" are indeed like gold or silver in a mine, which need to be taken from the mountain, treated, and finally placed at the easy command of men (as in articles of gold and silver, or in coinage of the realm), the quicker we shall get our truths into general acceptance and circulation.

WALTER B. MURRAY.

Chicago, Ill.

# NEWS OF THE CHURCH

Plan to Attend Convention in Philadelphia, May 11th to May 18th!

## Editorial Corrections for *The Hosanna*

The New-Church Press announces that it is about to issue a new edition of *The Hosanna* and requests that note of any errors or of any editorial corrections which require attention should be mailed at once to its office at 108 Clark Street, Brooklyn Heights, New York City.

## A coming series of Addresses

Four addresses presenting the essential teachings of the New Church are to be given in the First Church of the New Jerusalem, Twenty-Second and Chestnut Streets, Philadelphia, Pa. during April and May. These as now outlined are:

Sunday, April 18th: "Death and Resurrection," by the Rev. Adolph Roeder of Orange, N. J.

Sunday, April 25th: "Man," by the Rev. E. M. Lawrence Gould of Brooklyn Heights, New York City.

Sunday, May 2nd: "Marriage" by the Rev. Paul Sperry of Washington, D. C.

Sunday, May 9th: "God," by the Rev. Charles W. Harvey of Philadelphia, Pa.

Each address is preceded by an organ recital by Mr. Rollo F. Maitland on the new Hering Memorial Organ. The recital will begin at 7:45 and the address at 8:30.

## Here and There

The New York Alliance of New-Church Women held its March meeting in the church parlors of the New York Society of the New Church on the afternoon of Tuesday the 16th. After a box luncheon at noon and the transaction of business the subject for discussion was "Our Part and the Lord's Part."

Three vesper services at 4:30 P. M. on the Sundays preceding Easter are being conducted in the Chapel of The New-Church Theological School at Cambridge, Mass. by the Rev. William L. Worcester. The theme of these is "The Blessings of Jesus," and special music is an appropriate feature.

The eleventh anniversary banquet and entertainment of the Pittsburgh, Pa. New-Church Men's Club was held on Monday evening, February 22nd. A delicious dinner was followed by a program of music and speeches, after which dancing and cards were enjoyed by the large number of friends and members in attendance.

On March 2nd a travelogue was given in the Parish House of the St. Paul New Church by Harry Ostrander, the well-known lecturer, who illustrated his talk with beautiful colored slides. A union meeting of the Minneapolis and St. Paul New-Church societies was held in the Parish House on the evening of March 21st. Five-minute talks discussing, "Which of the doctrines of the New Church has helped me the most," were the program of the evening, after light refreshments were served.

The Pastor of the New Church in Portland, Me., the Rev. H. R. Gustafson has been invited to become a member of the *Portland Evening Express* Lecture Bureau, and has filled several speaking engagements under its auspices. He has addressed the Woodfords Club, the Kiwanis Club of Westbrook, the Teacher's Association of South Portland, the Past Chancellors of the Knights of Pythias and other organizations, taking as his topic "The Joy of Living." He has been enabled to meet large groups of men and has had several opportunities to tell them about the New Church and what it stands for.

Iron gates of simple and beautiful design are being considered for the porch of the New-Church Chapel in Cambridge, Mass. to replace the wooden protection now closing the entrance. A partition within the porch will give protection in winter weather. The cost of the gates in position will be about three hundred dollars, with additional cost for the winter protection. One hundred dollars has been generously provided toward the new gates, provided that the full sum is raised, so that this improvement may appropriately mark this year, the twenty-fifth since the formation of the Cambridge Society and the dedication of the Chapel in 1901.



## SPECIAL NOTICE

### THE GENERAL CONVENTION

The One Hundred and Fifth Annual Session of the General Convention of the New Jerusalem will be held in the First New Jerusalem Church of Philadelphia (22nd and Chestnut Sts.) on May 15-18, 1926.

WM. L. WORCESTER, *President*.  
B. A. WHITTEMORE, *Secretary*.  
J. WOODRUFF SAUL, *Asst. Secy.*

### The Secretary's Call

FOR ADVANCE REPORTS

Pursuant to Article VII, Section 1, of the By-Laws of the Convention, the Secretary hereby requests that all reports of Associations, Societies, General Pastors, unattached Ministers, and the following officers, committees, and auxiliary bodies of the Convention, be sent to him at the address below so as to reach him on or before April 15th, in order that they may be presented in print to the Convention:

President.  
Treasurer (and Auditors).  
Corporation; and Treasurer.  
Theological School Managers;  
Board of Missions and Treasurer.  
Board of Publication.  
Rice Legacy Trustee.  
Rotch Legacy Trustees.  
Gray Legacy Trustees.  
Jungerich Publication Fund Trustees (and Auditors).  
Building Fund Trustees.  
Swedenborg Memorial Fund Trustees.  
Pension Fund Trustees.  
Orphan Fund Trustees.  
National Church Trustees.  
Augmentation Fund Committee.  
Swedenborg's Manuscripts Committee.  
New-Church Editor of Word Committee.  
Lecture and Publicity Bureau.  
Social Service Committee.  
Library and Documents Committee.  
Evidence Society.  
Education Committee.  
New-Church Messenger.  
Delaware County Church Trustees.  
Conservation of Church Property Committee.  
Group Study Committee.  
Fields of Activity Committee.  
Old People's Home Committee.

In order that the "Advance Reports" as printed may reach as many as possible of the delegates before Convention, and also in order to facilitate the work of the Committee on Credentials, the undersigned hereby requests the secretaries of the various Associations and Societies composing Convention (see 1925 Convention Journal, pp. 212-214) to send him their lists of delegates with addresses as soon as possible.

B. A. WHITTEMORE, *Secretary*.  
134 Bowdoin St., Boston 9, Mass.

### Contributors to This Issue

*The Rev. Walter B. Murray* of Chicago, Ill. is one of the missionary pastors of the Illinois Association of the New Church. He has held several pastorates, the latest being that of the Kenwood, Chicago, Ill., New Church and is well known as the author of the book "Who Is Jesus?"

*The Rev. Adolph Roeder*, Pastor of the New Church in Orange, N. J. and President of the New York Association of the New Church, is also President and founder of "Civics," an active force in all movements for civic betterment in his community and the State of New Jersey. He is also widely known as the author of many New-Church books.

## OBITUARY

**GILSON.**—Mr. Percy Gilson entered the other life from his home in Toronto, Ont., on March 3rd, 1926. The funeral service was held in the Church of the New Jerusalem, the Rev. Norman O. Goddard officiating.

Mr. Gilson was a young man of thirty-one years of age who served his country overseas in the World War. He was a member of the Toronto Society and at one time President of the Young People's League.

**WORRELL.**—Professor T. Worcester Worrell, born March 23rd, 1842, passed to the spiritual world from his home in Frankford, Philadelphia, Pa. on March 4th, 1926. The resurrection service was held in the Frankford Church of the New Jerusalem on March 7th, the Rev. Charles W. Harvey reading the scripture and pronouncing the benediction; the Rev. John E. Smith giving the address and the Rev. John W. Stockwell conducting the service and presenting the closing memorial.

Mr. Worrell was for forty years supervising principal of the Bridesburg School of Philadelphia. For many years he was a director of the Frankford Historical Society. He was the founder and first conductor of the Frankford Symphony Society, and conducted the Frankford Choral Society and was a member of the Pennsylvania Society, Sons of the Revolution and of the Society of Foreign Wars. To Professor Worrell must be given credit for the introduction of the civic club idea in the public schools—indeed he once set his pupils to work cleaning the streets of the neighborhood. His school was the nucleus for organizations which later developed into the Disston Free Library, the Building and Loan Association of Tacony and the Methodist Episcopal Church of Tacony. At the head of his juvenile organization, known as the Jackson Artillery, he was for years a leading spirit in the Memorial Day celebrations of Kearny Post, No. 55, G. A. R. and also was prominent in the formation of the Union Fraternal Committee which for a number of years actively participated in the Frankford Memorial Day procession.

As an educator, Professor Worrell was far in advance of his day, and in the busy life of Philadelphia today there are many who attribute to his true pedagogical skill the stimulus to proper intellectual efforts which have marked their own achievements. Musically, he was the most potent influence in his community for promoting the love for the heavenly harmonies and undying melodies of the musical classics. In his home life he was typical of that particular quality which inspires wholehearted admiration and might be described as "the old-school gentleman." In patriotic and fraternal activities he was ever an earnest, encouraging, self-sacrificing factor. His religious beliefs inspired and uplifted him.

Professor Worrell is survived by one daughter, Miss Edna R. Worrell, his wife having preceded him into the other life two years ago. Interment was in Old Trinity Church Yard, where are buried the remains of his ancestors, veterans of the War of the Revolution and the War of 1812, and those of his wife. His grandfather, the Rev. Isaac C. Worrell was the first regular Pastor of the Frankford Society.

J. W. S.

## CALENDAR

March 28.

*Palm Sunday.* (See B. of W., p. 469).

THE LORD AS THE SON OF MAN

Introit Hymn: "All glory, laud and honor" (Mag., no. 173).

Selection 31: "The earth is the Lord's."

Proper Psalms: 31, 32, 33, with Doxology after each.

Anthem XXIII, B. of W., p. 376: "Hosanna."

Lesson I. Dan. ix.

In place of Responsive Service, Anthem XV, B. of W., p. 356: "Who hath believed our report?"

Lesson II. John xii.

Benedictus, to Gregorian Tones, Mag. 715-735.

Hymns (Mag.) 293: "Lead us, heavenly Father, lead us."

174: "Ride on, ride on in majesty."

### The Convention Theological School

The Annual Meeting of the Corporation of the New-Church Theological School, for the election of officers, and the transaction of such business as may come before it, will be held at the rooms of the Massachusetts New Church Union, 134 Bowdoin St., Boston, Massachusetts, Wednesday, April 14th, at 4:30 o'clock.

JOHN C. MOSES, Clerk.

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Subject: "The Use and Abuse of Organization."

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Subject: "A Vision of True Religion."

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Mr. Strang's book, "The Master and the Modern Spirit" was reviewed in The New Church Messenger of December 9th, 1925.

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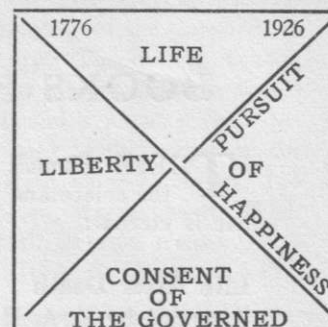
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