

No. 7.

MINUTES
OF THE
ASSOCIATION
OF THE
New Jerusalem Church in Canada,
1868.

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MINUTES
OF THE
SEVENTH CONFERENCE
OF THE
ASSOCIATION

OF THE
New Jerusalem Church in Canada,

HELD IN
THE CHURCH IN ALBERT STREET,

TORONTO, ONT.,

From Friday, June 19th, to Tuesday, June 23rd, 1868.

BERLIN :

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1868.

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OFFICERS OF THE ASSOCIATION
OF THE
NEW JERUSALEM CHURCH IN CANADA.

1868—69.

President.....The Rev. F. W. Türk, Berlin.
Corresponding Secretary....The Rev. Edwin Gould, Montreal.
Recording Secretary.....J. W. Hancock, Toronto.
TreasurerH. S. Huber, Berlin.
Executive Committee.....Mr. Leeder, Port Elgin.
 Mr. R. B. Barber, Strathroy.
 Mr. Ruby, Berlin.
 Mr. T. M. Martin, Toronto.
 Mr. P. Le Sueur, Quebec.
 Ira Gould, Esq., Montreal,
 together with the four officers above
 mentioned, who are members of this
 Committee *ex officio*.

COMMITTEE ON ECCLESIASTICAL AFFAIRS.

President.....The Rev. F. W. Türk, Berlin.
 The Rev. Edwin Gould, Montreal.
 Adam Ruby, Township of Waterloo.
Secretary.....J. W. Hancock, Toronto.

ADDRESSES OF MINISTERS.

The Rev. Frederick W. Türk, Berlin, Ontario.
The Rev. Richard Saul, Strathroy, Ontario.
The Rev. Edwin Gould, Montreal, Quebec.
The Rev. John Parker, Toronto, Ontario.

M I N U T E S
OF THE
Seventh Conference of the Association
OF THE
NEW JERUSALEM CHURCH IN CANADA,
HELD IN
The Church in Albert Street, Toronto,
FROM
Friday, the 19th, to Tuesday the 23rd of June 1868.

1. Conference assembled at ten o'clock, and was opened by the President the Rev. F. W. Türk, who read the 23rd Psalm, which was followed by prayer and the singing of the 79th Hymn.

2. The President appointed Mr. Simkins of Toronto, Mr. Huber of Berlin, and Mr. Barber of Strathroy, a Committee on credentials.

3. The Rev. John H. Miller of Selma, Ohio, U. S., observed to be present, was invited to subscribe his name as a member of this Conference and to take part in its proceedings.

4. The declaration of faith having been read and subscribed, the President declared the meeting constituted, and the Conference was found to consist of the following persons, including some who afterwards subscribed the declaration.

MINISTERS.

The Rev. F. W. Türk.....Berlin.
The Rev. Richard Saul.....Strathroy.
The Rev. John H. Miller.....Selma, Ohio, U. S.

DELEGATE.

Robert B. Barber.....Strathroy.

MEMBERS.

J. W. Hancock.....Toronto.
H. S. Huber.....Berlin.
Elisha Simkins.....Toronto.
Joseph Blackhall.....Toronto.
Adam Ruby.....Waterloo.

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J. J. Lehnen.....	Port Elgin.
John S. Saul.....	Strathroy.
W. S. Robinson.....	Yorkville.
J. O. Parker.....	Toronto.
Elmina Huber.....	Berlin.
Alice Saul.....	Strathroy.
Mary M. Hendry.....	Conestogo.
Catherine Wœfle.....	Berlin.
John Parker.....	Toronto.
Henry Duncan.....	Toronto.
Samuel Moore.....	Toronto.
Mary Moore.....	Toronto.
John Elder.....	Toronto.
Charles Hendry.....	Conestogo.
Thomas M. Martin.....	Eglinton.
C. Dœring.....	Philipsburg
Wm. Geo. Castell.....	Toronto.
D. S. Olphant.....	Toronto.
John Frankish.....	Toronto.
Herbert Hancock.....	Toronto.
Edward Ward.....	Toronto.
Jane Hancock.....	Toronto.
Arthur Hancock.....	Toronto.
James Coleman.....	Toronto.
James Farrance.....	Toronto.
John Giffin.....	Edmonton.
James G. Moore.....	Lindsay.
John Fischen.....	Toronto.
Mrs. Robinson.....	Yorkville.
Charles A. Ahrens.....	Toronto.
George Carter.....	Toronto.
George Rodemich.....	Listowel.
George Leng.....	Pickering.

The President then delivered his address, and called upon the officers of the Association to bring in their reports.

5. The Recording Secretary read his report. [*Appendix No. 1.*]
6. The Report of the Corresponding Secretary was next read, together with copy of his letter to Mr. Holden. [*Appendix No. 2.*]
7. The Treasurer brought in his report, shewing a balance in hand of \$68.66. [*Appendix No. 3.*]

8. The Treasurer also laid on the table, a detailed account of his general statement above mentioned. [*Appendix No. 4.*]

9. *Moved* by J. Parker, *seconded* by J. J. Lehnen, that Messrs. Duncan and Robinson audit the Treasurer's account and all other accounts, submitted to the present Conference.—*Carried.*

10. The Ecclesiastical Committee presented their report which was read by the Secretary. [*Appendix No. 5.*]

11. The Report of the Executive Committee was now read from the minutes of their proceedings in the books of the Recording Secretary. [*Appendix No. 6.*]

12. The Report of the Montreal society was read by the Secretary on the part of the Rev. Edwin Gould who was unable to attend through sickness. [*Appendix No. 7.*]

13. The Report of the Strathroy society presented by the Rev. R. Saul, was now read. [*Appendix No. 8.*]

14. Mr. Parker read the report of his missionary labours, and also his report of the Toronto society. [*Appendix Nos. 9 and 10.*]

15. The Rev. F. W. Türk read his report of the Berlin society, and also his report as superintendent of the book department. [*Appendix Nos. 11 and 12.*]

Conference now adjourned until three o'clock.

AFTERNOON SESSION.

Conference resumed at three o'clock.

16. The Secretary read an interesting letter to Mr. Parker, from Mr. Thomas Dyke of Hamilton, who at the age of 79 is beginning to study the writings of the Church with great earnestness.

17. A letter from Mr. A. K. Roy of Owen Sound, was now read inclosing \$10, and promising \$10 more, if a systematic plan of advertizing the writings were instituted. The letter was laid upon the table for further consideration.

18. *Moved* by Mr. Martin, *seconded* by Mr. Simkins, that the reports which have been read be received, and that the Recording Secretary together with the President, make such selections from them for publication, as may seem most suitable to them. *Carried.*

19. A copy of the address sent by the Rev. E. Gould to the English Conference on the part of this Association, was now read. [*Appendix No. 13.*]

20. A long and valuable letter from Mr. Ruby in answer to

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that of Mr. Gould on worship and preaching, was now read, upon which it was moved by Mr. Martin, seconded by Mr. Doering, that the same be printed in the minutes. *Carried.* [Appendix No. 14.]

21. Mr. Lehnen's report of the Port Elgin society was now read, the same having been unavoidably delayed until now. [Appendix No. 15.]

22. Moved by Mr. Martin, seconded by Mr. Duncan, that the motion for the ordination of Mr. Parker, be the third article on the programme of the Executive Committee.

23. Moved by Mr. Hancock, seconded by Mr. Ruby, that the word "and" be struck out after the word Treasurer-in article No. 1 of the Constitution, and that after the words "*Ex officio* shall follow the words "and an Ecclesiastical Council."

This motion was lost, and therefore the proposition which it contained to add an Ecclesiastical Council to the permanent organization of the Association, was negatived.

24. Conference now adjourned until Saturday morning, at 9 o'clock, on the motion of Mr. Castell, seconded by Mr. Elder.

Saturday, June 20th.

Conference re-assembled at 9:30 A. M.

25. The session was opened by the Rev. John H. Miller, who read the 35th Chapter of Isaiah, followed by prayer.

26. The President made the appointments for divine worship, namely: Mr. Parker to preach in the evening at 7 o'clock, the Rev. John H. Miller in the morning of Sunday, at 11 o'clock, and the Rev. Richard Saul in the evening, at 7 o'clock. The Holy Sacrament to be administered after morning service.

27. The Secretary drew up a form of advertisement accordingly to be published in the Evening papers.

28. The minutes of the proceedings on Friday, were read and confirmed.

29. In allusion to the discussion yesterday, concerning the Establishment of an Ecclesiastical Council, as part of the permanent organization of the Association, and of the peculiar powers and duties of the clergy in ecclesiastical affairs, [see minute 23], the President read passages out of "The True Christian Religion" and referred also to the last chapter of "The New Jerusalem and its Heavenly doctrine," "on Ecclesiastical and Civil Government" in further illustration of the same subject.

30. *Moved* by Mr. Martin, *seconded* by Mr. Duncan, that the Conference now go into Committee of the whole on the proposed rules for license and ordination, on page 40 of the minutes of 1866.—*Carried*.

31. The President remained in the chair in Committee of the whole on the said rules.

32 to 48½. These being minutes of the proceedings of the Committee on the rules above mentioned are not printed since they sufficiently appear in the formal report of said Committee brought in on Monday, June 22, [see minute 65 *infra* and *appendix* 16.]

49. *Moved* by Mr. Duncan, *seconded* by Mr. Doering, that the report of the Committee of the whole on license and ordination do stand over until the 3rd notice of motion is disposed of.—*Carried*.

Conference having resumed, proceeded now to

THE ELECTION OF OFFICERS.

Mr. Castell being called to the chair.

50. *Moved* by Mr. Saul, *seconded* by Mr. Martin, that the Rev. Mr. Türk be the President of the Association for the coming year.—*Carried*.

Mr. Türk having again taken the chair.

51. *Moved* by Mr. Martin, *seconded* by Mr. Castell, that the Rev. E. Gould be Corresponding Secretary for the ensuing year.—*Carried*.

52. *Moved* by Mr. Castell, *seconded* by Mr. Martin, that Mr. J. W. Hancock be Recording Secretary.—*Carried*.

53. *Moved* by Mr. Martin, *seconded* by Mr. Castell, that Mr. Huber be Treasurer for the ensuing year.—*Carried*.

54. *Moved* by Mr. J. Parker, *seconded* by Mr. Saul, that

Mr. Barber, Strathroy,	Mr. Ruby, Berlin,
Mr. Leeder, Port Elgin,	Mr. Ira Gould, Montreal,
Mr. Martin, Toronto,	Mr. Le Sueur, Quebec,

be the remaining members of the Committee.—*Carried*.

55. *Moved* by Mr. Castell, *seconded* by Mr. Saul, that Mr. John Parker be ordained at the present Conference, at Mr. Türk's earliest convenience and receive a Certificate of the same.—*Carried*.

56. Conference adjourned at six o'clock, to meet again at nine o'clock on Monday morning.

RELIGIOUS SERVICES.

A. The religious services appointed by minute 26, took place duly, Mr. Parker preaching from Exodus xxv. 10—16; Mr. Miller from John v. 24, and Mr. Saul from Isaiah liv. 1—3.

B. The ordination of Mr. Parker took place after morning service on Sunday, pursuant to minute 55, after which the Lord's supper was administered to about 47 communicants.

Monday, June 22nd.

C. Conference resumed pursuant to minute 56, when the Rev. R. Saul opened the meeting by reading the 72nd Psalm and prayer.

57. The minutes of last session were read and confirmed on the motion of Mr. Martin, seconded by Mr. Ruby.

58. The Auditors reported the Treasurer's account correct, as well as that of Mr. Parker, and the Superintendent of the book department.

59. The license of Mr. Saul was renewed for one year at the request of the Strathroy Society.

60. *Moved* by Mr. Hancock, *seconded* by Mr. Hendry, that the title of the Association be altered to "The Association of the New Jerusalem Church in Canada."

61. *Moved* by Mr. Barber on behalf of Mr. Street, *seconded* by Mr. Hancock, that there be added to law No. 8 of the Constitution the words: "Providing always that they be introduced personally or in writing by a member of the Association."—*Carried*.

62. *Moved* by Mr. Ruby, *seconded* by Mr. Huber, that the following be added to the Constitution after section number eleven: "Whenever moneys are given or bequests of personal or real property, or any thing else whatsoever are made to the Association for a specific purpose, the Association, its Trustees or Executive shall have no power to apply the same to any other use," and that a form of Will be drawn up and embodied in the Act of Incorporation, when such Act is obtained.—*Carried*.

63. *Moved* by Mr. Huber, *seconded* by Mr. Robinson, that Mr. Hancock and Mr. Ruby be a Committee to draft a form of Will in accordance with minute 62, and that the same be printed in the minutes. [*Appendix No. 17.*]

64. Conference now adjourned until two o'clock.

AFTERNOON SESSION.

65. Mr. Martin brought up the report of the Committee on the rules for license and ordination.

66. *Moved* by Mr. Castell, *seconded* by Mr. Hancock, that the report just read, be received and printed in the minutes of Conference, and brought up again at the next Conference for such further amendments as may be thought desirable after fuller consideration.—*Carried*.

67. *Moved* by Mr. Castell, *seconded* by Mr. Simkins, that the Conference recommend the religious observance of Christmas day and Good Friday, by the various societies in connection with this Association.—*Carried*.

68. Mr. Hancock gave notice of motion to add to the Constitution the following law: "That members of the Church, who contribute not less than one dollar yearly to the funds of the Association, be entitled to vote at all meetings of Conference."

Memorandum.—The Secretary was instructed to enquire again, about the German books, given to the Association by the late Mr. Bogg.

69. Mr. Huber reported that he held receipts from London and New York, for the moneys remitted to the Swedenborg Society and the Publishing Society respectively, but no other communication of any interest.

70. Mr. Castell's notice of motion to alter the day of the meeting of Conference from Friday to Thursday, was ordered to lie over until next Conference.

71. The President named Messrs. Barber, Ruby and Castell, a Committee to revise the list of members of the Association.—The said Committee revised the list immediately, and laid the same on the table.

72. *Moved* by Mr. Hendry, *seconded* by Mr. Huber, that the President procure a suitable seal for the use of the Association.—*Carried*.

73. A letter from the Strathroy Society recommending more activity in missionary labour having been read, it was *moved* by Mr. Martin, *seconded* by Mr. Ruby: "That the attention of the friends of the Church at large be called to the necessity of raising funds for missionary purposes.—*Carried*."

74. Mr. Roy's letter as to advertizing was again brought up, when it was *moved* by Mr. Huber, *seconded* by Mr. Ruby, that the sum of twenty dollars [in addition to \$16 in hand] be appro-

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printed in addition [also] to the liberal offer of Mr. A. K. Roy, for advertising the works of the Church under the direction of the Executive Committee.—*Carried.*

75. *Moved* by Mr. Huber, *seconded* by Mr. Ruby, that the next Conference meet in Berlin, on the third Friday in June 1869.

76. *Moved* by Mr. Barber, *seconded* by Mr. Castell, that Conference now adjourn until to-morrow at 9 A. M. to confirm the minutes and for no other purpose.—*Carried.*

—
Tuesday, June 23rd.

77. Conference met this morning pursuant to minute 76, when the minutes of the preceeding session were read and confirmed on the motion of Mr. Hendry, seconded by Mr. Parker.

78. Mr. Hancock read the 103 Psalm, followed by prayer, and the President closed the seventh Conference with the benediction.

(Signed) F. W. TUERK,

President.

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Memorandum.—The social meeting was held pursuant to notice, on Monday Evening, the 22nd instant, and was well attended. After tea in the basement, the company adjourned to the body of the Church up stairs, and Charles Hendry, Esqr., Warden of the County of Waterloo, was called to the chair, and presided therein with practised ability.

The chief speakers were Messrs. Hendry, Miller, Hancock, Saul, Duncan and Parker.

The meeting was enlivened by the very pleasing music of the choir, and separated at about half past ten o'clock much gratified.

ADDRESS OF THE PRESIDENT
TO THE
SEVENTH CONFERENCE
OF THE
NEW JERUSALEM CHURCH IN CANADA.

Dear Brethren and Friends of the New Jerusalem,—

The words of our Lord in Matt. ix, 36—38, have often been chosen for mission texts; but they contain a strong admonition of the Lord to His church in general, and to all His true disciples in particular: to preach the Gospel to all the world; and to make known the Divine Truth to all men, in order that they may be converted and prepared for heaven. Now, since the duties of our Association partake of the same nature; and because the main object of this Conference is to search for the best way, and to provide the best means to accomplish the sacred work of reaping that spiritual harvest which is now whitening all over Christendom, therefore I intend to make a few remarks on this subject.

In the passage I have quoted it is stated that "*when the Lord saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.*" — He who had come to be the "good shepherd" himself; who gave "*His life for the sheep*"; whose constant desire it was to "*gather the lambs with His arm, and carry them in His bosom, and.....to lead gently those that are with young*"; (*) who said: "*Come unto me all ye that labour and are heavy laden, and I will give you rest.*" (†) He, when He saw the poor seduced people before Him: "*was moved with compassion on them.*" By the baseness of their priests and teachers, they had fallen into the most pitiable condition. The prophet spoke of them saying: "*Their watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea they are greedy dogs, which can never have enough; and they are shepherds that cannot understand; they all looked to their own way, every one for his gain, from his quarter.*" (§) "*The pastors are become brutish, and have not sought the Lord: therefore they shall not prosper, and all their flocks shall be scat-*

(*) Is. xl, 11. (†) Matt. xi, 28. (§) Is. lvi, 10, 11.

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tered." (*) O, how the Lord pitied those poor, hungry, fainting and broken down people! and how great was His love and desire to save every one of them! He therefore exclaimed to His disciples: "*The harvest truly is plentiful, but the labourers are a few.*" He then, immediately after this, called them unto Him and "*gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease,*" and sent them forth, and commanded them to "*preach, saying: The kingdom of heaven is at hand.*" (†)

The admonition of our Lord to his church, and to all his disciples, as it is set forth in the words I have quoted, remains in power and will remain, as long as there are "*fainting souls scattered abroad as sheep having no shepherd.*" As long as there is a spiritual harvest to be reaped; and as long as a separation of good from evil is necessary, there must be labourers to do the work! Even now, at the morning-dawn of the new Dispensation, when the word is once more seen in its spiritual and everlasting sense, these words come to us, not only in their *new glory*, but also in their *new demand*; for, in that sense they teach us *how* this work should be done, and *who* they are who *can* and *ought* to do it.—No one can do it, in whom the Lord cannot be moved with compassion on others; and this is not the case with those, in whom the Lord has not His abode. A true disciple therefore, knows the truth of these words, more or less from his own experience.

In the spiritual sense, the multitude who move the Lord with compassion are the numerous principles of affection and thought which occupy our will and understanding. Those principles, when unregenerated are "*fainting and scattered abroad like sheep having no shepherd.*" They are yet unarranged and in a disorderly state. They have no heavenly life from the word, but an inferior life which is sustained by feeding on "*husks that the swine do eat,*" i. e. they gratify their natural appetites, and are employed only in worldly matters, without regard for spiritual and heavenly things. In the light of heaven they appear as fainting and dropping down with weariness, because they have no spiritual food.

"*Sheep of the Lords flock,*" are they who are in the good of charity; but in a specific sense they denote those principles of charity towards the neighbour, which dwell in the regenerated

(*) Jer. x, 21. (†) See Matt. x, 1—7.

will. "*Sheep having no shepherd,*" signify the natural good affections in the yet unregenerated man, which are not yet united with genuine principles of truth from the Lord; by which alone they could be directed, ruled, and led to walk in heavenly order, according to His commandments. They do good, only for the sake of receiving good in return, rather, than from the Love of good, because it is good and is the Lord's. Such "sheep," cannot but go astray; and because they do not strive to obtain conjunction of life with the Lord, they cannot be directed by His Wisdom, nor be brought into heavenly order, and made to work harmoniously together, for high and eternal purposes; therefore they are called: "*scattered abroad as sheep having no shepherd.*" In this manner we all once went astray; and if, had it not been for the Lord's compassion on us, we should all have perished in our sins.

The Lord is said to be "*moved* with compassion on them," which, in the spiritual sense, denotes the first sensible emotion in our minds, caused by the Divine Truth, showing us our sinful and miserable condition; but, that truth also shows us the mercy of the Lord, and His willingness to save us. Such declarations of the word, as: "*Like a father pitieth his children, so the Lord pitieth them that fear him,*" (*) become now true and delightful consolations to our depressed spirits; for, we have now come into that blessed state, in which the Lord is moved with compassion on us, that is *in us*. The Lord's compassion, viewed in itself, is His mercy and grace, from His inmost and tenderest Love towards all men; and as this is infinite, it cannot be greater at one time than at another, nor can it be stronger towards one person than towards another. It cannot therefore be "*moved,*" because it is always unchangeably the same; but it can be "*moved,*" *within us*, according to our state.

After we have thus experienced in our souls, this first operation of the Divine Truth, we estimate the Word of God more highly; we long daily more and more for those things, which concern our eternal home, rather than our natural and temporal welfare. We now consider the treasures of heaven alone to be of real value, and desire to sell all we have to obtain them.—Our hearts are now truly moved by the declaration and command of the Lord: "*The harvest truly is plenteous, but the labourers*

(*) Psalm ciii, 13.

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are few; pray ye therefore the Lord of the harvest that He will send forth labourers into his harvest."

The "disciples of the Lord," who were sent out by Him into all the world to teach all nations, to preach the gospel to every creature under heaven, (*) represent all the truths of the word, taken collectively; all of which must be employed in the service of the Lord's kingdom; and the Lord's words of compassion, which I have so often quoted, denote in the individual spiritual sense: the clear perception of the so far advanced soul, that there is Divine Life from the Lord in all the truth he has learned and yet learns from the Bible; that the Bible is thus indeed the *Word of God*; that God himself speaks in it to his soul; and that He has provided for him therein, all spiritual food and nourishment, necessary for his eternal life and comfort, more fully, than the natural world provides for the natural body.—O, what a heavenly joy fills our hearts, when we are able to embrace the Bible with certainty as the Word and Testament of our Father in heaven! When we know, that this book contains the "*spirit and life*" of our Lord, as His Humanity on earth contained His infinite Divinity! A stream of heavenly delight, zeal and ardor, passes sensibly through us, when we hear Him say: "*The harvest truly is plenteous, but the labourers are few.*"

The "*harvest*," in a literal and personal sense, denotes those who are prepared and waiting to be gathered into the church on earth by the ministry of the word; but in the interior sense, the "*harvest*" signifies all things which spiritually nourish the soul, and which have reference to truths of Doctrine and goods of life. It also signifies the separation of evil from good and of falsity from truth. (See A. E. 911.)

When we begin to see this heavenly food, this harvest of the soul, and desire to use it for the nourishment of our understanding and will, in order to *live* by it, then the process of regeneration has effectually begun, and will soon bring about a *judgement* in our minds which will separate the principles of the newly commenced *heavenly life from the Lord*, and the opposite principle of our own *selfish life of sin*, which is *from hell*.—The Lord then has His "*fan in His hand and he will thoroughly purge his floor, and gather his wheat into his garner; but he will burn up the chaff with unquenchable fire.*" (†) When we thus become fixed

(*) See Matt, xxviii, 19; Marc xvi, 15; Col, i, 23. (†) Matt, iii, 12.

in goodness and truth, and are liberated from evil and falsity, the harvest of the Lord is reaped and gathered in. So should it be, so may it be with every member of the New Church in particular, and with the whole church in general; but in order to bring this about, much labor, combat and patient perseverance are necessary; for, *"the labourers are few."* In the spiritual sense *"the labourers,"* are the truths of the word, which we know, and in which the power of the Lord is active in us, for the good of life; but as long as those truths are stored up in the memory, without being applied to life, they are like precious stones, which for the most part lie hidden in a box, from which they are only taken out from time to time to gratify their owner's vanity. Truths used in this manner, are not *"labourers"* but only *idlers.* Therefore the Lord says: *"Pray ye therefore the Lord of the harvest that He will send forth labourers into his harvest."* By this the Lord teaches us, that we at all times, should desire and pray for His assistance and His strength in loving and doing the work of regeneration with energy and diligence, as far as this is required on our part.—He wants us, to have the interiors of our minds continually directed and opened towards heaven, that we may constantly receive His Divine influx into all the principles of our will and understanding, so that they may become daily more and more vital and active in His service. This is beautifully expressed in the 81st chapter of the Psalms, by: *"Open thy mouth wide and I will fill it."*

True, our prayers cannot change the Lord, or make Him willing to give us anything that He would not give us without it, if we only could accept it and make good use of it; for His love and grace are infinite: and from Him flows all goodness and truth without measure and without partiality. As He makes the natural *"sun to rise on the evil as well as on the good, and sendeth rain on the just and on the unjust,"* so His love and wisdom go out unlimited into all the spiritual world of angels and of men. Neither can we tell Him anything that He does not know better than we do, before we ask Him; but nevertheless *it is necessary for us to pray to Him,* if we wish to receive any of His goodness and truth as our own; for though it is true that God cannot be changed by our prayers so as to give more or less, just so true is it, that *we must be changed* in order to become receivers of the blessings we ask for; and this is done by prayer. Our spiritual needs and desires become proper vessels for reception by prayer.

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The Divine blessings cannot be of any particular profit to us if we have no earnest desire to use them in the right way, in the way of heavenly order. As the best food yields no nourishment to our bodies, except we eat it, just so is spiritual food without prayer. Therefore the Lord says: "*Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you;*" (*) and the Apostle James declares: "*Ye have not because ye ask not; ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts.*" (†) He who has not a *praying heart*, has not a *blessing God*; he may be in the midst of the harvest, and surrounded by spiritual food of all kinds, and yet be fainting and starving with hunger, because he does not pray; he does not ask and therefore it is not given.

The Lord spake a parable, that "*men ought always to pray, and not to faint;*" while the Apostle Paul says: "*Pray without ceasing.*"—This is to signify that we always should keep the interiors of our mind turned to the Lord, and at the same time learn truths from the Word and make them our own by living and obeying them. Thus those Truths will become *true and efficient labourers* in the Lord's harvest; they will root out everything that offends; gather the wheat into His garner, and constitute in us the felicity of His kingdom for ever.

Now, as this admonition of the Lord is given to every christian individually, so also it is given to the church at large. Swedenborg says: "By the harvest are here understood all with whom the church was to be established by the Lord, and thus also the church in general; and by labourers are understood all who will teach from the Lord." A. E. 911. Every New-Churchman therefore, in whose mind a harvesting is going on, should be a "*labourer*" in the harvest of the church. He should commence in his own house and domestic circle; then among his friends and neighbours, and—when he is sufficiently prepared for it, and is called by the Lord—also in the world at large, as a missionary or minister.

"The fields" are now "white for harvest."

The heavenly truths are truly plenteous, and brought to light in the doctrines of the New Jerusalem, and to propagate them is *our duty*; but it is true that the labourers are yet few. We should therefore constantly pray the Lord—not only with words but with all our *will and understanding*, with all our deeds and

(*) Matt. vii, 7. (†) Chap. iv, 2.

money and other means—that He may send “labourers into His harvest.” True labourers are those only “*who will [and can] teach from the Lord;*” who, from charity share in the compassion of the Lord, and desire to help every one to salvation. Such labourers will often find that they are sent “*as sheep in the midst of wolves;*”—they should therefore be “*wise as serpents and harmless as doves.*”—They should not only feel a fervent desire to devote their whole life and strength to this sacred work, but should also know *how to preach the Gospel*, and so that it may reach the heart and understanding of the learned as well as of the ignorant. They should therefore, in the first place, be of good common sense, not extravagant, not ambitious, not haughty, nor arrogant, but wise, humble and careful, “*not to give that which is holy unto the dogs, neither cast pearls before swine.*”—“*The word of God,*” it is said, “*is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart;*” (*) but if this sword is handled with carelessness, and is used in the wrong way, and where the Lord has not commanded to use it, then they are in danger of doing mischief. They may cut off peoples right ears: they may take away from them all inclination to hear further instruction; without the Lord in His mercy restores the member, and heals the wound again.—To such the Lord says: “*Put up again the sword into his place: for all they that take the sword shall perish with the sword.*” †)

My dear brethren, let our present assembling and conference be what the Lord requires: a prayer, after the right manner, that He may send forth labourers into His harvest. Yes let us pray for *labourers!* not for idlers, who will accept the Office because it gives them power to exercise dominion, or to gratify vanity; but for such as *will and can* “*FEED the flock of God, which is among them; taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being Lords over God's heritage, but BEING EXAMPLES to the flock.*” ‡)

Our Association is essentially a missionary institution, and the means by which true christianity can be again restored: by which the dissolved state of the world and society can be recon-

(*) Hebrews iv, 12. †) Matt. xxvi, 52. ‡) 1. Peter v, 2, 3.

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structed, and by which the Lord's kingdom can be established in the world and heaven be brought down to earth. — "*Lift up [therefore] your eyes and look on the fields, for they are white already to harvest;*" and let us with well directed efforts, and with unity and harmony of action, do the important and blessed work before us. Amen.

APPENDIX.

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Standing Rules for the conduct of the business of the Association.

1. The President shall open the meeting by reading a portion of the Holy Word, with prayer and the singing of a hymn; or he may call upon some other member to perform or assist him in performing that duty, immediately after which the President shall appoint a Committee on credentials, to remain in session during the Conference, who shall at once proceed to their duties. After the Conference is duly constituted and called to order, the President shall deliver an address to the meeting, and then call upon the respective Officers to bring up their reports, together with the minutes, papers and correspondence relating thereto.
2. The Officers of the previous year are to bring up their respective reports and accounts on Friday, when they are called for by the President, and continue in office until their successors are elected, and the session is ended.
3. The Officers for the ensuing year shall be elected on Saturday.
4. The Association shall take a recess for Divine worship on Saturday morning, at half past 10 o'clock, unless otherwise ordered by the President.
5. It shall be the duty of the President, assisted by the Executive Committee, to arrange for the delivery of a lecture or lectures on some one or more evenings, when possible, during the sittings of the Association, and to notify the public thereof as early as may be.
6. Divine worship shall be celebrated on Sunday morning, afternoon and evening, and the Holy Supper shall be administered in the afternoon, unless otherwise ordered by the President.
7. The Executive Committee and the Ecclesiastical Committee shall meet at 10 o'clock in the morning of the day before each Conference, in order to settle what business to bring forward at the meeting of Conference.

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No. 1.

Report of the Recording Secretary.

TORONTO, JUNE 18, 1868.

DEAR SIR,—

I have handed to the Treasurer the sum of \$11, mentioned in my last Report not being quite satisfied that with so small a sum any thing effective could be done in the way of advertizing. The liberal offer of Mr. Roy contained in his letter of the 15th instant may possibly be the beginning of more strenuous action in that direction.

In presenting my minute Book to Conference the only special matter therein requiring notice now is the appropriation of a balance of \$41, for missionary labour, to which I beg leave to refer and of which Mr. Parker will no doubt render an account.

All which is respectfully submitted,

J. W. HANCOCK,

Recording Secretary.

No. 2.

Report of the Corresponding Secretary.

DEAR SIR,—

In accordance with instructions contained in minute No. 37 of last Conference, I wrote to Mr. J. Holden, in reply to his letter read before the last Conference, suggesting a "General Assembly of New Church-men from all parts of the world," to be "held in London, on the 19th day of June, 1870, to commemorate the completion of the first century of the New Church's existence," &c.,—on the 8th of July last, embodying in my reply the sentiment of the Resolution of Conference as contained in said minute, and have heard nothing further from him on the subject. This being the only Correspondence which has demanded my attention, my Report must necessarily be brief.

All which is respectfully submitted,

EDWIN GOULD.

*To the President of the Canada }
Association of the N. J. C. }*

No. 3.

Report of Treasurer.

Berlin, Ont., 18th June 1868.

GENTLEMEN,—

In submitting my account current with the Association for the past year, I beg to report that since the last audit of account, there has been paid into the Treasury in various subscriptions the sum of one hundred and sixty two dollars and seventy eight cents, viz: for *General Purposes*, one hundred and nine dollars and fifty cents; for *Books*, five dollars; *Proceeds of Books sold*, thirty two dollars and twenty eight cents; for *Missionary Purposes*, five dollars, and cash refunded by Mr. Hancock, on *Advertising* account of 1867, the sum of eleven dollars.

The balance in the Treasury from last account is one hundred and fifty dollars and eighty four cents, making a total of three hundred and thirteen dollars and sixty two cents, against which the total expenditure have been two hundred and forty four dollars and ninety six cents, viz: for *Books* eighty three dollars and thirty six cents; for *Missionary Purposes*, forty one dollars; for *Donation to the Printing Societies of London and New York*, fifty dollars; for *Printing*, sixty dollars and fifty cents; and for *Sundry Charges*, ten dollars and ten cents, leaving a balance in the Treasury of sixty eight dollars and sixty six cents at the disposal of the Association.

All which is respectfully submitted,

H. S. HUBER,

Treasurer,

To the Financial Committee, }
New Church Association. }

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Report of the Treasurer.
H. S. HUBER, TREASURER, IN ACCOUNT CURRENT WITH THE NEW CHURCH ASSOCIATION.

		<i>Dr.</i>		<i>Cr.</i>	
1867.	June 28.	To balance in hand from last acct.	\$150 84		
		<i>For General Purposes.</i>			
"	"	To Cash from W. S. Robinson.....	2 00		
"	"	" " " Ira Gould	10 00		
"	"	" " " J. W. Hancock.....	5 00		
"	"	" " " Charles Hendry.....	10 00		
" 29.	"	" " " John Jacob Welfle...	2 00		
"	"	" " " Toronto Society, per Mr. Blackhall.....	10 00		
"	"	" " " Strathroy Society, per Mr. Saul.....	20 00		
"	"	" " " T. W. Martin.....	1 50		
"	"	" " " John Jacob Lehnen...	20 00		
July 3.	"	" " " W. S. Robinson.....	4 00		
Sept. 26.	"	" " " Adam Ruby.....	5 00		
1868.	"	" " " Charles Hendry.....	10 00		
March 9.	"	" " " H. S. Huber.....	10 00		
" 28.	"				
" 30.	"				
June 17.	"				
		<i>For Books.</i>			
1867.	Nov. 21.	To Cash from John Jacob Lehnen..	5 00		
		<i>For Printing.</i>			
1867.	July 22.	By paid John Parker for 500 Copies of answer to the Rev. W. Williams	\$48 00		
1868.	Feb. 18.	By paid Rev. F. W. Türk, from New York	35 86		
		<i>For Missionary Purposes.</i>			
1867.	Nov. 5.	By paid Rev. John Parker	41 00		
		<i>For Donations as per Resolution No. 34.</i>			
	Dec. 3.	By paid Swedenborg Printing Socie- ty, London.....	25 00		
"	"	By paid Swedenborg Printing Socie- ty, New York.....	25 00		
		<i>For Printing.</i>			
1867.	Sep. 26.	By paid "Globe" Office for Minutes for 1867.....	59 50		
1868.	June 9.	By paid Alex. McPherson, Circulars	1 00		

(Treasurer's Report continued.)

<i>For Books Sold.</i>		<i>For Sundry Charges.</i>	
June 28. To Cash from John Parker.....	6 50	1867. By paid Express on Minutes from Toronto.....	0 50
" 29. " " Mr. Saul.....	17 48	" 23. " " Postage on do. for distribution.....	2 50
" " " " Mr. Gould.....	8 30	Oct. 7. " " F. W. Turk, postage on Minutes to England & Australia.....	2 00
<i>For Missionary Purposes.</i>		Dec. 6. " " Exchange on Draft of \$25 to London.....	0 50
Nov. 21. To Cash from John Jacob Lehnen..	5 00	1868. " " Freight on Books from N. Y. ..	3 10
June 15. " " J. W. Hancock, refunded on account of advertising in 1867	11 00	" 21. " " Carriage on do. from Galt... ..	0 25
		May 15. " " Post'e on letter from England ..	0 25
		June 6. " " Postage on Circulars sent.....	1 00
		" 18. By balance in hand to next account ..	68 66
	<u>\$313 62</u>		<u>\$313 62</u>
June 18. To balance from last ac't. in hand..	68 66		

H. S. HUBER, Treasurer.

We the undersigned having been appointed auditors, have examined the above account and find the same correct.

HENRY DUNCAN,
W. M. S. ROBINSON.

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(Treasurers Report continued.)

1868.		<i>Dr.</i>
June 18.	To balance brought forward.....	\$68 66
"	To Cash from F. Scheuermann, Silver, General Purposes.....	1 00
"	" " Daniel Lohr, Silver, Gen. Purp.	1 00
"	" " proceeds of Books, sold by Rev. Mr. Türk, Silver.....	14 56
"	" " do. Rev. Mr. Gould.....	7 48
"	" " do. James Barr.....	2 00
" 24.	" from A. K. Roy, General Purposes..	10 00
"	" " John Parker, Books sold.....	16 50
"	" " Richard Saul, "	5 64
"	" " Strathroy Society, per Mr. Barber, for General Purposes.....	12 00
	do., do. Missionary Purposes	12 00
1868.		<i>Cr.</i>
June 18.	By paid J. W. Hancock, travelling expenses 25th October last.....	3 00
July 9.	" " Express charges for Seal Press.....	0 30
" 11.	" " Mr. Rolph for Seal Press, per Mr. Ahrens.....	12 00

No. 5.

Report of the Ecclesiastical Committee.

Toronto, June 18th, 1868.

DEAR SIR,—

The Ecclesiastical Committee have to report with much regret, that the Rev. Edwin Gould, one of its members, has been prevented by continued sickness in his family from giving such attention to the revision of the Rules of order submitted by them to the Conference of 1866, as was expected, and they are very sorry that the same cause has prevented his being personally present to assist them in preparing their report to-day. The rules therefore are again presented with such suggestions as have occurred to the remaining members of Committee individually.

The Committee had hoped for the assistance of friends who are not of their number, but whom they especially invited to favour them with their views on these matters. That hope however has not been realized.

The Committee is very deeply impressed with the importance of good rules in beginning the Constitution of the Ministry of the Church in Canada, and trusts that Conference will consider

those now presented, and also the various suggestions for their amendment, with a wise view to their effect upon the permanent character and efficiency of the Ministry.

F. W. TUERK, *Chairman.*

No. 6.

Report of the Executive Committee.

The Committee met at Berlin, October 25th, 1867. Present: Messrs. Türk, Castell, Huber, Ruby and Hancock.

Mr. Parker's application for a grant of \$75 to \$100 for missionary purposes was taken into consideration, and letters from Mr. Lehnen, Mr. E. Gould and Mr. Barber were read and discussed.

The funds not specially appropriated and therefore disposable by the Committee were found to be \$41, which were voted to Mr. Parker for missionary labour at Duffin's Creek, and in the Counties of Grey and Bruce.

The Committee again met at Toronto, June 18th, 1868, and prepared a programme of business for the present Conference.

Respectfully submitted,

J. W. HANCOCK, *Secretary.*

No. 7.

Pastoral Report of the Montreal Society.

DEAR BRETHREN,—

Since the last Conference our Society has taken somewhat vigorous measures to arouse the attention of the people of Montreal to the Doctrines of the New Church, and we hope not without some results. So far as *visible* effects are concerned, however, I have nothing very favorable to report. Our numbers remain the same as last year, and there do not appear to be any new inquirers, with perhaps one or two exceptions, so far as we can learn.

The most of you will, I suppose, have seen, in the "New Jerusalem Messenger," a full account of the Rev. Mr. Hayden's visit to Montreal in October last, and it will not, therefore, be necessary for me to say anything more in relation to that subject. I will, accordingly, confine myself to a report of the subsequent doings of our Society, in their efforts to bring the Doctrines more

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prominently before the community. From the fact that our Church is situated in a somewhat out of the way part of the city, at least as respects the labouring and artisan portion of the population—it was thought that a course of Lectures, delivered in some public place in a more central locality, and properly advertised, might gain the ear of this class in a way that we have never been able to do by our services and lectures in the church itself. The result was the course of lectures by the Rev. Mr. Hayden already referred to, which were a decided success in every respect. But, in order that the effect of this efforts might not die out, and to give those a further opportunity of hearing the new truths, who were unable or unwilling to come to the Church, it was also deemed advisable to make arrangements for *permanently* engaging a small room in a central part of the city, as a kind of head-quarter of the Church, where our books might be kept on sale, or to lend, and where, during the winter months, lectures and services might be held to which the public should be invited. This scheme,—which we cannot but think would be a most useful and excellent one if rightly carried out, although involving considerable labour and expense—we were, nevertheless, forced to abandon, principally for the reason that we could not find a room, at a reasonable rate, suited to our purpose.

There remained, therefore, only one other course to be pursued, which was to give a course of Sunday Evening Lectures in the Church,—as we had done several times before with little apparent result—by way of continuing and supplementing the efforts already put forth;—and a prospectus of a course of Five Lectures on “The Work of Redemption and the Way of Salvation,” was caused to be printed upon a small sheet of paper, and distributed weekly about the city; and in addition to this, a weekly notice of the subject of each Sunday’s lecture was inserted in the principle newspapers of the city.—Owing, however, no doubt in part, if not altogether, to stormy, unpleasant weather, the Lectures were but thinly attended, and our winter’s labours closed without, as I have said, any very important *visible* results having been achieved.

This then, dear Brethren, together with the adoption of a New Order of Morning Worship, since the New Year,—which seems to be generally regarded as a considerable improvement on the one we formerly used, which was one of those put forth by the “General Convention” in the U. S.,—constitutes the whole of

our work for the past year, aside from the regular maintenance of worship on the Sabbath, and the administration of the Sacraments of the Church. I have baptized two infants during the year, and preached regularly every Sunday when I have been at home. All which is respectfully submitted. Regretting very much that I am debarred the pleasure of meeting with you this year, and trusting that the Lord will direct and guide you in all your deliberations, believe me, dear Brethren, Your affectionate Brother,

EDWIN GOULD.

Montreal, June 1, 1868.

No. 8.

Report of the Strathroy Society, to the President and Members of the New Church Conference in Toronto assembled.

Strathroy, Ontario, June 15, 1868.

DEAR BRETHREN,—

With thankfulness to our Heavenly Father for the mercies of another year, I now, according usual practice address you. I have nothing of a special nature to communicate. I may be allowed to say, that our Society still lives, and has had the addition of two members the past year. This it is true, is no large increase, but it is enough for which to be thankful to the Father of all our mercies. Since our last Conference, our Society has had a missionary visit from the Rev. George Field of Adrian, Mich. He delivered several Lectures and one sermon, which were listened to with good attention, and caused a good deal of discussion among the members of the Old Church, and others of no church, some taking one side and some the other, which will result in good to the whole community, for bread thus cast upon the waters "will be found after many days." We shall see the fruit in its proper time. There are to be found in our midst several persons enquiring "if the New Church teaching, may not after all, be the true teaching of the Lord and his word?" Our Society among other uses helps to keep before the public, the existence of a New Church with her great and glorious truths, which she freely offers for their acceptance. Since the meeting of the last Conference, our Society has bought and paid for a piece of land, on which it intends to build a house, in which to hold its services, as soon as the money can be raised to meet the cost.

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Our Sunday meetings have been held regularly throughout the year, and so have our weekly social meetings with one or two exceptions. We have also commenced Sunday evening meetings for mutual benefit and instruction.

We have reason to hope that our labors are not altogether in vain, but that we are performing some humble use in the Lord's kingdom. There are some beginning to enquire the way to Zion, and turning their faces thitherwards. May the Lord make us to increase a thousand fold more than we are.—Amen.

In christian love, dear Brethren,

Yours Truly,

RICHARD SAUL.

No. 9.

Missionary Report, to the Association of the New Jerusalem Church in the Dominion of Canada.

DEAR BRETHREN,—

In presenting my report of mission work this year, I am reminded of the great labor that lies before us, and the means by which it is accomplished. The internal means are in abundance, but the external appears but small and inadequate. Forty-one dollars was the amount your Committee voted to me for this work, and to carry out their instruction involved an expenditure of \$17.05 in travelling expenses; in addition to this the advertising and tracts for free distribution left but a small amount for your missionary. The additional money subscribed by our Port Elgin friends and the collections enabled me to continue the work for one month. On the second of December I left Toronto for the Village of Edmonton, near Brampton, having made arrangements through Mr. John Giffin to deliver lectures in the above places. On the Monday evening I lectured in the village to about thirty people. Considerable interest was excited, and I sold six books to strangers. On the Tuesday evening I lectured at Brampton. There I had but a small audience, so that I could only conduct a conversational lecture.—During the meeting and at the close several, who heard for the first time the doctrine of the church, expressed themselves as feeling more satisfied than with views generally presented. I made a few sales of books and gave a few tracts to persons interested. On the following day I went as far as Mayfield to see

Messrs. William and Adam Spiers, two old receivers of the doctrines of the church. They received me very kindly, bought several books, and Mr. Adam Spiers in the evening drove me to Brampton, staid during the lecture and gave me money to pay my Hotel expenses, wishing me success in my mission. I desire to state here that when I went to the proprietor of the Hotel to pay my bill he declined taking it. Thirty years ago there was a society of New Church friends in this neighbourhood, but they are now scattered, and what few remain in the district appear to be choaked up with influences arising from the natural man. A missionary passing through occasionally would be like an angel of mercy troubling the stagnant waters. In my conversation with the friends in this district, they all admitted the necessity there is for New Church missionary labor and a general and extensive circulation of the doctrines of the church by lecturing and the selling of the books, but this cannot be done without money, and as all life terminates in ultimates and then becomes individualised, let us hope that every New Church man in the province may individualise and ultimate this desire in a distinct form for the spreading of the heavenly light. Leaving Brampton I made direct to Port Elgin, staying two nights and a day at Kincardine on account of the stage not going every day. There I met with the brethren Mr. Hugh Black and Mr. Mitchell, with whom I spent an interesting time, and ascertained the desirability of lecturing in their village. On Saturday morning at 8 o'clock I took stage for Port Elgin. In consequence of a very heavy snow storm the friends in Port Elgin did not expect me in time to lecture on the Sunday, so that preparation was not made. On Sabbath morning I conducted the service in the house of Brother Lehnen, and in the evening the storm still continuing, a few of us met and arranged for the lectures to be delivered during the week. The subjects that I lectured upon were the following:

- 1st. The Lord Jesus Christ, the only true God, the Bridegroom and Husband of the Church.
- 2nd. Christ, Whose Son is He?
- 3rd. Christ's Conflict with the Serpent.
- 4th. Saving Faith is believing what the Lord teaches.
- 5th. Man at death rises into the spiritual world a perfect man, and if good he will go to heaven, but if evil he will go to hell.
- 6th. The end of the world is the end of the christian dispensation.

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In addition to these lectures I preached twice in Port Elgin. At the close of each lecture a conversation followed and at times it rose to great interest. One gentleman, an American travelling in the district, attended the whole of them and became quite enthusiastic. He bought several books, one of them was "Noble's Appeal," which he read very carefully frequently expressing the delight that he realized from it. This American gentleman introduced the doctrine to a Mr. Adkins, a Second Adventist, in Owen Sound, who resided in Toronto and attended for more than twelve months the room adjoining ours in the Mechanics Institute for religious worship, yet never during the whole period did he enter our room to hear those same principles, which excited so deep an interest in him, when presented to him by a new convert in Owen Sound. As soon as he returned to town he visited me and purchased some books and a number of tracts, besides giving me an order for fifty tracts on the doctrine of the resurrection. He has left Toronto and is endeavoring to circulate the light in the neighbourhood of Brantford by means of books and tracts that I have sent to him. During my stay in Port Elgin I had one evening at liberty, which enabled me to visit a gentleman in the Township of Arran, to whom Mr. Webster introduced the doctrine some years ago. The distance was about fourteen miles, which Mr. J. Lehnen drove me, and finding him favourably disposed I opened out my books selling him nearly seven dollars worth. We stayed here the evening conversing freely upon the principles of the church. In the morning we drove for Southampton to make arrangements for lectures. This done we returned to Port Elgin, and I delivered the remainder of the lectures advertised.

The Port Elgin Society subscribed twelve dollars and the collection from the congregation amounts to four dollars and forty-eight cents.

On the Monday following Mr. J. Lehnen drove me to Kincardine. There I delivered three lectures, the first drew forth a little opposition from a Presbyterian Minister, in which he denounced Methodism and Congregationalism as unorthodox, and that the only safe authorities in matters of christian faith were the Scotch Presbyterians and Episcopalians. He also denied the doctrine of the active and passive state of Father and Son in the

popular doctrine of the vicarious atonement and intercession, declaring also that it was not taught in the Westminster Confession, nor in any of the standard works of either of the above religious bodies. The muscular Christianity, which he manifested in intercepting my reading from works I had by me at the time, induced some present to look over their confession of faith before they came on the following night. At the second lecture I referred to what had taken place, and read from their standard works the doctrine the Rev. gentleman had denied; some present said that they had been looking up their catechism and found that he had denied the Protestant faith. These lectures brought out a notice of Swedenborg and his teaching in one of the local papers, which was followed by a short correspondence on the merits of the teaching. The friends present collected \$2.75 for missionary purpose. On Friday morning Mr. Thomas Lambert in company with Mr. Mitchell took me out into one of the back settlements, a distance of seven miles from Kincardine. On our way we called on Mr. Reed an old receiver of the doctrine, who has been in the back country for a number of years. While staying here at the suggestion of Mr. Mitchell, I consented to give a lecture in the log school house at Pine River. Our friend Mitchell undertook to secure the school house, and do the best he could to get a congregation. After a walk of $1\frac{1}{2}$ miles through the bush and along a road covered with slush and snow to the depth of 10 or 12 inches, which made me think nobody would be there, to my surprise in opening the door they had to make a move to allow us to get in. The place was so full. I spoke to them for about two hours upon the leading doctrines of the church. I had no books with me, but having some in Kincardine, I announced it and several came forward and paid for books for me to send to them, and invited me to stay over Sunday and preach to them. This I consented to do, and the school house was full each time I preached, and in the evening I was invited to one of their houses, when some 14 or 15 person came and we carried on a conversation until ten o'clock in the evening. I sold twenty books amongst these settlers, took an order for the Intellectual Repository and received \$2.35 collection, parted with the understanding that I visit them again this summer if possible. I next returned to Kincardine and from thence to Port Elgin, kept Christmas day in Port Elgin. Next day Mr. J. Lehnen drove me to Southampton, where I stayed with Mr. McArther,

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who treated me very kindly. The lectures here excited unusual interest, and the class of books I sold indicated an advanced intellectual state over the people in Kincardine. At the first lecture we had an animated discussion, a resident Presbyterian Minister opposing the sole and supreme divinity of the vicarious sacrifice and the internal sense of the word. On the following evening several gentlemen asked questions and the School Teacher supported the doctrine of angels as a distinct race from man. This discussion I have no doubt resulted in good, for there was a general impression amongst the people present that the doctrines of the church are wrong, and that it is time to review them.—\$1.90 was collected for missionary purposes. The following day I left Port Elgin for Walkerton, stayed with our Brother Røther, and should have lectured had a room been procurable. Here I met with a Minister of the Presbyterian Church, who is favorable to the writings, and I left him a few small works of our author. I sold to our New Church Brother a nice selection of New Church books amounting to more than \$6. Early on Monday morning I made for Guelph in the hope of meeting with some New Church Brethren, but all I found was Mr. J. Sanders, whom I met at the railway station, introduced myself to him and inquired, if he knew any New Church men in the town. I received for answer no; this surprised me as our minute book speaks of two as early as 1863, and in 1866 of three residing in Guelph. From this place I returned home having been out one month and one day.

Yours Truly,

JQHN PARKER.

MISSIONARY SOCIETY IN ACCOUNT WITH J. PARKER.

1867.	<i>Dr.</i>	
Nov. 7.	Cash from Mr. Huber.....	\$41 00
Dec.	Port Elgin Subscription	12 00
"	do. Collection.....	4 85
"	Kincardine do.	2 75
"	Pine River do.	2 35
"	Southampton do.	1 90
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		\$64 85

1867.	Cr.	
June. Due to John Parker.....		\$1 40
Dec. 2. Railway fare to Brampton.....		0 75
Stage to Edmonton.....		0 20
“ 5. Railway fare to Goderich.....		3 25
“ Expenses at Stratford, dinner.....		0 25
“ Stage and Hotel Expenses from Goderich to Kin- cardine.....		1 75
“ Bed and Breakfast at do.....		0 50
“ Stage to Port Elgin.....		1 25
“ Hotel Expenses, dinner.....		0 25
“ 28. Stage from Port Elgin to Walkerton.....		1 75
“ 30. Stage and Hotel to Guelph.....		3 50
“ 31. Hotel Expenses at Guelph and Railway fare.....		2 75
Bill Posters.....		3 00
Books and Tracts.....		1 00
1 Month and 1 day for Missionary labor.....		41 50
Cash in hand.....		1 65
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		\$64 85

No. 10.

Report of the Toronto New Church Society.

DEAR BRETHREN,—

During the year we have endeavoured to retain the heavenly treasures the Lord has called us to enjoy by striving to disseminate them amongst others.

Early after last Conference, our Society invited the President of this Association, the Rev. F. W. Türk, to visit them on the occasion of their anniversary, and to preach and administer the ordinances of the Church, when four of our adult members and seven children were baptized, and twenty-eight partook of the Holy Sacrament. On the sixth of October, we entered the present place of worship which is more central, and we hoped it would be more advantageous to the progress of the church, but our expectations in this respect have not been realized to the degree anticipated, owing there is no doubt to the difficulty strangers have, in hearing the preacher so as to distinguish what he is saying, a difficulty that cannot be remedied without considerable outlay. At the opening service we had a very good attendance, but it gradually declined to an average of about forty-five and

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\$64	85

fifty in the morning and from thirty-five to forty in the evening, this includes children. We experience in some degree what is complained of throughout the whole body of the church, an indifference to public worship in the sanctuary on the sabbath day, but I think it is far better here than in many places, for our members residing in the city only amount to thirty-eight. This indifference to public worship arises probably from the transition we are all undergoing, viz: from worship grounded in fear to one of a spiritual rational nature, in which the pure truths and goods of the Lord shall be regarded before our personal feeling.

During the month of October we had lectures delivered on Wednesday evenings, which were the means of opening new avenues for the works of the church, which have resulted in considerable good. During December and January months they were declined on account of my missionary labors in the County of Bruce. In the month of February we resumed the lectures, but owing to some cause or other, they were not so numerously attended as the former, so that we declined them and turned our attention to congregational singing on the Wednesday evening. At this date we introduced a new book of service, published by J. B. Lippincot & Co., with the impression that it would lead the mind to a more devotional state and supply us with more suitable music.

In addition to this we resumed a very useful means of diffusing the doctrine and instructing our people, that of house reading meetings; we hold them at the members or friends favourable to our views on Thursday evenings. From these efforts we trust that much darkness and prejudice will be removed from the minds of people in the city. With the exception of the month of January, we have had two services on the Sabbath, when we held only one.

Our Sunday School is making a little progress, and we hope soon to get it into a very creditable condition. Mr. Concent, of New York, made us a very suitable present for our Sunday School, 20 copies of Chapel Gems Books, that ought to be in every New Church Sunday School. He also showed his kind regards toward the well-being of our Society in a very handsome present to myself and the Society. The number of children in the school is 32, an increase of 7 over last year.

During the year I have sold \$150 of books, beside \$20 from

those placed in my care by the Association. It is to be lamented however that this department of labour is so little encouraged. It is not sufficient to place the books in shops where parties are uninterested in their contents. The best plan is to offer the works for sale after public lectures on their contents. The growth of our Society and the spread of the doctrine in this city and neighbourhood is due to this practice. Young as our Society is and few as we are in number, we get out 24 copies of the Intellectual Repository and 20 of the Juvenile Magazine. Our library is still doing a useful work in and outside the City. We have sent some to a gentleman in Hamilton, whose attention was drawn to the works by means of the answer to Rev. J. A. Williams' letter. I have also sold him a quantity of books of a standard character, besides supplying him with a number of sermons and pamphlets, some of which Mr. J. W. Hancock very kindly supplied.

During the year I have visited Duffins Creek in the Township of Pickering on four occasions in the month of December. I preached two sermons and delivered three lectures. On the Sabbath I had a very good attendance and a general interest appeared to be felt amongst the people.

On February 11th, I visited them again, held a conversational meeting in the evening and made arrangements for lectures; on the evenings of the 12th, 13th and 14th I lectured to a very fare congregation and sold a number of books.

On April 13th, I visited them again, lectured to them on the evenings of the 14th and 15th, and on the 13th and 17th held an interesting conversational meeting with about 20 persons upon the leading doctrine of the church. At these conversational gatherings I am inclined to think there is far more good done than in delivering a formal lecture, for strangers can derive clearer and more satisfactory views from a free and well conducted conversation, than from any formal lecture no matter how well delivered. Such conversations however are only practicable with small audiences; during this visit I got books into six additional houses in the neighbourhood.

On the 7th of this month I visited them again. At the request of the friends I lectured to them on Temperance natural and spiritual. This lecture was very well attended. During this visit I was informed of the deep and determined opposition to the views of the New Church by some of the Clergy, advising their flock not in any way to countenance the New Church, if possible not allow a book or paper to enter their dwellings, and to see their

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doors against the lectures; for the teaching is destructive to soul and body. Such advise has had effect upon some, especially upon the female portion and one *man* was pointed out to me, who had burnt some of the New Church books. This is very much like what is now going on in Italy where the Bible Colporteur goes to sell and distribute his book, the lower orders with a bigoted Priest at their head oppose, persecute and destroy them. During this month we have tried lectures on the Sunday afternoons, and so far it promises to be a success so far as collecting together numbers to hear, but as to the permanent good that is known only to the Lord. The first Sunday the Church was crowded, the second and third it was comfortably full. Great interest was manifested in the conversation that followed the lecture. It is very possible that we shall not re-lease this place at the end of our term, which will expire on the first of January 1869. We shall then I trust meet with a place favourable to the progress of truth; for the present we have appointed a committee to look out for a suitable plot of land for a Church. I have baptized 3 infants and attended 2 funerals, one of them this day.

I Remain, Dear Brethren,

Yours Truly,

J. PARKER.

No. 11.

Report of the Pastor of the Berlin Society.

DEAR BRETHREN,—

During the last year I have conducted Divine Service regularly as heretofore : three Sundays in Berlin and the fourth Sunday at Wellesley Village, except on those Sundays when I was engaged in missionary work elsewhere.

I have baptized ten adults and twenty nine children ; and confirmed eight young persons. I have married ten couples ; administered the Lord's Supper every three months in Berlin, once in Wellesley, once in Buffalo, once in Port Elgin, and once in Toronto, and officiated at five funerals : four of which were children.

On the 11th of July last I went on a missionary visit to Buffalo, preached there twice, baptized one adult person and five children and administered the Lord's Supper to twelve communicants.

July 18th, I went from Buffalo to Port Elgin, preached there six times, baptized six children, and administered the Lord's Supper to twenty-two communicants.

July 26th, I left Port Elgin for *Toronto* where I preached to the Society on Sunday the 28th.

August 17th, I went to *Toronto* again, preached there on Sunday the 18th and baptized on the same day three adults and four children, and administered the holy Supper to 28 communicants. On the 20th of the same month I baptized there, in addition to the former, one adult and three children.

The Society in Berlin intends to build a new temple for worship next summer. The plans for the same have been drawn by W. T. Thomas, Esq., an Architect in Montreal; the contracts will be given out next fall.

Very respectfully submitted,

F. W. TUERK.

Berlin, June 17th, 1868.

No. 12.

F. W. TUERK, Superintendent of the Book Depots, in account with the Association of the New Jerusalem Church in Canada.

		DR.	
1867.			
June.	Stock on hand from last year, worth	\$54	70
July 7.	Received from Mr. Parker 500 copies of "Good and Evil" and "Answers &c.," worth.....	48	00
Sept. 6.	Received by Mr. Huber, books bought in London, England, to the amount of.....	17	00
1868.			
March 21.	Received by Mr. Huber, books bought in New York, to the amount of.....	46	27
	Freight on the above at the rate of 10 per cent	11	79
		Total \$117 76	
		CR.	
1867.			
July 7.	Books sent to the Rev. E. Gould by Mr. Parker, to the amount of.....	\$20	00
July 7.	Books sent to the Rev. Mr. Saul by Mr. Parker, to the amount of.....	9	00
July 7.	Books sent to Mr. James Barr by Mr. Parker, to the amount of	4	40
July 7.	Books sent to Mr. Lehen, by Mr. Parker, to the amount of.....	4	60
Aug. 23.	Books sent to Mr. Parker to the amount of...	2	20
Sept. 6.	Books sent to the Rev. R. Saul do. ...	13	34
	Tracts distributed during the past year for ..	1	37
1868.			
June 16.	Paid to Mr. Huber for books sold by me, during the last year.....	14	56
	At present on hand a stock worth \$99.16 and freight thereon \$9.13	108	29
		Total \$117 76	

Money received for books and paid over to the Treasurer.

1868.

June 10.	From the Rev. E. Gould, Montreal.....	\$7 48
June 11.	From Mr. J. Barr, St. Catharines.....	2 00
June 18.	From Mr. J. Parker, Toronto.....	16 50
June 19.	From Rev. R. Saul, Strathroy.....	5 64
<i>Memorandum.</i> —Mr. Parker has granted to the Rev. E. Gould, Tracts &c., to the amount of.....		3 50
for which I gave him credit.		

Respectfully submitted,

F. W. TUEBK.

Toronto, June 19th, 1868.

No. 13.

*Address from the Canada Association to the General Conference
of the New Church in England.*

BELOVED BRETHREN,—

In accordance with the wish of the last Conference of our Association, I address myself again to the pleasing task of writing you in their name. And first, the Association has to acknowledge the receipt of two communications from you since its previous meeting,—one dated Feb. 1866, and written by the Rev. Mr. Rendell; the other dated October of the same year, and written by the Rev. Mr. Hyde. And, as you will see by minute 36 of our last Conference, this fact is owing to the circumstance that the former of these addresses, having been misdirected to Montreal, was, after lying in the Post Office in this place, sent back to England and again sent back to Canada, before reaching its proper destination; a fact which will also account for your not having received any letter from us in the interim. Both your Addresses were therefore read before our last Conference, and I was "requested to answer them, and to embody in my reply the feelings of affectionate regard towards our brethren in England, which have again been excited in so lively a manner by their letters just read."

In endeavoring to discharge the duty thus laid upon me, I feel a difficulty in deciding what subject to take up as the special theme of my reply. Your two last letters are so full of important matter, and open up so many topics of interest and moment, that it will manifestly be quite impossible for me to reply to them

seriatim, or to do more than touch upon one or two points. And permit me, dear Brethren, before proceeding to the consideration of these, in the name of the Association, to tender to you our warmest thanks for the full and cordial expressions of brotherly love and sympathy with which both these letters, as well as former ones, abound, and the kind and considerate regard, on the part of one of the great bodies of the New Jerusalem upon earth, thus manifested towards obscure and distant brethren like ourselves. Year by year able and affectionate letters, fraught with messages of paternal regard, and words of sympathy and instruction for us in our feeble and infantile state, as an associated body, fail not to issue forth from that great centre of New Church life and activity—the English Conference—to encourage and strengthen us in our labours in behalf of the great cause of making known the Gospel of our Lord's Second Coming to the world; and year by year it is our privilege to peruse a leaf, and to borrow a lesson, out of the experience of those who have labored longest, and whose experience dates back farthest—even to the very commencement of the *visible* New Church in Christendom,—in that cause,—for our guidance and example in perceiving the wall in this our own quarter of the globe. Nor are we the only ones who are thus privileged, but in every part of the world where the light of the New Dispensation has penetrated, however remote, or however small the number of those who embrace the heavenly doctrines in any locality,—there do we find that the voice of our English brethren has been heard, and the letter of recognition and invitation to fellowship been received. Truly it is a glorious fact; and we can only thank our blessed Lord and Saviour that it is a fact, and view it as another proof of that all-embracing *charity* which is the first and the last, and the all in all, in the New Jerusalem of our God. And we desire to add our testimony to that of others, and openly and fervently to acknowledge our indebtedness to you for so many kind and welcome tokens of your affection and regard.

And now, to pass to other topics, there are some observations near the beginning of the Rev. Mr. Hyde's letter which are very suggestive, and lead to a very interesting and instructive train of thought. The passage is as follows: "It strengthens confidence in the truth," he says, "to know that the principles which are so precious to our own souls, have approved themselves to the minds of others, and have become equally precious unto them. Our belief in the universal adaptability of truth is confirmed

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when we find that other men, in other lands, living under other circumstances, have realized that the truth is as well adapted to their states as it is to our own states." And again he adds, "Our delight in the truth is deepened by knowing that the truths which we cherish are broad enough to enable others to delight in them."

Is it not, indeed, dear Brethren, strong testimony to the truth of the doctrines we profess, that, in so short a space of time, as they have been in the world, they should have been propagated in such distant and remote quarters of the globe, and among people of such widely different genius and character? In truth, their adaptability to men in various countries, and under all states and conditions of life, seems to be one of the remarkable features of these doctrines.—False systems of religion have, it is true, been propagated to a large extent, and in different countries, and it might therefore appear that no argument could be drawn from* the fact that the New Doctrines which we preach, have been widely disseminated over the globe also. But the cases are not similar. The propagation of the doctrines of the Old and Past Dispensation has been accomplished at an enormous expense of men and money, and by means of elaborate and costly machinery and organization. In the case of the New Church, on the other hand, the fact is quite otherwise. Here has been no systematic attempt (except in one or two rare and feeble instances) to spread a knowledge of the heaven-descended truths, or to carry them to distant and foreign localities; the various societies and larger bodies of the Church conceiving that they have as much to do as they can well accomplish in making them known nearer home, and in the particular district or region where they exist. And yet, what do we find, after a century's existence of these truths in the world? Do we not find that there is scarcely a country on the face of the earth to which these doctrines have not penetrated, and in a more or less obscure and unostentatious form, made themselves known to persons residing in those countries? Do we not find that, in several instances, *natives* of those countries have, providentially, and apparently quite without any knowledge or effort on the part of those interested in their dissemination, been brought to an acquaintance with, and reception of, the doctrines, and become the mediums of making them known to others among their friends and fellow-country men? Could any thing, dear Brethren, more plainly prove the essential *catholicity* of these new truths, and their won-

derful adaptedness to all the states and conditions of mankind; as well as their power, I had almost said, of *propogating themselves*, wherever a mind exists receptive of them, and capable of investigating and examining into their claims? What encouragement and what incentives to exertion, then, do these facts hold out to us; and we are led to ask, when such results can take place without any effort on our part, what may we not accomplish by systematic and well-directed labour for the promulgation of the Heavenly Doctrines among men?

Another and the last topic, suggested by your recent communications, which I shall refer to here, is announced by the Rev. Mr. Rendell in his letter as follows. Alluding to our Association and its formation, he observes: "As a young institution, it will, no doubt, be necessary to surround it with much intelligence, tenderness and consideration; to preserve its health, it should be carefully exercised in the atmosphere of *liberty*." These are, indeed, weighty words. May God grant us grace to act upon them in our doings as an Association of the Lord's New Church! The necessity of a regard for the *liberty* of the Church, especially, is a subject the importance of which we can scarcely over-estimate. Perhaps in times past, the Church has not always been sufficiently mindful of its importance, and has had consequently to deplore the evils which a too narrow and sectarian spirit entails. But, doubtly, in the early stages of her progress it was necessary that much care and circumspection should be employed in relation to certain points of Church order and observance, upon which a greater latitude and diversity of opinion and prevail; while, on the other hand, the circumstances and conditions of the present time render the same care and circumspection necessary upon other questions, which formerly, perhaps, were never brought into discussion, the state of the Church not their requiring that they should be taken into consideration.

Hence the subject of "the liberty of the Church" assumes different aspects at different periods of the Church's history, and such a definition of the phrase must be accepted as shall, while making due allowance for the altered circumstances and states of the Church at different times, yet provide for the *largest freedom* consistent with the maintenance of order and peace, at any given period, and prevent *liberty* from degenerating into *license* in matters of moment connected with the Church and her insti-

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tution. Here, then, dear Brethren, is the practical difficulty which we, in common with the Church at large, are called to grapple with, and all the wisdom and discretion which we can command, in reliance upon the Divine Providence and assistance, are necessary to the rightful attainment of this aid.

As you are doubtless aware, our Brethren in the United States have already in former years, and under many and various forms, been obliged to confront this difficulty, and, at the present time, are actually not a little *disturbed* by questions involving, the freedom both moral and spiritual, as some conceive, of the Church as a religious body. These discussions relate more especially at this time, to matters of external order and forms of worship, and while, for the most part, not such as are of very essential or vital importance, are still perhaps, not without interest and profit to the Church at large. Among ourselves, at the present moment, the question, as you will learn from our Minutes, assumes the form of legislation upon the subject of *the Ministry*, and the formation of such laws and rules of order respecting the qualifications and functions of those who are admitted to the sacred office, as may best provide for the regulating and ordering of the Ministry in the circumstances and under the conditions of a new country like our own.

And here I am reminded that the circumstances and conditions of this Province have recently undergone very important changes, and such as must one day have a perceptible effect upon the interest of the New Church in this country. And we cannot but cherish the hope that under the New Dominion which has thus been formed out of the union of the different provinces of the British Empire in this part of the globe, the cause we have all so much at heart will make great and permanent progress; and the title "The Association of the New Jerusalem Church in Canada"—adopted previously to the time when this union was first contemplated,—prove a favorable omen of the *extension* of its limits and meaning, till it shall come to embrace within it every receiver of the Heavenly Doctrines throughout the entire "*Dominion of Canada*" no less than those residing within the former *Province* of that name.—At least, it seems not too much to presume that our brethren in New Brunswick and Nova Scotia,—for we know that there are a few in those parts—should it ever be thought expedient to make the proposition to them, would not be likely to object to uniting with us in the great uses which it is the aim of our Association to carry out.

And now, dear Brethren, in conclusion let me express the earnest hope that the Lord will be continually present with you, to bless and guide you in all your deliberations, and that your assembling together may be for the highest good and advancement of the Church and kingdom of our Lord upon the earth, and its influence continue to be felt, as it has in times past been felt, throughout the whole extent of the Church universal among men.—In the name and on behalf of the Canada Association,

I am, beloved Brethren,

Yours in the faith of the Lord Jesus Christ,

(Signed) EDWIN GOULD.

(Countersigned) F. W. TUERK,
President Canada Association.

No. 14.

*To the President of the Association of the New Jerusalem Church
in Canada.*

DEAR SIR,—

In the Appendix No. 5 of the Ecclesiastical Report Mr. Gould's letter is more strongly recommended to the attention of the Church.

In reply to preaching and worship and what it should be, Mr. Gould says "the pulpit must elaborate the Word and the ritual." No doubt others, to their own satisfaction, have answered this question. I think the Lord in his Word has revealed all about it. I therefore will simply give my experience of New and Old Church preaching, and point to the truth, why the principles of the New Church find so little favor with most men. I have heard but eleven of the preachers of the Church; their general theme was repentance, and the endless love and mercy of the Lord, to his fallen creatures, with the exception of one, where a mere effort was made, to produce a dazzling word-picture, or a fine phrasiology. I have seen more than "sympathy" under the preaching of the New Church. The Lord's love and mercy were so conspicuous that the emotion of the speaker often was such that utterance became difficult, and at various times the tears of self-abasement and of joy were visible. The acts produced thereby will never be erased from my mind. Nearly forty years ago, when revivals were in their zenith, I attended a protracted meeting which lasted three weeks, where not only "the clanking of

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the nails, the bloody spear" but the awful wrath of God against the wicked, the wailing and gnashing of teeth when all the Godless shall be thrust into the lake of fire and brimstone, where they must burn for ever and ever, where the tormented husband, or wife, brother or sister, see their happy relatives in paradise and themselves in torment. One preacher asserted, he could hear the wailing of the damned and smell the brimstone. All which was uttered with the utmost vehemence, then came the most pathetic appeals to flee from the wrath to come; showing forth how "God waits to be merciful to the sinner, for the sake of his Son who pleaded unceasingly for the sinner, showing the prints of the nails, the bloody side, the bruised head from the crown of thorns, and how the Holy Spirit was ready to apply the saving blood, and clothe the sinner with the righteousness of Christ." Sure enough there were a good many who joined the church. I could add many particulars, but I think all such means the preacher of the New Jerusalem, can not make use of. Can it be expected, or have we the right to expect, more from our preachers, than the truth warrants. The "Lord spake as never man spake" still few believed Him or the truth. The language of truth is "we know not from whence he is." "See if any of the Rulers believe in him." "The carpenters son," "he casts out the devils through the prince of the devils." But we are told in all assurance, that there are such preachers, and enough of them, who can "rouse the world," only the "congregations" are wanted, who "are able and willing to pay them (the preachers) enough to discharge their duties." Strange that the Lord calls such men, and enough of them too, to the sacred office, without the proper provision to discharge their duties. (Quite a dilemma, why can the Rev. Mr. Beecher command by his terse talk any salary.) Query: by what possible means will such "congregations" be brought into existence? It is not strange that the men and the sacred office of the Ministry are brought into disrespect, when the continual cry goes forth, that the members of the church, do not pay. There are no "adequate means for talent to engage in that pursuit." Who insures any ones living? By all means throw up your divine calling, if you ever received one, and apply your "peculiar endowments" to what ever you please; you have the right so to do. Do not make the truth blush by putting too great a value upon your capabilities; per adventure your endowments may be at fault. You my, dear Brethren, who have taken up

the cross, or are in the use of the ministry, stop the cry at once so frequently heard, this way you Missionaries "the harvest is ready." Be frank, open, and strait-forward, tell those for whom you labor, to include your wants within their own, or else they must famish for the want of spiritual food. As far as I know of, there are but few, that will not do their best in reason. I will also admit that there are some that can gratify their every desire, if they can only get the means, without much thought for the wants of the Church. At all events, I earnestly hope, the infernal falsity will be driven out of the New Church, so prevalent among all professors of religion and so strangely believed in by the Clergy, that the Lord requires more of the professor in regard to his duties than of others, as though all were not created for salvation, of which there should be no doubt with any one, if so the call, the duties must be equal according to the ability of every one. As long as this falsity is not destroyed, so long will men robe themselves with the cloak of the short-comings of others. This is the universal theme among all classes in society; go where we will, we hear the saying: if I were in such a position, I would manage things better, always criticising others. How often do we find in print and in conversation: he is but an "inferior, a poor, a second-rate, not a good, not a first-class preacher." A popular man is not always the highest type of a preacher. Pray, what does all this mean but scandalizing the truth? Who has given us the right to judge of the quality of any one's calling or uses performed. Where do we find the test, to question any one's work, certainly not in the Revealed truth of the Church; quite the contrary. See T. C. R. 422. Which can not be too well remembered and brought into every day life. We are not dependent on mere human conjecture for the cause of this important subject, (as well as any other) it is clearly revealed to the Church, why the New Church, does not extend so rapidly, as the sects do. It is the infernal organism, the "proprium," which existed already with the most ancient people; which was the fall of man. Or what is the same thing, "the love of self and of the world." A. C. 152. For such is the nature of self-love, that it is unwilling to submit to the Lord's leadings, but prefers to be self-directed, and to form its creed from the deductions of the senses and from science." A. C. 205. The proprium of man is only evil and false originating in the love of self and the world, whereby men are inclined to believe in self, and

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not in the Lord or the Word, and to suppose that what they can not acquire sensually and scientifically has no existence. Hence they become altogether evil and false, and thus see all things perversely. They regard evil as good, and good as evil; falses as truths, and truths as falses; realities as nothing, and nothing as every thing. They call hatred love, darkness light, death life, and *vice versa*," 210. The ruling evil of this posterity was self-love, without their having at the same time so much of the love of the world as exists in the present day. A. C. 230. The evil of the most ancient church which existed before the flood, as that of the ancient church after the flood, of the Jewish church, and subsequently of the New Church established amongst the gentiles after the coming of the Lord, and also of the church at the present day, is that they do not believe the Lord or the Word, but themselves and their own senses. Hence there is no faith; and where there is no faith, there is no love of the neighbor, thus every evil and falsity. A. C. 231.

This is evidence enough to show us that evil and falsity are opposed to goodness and truth, which latter the New Church possesses in the most eminent degree and which the man of the church, whether preacher or layman, must dispense at his peril, or he will be lost to the church. But how these horrible principles, the love of self and the world, have worked or manifested themselves from the time of their origin to the present day in outward acts, we may only bring to our remembrance the many different churches with their rituals in the ancient church. Also the many sects in the Jewish dispensation. I need not count up the variety of torture inflicted on the first christians. Who does not remember a Huss, a Wiclif and others. How Luther, the great reformer, himself threatened with excommunication those who dared to hold views differing from his. Heretic was the watch-word. Look at the excruciating inventions of torture by "Torquemada, Peter Titelman," (and a host of others), to serve the vengeance of Phillip and his ancestors. What a long line of Martyrs, who by the decrees of Charles and Phillip have been strangled, beheaded, burned, and buried alive. What a sorrowful spectacle to Christianity, that such men did after all believe, to have done God service, which is evident from Phillip's last words: "After a three days confession declared that in all his life he had never consciously done wrong to any one; that he could die a good Catholic." (I doubt whether there is a name on record who has

done more persecution than he.) What stringent laws were passed in England and elsewhere by the Catholics and Protestants as each party came into power, is well known. It may be said, time has made a great change since then, very great indeed; but it has not removed the love of self and the world, which is evident, when we remember the many attacks made upon the truths of the New Jerusalem. See the persistent efforts of Dr. Pond. Though his first work has been shown by different individuals to be a false production, made up only of distortions and misstatements, he produces another with the introduction that he has left out the "unchaste and very objectionable part contained in his former work." But the professor's mind is clearly shown by mixing together the chaste and the unchaste things of truths, huddling together from the work on Conjugal Love, and the work on the pleasures of insanity concerning secretory love, making it appear as if both treated of the same subjects. Or can he really not see, that the former treats of goodness and truth, the latter of evil and falsity.

White in his life of Swedenborg exerts himself to soil the truth, as it is the case with very many others who defile the garments of the Lord, the letter of the Word by quotations to favor their own views, or make it doubtful whether Swedenborg was commissioned by the Lord, to make known to the world the truths of the New Jerusalem.

Have not almost all who dared manfully and openly confess the principles of the New Church or the Lord, been thrust out of their former connexions. It is known that many who have honorably asked their dismissal, have been refused and afterward publicly read out of the church, and the views they held subjected to condemnation. In my own case I have been waited upon by two of the preachers, who gave me a reprimand for not sanctioning their preaching or the discipline of the church (the production of men) I then belonged to. The watch-word now is, are they Evangelical. In a late Catechism we find that the Catechumens at confirmation must give their oath, never to join another persuasion, and if so, they must be accounted perjurers. Does not all this demonstrate the principle set forth in the Arcana No. 230. Why then seek for the non receiving of the truth, in the "Church," why speak of a decimal of belief in the church. I can think and know of a beginning of faith and a growing in it through all eternity, but not of a half belief.

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Why seek the cause in the preaching of the New Church, when there are such numerous evidences in the Word, and the collaterals of the church, why the truth does not affect men, and we may say, such innumerable external evidences of the causes which retard the progress of the church?

Every individual of the church will do exceedingly well, vividly to remember the Lord's words, recorded by three of the Evangelists. Matthew x, 5 to 11; Luke ix, 1 to 4; Mark vi, 8 9, where the Lord teaches his disciples, that is, every man of the church, whether preacher or layman, the Ministers in particular, that every good and truth can only be received from Him, and as such must be preached, and lived, and propagated; and not otherwise; for He alone can give illustration of His truth to each one according to the capabilities of looking to Him for the same, or as we through Him remove the evil and the false. To avoid uttering the "ingenious things about the mysteries of the Word," as to what each thing represents and signifies in the above words of the Lord, I will leave to the diligent seeker after the truth; for in the spiritual sense alone can it be found which has been revealed for the church in the Arcana, and the Apocalypse explained where such things are mentioned.

I am, Yours truly,

ADAM RUBY.

Waterloo, June 12, 1868.

No. 15.

Report of the Port Elgin Society.

DEARLY BELOVED BRETHREN,—

Since our report in June last we have continued our religious services on the Sunday, alternately in the German and English languages. The services are conducted in German by brother J. J. Lehnen, the leader of the society; and in English by brother N. E. Leeder, the assistant leader of the society. The attendance is small but regular, consisting almost entirely of the members of the society. We have not increased in number of adult members. We have begun again with a Sunday School (kept in the English language) and continued throughout the year with some success, and think the Lord's blessing will be with the society, more than if this important duty had been neglected. We have been favored in the past year

with a visit from the Rev. F. W. Türk, who was engaged for about one week in preaching the heavenly doctrines and administering the holy Sacrament.

In December last, Mr. John Parker was also disseminating the doctrine of the New Jerusalem by way of Sermons, Lectures and Conversations at Port Elgin, Kincardine, Southampton and in the vicinity through the County of Bruce; and the way and manner in which he put the truth before the mind of the people at large, seemed to arouse very much all thinking individuals, and has led not a few people to examine into the writings of the New Church, so that we hope some seed fell in good soil and will bring forth fruit in due time or season.

May you, the members of the Association, be so guided in humbleness and true sincerity, that you will arrange all matters connected with the church, with wisdom which is derived from the Most High.

On behalf of the Port Elgin Society I beg to sign

As a most humble servant of the Lord,

J. J. LEHNEN,
Leader.

No. 16.

Report of the Committee on Rules for License and Ordination.

Rev. F. W. Türk in the Chair.

The Rules as amended in Committee read as follows:

ARTICLE I.

Candidates for the Ministry, who have been baptized by some ordained Minister of the New Church, may be licensed on recommendation of a New Church Society or Conference, to an ordaining Minister for the term of one year, to preach the doctrines of the church, lead in public worship and officiate at funerals, after having fulfilled to the satisfaction of the ordaining Minister, the following conditions to wit:—

1) Candidates for License shall send in their petitions therefor to the President of Conference, three months before the meeting of Conference, whereupon the President shall proceed in the matter according to rule (2) next following.

2) Every such candidate shall be afterwards examined by the President of Conference or any Minister or Ministers as Confer-

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ence may appoint at such time or times, place or places, as he or they may appoint, as to his fitness for the work of the Ministry and knowledge of the doctrines, and shall be required to give satisfactory testimonials as to moral character.

3) He shall further be required to prepare a sermon to be preached before Conference, at such time during its sitting as the President may appoint, provided it be not on the Sunday, said sermon to be written or extemporized, according to the Candidates usual practice, and if written, it must be left with the President.

ARTICLE 2.

A license may be renewed from year to year in the discretion of the ordaining Minister on recommendation of Conference, application therefore to be made to the President.

ARTICLE 3.

Ordination may be granted upon a similar examination after compliance with the following requisitions, to wit :

1) The candidate shall have been baptized into the New Church by one of its authorized Ministers.

2) He shall signify his intention in writing to devote himself as far as practicable to the ministry, and if recommended by a society who have adopted a constitution and subscribed to the articles of faith of the New Jerusalem, the society presenting him, shall declare their wish for him to become their pastor and shall present a list of their members.

3) He shall send in to the President to be by him examined and laid before Conference an original sermon upon each of the three leading doctrines of the church, viz :

The Doctrine of the Lord,

The Doctrine of the Sacred Scripture, and

The Doctrine of Life,

at least two months before the meeting of Conference.

4) He shall preach before Conference from a text given him by the President allowing at least two entire days for preparation, the discourse being either written or extemporized or preached from notes at the discretion of the preacher, the Conference only recommending him to use that style, which he has most habitually employed.

ARTICLE 4.

License or ordination may be granted to other persons who have been baptized by some authorized Minister of the New

Church and are of such known age, acquirements, and reputation as to induce the Conference to grant the same by a vote of two thirds of the members present.

Proposed articles 5 and 6 were struck out.

ARTICLE 5 formerly 7.

The President and ordaining Minister shall report to the following Conference their decision on all matters, submitted to them, and if it be in favour of the license or ordination of any applicant, the same shall be certified to Conference under the hand of the President countersigned by the ordaining Minister, whereupon the Conference may authorize the said license to issue or ordination to be performed, and signify the same to any ordaining Minister of the church by a warrant under the seal of the Association signed by the President and Secretary of Conference and delivered to the candidate. Provided always that the Conference may review its proceedings in the premises and defer, or decline, to issue the said warrant for good reason.

ARTICLE 7 formerly 9.

Whenever any licensed or ordained person shall call in question any of the doctrines of the New Church contained in the theological writings of Emanuel Swedenborg, or when his conduct or practices shall be such as are manifestly injurious to the church, or when his life shall evidently not be conformable to the Divine Commandments, he may be suspended from the exercise of his functions as such Licentiate or Minister by the President of Conference, but he shall have the right of appeal to the next Conference, and the Executive Committee may remove such suspension until his case shall be acted upon by the Conference, and whenever the circumstances of the case require that a Licentiate or Minister should be suspended from his functions before there is time or opportunity to lay the case before the Conference, the President shall notify such Licentiate or Minister as the case may be, to cease from the exercise of said functions, until the matter can be brought before Conference.

Form of Certificate of License.

This is to certify, that Mr. A. B. of _____ has been duly licensed by the Association of the New Jerusalem Church in Canada, to conduct public worship and to officiate at funerals for the term of one year from this date.

(Signed.) F. W. T.,

Ordaining Minister of the New Jerusalem.

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In testimony whereof I have hereunto set my hand and seal of office this day of A. D. 18

[L. S.]

(Signed.) A. B.,
President.

(Countersigned.) C. D.,
Recording Secretary.

Form of Certificate of Ordination.

This is to certify that Mr. A. B. of has been duly ordained as a Minister of the New Jerusalem Church under the authority of the Association of the New Jerusalem Church in Canada.

By me,

(Signed.) F. W. T.,
Ordaining Minister of the New Jerusalem.

In testimony whereof I have hereunto set my hand and seal of office this day of A. D. 18

[L. S.]

(Signed.) A. B.,
President.

(Countersigned.) C. D.,
Recording Secretary.

F. W. TUERK, *Chairman.*

No. 17.

FORM OF BEQUEST.

Clause to be inserted in the Will of a person desirous of giving money for the benefit of the New Church.

I give and bequeath unto the Trustees appointed by "*The Association of the New Jerusalem Church in Canada*" the sum of — clear of all deductions whatsoever, to be raised and paid out of such parts of my personal Estate and Effects as I am by law enabled to charge therewith, and as shall not consist of estates, or interests in, or arising out of, or from, any messuages lands or hereditaments UPON TRUST and to the intent that they the said Trustees may stand possessed thereof and pay, apply and dispose of the same, and of all interests dividends and proceeds thereof as the Conference for the time being of the said Association shall at any time and from time to time, direct or appoint, towards the support of and carrying on the charitable designs of the said Association; and I do desire that the said sum of — may be paid

to the said Trustees as soon after my decease as may be and may take precedence of any other legacy payable out of my personal Estate. And I hereby declare that my Executors shall not be bound to see to the investment of the said legacy, nor to require any declaration of trust as to the investment thereof; but that payment to the said Trustees as above directed shall be a sufficient discharge and indemnity to my Executors to all intents and purposes whatsoever.

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No. 18.

The following Address from the General Conference in England, was received by me, while these minutes were going through the press.

F. W. TURK.

From the General Conference of the New Church in England, assembled at Brightlingsea, Essex, to the Conference of the New Church in Canada.

July 9th 1868.

28 Richmond Crescent, Barnsbury,
London.

BELoved FRIENDS,—

Though no address from you was received at our last session, the Conference was persuaded that this omission was not intentional, and desired me to address you and give their annual assurance of continued interest in your proceedings and their kindest words of brotherly love.

Your progress at present reminds many of your brethren of the days of their own early struggles, when two or three or four or five only could be found in a town or village, who ventured to think that there might be higher light and holier practice, than what they saw manifested around them. All were suffering either from the darkness of error or the gross darkness of evil. With themselves it was not day nor night, but in the evening time, it was light, Zech. 14, 7. They were not disobedient to the heavenly vision, but determined to meet together to strengthen each other to hold up the truth in Love. Thus little companies arose here and there, and after they had formed themselves into small bands, they commenced Sunday Schools, those fruits of the Second Advent of the Lord. And in this Country the progress of a Society has been very much in proportion, as

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it has worked well and faithfully at its Sunday School. The Will of the Lord in the New Dispensation is that we should train children to Live. They are taught now to become wise and good men, to bring them into a heaven upon earth. The pernicious practice of speculating on pardon at death and enjoying a heaven of eternal delight afterwards, is a notion fitted only to old dark and delusive times. All the children of the New Jerusalem must be children of the Light, taught of the Lord like the Israelites among the Egyptians, having "light in their dwellings."

The little bands of faithful men with us in days not long past, who acted upon these principles, saw the labors of their hands blest with continual increase, and when they see you, dear brethren, making your first manifestations of light and love in divers places, they are delighted with the new movements they behold; and those who have successfully worked through the same stage of progress, now would say lovingly to you, one and all, dear brethren, speak the truth in love, you who can speak clearly and forcibly, but above all, work justly in your daily lives, and work in teaching children.

Despise not the little ones, but sow in their young souls the seed, which will bring forth a harvest for heaven. Tell them, they can go to heaven now, if they will. Tell them, not to put it off, but to go into the heaven of purity, humility, love, wisdom, and peace, so that their lives may be passed here in conjunction with the Lord Jesus Christ and his Angels, and death will then be the removal of the veil, which will disclose to them in fulness the glories they have felt.

There are books in abundance now fitted to aid in this heavenly work with children. There are early reading books, little hymn books fitted for children, catechisms, expositions of the parables and miracles of our Lord, Magazines, indeed, that willing hearts will find they need. Let us work then while it is day. Let the divine husbandman go out by our instrumentality very early in the morning, and so will he be enabled at the close of the day to give all the labourers their penny.

To assist us thus heartily to work in diffusing the truths of the new Dispensation, let us reflect deeply upon the importance of those truths. Swedenborg in A. R. 161 has these weighty words, "By truths a man receives faith, charity, and all things of the Church;" and he then particularizes and enumerates fourteen classes of blessings that come by truths, the immense value

of them must be my excuse for laying them, dear brethren, before you in full. 1st, By truths we acquire faith. 2nd, By truths we receive charity or love towards the neighbour. 3rd, By truths we obtain love to the Lord. 4th, By truths we become intelligent and wise. 5th, By truths we are regenerated. 6th, By truths we receive power against evils and falses, and against hell. 7th, By truths we are purified from evils and falses. 8th, By truths we receive the church. 9th, By truths we receive heaven. 10th, By truths we come into the eminence of wisdom. 11th, By truths we have conscience. 12th, By truths we are brought into divine order. 13th, By truths angels and men become more beautiful. 14th, By truths a man becomes really a man.

Such are the weighty effects of truths filled with good from the Lord. What infinite worth then has the Lord placed in our hands in deigning to confide the truths of the New Age to our care. How jealously should we labour for their diffusion! How faithfully should we illustrate them in our lives! How earnestly should we help mankind to see that they are practical, because we practise them and experience their virtue, their joy and their peace.

Vast numbers are in dead formal worship at the present day for want of truths; vast numbers conceive that the Lord's commandments are too severe and too holy for practice, because they have been blindly taught so.

It must be ours to diffuse a healthier faith by showing them a religion of life in living practice and sustained everywhere by living truths. The river of life is flowing on and becoming deeper Ezek, 47, 12. On this side and on that side are growing trees, whose fruit are meat, whose leaves are medicine. Let it, my beloved brethren, be our meat to do our Lord's will in bringing forth the fruits of righteousness and enjoying the doing of good for the sake of good. Let it be our medicine for all the sorrow of life to unfold the truths which lead forth nations and individuals to happiness and to heaven.

I am, for the Conference in England,
Yours affect'y and truly,

(Signed) J. BAYLEY.

The Rev. E. GOULD,
Secretary.

P. S.—Our Conference meets the second Tuesday in August. Can you favour me with your reply before then?

J. BAYLEY.

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No. 19.

The General Conference of the New Jerusalem Church in Great Britain, in session at Salford, Manchester, Aug. 11th 1868, to the Association of the New Jerusalem Church of Canada. ()*

DEAR BRETHREN,—

The General Conference desires to send you, through me, brotherly greetings from this its annual assembly. It is very refreshing to us to gather together our scattered elements at this season, and we feel renewed in strength and earnestness for the work, which each individual member of the church must of necessity discharge chiefly alone and away from the cheering presence of his brethren. We desire that you shall be partakers in this our renewed strength; we desire to feel the warmest sympathy towards all our fellow-members in the New Jerusalem, whom distance divides from us as to the flesh, and we thus give expression to our feelings of love and sympathy for you. We hope that this our annual greeting may never degenerate into an empty form destitute of sincerity and affection; nor do we fear that it will so degenerate, if the members of the church in both countries are animated by love for the glorious New Jerusalem. For the love of the Church involves the love of the brethren. We know, from our own experience, that you must have many difficulties to contend against, many discouragements to face, many disappointments to survive. Accept therefore this imperfect expression of our brotherly regard as an encouragement under your trials from those, who are labouring under similar ones, and may you be preserved from the hardest to bear of all troubles and the most deadly of all dangers;—the want of devotion of your own members. We pray that, whatever may be the external circumstances in which it may please the Divine Providence to place you, union may prevail in your midst and throughout all your borders, the union which is only possible when all are possessed with the self-denying love of use and devotion to our common cause. Success will then not merely await you, but

(*) As this Address also arrived before these minutes were finished, I have thought proper to insert it here, in order to bring it to the knowledge of the brethren so much sooner.

F. W. TUERK.

will be realised already in the prevalence of that Heavenly delight among you, which love and goodness can alone communicate.

In behalf of the Conference,

JOHN F. POTTS.

E. D. RENDELL,

President of the 61st General Conference.

NAMES AND ADDRESSES OF THE MEMBERS OF
THE ASSOCIATION.

NAME.	POST OFFICE.
Ahrens Herman F.....	Hamilton.
Ahrens Mrs. H. F.....	"
Auchterlonie A. J.....	Montreal.
Auchterlonie Mrs. A. J.....	"
Ahrens Charles A.....	Toronto.
Bagwell John B.....	Hamilton.
Barber R. Banks.....	Strathroy.
Barr James.....	St. Catharines.
Bowman Mrs. Daniel.....	Waterloo.
Brierley Richard.....	Hamilton.
Brill William.....	Wellesley.
Black Hugh.....	Kincardine.
Blackhall Joseph.....	Toronto.
Callaghan Margaret.....	London.
Copp James.....	Guelph.
Cushing Mrs. E. L.....	Montreal.
Coleman James.....	Toronto.
Carter George.....	"
Carter L.....	"
Carter S.....	"
Castell William G.....	"
Castell Mrs. E. C.....	"
Dœring Christopher.....	Philipsburg.
Dœring David.....	Wellesley.
Dœring Mary.....	Philipsburg.
Dœring Lawrence.....	Wellesley.
Dœring Henry.....	West's Corners.
Deppisch George.....	"
Elder John.....	Toronto.
Frank S.....	Strathroy.
Frank Mrs. S.....	"
Ford Thomas M.....	Bayham.
Frankish John.....	Toronto.
Frankish Charlotte.....	"
Forrance James.....	"

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Groebst
Hachbo
Hachbo
Halson
Hanco
Hanco
Hanco
Hanco
Hoffma
Huber
Hendry
Hendry
Hilton
Huber
Hubbar
Huber
Johnson
Jones
Kenwar
Lohr
Leeder
Lehnen
Legge
Lehnen
LeSueur
McLauch
Martin
Mill
Nicholson
Parker
Raphael
Roy
Robinson
Robinson
Roat
Roether
Roppel
Ruby
Reid
Ronald
Rotharme

Gaukel Miss N.....	Berlin.
Gottlieb Fr. jr.....	"
German L.....	Philipsburg.
Glebe Adam.....	Lisbon.
Gould Rev. Edwin.....	Montreal.
Gould Ira.....	"
Gould Mrs. Ira.....	"
Good P. H.....	Berlin.
Good Mrs. P. H.....	"
Gledhill Ruth.....	Toronto.
Grœbstein Martin.....	"
Hachborn George.....	Waterloo.
Hachborn G. K.....	Berlin.
Halson Robert.....	Hamilton.
Hancock J. W.....	Toronto.
Hancock Mrs. J. W.....	"
Hancock Mary.....	"
Hancock Herbert.....	"
Hancock Jane.....	"
Hoffman John.....	Waterloo.
Huber Henry S.....	Berlin.
Hendry Charles.....	Conestogo.
Hendry Mary M.....	"
Hilton Alexander.....	Strathroy.
Huber Martin.....	Normanton.
Hubbard Mary.....	Montreal.
Johnson Mr.....	Hamilton.
Jones L.....	Strathroy.
Kenward Jesse.....	Warwick.
Lohr Daniel.....	Philipsburg.
Leeder Nathaniel E.....	Normanton.
Lehnen John Jacob.....	"
Legge Charles.....	Montreal.
Lehnen Gottfried.....	St. Jacobs.
LeSueur Philip.....	Quebec.
McLauchlin Samuel.....	"
Martin Thomas M.....	Toronto.
Mill Samuel.....	Howick.
Nicholson Mrs. R.....	Strathroy.
Parker Rev. John.....	Toronto.
Raphael Thomas W.....	Montreal.
Roy Alexander K.....	Owen Sound.
Robinson William S.....	Yorkville.
Robinson Mrs. W. S.....	"
Roat Hannah.....	Berlin.
Rœther Samuel.....	Walkerton.
Roppel George.....	Normanton.
Ruby William H.....	"
Reid John.....	Kincardine.
Ronald James.....	Chatham.
Rothærmel William.....	Harmony.

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communi-

POTTS.

ERS OF

Rothærmel Henry.....	Berlin.
Ruby Adam.....	"
Ruby Nelson.....	"
Ruby Adam J.....	Bayfield.
Ruby Emanuel.....	Conestogo.
Sanders Henry J.....	Guelph.
Saul Rev. Richard.....	Strathroy.
Simkins Elisha.....	Toronto.
Street Moses.....	Strathroy.
Street A. G.....	"
Scheuerman Frederick.....	Waterloo.
Schwendker C. F.....	Normanton.
Steven Hobe.....	"
Schwenkedel John George.....	Berlin.
Schwenkedel Daniel.....	"
Stroh Henry.....	"
Stroh Jacob.....	"
Shale William.....	Montreal.
Sehrke August.....	Sebringville.
Seiler George.....	Waterloo.
Shoemaker Abraham D.....	Berlin.
Strange Henry.....	Rockwood.
Türk Rev. F. W.....	Berlin.
Türk Ida.....	"
Türk F. W., jr.....	Southampton.
Türk A. H.....	Normanton.
Tölke Philip.....	ShIPLEY.
Touche Dr. A.....	Quebec.
Thomas William T.....	Montreal.
Thompson David.....	Hamilton.
Walmsley John.....	Berlin.
Walmsley Mrs. J.....	"
Webster Thomas.....	Drayton.
Wheeler Anna.....	Berlin.
Ward Edward.....	Toronto.
Witting Carl.....	Normanton.
Whitney H. A.....	Montreal.
Wœlfle John J.....	Berlin.
Zinkan John.....	Lisbon.
Zinkan John N.....	"
Zinkan Joseph.....	Listowell.