

The Coming Day.

JANUARY, 1893.

OUR FATHER'S CHURCH.

Free recollections of an address spoken by Mr. J. Page Hopps, in Manchester, on November 22nd, 1862, at a meeting of Ministers of all "denominations."

YOUR invitation that I should speak to you concerning "Our Father's Church," puts before me an undertaking which makes me wish that I were in heaven with you, where, it is said, words are not necessary because the mind and heart are read. It is so immensely difficult to say, in a brief space, just the right thing about this matter. I think I will—for once in my life—take refuge in a bit of autobiography, and, for the sake of the light it may throw upon the subject, you will perhaps be able to comprehend and forgive the apparent egotism of it.

It is said that nothing broadens one like travel. If so, I ought to be very broad, for, in the religious world, I have travelled far, and seen many lands, and *Our Father's Church*, so far as I have had to do with it, is the natural culmination of a process that has been all along determined by experience.

My father was a strong, resolute, solid-minded Calvinist; my mother was a vivid, poetic, Swedenborgian on the wing. It has never occurred to me to imagine the possibility of a greater contrast. My self-chosen minister was a Baptist of a somewhat unusual kind—a dapper little gentleman, with dainty ways, and the most correct style imaginable, who charmed me with his serene thinking and persuasive manner. But I soon learnt to be on the wing on my own account. As a lad of fourteen my one amusement or delight was to run half over London in the evenings listening to all kinds of people, from Cobden to Fergus O'Connor, and from staid divines to latter-day saints. Then, at the age of eighteen, I went to the Baptist College at Leicester, and had for five years, as student and minister, the interesting experience of village life amongst farmers and cowkeepers, labourers and colliers. From that, I was suddenly called to join George Dawson, at Birmingham, where I came into close contact with a bright and emancipated congregation, wrote "The Church without a

Sect," and worked as minister to the poor, seeing much of life among the strugglers in the Black Country. Presently, away to the Unitarians at Sheffield, where I undertook the development of a congregation whose place of meeting was a joiner's shop reached by some wooden steps. But, both at Birmingham and in Sheffield, I delighted to meet, beyond all chapel lines, great numbers of working people on Sundays, in public halls. Then on to the Manchester district, with its political and social movements and its vivid life, all enlightening and helpful; and again on, this time to Scotland, and a never-to-be-forgotten sight of its stern survivals in church and creed. Then back to Leicester and its supreme lessons, gained from contact with the thousands who came from the streets for sympathy, and to hear the words of this life, apart from all connection with conventional establishments and creeds. All this time, for at least thirty-five years, I was in touch with every human movement, and took a constant and vivid interest in everything that concerned the happiness of the struggling "masses." Co-operation, Trade Unions, Political reforms, Self-government and Self-help have never appeared to me to be alien to religion.

So I have been from Dan to Beersheba, and with what results?—I have come to see that we have been misled and divided by words, that all words, and therefore all creeds, are only playing their part in a never-ceasing transformation scene, that the few abiding verities are common to us all, as the music hidden in all the discordant creeds, and that the real church, Our Father's Church, is not bounded by the conventional human churches at all.

The Ideal of "Our Father's Church" is the natural outcome of such a varied and, if I may say so, such a humanitarian life. More and more it came home to me that the man is more than the priest, the woman more than the creed, the child more than the sacrament, the place of honest work more than the altar, the home more than the Church, and that the duties, toils, and struggles of our common life are the truest sanctities of the world, and the keenest and clearest revelations of the intentions of God.

So it seems to follow that in Our Father's Church there is no conditioning rite or creed, no room for warder or barrier. Mrs. Besant, when an atheist or agnostic, was in Our Father's Church when she stood by Bryant and May's match girls and the poor blundering Socialists in the police-courts, and became mother and sister, guide, counsellor and friend, for dear love and pity's sake, and Mr. Gladstone is in Our Father's Church, not because of his ardent belief in the survivals of fading creeds, but because of his ardent desire to make the crooked things straight and the rough places plain.

The foremost claim made for Our Father's Church is, that it is not one more sect. A sect is the result of a dividing or condemning spirit, but this church testifies to universal facts and truths, and calls the attention of all the churches to that which is at the very heart of them all. Its special testimony is, that within, beyond, and above all sects, Our Father's Church spreads its

havening hands, and claims us all. Deeper than all our dividing shibboleths, we hear the uniting confession,—“ Our Father, who art in heaven.”

No, we want no more sects. The simple need of the hour is a lofty beacon light, whose sole mission shall be the lifting up of the clear-shining truth that in the Father we are all one : from which it follows that sects and creeds and rites are, at best, only a few of the narrower doors by which we may pass on to Him, and that His true Church is, like His true kingdom, uncontrolled by human hands and unseen by human eyes.

The seven principles or ideas contained in “ The Ideal ” are set forth only as guiding lights, not as binding on all, and in no sense as an abiding statement of belief. But they do contain suggestions which, it is hoped, may provide meeting-places for all. They are these :—

The Fatherhood of God, who is the inmost uplifting Life of all things.

The Brotherhood of Man, for sympathy and service.

The ceaseless development and advance of the Human Race by struggle and possession, sorrow and joy, death and life.

The establishment of the Kingdom of Heaven everywhere upon the earth.

The unreserved recognition of the “ secular ” world, as containing all sacred things.

The unceasing inspiration of man by God.

The constant communion of kindred spirits in and between the unseen and the seen.

Multitudes have expressed their deep interest in this testimony, and many who have drifted away from all churches have been won by the very name : and, indeed, the name, Our Father's Church, is in itself a psalm, a gospel, a benediction, and a hope. Its heavenly universalism, its sublime simplicity, are a kind of revelation which, standing alone, show us the way out of the wilderness of sectarianism, unreasonableness, and fear.

To the average Englishman all this will seem vague. To him a thing is practical only when it is embodied in an institution with rules and officers, and, if possible, a creed. He is not yet able to see that comradeship of spirit is deeper and more vital than agreement over a constitution and the acceptance of a code of rules. He does not understand why it should be a joy, a strength, and almost a salvation, to deliver your soul of a testimony, and feel that though afar off, you belong to a band of kindred spirits, who simply unite to keep a beacon-light burning, and an ideal shining in the world.

But the evidence is overwhelming that such a testimony and such a beacon-light and ideal can satisfy and console many, whose chief need is, not a creed but a quest, not a plan of salvation but a saviour, not a doctrine but a hope, not a saving rite but a generous life.

"Our Father's Church," as represented by its avowed adherents, may be small, but it is, to the sects, what patriotism is to provincialism. Its bond of union is what ought to bind as all together,—a great trust and a human aim. Its church-work is all good work done in the open world and in the home. It does not point to church organisations, and say—"Come, come," it points to the world—to the cradle side, to the shops, to the streets, to a mighty struggling human race, and it says, "Go, go." As Jesus said, "The field is the world." Its opportunity is a human need; its workshop is the human arena; its religion is human service; its constituency is the human race. It says to men and women everywhere—"You may always be about your Father's business, and every day and all day you may work in His vineyard, and that may be so whether you believe in Him or not."

Its testimony is needed by the churches, to explain them to themselves; by the world, in order to hold it to religion, or call it back; and by the individual, in order to suggest the widest human fellowship, and give a vital and permanent motive to live a really human life.

I admit the apparent egotism of all this, but it cannot be helped; nay, but I must add to it by saying that "Our Father's Church" is a solemn challenge to Christendom. It has come as a child of the age and in the fulness of time, and its spirit and inspiration are from above. It voices the messages of angels; it speaks for the Father to His child.

The following circular is now being sent forth:—

Members of our Father's Church, on whose judgment we rely, are of opinion that, at present, our main object should be to circulate "The Ideal," as far as possible, throughout the world.

In a slightly condensed form it has appeared in *The (London) Echo, The Times, The Daily News, The Modern Church, The Inquirer, The New Era, The Christian Register, Light,* and other papers, and arrangements are in progress for full advertisements in certain London, Provincial, American, and Australian newspapers and journals. In addition, there has been and will be a free and very wide-spread circulation of "The Ideal" in its separate booklet form. Upwards of six thousand copies are already in circulation in all parts of the world, and French, German, and Italian translations are in preparation.

The carrying out of our complete plan would assuredly place "The Ideal" before the eyes of millions of people in every part of the world. This will cost a large sum, towards which subscriptions of any amount

will, of course, be welcomed. But we most urgently wish it to be understood that no money-payment is in any way necessary to membership.

At present, it is inevitable that this great testimony should seem to be personal, but everything must have a beginning; and, as adherents are steadily coming into the movement, the personal element will tend to disappear. It is not twelve months since the testimony was first made, and already there are members of Our Father's Church in all parts of Great Britain and Ireland, and in America, Canada, British Columbia, Australia, New Zealand, Italy, Germany, France.

Millions must, in their hearts, respond to the truth, the beauty, and the need of this "Ideal." To these, one and all, we say: *Join us. All that is necessary is your name and address.*

JOHN PAGE HOPPS,

*On behalf of the Members of
Our Father's Church.*

SOUTH NORWOOD HILL,
LONDON, S.E.

EGYPTIAN SYMBOLOGY.

THE WEIGHING OF THE HEART.

HERACLITUS observes: "The harmony of the world, like that of a harp, is made up of discords consisting of a mixture of good and evil." Likewise Euripides, another old Greek writer, gives utterance to the same idea: "Good and evil cannot be separated from each other, though they are so tempered as to produce beauty and order." Growth of character as the resultant of the play of opposing moral forces is a doctrine which may be clearly recognised in the ritual of ancient Egypt. In their school of thought it is questionable if evil (*per se*) had any real existence whatever. Evil was simply the *absence* of good, just as darkness was but the *absence* of light, and they recognised the necessity for both forces in the economy of moral unfoldment, an idea to which Tennyson, in our own day, gives expression:

"And power was with him in the night,
Which makes the darkness and the light,
And dwells not in the light alone."

In Egyptian mythology, Osiris represented the principle of good, Nut and Typhon that of evil. The duality of the latter was probably differentiated by ideas appertaining to sex, as the hieroglyphic legends point to Typhon as a *female* deity. That both the good and the evil deities were concrete embodiments of abstract mental opposing ideas is manifest in the names they relatively bore. Osiris was Love and Harmony, Typhon Enmity and Strife. Osiris was called the Unit, the Definite, the Fixed, the Straight, the Odd, the Square, the Equal, the Dexterous, and the Lucid. Typhon was known as the Duad, the Indefinite, the Movable, the Crooked, the Even, the Oblong, the Unequal, the Sinistrous, the Dark. Whatever was temporary and noxious was ascribed to Typhon, whatever was permanent and beneficial to Osiris.

With much natural gaiety and light heartedness the Egyptians combined an intensely religious spirit, and to apply the term superstition to their deep thought and high spirituality is evidence only of modern ignorance and arrogance. Some considerable acquaintance with the "Night side of nature," possessed by their natural teachers, the priesthood, may not unreasonably account for an universal, childlike acceptance of a life after death. Occult study had brought the priests into practical acquaintance with the fact of a world of spirit pervading, surrounding, and permeating this world of physical existence. The "Mysteries" recognised in all material forms of physical life only so many different vehicles for the external expression of some internal force. Death for the Egyptians was merely the passage from one form of existence to another. No life and no thing was or could be annihilated.

Dissolution heralded transformation, the reproduction of the *ego* under new conditions of existence. Egyptian theology anticipated no arbitrary sentence at death delivered from the lips of a god; each man's conscience, released from the sinful body, became his *own* judge. They believed that every act of their lives which their conscience condemned as done amiss, would be found recorded against them in the great Book of Thoth. In Egyptian symbolism, the god Thoth, subsequently the Hermes of the Greeks and the Mercury of the Romans, the messenger and recorder of the gods, is represented with a human body and the head of an ibis, an allegorical symbol emblematical of the communicating medium of the divine intellect. Their ideas of the Creator, of Man, his "whence and whither," and his relations to the Deity, are found embodied in an elaborate system of symbol, written on papyri, painted on mummy cases, cut on the coffins, sculptured on sarcophagi, drawn on the walls of tombs, and engraved in the living rock. While the Divinity Himself is never represented in Egyptian sculpture, the depicted symbolical figures of gods are various deified attributes, indicative of the intellect, power, goodness, might, and other qualities of the eternal Being. All their symbolical representations are pregnant with significance. On the bottom of the sarcophagus is sculptured the figure of the goddess Athor, the great Mother of Nature, waiting to receive back again into her bosom the worn-out, forsaken, earthly tenement, while on the lid or cover of the same is figured the goddess of the Dawn, the Aurora of the Romans, emblematical of the resurrection.

In the drama of the "weighing of the heart" the chequered harlequin dress worn by Osiris on the occasion has come down to the present day in the costume of the harlequin of the pantomime, and typified the great transformation scene of nature which the Osiris of the midsummer heavens produced. Perhaps no portion of Egyptian symbology is more suggestive, or will better repay studious consideration than this scene of the "weighing of the heart." At the death of the body, the soul (represented as a hawk with a human head) is ushered into the hall of the Two Truths, there to witness its own trial. Pen in hand, the god Thoth stands before the balance ready to record the verdict. In the one scale rests the heart of the deceased; in the other the weight,—a feather! The selection of the emblem of law and justice for the weight is not without significance, and some suspicion of satire is implied in the sufficiency of a feather to outweigh the good deeds of a man. Anubis, the Jackal-headed deity, who holds the office of director of the weights, is engaged in examining the index of the scales. On his left is the goddess of Justice, and behind stand the twin goddesses of Birth and Fortune. The presence of the latter at the weighing of the heart is exceedingly suggestive. The Egyptians, by admitting these goddesses to the final trial of the deceased, emphatically recognise degrees of human responsibility arising from differences and inequalities of birth and circumstance. To use the language of 19th century civilisation, a child may be born "a gutter child," of poor, careless, indifferent and vicious parents, grow up untrained, and live and die a neglected outcast,

or it may be nursed in luxury, carefully cultured, and from infancy instilled with high and noble principles. The presence at the final adjustment of the goddess of Birth was a necessity in their conception of justice. So also the goddess of Fortune. Rich men are strangers to temptations incidental to poverty, and the poor know nothing of the temptations besetting the path of the rich. Neither is the race always to the swift, nor the battle to the strong. A just balance would be equally unattainable, lacking the presence of the "fickle" goddess. Behind the god Thoth stands Satan, the Accuser, guardian of the lower regions, the Egyptian Typhon, prototype of the Greek Cerberus, waiting to devour the deceased should the record forbid his admittance to the regions of the Blessed. Seated above are the forty-two Assessors, genii who severally preside over the same number of sins, which, according to Egyptian theology, a man was capable of committing. Apart on his throne, with Isis and Nephthys standing behind, sits Osiris the Good, the judge of all the dead, waiting to receive from Thoth the report of the result of the weighing. In one papyrus we have the verdict in these words: "His heart came out of the balance sound; no defect has been found in it." In another: "He is found to be straight in the great balance." Thoth then addresses Osiris as follows: "Lord of Divine Words, Great God resident in Hethar, he has given the Osiris his heart in its place."

After this report the deceased is taken by the hand by Horus and introduced into the presence of Osiris, who gives judgment in these words: "Thy father Tum (the setting sun) has bound thee with this good crown of justification, with that living frontlet; beloved of the Gods, thou livest for ever."

J. H. MITCHNER,
F.R.A.S.

WHAT IS A GHOST ?

If we talk of "a ghost," people laugh or sneer. If we talk of "The Holy Ghost," they take off their hats and kneel. So much for habit and prepossession. It does not seem to matter whether we say "Holy Ghost" or "Holy Spirit": neither does it matter whether we say "a ghost appeared" or "a spirit appeared." A ghost, then, is a spirit. But what is "a spirit"? Simply a person who has got out of the body, "this muddy vesture of decay" which did "grossly close it in." Is the person less real, then,—a kind of bankrupt personality,—a sort of escape of gas? It would not seem like it if we reflected that of Him who is the supreme being in the Universe it is said, "God is a spirit."

The average human being is under the delusion that he sees all there is to see, and hears all there is to hear. He is not to be blamed for it. He came into what he calls "the world" with his physical apparatus, and it has taken

him all his time to comprehend it, provide for it and use it. He is bound to stick to the only bridge he knows. At present, all we can expect of him is that he shall take off his hat and kneel when we mention "The Holy Ghost." The time will come when he or his successor will draw the great inference, and grasp the idea that other ghosts besides "The Holy Ghost" may be somewhere ;—perhaps not as far away as he had imagined.

Some dim consciousness of spirit-life has been awakened in him all along by the conventional teaching of the Church concerning "Heaven" and "Hell," (though his Heaven has only been a huge, sensuous and closely-guarded palace of delight, and his Hell only a melo-dramatic chamber of horrors), and his mind has been quickened of late years by rumours from the wonderland of Science concerning things unseen. He has even commenced to learn the revolutionary truth that sight and sound are not what they appear to be — that they are mere vibrations which some subtle master of the house within translates into sight and sound: and he has even caught sight of the tremendous fact that if his senses were differently graded, the old familiar world would disappear, and sights and sounds would all be changed. But he has not got far yet on that amazing road.

Before any one can begin to realise what a ghost or spirit is, he must get a good grip of the fact that matter is not necessarily like lead, or mud, or pork, or a £5 note. He must know it as a common-place that oxygen is as truly matter as granite, and that the subtle vapour which can pass through a steel cylinder is as truly matter as the hard metal through which it passes. He must also accustom himself to the vital fact that what we call mind is the master of the body, — that the hand knows nothing about the writing, and that the tongue and teeth know nothing about the speaking. The master of the house alone knows. They are only instruments. Then, feeling his way on, he may perchance come up with the splendid truth that if a being could possess a body which, for subtilty and fineness, would equal the subtle fineness of thought, such a being might be invisible and intangible, and yet be capable of movements and far-reaching combinations altogether beyond the ordinary clumsy creature whose body and mind are, at present, so ill-matched and so little agree. What would such a being be but a spirit? And that is as scientifically conceivable as the existence of the ether of space.

ON THE OPEN ROAD.

EARLY AFOOT.

THERE are few outlooks upon life more profitable than those which justify the pioneers, and there are few things more important than that the pioneers should be justified. As a rule, with very few exceptions, the rebel is only a reformer too early afoot. He is sure to be misunderstood and watched, and some one will be sure to think he is bolting with the spoons, but, in the end, it will be known what impulse of progress urged him on.

The time has fully come for recognising this in relation to a band of men, once despised or dreaded,—the old Chartists of more than forty years ago. Here, for instance, is their famous resolution passed, if we remember aright, in the year 1848. It contained a kind of preamble and seven clauses, all of which, at the time, seemed revolutionary and insane, and yet there is hardly a suggestion or a statement, from beginning to end, which is not to-day identified with men of the first rank in the political world. The resolution asked for a Board of Agriculture for the restoration of certain public lands to the people, to be divided into small holdings, and let by the State at reasonable rents to suitable tenants; for compensation to outgoing tenants for their improvements; for the repeal of the Game Laws; for the gradual purchase of the land by the State, and the locating of the population thereon as far as possible; for the permanent holding of such purchased land by the State, with a view to the gradual nationalisation of the soil, and its equitable use by tenants “under such conditions as may secure freedom to the tenant and safety to the State”; for the final and complete nationalisation of the land “as rapidly as the existing interests can be extinguished by process of law, by death, by surrender, or by any means accordant with justice and generous treatment of all classes.”

When we remember how the men who drew up this moderate resolution were denounced by nearly all classes of Society, and then ponder the proposals that are made by Fabians, Socialists, and many of the Land Nationalisers of to-day, we feel inclined to bow the head and do penance for the fears and follies of the past generation. These old Chartists were only pioneers, who took the road in the early dawn. Some of them may have been restless spirits, who got up early only because they could neither sleep nor lie still, but, for the most part, they were kept awake by strong sympathies and stirring hopes, and much of their violence was only the result of suppressed indignation at being misunderstood. Almost to a man they have passed beyond the veil, and many paid a great price for the freedom of speech and action which they snatched from unwilling governments, but, looking back in the light of forty years, traveled along their road, we see what manner of men they were, and the sight should perhaps help us to understand some suspected or even hated pioneers to-day.

FOREIGN MISSIONS.

To a returned missionary (who has lately become what may be called a rational Christian), one expressed a doubt whether China, for instance, had not better be left to "work out its own salvation." The following reply was sent by the missionary :—

It has often happened that a nation has almost stagnated for centuries, and seemed likely to do so for centuries longer when left entirely to itself. Then new light and thought have been communicated to them, and a new era of advance has set in and led on to most satisfactory results. Nations do "settle on their lees" occasionally, and need a little infusion of new elements to start them on again in the path of development.

To me it seems quite certain that China needs fresh material in order to be able to use well what she has already. Confucianism needs to be assisted by a *power* and inspiration such as Christianity possesses, and it seems to me that we have no more right to refrain from giving help to them than we have to withhold it from our fellow men round about us. We are all brethren, and distance cannot justify neglect of duty.

I quite admit that our ability may limit our responsibility, but I have not doubt that the Liberal Christians are well able to do far, far more than they are doing, not only without being overstrained, but with much advantage to themselves and the work in England.

To carry the needed truth to a vast nation is a grand thing. The possibilities are great, the probability of success is very great too, and specially for *us*. We need not do what they *can* do for themselves, but what they cannot. We should not be iconoclasts, but builders. Admitting and utilising all the good there, we should add to it what we believe to be essential to secure moral strengthening and spiritual growth. Such is my idea of what China needs."

NOTES ON BOOKS.

"Religious thought in old English verse." By Rev. C. J. Abbey. London: Sampson Low, Marston & Co. A notable book,—well imagined, well thought-out and well done, but it wants reading carefully—*drinking* we had almost written, such a "well of English undefyled" is it. Sitting round that well we may catch glimpses of Cædmon and Cynewulf, Alfred and Langland, Lydgate and Henryson, and many other early wanderers about the well. Then, later on, More and Coverdale, Wyatt and Crowley, Sydney and Spenser, and so on and on until we watch Bacon and Beaumont, Fletcher and Donne, Herbert and Quarles, and a hundred others, all singers in Zion. And all the time our guide sits by, and does his pointing-out and whispering well, noting the men and weaving them into his story with innumerable snatches of song—quaint and pathetic, sweet and strong. A rare book for the winter months and a quiet room.

"Primitive religions." By G. T. Bettany, M.A. London: Ward, Lock & Co. An excellent specimen of industrious and probably rapid book-making from books, but inevitably scrappy and occasionally slipshod. The composition is sometimes particularly crude or careless:—for instance, "Shamanism is not the name of a religion, but of a form of religious belief and practice belonging to the old Mongolians, and *which* may almost be applied to the corresponding beliefs of the American Indians." Speaking of a certain "god," the author says, "He is never better pleased than when men fall in battle, and the converse." But the style we can put up with. The book is stuffed with curious and instructive references to "pagan" ideas and practices, and the illustrations, though often having but a distant bearing upon the text, are good.

LIGHT ON THE PATH.

CREMATION AND "THE RESURRECTION."—The Archdeacon of Manchester did good service at the late meeting of the Crematorium Company. He wisely said that on reflection it was obvious that Cremation, though people shrank from it as something dreadful, was less shocking than burial. He also repudiated the notion of the resurrection of the body, and thought it would be a gain to faith to entirely separate the thought of the continuance of the life from the fate of the earth-body. He thought that death was putting off the flesh like clothes, and he preferred that the offensive garment should be speedily and effectually destroyed.

FOOTBALL.—The following school-boy essay on football is not far wrong, with all its eccentricity. "Football is a thing what hurts. A lot of men come out with a big ball and some one lifts up his foot, then another man comes and hits the foot with his head, and then a lot more men come and shove the other man down and sit on him and kick him, and the man what's down gets up all over bruises and goes home. Football

is two games, one is Rugby and the other is Association. In Rugby you may punch a man, in Association you must kick him. When a man's hurt some one calls foul, and the man uses bad language. When the man in the posts is knocked down by all the other fellows with the ball it is goal."

CO-OPERATION AND PROFIT-SHARING.—The evidence of Mr. Bushill before the Labour Commission deserves keen consideration. His firm, at Coventry, steadily stuck to their scheme of giving every one engaged a distinct interest in the business. Five per cent. is set apart for interest on capital, and a certain portion of the balance is devoted to reserve and risk. The remainder is divided between employers and employed. From the errand boy to the manager, all are in it. Other advantages go to the work-people, and without any danger to the wage-rate or unfriendliness to Trades Unions. We are not surprised at that part of the evidence which affirmed that the scheme has had a most beneficial influence upon the workers and their work. That way lies the way of salvation.

EMERSON DAY BY DAY.

"AN iconoclast without a hammer, who took down the idols of the people from their pedestals so tenderly, that it seemed like an act of worship."

O. W. HOLMES.

1.—**BEWARE** when the great God lets loose a thinker on this planet. Then all things are at risk.—*Circles*

2.—**IT** is the depth at which we live, and not at all the surface extension that imports.—*Works and Days*.

3.—**BOOKS** are the best of things well-used; abused, among the worst. I had better never see a book than to be warped by its attraction clean out of my own orbit, and made a satellite instead of a system.—*The American Scholar*.

4.—**TO** a profound soul is not austere truth the sweetest flattery?—*Thoughts on Modern Literature*.

5.—**HE** who would gather immortal palms must not be hindered by the name of goodness, but must explore if it be goodness.—*Self-Reliance*.

6.—**A** foolish consistency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines.—*Self-Reliance*.

7.—**THOUGH** we travel the world over to find the beautiful we must carry it with us, or we find it not.—*Art*.

8.—**BEWARE** of too much good staying in your hand. It will fast corrupt and breed worms. Pay it away quickly in some sort.—*Compensation*.

- 9.—God offers to every mind its choice between truth and repose. Take which you please, you can never have both.—*Intellect.*
- 10.—It makes a great difference to the force of any sentence whether there be a man behind it or no.—*Goethe.*
- 11.—God enters by a private door into every individual.—*Intellect.*
- 12.—The force of character is cumulative. All the foregone days of virtue work their health into this.—*Self-Reliance.*
- 13.—If we live truly we shall see truly.—*Self-Reliance.*
- 14.—Every man takes care that his neighbour shall not cheat him. But a day comes when he begins to care that he does not cheat his neighbour. Then all goes well. He has changed his market-cart into a chariot of the sun.—*Worship.*
- 15.—Jesus astonishes and overpowers sensual people. They cannot unite Him with history or reconcile Him with themselves. As they come to revere their intuitions and aspire to live holly, their own piety explains every fact, every word.—*History.*
- 16.—Prayer looks abroad, and asks for some foreign addition to come through some foreign virtue, and loses itself in endless mazes of natural and supernatural, and mediatorial and miraculous.—*Self-Reliance.*
- 17.—Prayer that craves a particular commodity—anything less than all good—is vicious.—*Self-Reliance.*
- 18.—Prayer is the contemplation of the facts of life from the highest point of view.—*Self-Reliance.*
- 19.—Crime and punishment grow out of one stem.—*Compensation.*
- 20.—Nothing can bring you peace but your self. Nothing can bring you peace but the triumph of principles.—*Self-Reliance.*
- 21.—We can no more halve things and get the sensual good by itself than we can get an inside that shall have no outside, or a light without a shadow.—*Compensation.*
- 22.—Life invests itself with inevitable conditions which the unwise seek to dodge, which one and another brags that he does not know; that they do not touch him; but the brag is on his lips, the conditions are in his soul.—*Compensation.*
- 23.—He is great who confers the most benefits. He is base—and that is the one base thing in the universe—who receives favours and renders none.—*Compensation.*
- 24.—It is as impossible for a man to be cheated by anyone but himself as for a thing to be and not to be at the same time.—*Compensation.*
- 25.—Right ethics are central, and go from the soul outwards.—*Uses of Great Men.*
- 26.—Nature never sends a great man into the planet without confiding the secret to another soul.—*Uses of Great Men.*
- 27.—Other men are lenses through which we read our own minds.—*Uses of Great Men.*
- 28.—Great men exist that there may be greater men.—*Uses of Great Men.*
- 29.—The intelligent have a right over the ignorant, namely, the right of instructing them.—*Plato—New Readings.*
- 30.—That pure malignity can exist is the extreme proposition of unbelief. It is not to be entertained by a rational agent; it is atheism; it is the last profanation.—*Swedenborg.*
- 31.—The Spirit which is holy is reserved, taciturn, and deals in laws.—*Swedenborg.*

MIDNIGHT BETWEEN THE YEARS.

In briefest space
This year of grace
Will join the ages past—be hurled
From reach of men,
Never again
To use, misuse. The page is writ.
No line, no word
Shall e'er be blurred,
Eternity cannot alter it!
I hear the knell
Of the passing bell;
A year is ending for the world!

In the midnight sky
The moon rides high,
Fair as when God first set her there.
The eternal God
Doth reign. The sod
Is strewn with seeds that shall be flowers;
God still creates,
Still renovates.
God! rule all hearts, all lives, all powers.
Thy will be done!
So shall be won
For all the world a glad New Year!