

**NOT IN TEMPLES MADE WITH HANDS,
SENSE OF THE OMNIPRESENCE,
SIGNIFICATION OF CHARITOS,
PSYCHOLOGY OF SIN, DAILY BREAD, IN
"RESTATEMENT" FOR THE AGE OF THE
SOVEREIGN DOLLAR**

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A. B. SEAFORTH

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NOT IN TEMPLES MADE
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SENSE OF THE OMNIPRESENCE

πνεῦμα ὁ θεός

SIGNIFICATION OF *CHARITOS*

καὶ ἐν τῇ ἀγάπῃ καὶ ἐν ταύτῃ τῇ χαρίτι

PSYCHOLOGY OF SIN

τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου

DAILY BREAD

οὐκ ἐπ' ἄρτω μόνῳ ζήσεται ἄνθρωπος

IN "RESTATEMENT"

FOR THE AGE OF THE SOVEREIGN DOLLAR

A. B. SEAFORTH

BOSTON

1901

DEC 5 1960

13/10/60

Adding a new book to those already known, large or small or smaller, is soliciting a favor from the world. It is asking preoccupied persons to divert time and attention, from the most interesting and important engagements, to some matter which is oftenest of no moment to entitle it to such favor.

Any degree of patience in enduring such a test is proof of the marvellous forbearance sometimes shown in a busy world. And fortunately the means for assisting to its conservation are still ample in the roomy spaces of the garret.

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NOT IN TEMPLES MADE WITH HANDS.

IF one dearest in the home has passed from sight, is it to be the end forever of all conscious relation with those yet living there?

The question of Job, shall he live again, ever recurring since men first had a home, is answered very positively in the affirmative on ecclesiastical authority; and this finds its strongest support in the sweet and tender affections holding more closely those already bound by ties of blood, and giving the most precious realization of each one's life, in its partaking of another's life; into which the idea of extinction finds no entrance, against the conviction of continued existence innate in this double consciousness of present being. With the sense of desolation come thronging memories of true

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kindness of heart, sincere in sympathy and ever generous in service through all the trying experiences that have made up the drama of a mortal life, not wholly mortal.

This affection may well feel dependence on a source higher than its human origin. With this, life in the plainest cottage has reward in all labor and privation; and in all the refinements of the costliest dwelling it adds the most refined satisfaction that is possible there. Its expression to the inner sense is not in this world's highest power of voice, or of other sounds in multiplied measure — a mockery of music — but in the sweet low melody that serenely breathes of other nature, finer being, far away. Its utterance is always in this language, whether in words measured or unmeasured, or in speech without words. Without it, life is a mockery, only aggravated by sumptuous surroundings and hopelessly embittered under pressure of want. The abiding assurance of something imperishable in the consciousness of this principle of affection between kindred of the home, or kindred souls, suf-

fices many for content in their most cherished trust, without concern for any other proof, such as is required to establish facts relating to the present material world — although the civil law of all countries takes jurisdiction of a man's condition, and his action relating to himself, no farther than his latest breath among living men.

From all these considerations little light, if any, is radiated upon the mode or condition of the continuation of conscious life in analogy or contrast with present conditions. Inquirers upon this subject there have been who, less interested in accumulation of gain for temporary use, or misuse, by themselves or their successors, have viewed man's position in Nature as not abnormal, and have individually studied his relation — however it may have been conceived and prescribed in the past — to the universal course of things, under one controlling Power, in the largest extent within general human knowledge in this age, — which with all its advance can have little, comparatively, for congratulation if tending to no enlightenment in this direction.