

beautifully decorated. After the ceremony a reception was held, and this was followed by a banquet in the school room at which a number of appropriate toasts were proposed and responded to. Dancing then followed, and was continued well into the morning. It may not be out of place to mention that among the many wedding presents was one from our Young People's Club, in which the doctor and his bride have been active workers. The couple have taken up their abode in the new residence recently erected by the doctor near the Carmel church property.

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FROM OUR CONTEMPORARIES.

UNITED STATES. In the Life for 1906, p. 253, we noticed the inauguration, by the Rev. Alfred P. Kurtz, of a new movement in BALTIMORE, MD., which led to the formation of a church or society, styled "St. Luke's Church of the New Dispensation."

Mr. Kurtz, the "Rector," had been ordained by his father, a Lutheran Bishop, and commissioned to preach the Doctrines of the New Church, in which the Bishop had become interested through the agency of the Rev. J. P. Faber. Mr. Kurtz, it appears, claims this movement "to be a revival of the Church of the Apostles under their new commission given them in the spiritual world on the 19th day of June, 1770, by the Lord." And therefore in his services he uses the Book of Common Prayer, recites the Apostles' Creed, and observes all the Feast days of the Christian year, but, we are told, "all is explained as understood in the doctrines of the New Church."

The Rev. S. S. Seward has accepted a call to the pastorate of the Society in DETROIT, MICH. For some years past Mr. Seward has been engaged in secular work; but he has also had charge of some small societies in the neighborhood of New York, and has made numerous visits in his official capacity as President of the General Convention, having virtually acted as "bishop" of that democratic organization.

The Society at CINCINNATI, O., has contracted with Messrs. Tiffany & Company, of New York City, for a window to be put in the church building as a memorial to the late pastor, the Rev. L. P. Mercer. The subject selected is "The Walk to Emaus."

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The Rev. G. L. Allbutt, pastor of the Baltimore mission, has engaged space in the window of the Maryland Homœopathic Pharmacy, No. 206 N. Liberty street, where he has a conspicuous display of the Writings on sale. Upon inquiry, the clerk said that "they were not rushed with sales." As Mr. Gunton, the life-long missionary of the English Conference once said, "The people are *not* hungering for the Doctrines." Still the effort to spread them by these window displays is well worth while, even if only one person is by this means brought into the glorious light of the new dispensation.

GREAT BRITAIN. The proceeds from the sale, some three years ago, of the old Cathedral street property of the GLASGOW Society are now to be applied to the building of a new place of worship in the West End, in close proximity to the University. The site, which is a most favorable one, has already been secured. The Cathedral Street society has been worshipping in the Christian Institute, Bothwell street, since the sale of its former home, an "indispensable condition" to the building of a new temple having been the union of this society with the society at Hillhead, which is also in the West End. This union has now been effected, and last October a social meeting was held in celebration of the event. The separation of the Hillhead Society from Cathedral street occurred in 1902, (see New Church Life, 1902, p. 432), and was accompanied with the peculiar circumstance, that the Rev. J. F. Buss, who had just resigned from the pastorate of Cathedral street, was immediately elected pastor at Hillhead. The Rev. Mr. Thornton is the pastor of the reunited societies.

The Rev. Arthur A. Wilde has accepted a call to the ministry of the Argyle Square, (LONDON), Society, to succeed the Rev. James Hyde.

SWITZERLAND. The Rev. G. J. Fercken, on October 28th. was first baptized and then ordained into the ministry of the New Church, by the Rev. Fedor Goerwitz, at ZURICH. Dr. Fercken, who was born at Aleppo, Syria, of Dutch parents, at one time was a minister of the Episcopal Church, and later on of the German Baptists, (Dunkards), in America, by which body he

was sent as a missionary to Montreal, Ain, in France, preaching both in French and in English. He has for a number of years been a zealous and systematic student of the Heavenly Doctrine, and is known as the author of some exceedingly well written evangelistic works in English, such as *Twelve Letters to my Son*, *Even Thine Altars*, and *Divine Philosophy*, besides a number of able contributions to the periodical literature of the Church. Some years ago he informed us that he had at last become convinced of the necessity of a distinctive organization for the New Church, through the reading of *New Church Life*. He has now acted upon his conviction, and, by arrangement with the Committee on Foreign and Colonial Missions of the British Conference, has accepted a call to the pastorate of the Society in Mauritius, where he will preach both in French and in English. He has already started on his long journey to Port Louis. Thus, for the first time since its establishment in 1847, the New Church in the island of Mauritius will enjoy the services of an ordained minister.

AUSTRIA. Last October the Rev. Fedor Goerwitz visited the Circle of New Church receivers at TRIESTE, when he baptized two children of Sig. Peceno. The sermon was delivered by Mr. Goerwitz in German, an Italian interpretation being given by Sig. Peceno; after which followed the Holy Supper administered to sixteen persons. A social meeting was held in the evening, and on the following day, October 8th, the business meeting. The elected officers of the Society are Sig. Risegari, re-elected president; Sig. Peceno, vice-president; Sig. Cuppo, secretary; Sig. Pasuto, treasurer, and Sig. Stopper, auditor.

This Society is the only Italian New Church Society in the world. It grew out of the theosophic studies of Sigs. Risegari, Mitis and Cuppo, which led them to come across the name of Swedenborg. With some difficulty they procured the Writings, translated by Sig. Scocia, but at once received the Doctrines and completely abandoned their theosophic studies. This led to some bitter attacks on the Church, made by former spiritistic associates of the new receivers. But these attacks served only to further the spread of the doctrines; for they were vigorously