

Conference dates but for another trip away on the St. Lawrence—that “The world is far and beautiful, and is everywhere radiant with the wisdom and love of God” (169).

Lay preacher by 1839, deacon in 1844, elder in 1847; college-educated; influenced by the holiness enterprise of Phoebe Palmer; widely, widely read; sometime instructor at the Biblical Institute (Concord, NH—BUST predecessor); and eventually heavily influenced by Emanuel Swedenborg, Evans surrendered his Methodist ordination in 1864 and accepted re-baptism into the Church of the New Jerusalem. Thereafter he would be a key leader, along with Phineas P. Quimby, of the New Thought movement. Furthering the cause, Evans contributed eight more books to the higher life, its curative power, and the spiritual landscape through which believers might travel. For a sense of Evans’s own tracking into this heaven-on-earth and his incredible engagement with the array of classic spirituality texts, do read Albanese’s very fine “Introduction.”

RUSSELL E. RICHEY, PH.D.

*Dean Emeritus of Candler School of Theology &
William R. Cannon Distinguished Professor of Church History, Emeritus
Atlanta, Georgia*

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