

thought upon the platform of this Parliament has confirmed a truth previously seen—that church or denominational organizations in the past have been standing in the way of progress in the happiness of the masses, and that instead of bringing in the era of brotherly love, they have, too often, fostered and cultivated feelings of envy, jealousy and bitterness. Let me offer a quotation from the broad-minded and loving-hearted scholar, Philip Brooks. He says, "The Church whose purpose in being is merely to feed her children's life and so increase her own, may harm the very life that she was meant to cultivate. This is nothing strange. Nothing is so likely to stop a stream of water as the broken or displaced fragments of the very earthen pipe through which it was meant to flow.

If a Church, in any way, by hindering the free play of human thoughtfulness upon religious things, by clothing with mysterious reverence, and so shutting out from the region of thought and study acts and truths which can be thoroughly used only as they are growing understood, by limiting within hard and minute and invariable doctrinal statements the variety of the relation of the human experience to God; if, in any such way, a church hinders at all the free inflow of every new light which God is waiting to give to the souls of men as fast as they are ready to receive it, just so far she blinds and wrongs her children's intelligence and weakens her own vitality. This is the suicide of dogmatism."

When the tidal waves of advancement have lifted those who float upon them, and placed their feet upon a rock above the level of the great sea wherein have been wrought the *necessities* of advance, it has been done by breaking the chains that have through the long years anchored them and impeded their progress.

And thus it is, I conceive, that a light has been reflected from the Parliament of Religions that will shine as a "search light," which may, perchance,

enable the world to find the key, that is in accordance with the laws of truth, to unlock the gates that have long held in check the advance of human happiness.

I can see no possibility of the establishment, by any organized plan, of a comity between Unitarian and Trinitarian thought and denominations: but instead of cultivating, as has been too much the case in the past, a species of sectarianism and seclusiveness, may we not all be benefitted by the broader view indicated. There can be but one possible method of the religious unification of the human race. Unification is the taking up of many into an *already existing unity* and the pervasion of the many by the one—all unities are derived from God the absolute unity. B. F. NICHOLS,

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THE DISTINCTIVE VIEWS OF FRIENDS.

BY JOHN I. CORNELL.

(Continued from last number.)

If we take any or all the forms in which men depart from what are known as the moral duties of life, we always find in every man a consciousness that he is not doing right each time he violates the moral law, unless it may be that his perception of what may constitute a moral law may have been perverted by his previous surroumdment or education, or as a result of a long series of departures, either by himself or his ancestry.

That consciousness can only be derived from the revelation made directly to him at the moment when the direction is needed, and then when so made, if he attends to it, and refuses to go further than that impression will allow without reproof, he will be saved from the commission of sin in that instance. This, of course, is self-evident, and hence by following the same line of thought, if the impression be given in each instance when there is a tendency to de-