

scene, and, as was frequently remarked, one that the world had not conceived possible.

But, whatever may have been the fears of the religious world, they were dispelled, as the history of the Parliament was written from day to day, and with comparatively slight exceptions liberal and charitable views prevailed, while these principles were expounded in a clear and forcible manner by the scholarly minds of the world.

The dark skinned brother of the Orient, the fair complexion of the Anglo-Saxon, with every intermediate shade of color, gave evidence that by one Father the same secret seeds of love had been sown, and were, to some extent, at least, the common heritage of all, reminding me of the poet's word picture:

"To every age, to every clime, and every race
of men,
God sends his teacher with revelations fitted
to their growth or state of mind,
Nor gives the realm of truth into the hands of
one sole race of men.

Therefore each form of worship that hath
Swayed the life of man, and given it to grasp
The Master key of knowledge, *Reverence*,
Hath in it some germ of goodness and of
truth."

While the contest between these two faiths was carried forward with apparent courtesy, it was none the less evident to the thoughtful observer that this conflict was an irresistible one, in which, it is my judgment, the Unitarian idea, while not the most aggressive, met the witness for truth in the minds of a majority of those who attended the Congress. Its effect on the religious world will in all probability be in accord with the thought set forth by the Rev. Dr. Morgan Dix in a sermon at St. Agnes' Chapel, in the *Fair City* recently. Speaking as an ordained teacher of Christianity, he protested against the Parliament as an attempt to place all religions on the same footing in the worship of unknown God. He claimed for the religion of Jesus Christ the only divine origin, and the result of the Parliament a compromise of faith (and

such it undoubtedly is from an evangelical standpoint). He said: "Take away the supernatural from the religion of the Christian and you take from it its heart, its vital force, and make Christ an impostor."

This, said he, was the tendency of the so-called Parliament of religions, in which the forms of faith founded on a purely natural basis were made to appear on the same level with the supernatural origin of Christ. "Agnostics and skeptics rejoiced in the divinity—inspired faith of Christ standing on the same platform with the teachers of the faith of Buddha, Confucius and Mohammed."

The tendency of the Parliament therefore was to unify and draw together the hitherto divided labors of each, and to show more plainly the old axiom that a house divided against itself cannot stand.

It is possible that the lesson to be learned from this Parliament by our own small organization is one of no small importance to our prosperity, and to the promulgation of our underlying principle, of the immanence of God in man, to the children of men everywhere.

It is true that the various sects holding this line of thought have adopted widely different methods and forms of worship, and that they also hold very different views on the outgrowth of this principle, but the query arises, is there not a necessity for unification of the organized forces and a laying aside of the non-essentials and rallying round the essentials?

The attendance at this Parliament seemed to press home to my consciousness as never before the necessity of broadening our religious horizon and recognizing the fact that instead of belonging to a small religious organization of a few thousands, who hold to the belief of the immanence and unity of God in man, we in reality are in accordance with the principle held by vastly the largest number of the inhabitants of this world, comprising the