

More than a hundred years after this time such a belief was regarded as contrary to the teachings of Scripture, and a dangerous religious heresy. The priests and all the people, and probably even Columbus himself, believed that the earth was flat and motionless, and that all the other heavenly bodies revolved about it.

Columbus lived seventy years before Luther, he lived several years before printing was invented and books were published by Johannes Guttenburg, so there were no printed papers, periodicals or books in his day.

It was printing that made the Lutheran reformation possible, that enabled Luther to scatter his thunderbolts, which shook the foundations of the Catholic church and made the Protestant reformation possible. Columbus was born before the invention of the steam engine. In his day there were no steamboats, no railroads, no telegraphs or telephones, no gas lights, no electric lights, no electric railways; and a thousand other inventions, discoveries and improvements of our time were not even dreamed of in his day.

Then it took over two months to cross the Atlantic; now it takes less than six days.

A world's parliament of religions is to be held at Chicago next year in connection with the World's Fair. This is under the general department of the World's Fair Auxiliary, and Dr. Barrows, pastor of the First Presbyterian Church of Chicago, is chairman of the committee having this work in charge. He is a man of fine attainments, of large mind, of catholic spirit. All the great religions of the world and all of the great bibles of the world are to be represented in this world's parliament of religions—Christian, Mohammedan, Confucians, Hindus, Brahmins, from Persia, China, Japan, Farther India, the islands of the sea, and from all quarters of the globe. These religions are each to be represented in this parliament by one or more of their most able and distin-

guished adherents. These religions are not to come together to display their differences or to show their relative merits. Nor are they to come together for any purpose of criticism or controversy. But they are to come together to find their agreements, to find the principles and spirit, the purpose and substance that are common to all religions.

The foremost minds in all the churches to-day and in all the sects and religions of the world very well know that there is a comparatively new but yet a well established and still developing science of comparative religion.

Dr. James Freeman Clarke's book on the Ten Great Religions of the World is a good text book for those who would know something of the science of comparative religions. What now will this parliament find when it comes together? Will it not find that there is in all religions a recognition of God, of the immortal life, of the higher spiritual nature of man, of worship? Will it not recognize that, setting aside all dogma and speculation and ceremony, the substance and essence of all religion is love to God and love to man—is purity, righteousness and love? Will it not recognize that these essential and crowning elements of religion are the universal elements and are recognized as the essential and supreme elements in all the religions of the world?

What will be the result of the general recognition of these essential, universal elements in all religions? Will it not promote larger and more practical ideas of human brotherhood? Will it not promote a larger and more real spirit of unity among all the churches and all the religions of the world for the largest and most practical ends of beneficence to mankind? Will it not promote a larger and more real and practical unity of all religions in all questions of reform and of intellectual, ethical and social progress? Will it not finally change the attitude of all the churches, sects and religions of the