

it moveth against the evil and against the defiled and transgressing part in every man's heart that is come into the world. And the power by which all men were made, and which they have transgressed against, a measure of it from the Father is made manifest to all mankind upon the face of the earth, and convinceth of the evil of murder and adultery and such like; and condemneth the works which are evil in every particular man, whether heathens or Christians, so called."

If this be true doctrine, as the progress of the human race indicates, then there is, and has always been, but one true religion among mankind—a religion that has always been potent in the human soul, though the efficacy of its work has been sadly marred by the vagaries of mistaken zealots who have failed to interpret the Divine message in their own hearts

If this be true doctrine, then there must follow that there is an essential element *common* to all the great religions of the world, some bond of faith that may be recognized as a woof or structure, upon which all the varied religions of mankind are built.

The recent great Parliament of Religions at Chicago, offered an opportunity to test this matter. To any one who was present at the meetings of the selected representatives of the great religious faiths of the world, it was very evident that most of the prominent creeds and statements of faith of these religions were no part of this element of sympathy. The mysticism of the Buddhist, the symbolism of the Parsee alike with the doctrinalism of the Christian, found no general acceptance in the hearts of the assembly. But when every sect of every form of religion, through its chosen representatives from the various nations and tongues, proclaimed its unswerving faith in the two great corner stones of doctrine—the Fatherhood of God, and the brotherhood of man, and all that these implied—the air was vocal with acknowledgments of sympathy and accord.

Almost as unanimous was the assembly in their acknowledgment of the leadership of Jesus Christ, though here there were some evidences of dissent, not, however, to the character of his work and teaching among mankind, but to the Christian theories regarding his nature and office in the redemption of men. The dissent was from what the Church *claims* for Jesus, what it teaches as his doctrine, what it declares are verities concerning his peculiar relationship to God. The objection was to the Christian creed about Jesus, and not to the Christian faith in him as a leader and teacher. For when his character was held up to view by leading exponents of Buddhism and other oriental religions, as representing their idea of what is pre-eminently valuable in Christianity, it was the intimate union, not identity of Jesus, with the Infinite Spirit, that was portrayed. Let who would quarrel about the nature of Jesus Christ, they failed not to acknowledge him as eminently trustful in Divine guidance and eminently faithful as a teacher of Divine Truth."

And so the point of agreement was that on which the universal impress of the Spirit of God led the different sects to acknowledge *one God, the father of all, and all mankind as brethren*. The Divine message, the Light within, brought harmony of sentiment, the metaphysics of the schoolmen provided the only ground for discord.

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### THE SUPREMACY OF CONSCIENCE.

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The moral element has a place in nearly all our acts. Due recognition is seldom given to this fact. If, however, one takes the trouble to examine even his apparently trivial doings, his judgment will rarely fail to qualify them as right or wrong. Each deed adds one more link to the imperishable chain of human character, which is no