There have been two sorts of religions on earth: those which are occupied almost entirely with supernatural things and the relations of man to supernatural beings and those in which the relations of man to man are of prime importance and are the subject either of divine regulation or of some system of philosophy based on religious teachings. These latter may for convenience's sake, be designated as ethical religions.

A glance at history will show us that the line between these two classes of religious ideas is marked with reasonable clearness, allowing of course, for a certain intermingling at the edges and now and then a sort of overlapping, so that the ethical religion now and then loses some thing of its character by contact

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with the exclusively supernal and the supernal assumes something of philosophic character by contact with the ethical.

Broadly, it may be said that the line of demarkation between these ideas and the resulting civilizations is meridional rather than ~~longi~~ latitudinal. The religions having their rise in the East are almost exclusively ethical and but vaguely supernal. The teachings of Confucius, are purely ethical. He does not profess to reveal anything nor concern himself with the supernal. Man as he is and his duties to society, government, and his ancestors — these are all his subject. His rules of life are of the broadest character, embracing every relation. Buddhism and Brahminism, while more definitely

supposed allying themselves with Confucian philosophy become even more specifically ethical. The separation of caste springs from the impulse to maintain the requisite personal purity. These ethical details of the ~~Indian mythology philosophy~~ Indian cosmogynies, are based upon an idea familiar to us as students of Christianity, that there exists a curious paradox in the Divinest essence a singular hate for man as created and an intense yearning for the possibility which he may become by the observance of these ethical rules. These are types of oriental religions.

Turning to the occident Greece Rome, the Teutons and Scandinavians Druidism, Fetichism, and the various germs of religious belief among

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the denizens of the New World and we find the religions of the western hemisphere, drawing the line through the mouth of the Bos=phorus, to be as a rule singularly devoid of the ethical element. They prescribed practically no rules of life. The ex=pernal powers are only vaguely attracted to human existence by sacrifice. Piety, in the Greek and Roman sense was almost wholly filial devotion. The Gods were vague indeterminate fates. The relations of man to his fellows were left almost entirely to human regulation and control. The Gods blessed and banned almost without rhyme or reason, certainly without rule or philosophy. ~~There may be said~~ While profuse in

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ritualistic and sacrificial re=
quirements it may be said that
sufficient certainly for our present
purpose, that no such thing as an
ethical code, prescribing the relations
of man to man, either in express
~~terms enjoinderment~~ terms or by
general principles was known
to any religious belief which origin=
ated north of the Bosphorus.

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Between these two came the theocratic religions of Egypt and Asia Minor, in which society, government and all human relations were expressly regulated and controlled by Divine behest. They were based on two distinct types of revelation; first, on all-sufficient expression of the Divine will which expressly prescribed and determined for all time and under all conditions the acts and relations of all believers; and, secondly, a continuing and accumulating revelation, each new increment of which was of equal value and authority, no matter how conflicting and irreconcilable they might be.

Of these two types, Judaism and

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and Mohammedanism are types of the first and Egyptian Mysticism of the second.

Under all these forms of religion human progress was well-nigh impossible. Religion was a shell which crushed the intellect and made each succeeding generation in character and environment an exact reproduction of the one that went before. There could be no inquiry, no investigation, no thought no speculation. Religious dogma bounded with inflexible barriers every field of human activity. All the restless human mind could do was to turn back and look upon the past. The only philosophies were a

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Commentators: the only possible law-
giver a prophet. The scribes and
teachers of the Jewish faith, consumed
their energies not in speculations
as to human welfare and the rela-
tions of man to man; but in the
vain task of trying to fit a limited
revelation to infinite conditions.

Forbidden to question the all-
sufficiency of the rules prescribed
the followers of Buddha, Brahma
Confucius
and Mahomet were forced into the
search for secret, esoteric significa-
tions of their teachings. It is for this
reason that each of these systems of
belief represents a permanent crys-
tallization of human thought. Having
reached a certain point further
progress was permanently by the

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acceptance of what had already been attained as the end of the attainable. ~~Greece was~~ It

It is because of this that all progress has come from the occident. Greece was the fountain of philosophy and free thought from which all scientific progress has come. Rome was the fountain of law from which the principles of human right and liberty have come. The peoples of the west were the agency by which these natural results were wrought out. The ethnic religions of the orient, including its theocracies bound their believers to a fixed condition by the claim that all that was knowable or permissible to know had been

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revealed. The purely supernal religions of the occident left men free to doubt and because he doubted to improve. Socrates doubted Protagoras' views; Plato questioned Socrates and Aristotle all that went before. From that day to this Western thought has been a boiling caldron of doubt and questioning and of institutional rebellion against intellectual restriction. From this seething ferment has come today's liberty, today's civilization, today's Christianity.

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The immutable verdict as to all these religions is that they are false and insufficient because they cramp, restrict, debase and render barren the heart and brain of humanity. No religion can be a true and sufficient one that dwarfs the brain and shrinks the soul. The supreme test of a true religion is not only that it permits progress but compells it.

It is the effect of religion upon humanity that is the highest proof of its truth. "By their fruits shall ye know them", is true not merely of men but especially of dogmas. The test of Theory is the results of its application.

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What was the Philosophy of Oli=
vet, how far has it been ap=
plied to human life and what
are the results of such application?

We may note as a fact, con=
firmatory of the views already ex=
pressed that Christianity has devel=
oped no affinity with either the
ethical religions of the far east or the
theocratic prescriptiveness of the other
religious types developed on the
banks of the Euphrates. In 1900
years it has affected no perma=
nent lodgement so as to control
the general thought at any point
eastward of the place of its birth,
except one peculiar phase of it
for a time in ~~the Island~~ ~~of~~ Japan.
Confucianism, Buddhism, Brahmin=

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Judaism, the worship of Isis and that strange conglomerate Mahometanism, have all shown themselves not only ~~bad~~ inharmonious products but irreconcilable concomitants ~~with~~ of Christianity. Crushed as it was in Judaism Christianity made surprisingly little impress on the Judaic cult. In Arabia and Northern Africa it seems only to have prepared the way for Islam except in Abyssinia where it survived only in name.

It was only in the Western world that it took

enduring rock. It merged with Greek ~~thought~~ so readily that the ~~union~~ merger caused no commotion. Almost before the followers of Christ were termed Christians, ~~at~~ Antioch the dialectic of the academic had been so infused with the ethics of Olivet that from thenceforth they are inseparable. While Greek thought prevailed at Alexandria, Egypt and the ~~North~~ South Shore of the Mediterranean were the chosen ~~[illegible]~~ realm of Christian theory, but the inherent tendency of theocratic developement banished it forever when the

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arm of Roman power grew too weak to sustain it.

For all the European cults, however, Christianity seemed to have some inherent analogy, some subtle harmony which enabled it, not so much to supplant but to assimilate their ~~[illegible]~~ ~~their~~ characteristics. Jupiter and the Gods of Olympus, were not overthrown so much as they melted into vagueness leaving something of their character impressed on the new dogma. The Gothic and Scandinavian deities merged into the new conceptions of ~~that~~ as if they had been but fore runners who like the prophet of the desert welcomed the new light with the fateful prediction of doom

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"He must increase; but I must decrease." Even Druidism the stubbornest of all forms of European heathendom, yielded at last after carving deep and strong upon the front of the new faith its own hard and unpitying fatalism. All these absorbed beliefs left their marks upon the Christian thought which supplanted them. The intellectual freedom of Greece; the inflexible dominion of Rome; the domesticity of the Goths; the ~~folk-lore of~~ Valhalla runes of Scandinavia; the dour fatalism of the Celt, are all distinctly traceable components of today's Christian thought and belief.

Can we go back across those twenty centuries of storm-

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tossed thought and determine with accuracy what the philosophy of Olivet was?

These are but half the difficulties in the way. The others are not less difficult. What was he that uttered it? Human some have said: human and divine, is the general voice of Christendom. Let us not stop to fight over the old battles. We believe him to be divine; we know him to have been human. He was subject to human conditions, alive to human impulses; used human instrumentalities; spoke to human beings and employed human speech.

Do we know exactly what he said? His words have not come down to

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us — only their echo. He spoke — it is supposed — in the ~~Syrio-Chaldaic~~ Aramaic dialect. He was reported in Greek. The Septuagint and the Greek Testament were almost the sole media by which the world sought to obtain a knowledge of both Christian and Hebrew faith for 1,600 years. The cradle of Christianity was at the meeting-place of Western and oriental thought and was rocked by the waves of each. Our knowledge of it is derived from Hellenic Hellenic books written by men shaped and formed by Judaic thought. It was a wonderful vortex of human thought whose waves beat against the sides of Olivet!

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But this translation from Syro-Chaldaic into Greek was not made on the spot, nor reported stenographically, nor determined by immediate consultation, but by isolated men writing years afterwards.

But they were inspired you say. Let us not question it — let us not even attempt to define it. What ever inspiration was, this thing we know it did not destroy the individuality of the men who wrote. It did not make the the scholarly Luke ~~wrote~~ use the same Greek words as the Hebraic Matthew, the unlettered Mark on the mystical John, even when they wrote about the same things and sought to tell the same story. But then came copyists and transcribers and we should keep in mind that the oldest Greek text was written 400 years after Christ spoke. In this

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fact- is found the primal truth that must- forever confront the Christian student and the Christian believer; that there are always two ideas of Christianity as a religious or ethical system — Christ's idea and the believer's idea of Christ's idea.

We know, as a fact, that even the Apostolic idea was not always the Christ idea. To the very last there was questioning and doubt.

They did not expect him to be crucified.

They did not anticipate his resurrection.

Some believed that Judaism was the only gateway to Christian faith: others carried the Gospel to the Gentiles.

Immediately upon his departure they established a communistic society.

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They all anticipated his speedy second coming.

Thus it is evident that even the Apostles did not comprehend all the Christ thought — they comprehended only what they were prepared to understand.

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It is when we leave the apostolic age that we begin to understand this dual ~~qual~~ quality of Christian ~~philosophy and faith doctrine~~ belief. In one age its ideal is the self-isolation of Simon Stylites. In another the Roman idea of compelling assent with sword and ~~flame~~ touch prevails. Error is a sufficient excuse for all

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barbarity. We speak yet of the persecutions of the early christians forgetful of the fact that christians have slain more of their fellow christians for error than ever suffered at the hands of heathen persecutors. We forget that only a little while ago — scarcely more than a century — persecution was an approved means of conversion. Within the life time of the middle aged of today it was accounted quite consistent with christian duty to hold a fellow christian in bondage, deny to him the privilege of reading God's word, forbid him the marriage ordinance and condemn his children for ever to hopeless servitude. It is within the memory of some, that Hugh Miller

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~~Lincoln~~ driven to despair by the denunciation of them he could look his life with his own hand. Now, we freely admit that Miller opened wide before our feet the portals of a temple grander than any cathedral built with human hands wherein every one may walk with reverent step and read the law of God written with his own hand upon tablets of stone more glorious than that which Moses brought down from the mountain.

In our own day we have seen Darwin denounced and derided for having limited that creative power might have wrought work with sudden and fitful energy but through unnumbered ages in the creation of species. Some of you may have listened while a noted Brooklyn divine heaped curses and

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from the Chautauqua platform
ridicule upon the patient reverent
scientist and the theory ~~he~~ he did
not claim to have proved but only
to have suggested, and who through
all the bitter controversy answered
not once railing with railing.

But time brings swift revenges
in these days and many of you
heard the elegant Christian scholar
Prof. Drummond, from that
same platform demonstrate that
the theory of evolution was not only
consistent with ~~the~~ Christian
doctrine but that human thought
had no right to set bounds to
divine action or divine intent.

Some of you to-day ~~to~~ have
read the same truths even

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more boldly and strongly put forth by the venerable ex-President of Princeton, Dr. McCosh.

In the main, the conflict of the book here lies in regard to the Christian doctrine of the Divine nature, ~~and the~~ and in the questions concerning salvation and a future state of rewards and punishments.

Of Christianity as a rule of conduct upon earth the world has heard but little and there are few even now who profess to believe that the

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philosophy of Christ is a complete and sufficient rule for every phase of human life. Yet this is what it professes to be, what it is sometimes called and what it seems ~~fourth~~ to have been intended by its author.

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From all this we may make certain general conclusions. It is by no means probable that we are able to comprehend their full scope or even their application to present conditions. They are merely the presently discernible unfolding of a flower of infinite beauty.

Christianity was made for man — for man's welfare, man's development man's betterment.

It prescribes a rule of human conduct to govern the relations of man with his fellows.

This rule is universal — applies to all ages, estates and conditions.

Its basis is justice — dikaiosúnē the law of justice leading to righteousness or right-doing is its motive.

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It's one infallible measure is the dictate of self-denial under reversed conditions. "As ye would — that others should do to you — do ye even so to them."

It is an active rule — "Do! — Do! Do!" It abhors is a law that abhors impurity as nature does a vacuum. It does not regard any sort of introspective purification as evidence of divine approval. No — body serves God effectually according to the Christian standard by sitting down and studying himself — much less by making others a present of his symptoms. The Christ idea is to do.

"He that knoweth the will of the Father and doeth it".

"He that loveth one will love his brothers — not the brethren — also."

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This rule is applicable to all human relations — it is the cement of ~~our~~ Christian society, the measure of public duty, the perfection of Christian civilization. It is the fountain of just law; the object of good government. It cannot be applied to one side of life and not to another. It is the eternal covenant of man with his fellows.

"As ye would that I should do to you — do ye even so to me!"

It is the rule for prince and subject, citizen and government, class and master — for every phase of human relation — the one infallible rule applicable to all conditions which each man carries in his heart.

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It is the universality of this rule that makes ~~such~~ "mercy", the sparing of the transgressor of so little moment in Christian philosophy. God is merciful; he requires man to be just. If his rule of justice is applied there is little room for mercy between man and man, except as a condition precedent; for no man can do unto another, being his enemy as he would have that enemy do to him", unless he has first forgiven the offence — that is shown mercy to the offender.

This rule is all-comprehending — all sufficient. — You say it will never prevail as a universal rule of human conduct? It never will un-

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til its universality is admitted and ~~and~~ insisted on by Christian believers.

We have gone a good way homer. We have ceased to regard things as proper and right which christians of other ages believed to be in accord with God's behest.

We do not burn people who differ with us in religious belief because we would not like to be burned if we were wrong. We have learned that God has not made us judges of the faith of others. Yet it was only yesterday that it first dawned upon the Christian world that "Judge not lest ye be judged" was a rule of Christian ethics — a subtitle under "do as ye would that others should do to you" — a declaration that human judgment of religious faith is never infallible. Yet we learned it hardly

Hugh Miller ——— Talmage.
Drummond

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It cannot prevail as long as a man can do good with his right hand and evil with his left and be accounted a Christian — as long as a man can diminish to God in person and leave his money to serve the devil while he stands in the odor of sanctity before the congregation.

The Am Jack the Ripper and the pious keeper of the bawdy-house where he committed his crime.

Money is power today and the needs of society have been so ordered that a

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man can make his money
serve God as well as him-
self. There is but one rule
for the exercise of power—
As ye would ——

The writer is the king—
No man has a right to
use his talent or in-
duce another to use his
to do wrong.
There is but one rule
As ye would

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