[redacted] Christianity.

[redacted] of Heaven.

[redacted] el Prayer

[redacted] without Exceptions

[redacted] of Belief.

The Great Missionary Field.

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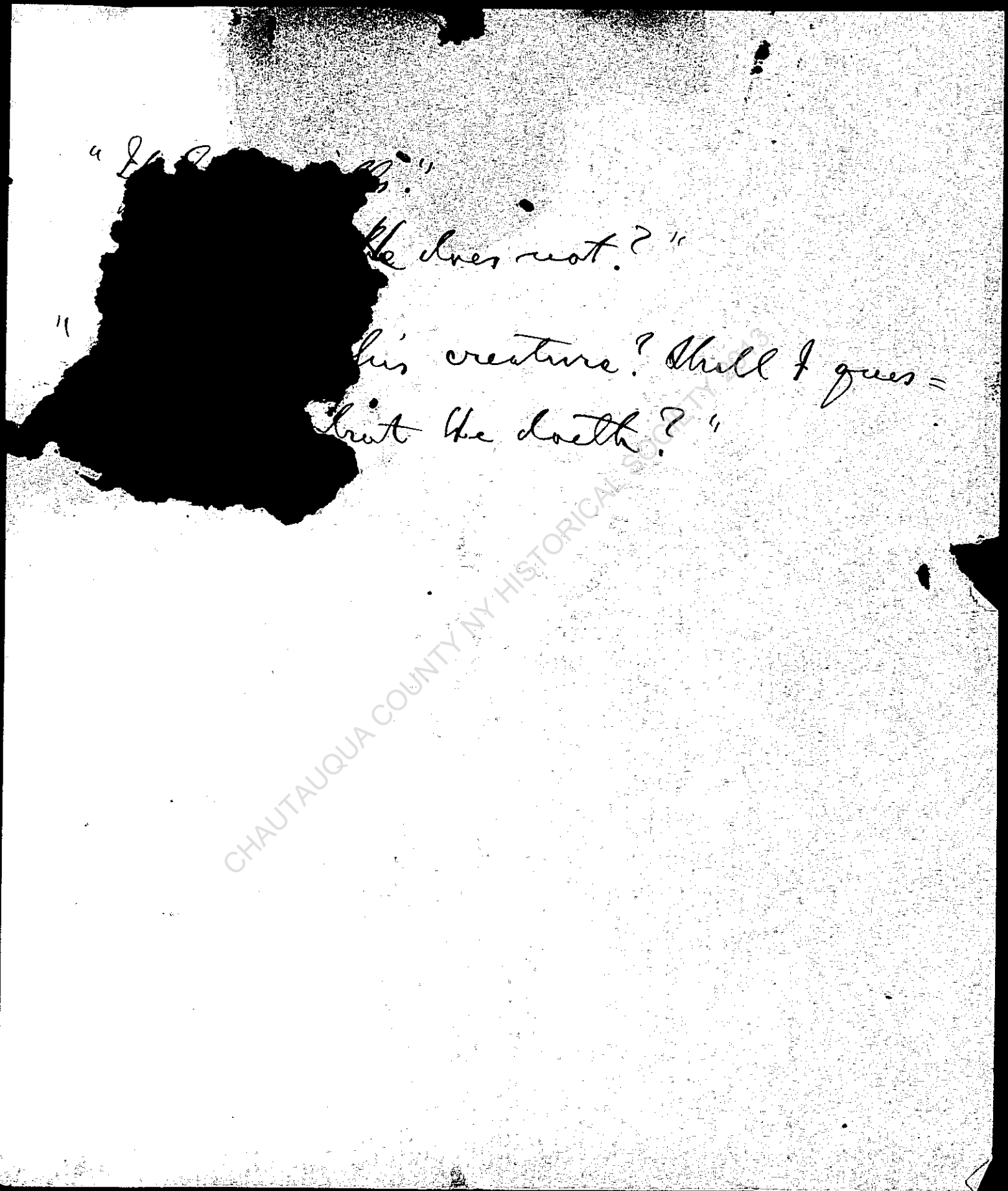

man [illegible] the miraculous ~~at~~ author of [illegible] religion. This assumption [illegible] as absurd as it otherwise [illegible] that one of the fundamental [illegible] religious system, is that man is by inherited bias irresistibly impelled to do evil and can only do good throught the direct aid and direction of the divine mind. The logical result of this principle is to make all that is good in civilization a resultant of Christian theory if not of Christian conduct.

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Another fact which makes it impossi=
ble to fair distinguish the [illegible] of
Christianity as a social f[illegible] past,
is the singular ~~[illegible]~~ eva[illegible]
which it has at one time cl[illegible]
for the acts of its followers, d[illegible] in its
name ~~and under claim of divine au=
thority~~, ~~at~~ and at others denied them. Thus
it is claimed that tortures and persecutions,
inflicted by express authority of specific bodies
of believers and often in the very name
of Christianity itself, are not to be account=
ed as part and ~~parcel~~ parcel of Christian
influences nor counted against it

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statutes Christianity, in other words; what definition we employ and whether we use the term with the same signification in [redacted] steps of our argument.

[redacted] reforms as may be necessary [redacted] problem of the past. It is proposed to [redacted] anity as a social force in the present and the future and give some of the reasons why it is what it is and ~~why~~ this may be something more or less tomorrow.

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~~XXXX~~ XX

Christianity, as a system of religion, has one charact[illegible]ay and another tomorrow, ac-cor[illegible] inclination or capacity of a p[illegible] on people, to appreciate one o[illegible]its elements.

As a religious system, it consists of three elements:

~~1. The idea of a future state of existence de-pendent more or less dependent in char-acter upon divine favor.~~

~~2. This favor is made more or less depend-ent upon the exercise of what is termed "faith" in the individual.~~

~~3. This "faith" is, again evidenced, on the fact of di-vine favor made~~ &c

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to obey his commandment "Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself"

"Shall [redacted] obey this commandment?"

"[redacted] to do so?"

"[redacted] you expect to merit salvation thereby?"

I have never thought much about salvation. If God is all-wise, all-just and all-perfect I do not see how one can help loving a God who is the essence of all things that are most admirable! And as for my neighbor, if Jesus Christ lived and died for him, I ought at least to love him as well as myself."

"But you expect to be saved?"

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Outside Christianity.

Christianity is primarily defined to be, "the religion founded by Jesus Christ." The term [redacted]ed to signify "the body of Chris=te[redacted]s" and "also conformity to the [redacted] Christ in life and conduct." It is a curious fact that the lexicons declare this latter signification to be [rare]. Colloquially the term is used in all these senses, and perhaps in other derivable or resulting signifi=cations also, perhaps quite as frequently in that pronounced "rare" as any other. Indeed, when the character and quality of any particular person's "Christianity" is under discussion, this is almost al=

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always the ~~fore~~ sense in which the term is used. In any and all of these ~~relations~~ senses Christianity is ~~[illegible]~~ not only a social force but [illegible] In any and all of these senses Christ[illegible] [illegible] prime importance to the world's life [illegible] properly be considered as [illegible] in the past, the present and the future. [illegible] force, and it is more than [illegible] in the pages that follow the word will now and again be used in more than one signification. A particular form of religious belief becomes a social force in ~~two~~ three distinct ways:

1 – By the color it gives to the lives and characters, of ~~its~~ those who profess belief in its tenets.

2 – By the continued effect of its moral teachings, upon the laws, manners

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A social force is any cause or tendency which affects the quality, ~~or~~ character or conditions of ~~the~~ (1) The General [illegible] of the individual atoms of which the [illegible]ral life is composed.

~~[illegible]ity, is a~~

Christianity is a social force, therefore,

1 — In so far as ~~that~~ it shapes the personal character and individual life ~~and con~~ ~~[illegible]~~ of its followers.

2 — In so far as it modifies their individual relations with other believers.

3 — In so far as it modifies the relations between individual believers and individual unbelievers.

4 — In so far as its adherents shape

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or modify the relations of ~~government~~ groups or classes to other individuals, groups or classes.

5— In so far as its followers, control [redacted] odify, or neglect to control odify, the action and character of ~~the~~ political and economic forces on which general conditions depend.

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This ~~[illegible]~~ little volume is intended only as a contribution to the much-mooted question whether Christianity should be credited with all or the greater portion of [redacted] progress which is known under the general name of civilization, or whether the same should be peculiarly credited to that ~~[illegible]~~ ~~[illegible]~~ ~~ganized~~ tendency toward organized protection and the betterment of general conditions which have become an established factor

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the world's life before Christianity
had been promulgated. There are
certain difficulties in the conduct of
such an investigation which must ren-
der it very unsatisfactory
to the mind inclined to scientific
method and truthful analysis. Taking
any specific resultant of modern civiliza-
tion, for instance, it is quite im-
possible to determine what proportion
of its institutions, manners, cus-
toms, laws and conditions are

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is an essential pre-requisite of salva-
tion ___ these and a thousand other
questions concerning the mechanism
of salvation, its terms and conditions,
[redacted] the attention of Christian
[redacted] and furnished material for
strife and denunciation, almost from
the day the Master said "I go to prepare
a place for you!" And the end is not
yet; the terrible tides of rancor and
bitterness and strife, is still just as
fresh as "the old old story" and
still we seek to prove God's love
to man by demonstrating the

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wars fought; a thousand theories promul-
gated; undying hatreds engendered; un-
speakable crimes committed to induce persuade,
convince and compel men to unity
of [redacted] regard to the nature of Deity;
th[redacted] or Trinity of the Divine personality;
whether Father and Son are identical in
nature; whether Salvation is free or some
are destined to destruction; ~~Over these~~
~~and~~ whether Peter and his successors
were given power as God's Vicegerents
on the Earth; whether the Church has
power to remit sin; whether Pap-

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utmost diversity of opinion: whether all shall be saved or few; by what specific method; whether error in belief is fatal and whether any particular form [redacted]ip or any special voucher [redacted]urch, authority conclusive; — these questions in various forms have convulsed the world for eighteen centuries and are today no nearer solution ~~that~~ at least no nearer a uniform result, ~~the~~ nay, not so near, as they were when the question "What is they ?" was first asked of the Master. Tomes have been written,

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1— The doctrine of a future state, ~~which is to be an~~ of happiness or misery according to certain specific relations which the individual may sustain to the divine being and his acceptance or rejection of certain theories of the divine character ~~and attributes of its founder~~ and purpose.

2— [redacted] tem of worship, or rather several systems, having more or less in common, but all supposed to be based on the words of its ~~founder~~ by which its followers are more or less ~~closely~~ ~~united~~ ~~to~~ ~~the~~ ~~prototype~~ and founder Jesus of Nazareth, ~~closely~~ united in certain sects or branches the aggregate of which is termed "the Church". These sects are ~~irreconcilably~~ divided by irreconcilable tenets concerning the ~~doctrine~~ plan of salvation and the relations of God and man thereto, and the mode of worship which is acceptable ~~to God~~, and ordained.

3— As to the elements of Christianity which have been named, there is the

— Hindu, Moslem, Jew, believer and unbeliever of every land and clime and age, with a concord unknown in regard to any other in-
portant subject, willingly and gladly admit that the Christian test of human motive is the only perfect touchstone of right conduct between man and man.

It is only the ~~perfect and~~ special followers of Jesus of Nazareth who repudiate or defer-

example of the Author of that re-
ligion of which they are the worthy
representatives. For this reason, in every
christian land the insincerity of chris-
tian [redacted]ers, is a constant and
almost universal jest. The basis prin-
ciple of christian ethics is so evidently
just, sufficient and in accordance with
the requirement of all human con-
ditions, that no one of any religion
has ever presumed to doubt or
question its supreme wisdom
or universal applicability.

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no one doubts the sincerity of the Brahmin, the Muslim or the Jew. ~~No one questions~~ Men may ridicule their fair and declare the things which they command to be absurd, but no one doubts that ~~they~~ what they believe the Lord their God to have commanded.

Of ~~christianity~~ alone is it true that those who profess to ~~believe~~ believe in its tenets ~~are~~ regard it as of little consequence whether they do the things commanded or follow the

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the Hindu, the Moslem or the Jew. Men may deny their faith and mock at its marvels and inconsistencies. They may insist on the incredible character of the [redacted] Virtuna's narrations necessary to secure ^ [illegible] ~~or insist~~ that the miracles attributed are incredible, or that the, to Mahomet ^ ~~or the inconsistent~~ war-rooners of the ~~Jewish~~ Judaic Jehovah whose favor is founded by a chosen people, is inconsistent with the sanctity and justice of the "I am that I am", but no

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And as no good reason can be given, doubt ~~naturally~~ ripens into latent unbelief or open mockery. When, however, the life of the believer is ~~strictly and~~ ~~of~~ openly and evidently conformed to the ~~express~~ [redacted] of the ~~tutelary~~ tutelary deity, ~~there follows always~~ there follows a conviction of sincerity on the part of the believers, ~~which is of itself an evidence is at least an irrebuttable~~ in that particular faith which affects even the most incredulous with a feeling of respect which no conviction of error can overcome.

It is for this reason that no one ever presumes to doubt the sincerity of

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for the religion
regard for the sincerity of those who faithfully
do the things they believe their tutelary deity
has enjoined.

Men, naturally, say that a religion
which has not force and certainty enough
to control the conduct of its votaries,
cannot be a true one or of an exclusively
divine character. If they are told that the fashion
to do the things commanded by the deity
a particular type of religionists profess to
believe in, but of the weakness
and unfaithfulness of his worshipers,
they say at once, "why should they
fail to do what they know to have
been enjoined any more than others?"

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selves acceptable to the deity they profess to worship.

Whether the acts are required in order to secure the favor of deity or as evidence of belief in him, the failure to perform such acts, is precisely the same, as for as [redacted] the esteem in which others hold such system of religious belief. It is not in human nature to regard with reverence or esteem any system of religious belief whose votaries openly and habitually neglect and refuse to do the things especially required of them by the deity they profess to worship. On the other hand, no one can withhold the testimony of

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These acts are sometimes required as conditions of divine favor and sometimes as evidences of belief in the divinity or exclusive divinity of [redacted] deity.

Such acts are of three classes, ritualistic or pertaining to a particular form of worship prescribed for a certain deity, Expiatory or sacrificial, being intended for the special benefit of the individual who performs them, or ethical in that they prescribe the relations which men must sustain to each other in order to make them a

itable: but always the same truth remains at the foundation of the religious system — it demands of its followers such acts as are consistent with the nature of its controlling type or deity.

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The chief function of ~~the~~ religions is to induce such a course of conduct on the part of ~~mortals~~ human beings as shall be pleasing to ~~certain~~ supernatural powers or deities. This is a universal truth. The characters of the deities proclaimed may differ by the whole scope of human conception: ~~the nature~~ of the acts enjoined may vary in quality to a like degree. The deities may be kindly or ~~cruel~~ cruel and the acts deemed pleasing to them ~~bloodless~~ bloody or incor-

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duct should obtain among men
and regard approximation to
it the only means by which
a ~~secure~~ steady improvement of exist-
ing conditions may be secured
and "the kingdom of God on
earth" be ultimately established
&c.

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the truths ~~he~~ promulgated ~~by~~ Christ con-
cerning the duty of man to man.

These say of the doctrine of that
Teacher whom they worship as "the only
begotten son of God," two very strange
things:—

1— That it is not necessary that they
should obey these teachings, since
they expect to be saved by faith
and not by works, and

2— That no one can do "the works com-
manded of the Father," except by
aid of divine and miraculous
grace.

Because of these things they
say that Christianity which is the re-

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Confessions of an Outside Christian.

Shall I ~~write~~ speak or keep silent? God knows which way the path of duty lies. I am neither a polemic nor a reformer. I have no ~~to~~ new key for "the mystery of godliness;" indeed, it seems to me no mystery at all — only a sweet simple fact.

Am I a Christian? Really, I do not know. I have long thought myself to be and have been so taken and accepted by my brethren. But when I come to consider what are accounted the essentials of ~~belief~~ Christian belief, I do not doubt, & only do not

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know whether my poor creed would pass muster with those specially ordained to judge of the sufficiency of others faith or not.

● I can imagine such an one clad in the mail of infallible declaration calling my poor trembling soul to give account of its belief and even its failure to believe. How should both be shamed by such inquisition? In very dread of its ~~[illegible]~~ imagined horror my soul cries out:

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"Oh, spare me, holy man! Thou hast very knowledge and power and I am weak! To you all things are revealed, but I see only one a little star! Spare me the terrors of thy godliness and let me be still a poor weak man among my fellows. Perhaps, though I may not meet your requirement I may help some of them; for weak as I am there are those weaker still."

"Peace babbler!" would then the stern judge say "Dost thou speak of good works? Knowest thou not that the human heart is deceitful and desperately wicked" and can of itself do no good thing? Listen now and answer!"

How my poor soul trembles at his righteous severity.

"Believest thou in the Lord, thy God, and ~~the~~ to Jesus Christ, His only begotten Son?"

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Jesus Christ? Ah, if it were only He that were to judge me, I would have no fear! He would know how to excuse my weakness. I would tell Him all and, if I should be wrong he would pity and forgive; for he would know it of no purpose to err but only because my errant feet went astray from lack of knowledge of the way. But this human Rhadamanthus to whom weakness is the worst of sins! But ~~I will answer~~ who are I, that I should judge even him that judgeth me? Let me answer with humility:

"I do believe in Jesus Christ and

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religion of Jesus Christ, should not be judged in any degree by what it causes those who believe on it to do or leave undone, but wholly by what it declares to be the true rule and measure of human conduct. This seems a very strange position, especially, as those who do not claim to be the special exponents of this faith, regard it as both possible and desirable that such rule of con-

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And what is perhaps stranger still, there is substantial harmony as to the terms and purport of this rule: "Whatsoever ye would that others should do to you, do ye even so to them!"

The reason of this diversity of opinion as to the first two elements of Christianity, considered as a religious system, and the substantial harmony in regard to the third is not far to seek. The former have been the dominion of the church, the particular ~~tenets of salvation~~ tenets on which the individual hope of salvation rests.

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harshness with which ~~the~~ Infinite Wisdom judges finite weakness. ~~to~~

When we come to consider the third element of Christianity regarded as a religious system, however, all this heated controversy becomes suddenly silent, all material disagreement vanishes! All churches sects and communions agree upon one fact, to wit:

3 — That Christianity as a religious system embraces certain rules of moral conduct and prescribes a certain ~~measure of~~ criterion of human relation by which the conduct of man to man ought rightly to be regulated.

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traceable to Christian impulse and exact proportion to other forces to which it was wholly or at best only remotely connected.

This difficulty is greatly enhanced by two very singular, yet not unnatural ~~conditions~~ and easily explainable conditions. Christianity, as a religious system, is based almost wholly on miracle, and not only puts forth a claim ~~for credit~~ that it should be credited with all betterment in earthly conditions which results from the di-

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ect or indirect action of its fol-
lowers, but, also, sets up the claim that
as the deity it represents is the one
true God, "without whom was not anything
that was made"; and who is counterposed
in Christian mythology by a spirit of
Evil only less potent than himself, to whose
activity all the malign and evil forces which
affect humanity or color human history
are imputable. Because of this exclusive
attribution of all good tendencies in hu-
man nature and history to the direct
or indirect intervention of that deity
of which Christianity claims an ex-

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sive monopoly, it has become an easy thing to claim ~~for~~ ~~creeds~~ in the name of the Christian faith for all good and worthy forces, acts and tendencies, which have developed in human history, even before the coming of that Christ from whence its name and distinctive quality is derived. Practically, this claim amounts to an assertion that whatever good has been done by man, has been through the inspiration, ~~and~~ guidance and control of that deity who was only revealed and made known to

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as a social force, because it is insisted that they are not the products of a true and genuine christian faith and impulse. This evasion is clearly fallacious, since every religion must be held responsible as a social force both for the good and evil resulting from the conduct of its followers and such influence as it fails to restrain in them.

In this case, as in the former one, the difficulty lies in determining what are properly to be regarded as elements of Christianity as a social force in the past. Both really depend on what con-

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he will do with me beyond the impenetrable bounds.

"You are then the most miserable of all men are without hope beyond the grave?"

"I did not say so: I merely said I did not "expect" a specific condition. I cannot say I am "without hope" for I have the most absolute trust in that friend who "doeth all things well". If it is his good pleasure that I live to serve him still, his will be done: if it is his pleasure that I die forevermore let me bless him with my latest breath for the sweet privilege of doing his commandment here on earth.

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"And that is all your hope?"

"Is it not enough? Until the kingdom of God shall come "on earth as it is in in Heaven", is there not enough to occupy all ~~our thought~~ the strength of every one that cometh into the world in doing "the will of the Father", without engaging our powers and burdening our weak souls with vain attempts to ~~conceive the~~ condition the infinite or comprehend the incomprehensible. I will go with you to the grave, my brother doing the Masters' will as it is given me to know it till the latest breath, and then trust myself with out murmur to the power whose realm knows no boundary of time or place expecting nothing save the truth, justice and mercy which fill eternity. What form they will

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assume I know not, but that it will be that which is best for me and all the creatures of this kind, I do not doubt.

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The Will of the Father.

What is it? There needs little learning and no philosophy to answer this question. The will of the Father, because he is the Father, is the welfare of His children; and His anxiety for their welfare is not prospective merely but present and immediate as well. ~~His desire for~~

His desire for the present welfare of His earthly children is manifested by the care with which He has provided for their material wants. The earth, the air, and the sea, the storms and seasons do His will and provide abundance. But even to

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secure this man must become a co-worker with God. He must sow and reap; thresh and ~~go~~ garner; so that what the earth yields to day may support and cheer tomorrow. It is evidently the Divine purpose that all shall have enough. Science tells us that if man's co-operation with God in providing for our material comfort, ~~was perfect, and in th~~ was perfect; if each one ~~took what~~ produced as much as he might and consumed only what was fairly needful to meet his reasonable wants without waste or lavishness, the earth and the sea would yield enough to support more than a

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hundred, perhaps as many as a thousand times, the present population of the globe. It is man's co-operation that is at fault. He not only fails to do his part, but he squanders the fruits of the earth, destroys the soil's fruitfulness and opens all sources to the just and speedy destruction of its products. Because of this barrenness abounds instead of fertility; the earth yields thorns instead of fruit; barrenness abounds instead of wheat; the rich ~~abound~~ multiply and the poor much more abound; self-indulgence produces weakness and envy, from which spring

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vice and crime.

What is needed to remedy these conditions by which God's bounty is translated into a curse almost as often as it ripens into blessing? Evidently, two things only are required to enable the bounty of God to subserve ~~the will and promote the happiness and welfare of humanity~~ his will on earth, to wit:

1 — A willingness on each man's part to co-operate with the Divine in promoting the welfare of his fellows.

2 — A knowledge of what needs to be done and a comprehension of his power and obligation to do.

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the duty of one class or people than another. It is a universal truth and every people and religion endorse it by a more or less enlarged application. Some extend it only to the family; others to the clan or people; others to those ~~adopt~~ belonging to a particular religion or cult. It ~~[illegible]~~ is accounted especially a Christian idea because Christ announced its universality. Not once in all his teaching did he intimate that there was any difference in the obligation a believer owes to a particular race or class and that which he owes to all mankind. What the Jew owed to another Jew, that and something more each man, ~~[illegible]~~ so the great Teacher showed, owes to every other man.

~~The highest duty of man is to~~

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The highest duty and richest privilege of man is to learn what is the will of God to man ~~on earth~~ and study to promote it as he may. The kingdom of God on earth can only come ~~by~~ through man's co-operation with God and just in proportion as he learns his power and is willing to use it for the betterment of his fellows, in exactly that ~~the~~ degree will he "do the will of the Father" and ~~hasten~~ hasten the coming of "the kingdom of God on earth."

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III.

It was ~~no doubt~~ to promote this co-operation between God and man, for the benefit of humanity, for the welfare and betterment of all God's children who are the equal heirs of this love, that the Master declared that "all the law and the Prophets," ~~were~~ that is all of God's ~~Commandments to man~~ injunctions to man, ~~was~~ are embraced in the ~~to~~ are perfunction: "Thou shalt love the Lord thy God with all thy might, mind and soul and strength, and thy neighbor as thyself."

Love of God is of course needful in order to create a willingness to do what he desires to be done.

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This need not, however, be ~~an~~ ~~[illegible]~~ a conscious love of a specific existence. It may be only a passionate devotion to those qualities of justice, mercy and good will to man which are the distinguishing attributes of the Divine Being so far as his attitude to Man is concerned. That one should love his neighbor as himself is necessary, in order that he may regard his neighbor's rights and refrain from doing him any wrong.

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