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AN INTRODUCTION TO UNITARIANISM

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The Beacon Series

A GRADED COURSE OF STUDY FOR THE SUNDAY SCHOOL

COMPARATIVE STUDIES IN RELIGION

AN INTRODUCTION TO UNITARIANISM

BY

HENRY T. SECRIST



UNITARIAN SUNDAY-SCHOOL SOCIETY

BOSTON, 25 BEACON STREET; CHICAGO, 175 DEARBORN STREET

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PREFACE.

This book has been prepared mainly for the use of young men and young women who are pursuing a regular course of religious study, though it may be found available for general use. Such should have an acquaintance with the great religions of the world: this is given in the first part of the book. They should have a knowledge of the churches about them: this is given in the second part. These religions and sects are our neighbors with whom we are to live.

Young people should also know their own church and faith well: this is described in the last part. For this some history of the Unitarian Church is given, in order that one may get his bearings and appreciate the sources and the cost. Some plain and positive statements of belief are given; and then there are a few chapters devoted to the working forces of the church. It is hoped that in this way the young people will be prepared for appreciative understanding and for efficient work in their church.

In the Teachers' Edition suggestions are made for methods of teaching and for more extensive study by means of the larger works.

H. T. S.

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PART ONE.

Religions of the World.

Chapter I.—CHRISTIANITY.

The Greatest Religion.

Christianity is one of the religions of the world, and it is the greatest. We may claim that it is the very best religion, for one reason, that it is best for us, its record is a part of our near history, and its teaching is best suited to our needs; and, for another reason, that it is the religion of the most progressive peoples, is best suited to the needs of modern life, and by comparison with others we find it to contain the most truth.

Its History.

Christianity grew out of Judaism, and it has many of its roots in the Hebrew religion. The impulse toward a new religion came with Jesus. He did not himself try to found a religion, but his teachings and his life were such that a new religion came from him and he is regarded as its founder. Soon after his death, churches were organized, and Christianity took on definite shape and became known as a separate religion. Jesus bore the title, the Christ. The disciples were called Christians. So came the name Christianity.

Forms.

There have been many forms under which Christianity appeared. It has taken influences from the countries in which it has been. It has been different at different periods. At times its history has been marked by cruelty and bigotry, at other times by freedom and brotherhood. There is, however, a common tradition which leads back to Christ. We claim the right to our interpretation of Christianity and to call ourselves Christians.

Other Religions.

Some kind of religion is found among all peoples. A religion may be great and may number many believers, or it

may be peculiar to one small tribe. The religious sentiment is recognized as universal. In some places it is very crude, in others it is noble. Religions deserve to be measured by their best.

We believe that there is truth in all religions. We do not say that all others are false and ours only is true. God has been revealing Himself to many peoples and in many ways. Our Christianity is willing to receive any truth from any source. It is, by its nature, eager to receive and use the good which is found anywhere. Thus we have respect for all religions and show sympathy toward them.

A World Religion.

Many religions are ethnic; that is, they belong to one race or nation. The religion of the Greeks is such. In contrast with such we call Christianity a world religion. It is found in all parts of the world. It has been a missionary religion. Its believers have gone out to all parts of the earth to tell about it and to try to make converts to it. If no better religion is to appear, it is because Christianity is itself capable of unlimited development and is able to assume new forms and to receive new truth.

Religion and Religions.

This idea of the religions of the world leads us to understand as true the sentiment, "Religions are many: religion is one." It is one religion everywhere, and the religions are but different forms which it takes. Christianity has such a large share of this common religion as to make it worthy our devotion to it. This conception of religion should be an inspiring one to us.

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1. How did Christianity get its name?
 2. What is the relation of Christianity to other religions?
 3. What Bible passages fit this view? (Malachi ii. 10; Acts xvii. 26-28; Romans ii. 14.)

Chapter II.—PRIMITIVE RELIGIONS.

The Ancient Peoples.

It is impossible to tell just how religion began or what was the earliest form of it. But, wherever we find any very early records, we find many evidences that the earliest people had some kind of religion. These forms of religion were often simple and crude, but they show that these peoples were religious by nature. The objects of their worship and the ceremonies they used in worshiping were often of a low character, but the important thing is that they did worship. The Aryans, the ancestors of many people, who came somewhere from the Far East, had a god called Dyaus. This name came down to later times, and is preserved in the Greek Zeus. The Teutonic people of northern Europe had their religion, and some of the names of their deities were carried over and kept when the people were converted to Christianity. Such is the name of their deity Thor, which is kept in our Thursday, and of Woden in our Wednesday.

Savage Tribes.

Savage and semi-civilized tribes exist to-day in Africa and elsewhere, and nearly all, if not entirely so, have a religion. They show us in some cases what the nature of the early religion may have been; but in other cases it is plain that their religion is not as noble as it was once, the tribes having deteriorated. Among these tribes the worship is very crude. Even human sacrifices are made. The gods are idols of horrible shapes. Their religious sentiment is largely one of fear.

Primitive Beliefs.

From the great variety of beliefs among the earliest races we may select a few as generally characteristic. One is *fetichism*. A fetich is an object, a piece of wood, a stone, or almost anything, which has seemed to harm or to bless. It becomes sacred, and is set up as an object of worship. A spirit is supposed to work through such an object. Any one may have a number of fetiches.

Another belief centers in *nature-worship*. This is very

extensive. It is the worship of a tree, a river, a mountain, a beast. These are supposed to have a living spirit in them which can do harm or give a favor. So they are worshiped. Naturally in practice the thought of the worshiper becomes fixed on the object itself, and the ceremony is entirely empty formalism.

A prominent belief finds expression in the *worship of the dead*. Primitive peoples believe in the soul as a separate thing. It simply goes out from the body at death. It is seen sometimes in dreams. It may hover about the grave, so offerings are left there. It may need food, so food is put away with the body. The spirits of the dead thus take the form of deities to the people and receive worship.

There is *idolatry*, though this is more characteristic of later and better forms of religion. An idol is something which is made and worshiped. It may be ugly or it may be beautiful. *The American Indians*.

These also have their religion, and certain features of it are rather noble. Before the races of Indians who are familiar to us, there were peoples in the region of Mexico who had a highly developed ritual of religion, with evidences of many sacrifices.

The American Indian generally believes in a Great Spirit. It is not easy to determine just what this god is, but it is the main deity, if not really the only one. The Indian has totems. These are usually poles upon which some form of beast is carved which is the sign of the tribe. This is set up, and becomes an object of worship. The medicine-man has a sacred office. Dances are features of their religious ceremony.

1. What do primitive peoples think about the soul?
2. What is a fetich to us? Explain our use of the word in connection with its origin.
3. Do you think these beliefs and practices of the lower tribes deserve to be called religious?

Chapter III.—RELIGIONS OF GREECE, ROME, AND EGYPT.

Greece.

The religion of Greece stands highest among national religions. The main characteristic of this religion was beauty. So it expressed itself in its temples. It was bright and happy in its outward aspects.

Many gods were worshiped. Indeed, there was a separate god for almost every part of nature and every interest in life. These gods are represented as like human beings. They had the relations of the family. Their home was on Mount Olympus.

The chief of gods was Zeus. From him came night and day. He was all-seeing. Life and death were in his hands. He was the punisher. Other gods were Apollo, Ares, Hermes; and among the goddesses were Pallas Athene and Aphrodite. There was a multitude of inferior deities,—Pomona, goddess of garden fruits; Pan, god of the forest; Hymen, god of marriage.

There were also demigods, like Prometheus, from whom came the use of fire. There were great heroes, like Heracles, who performed wonderful feats and became like gods.

These gods were thought of differently at many periods of the nation's history. They were thought of differently by various classes of people, the poets, the philosophers, and the masses. Images of the gods were made and worshiped. Doubtless the many did not go beyond the image in their thought, and the image, or idol, became itself the object of worship. To others these images were merely symbols of the powers that were unseen. To the many, doubtless, the gods were separate; but, in the best conception, the various gods were but representations of the one power back of all things.

Rome.

The religion of Rome was very similar in outward aspects to that of Greece. But the characteristic of the Roman people was a respect for law, and that applies to the religion. The deities of Rome were generally serious, and never as light-hearted as were the Greek gods.

The number and function of the Roman deities were about the same as with the Greeks. The names change, and the Roman names are the ones by which we more commonly know them. Jupiter is the chief god. Mars (Greek Ares) is the god of war. Venus (Greek Aphrodite) is the goddess of beauty. Hercules, not Heracles, becomes the name of the hero. There were very many gods and goddesses, and statues were everywhere to be found. Great men, and commonly the emperors, were deified.

Among the interesting customs of the Roman religion was that of the sacred fire, guarded by the vestal virgins. There were also household gods, the Lares and Penates, which protected the household.

Egypt.

One of the earliest civilizations was in Egypt, and here was developed an elaborate religion which has some noble features. The characteristic of the religion was mystery. While the Greek temple was light, the Egyptian was dark. It was mainly the mystery of life and death which impressed itself upon the Egyptians, and it found expression in the outward forms of their religion. There were many gods.

The most noted of the gods perhaps was Ra, a kind of sun deity, and particularly Osiris, the personification of physical and moral good. Isis was a beautiful goddess, the wife of Osiris. Apis was a beast god, represented by the sacred bull. Various other animals were held sacred, such as the eel and crocodile.

There was early a belief in immortality. The physical body was thought to have some share in this, as is shown by the custom of embalming the bodies. The ancient "Book of the Dead" has some noble sentiments about death.

-
1. What is the main characteristic of each of the three religions?
 2. What is the meaning of the people's action as described in Acts xiv. 11-18?
 3. What do you think of idol worship?

Chapter IV.—THE HINDU RELIGION.

India.

This country is the home of the Hindus. It has had an important religious history. Here religion may be traced far back, and remnants of early customs remain in remote places. Here the religion known as Brahmanism had its home. Here Buddhism arose, but was later driven out. Now Mohammedanism has a large following among the Hindus. Jainism exists. There are many converts to Christianity.

Sacred Books.

These are called Vedas. They are written in the Sanskrit language. The oldest is the Rig-Veda, composed about 1500 or 1000 B.C. These books are made up of hymns of praise and prayer, of ritual, and of doctrinal statements. Some of the hymns are beautiful in sentiment.

The Gods.

Almost innumerable gods are found in Hinduism. The chief early god seems to have been Varuna, who represented the sky. Indra is the rain god, and is also regarded as the god of battles. Agni is the god of fire. In more recent times worship has been given mainly to Vishnu, the preserver of the universe. Krishna is a representation of Vishnu, and is venerated by the lower orders of the people. Siva, the destroyer, is also worshiped widely.

Brahmanism.

The Brahmans were the highest caste of the people, and they performed the sacred rites. They were thought to have been specially created by the deity. This deity was Brahma. He was the universal being. He was not worshiped directly, but in the form mentioned as gods.

Sacred Objects.

The Hindus consider all living things sacred. So no flesh is eaten by them. It is considered sacrilege to kill an animal or even an insect. The river Ganges is sacred, and to bathe in it is regarded an act of worship. The monkey is much revered. Among the many sacred spots is Benares, regarded as a holy city.

The Worship.

The peculiar characteristic of the Oriental person is that he is meditative. His religion is one of meditation rather than of action. There are, however, many forms and ceremonies. The priests receive the gifts at the temples, and take care of the image of the god found in the temple. They recite texts in Sanskrit. Many feast days are observed.

Transmigration of Souls.

This has been one of the peculiar ideas of the Hindus. The souls that go out from human bodies take form in other bodies, appearing in animals, and changing according to desert from lower to higher or higher to lower forms. The doctrine varies much in the way it is understood, but this is the main idea. Reverence for animals comes from this idea.

Jainism.

This religion grew up after Buddhism was driven out. The Jains have many beautiful temples. They believe that animals have souls, and they show marked kindness toward them. They deny the infallibility of the Vedas, and are in some respects modern in their customs and beliefs.

The Brahma Somaj.

This is a development of Hindu religion which has been influenced by its contact with Christianity. But it does not claim to be Christian. It began with Ram Mohun Roy in 1833, and was set forth mainly later by Keshub Chunder Sen. One of its recent leaders was Mozoomdar. Brahma is the name for God, and Somaj is society or church. These people believe in one God of goodness, think that inspiration is universal, and they work in practical ways for charity and reform, being akin to the liberal branch of Christianity.

-
1. What are the sacred books of the Hindus?
 2. Why are Hindus so kind to animals?
 3. From what does the Brahma Somaj come?

Chapter V.—BUDDHISM.

Where.

Buddhism is found mostly in Oriental countries. It began in India, but now exists mainly in Ceylon, Siam, Thibet, and Japan. It differs in these various regions. The southern forms are thought to be more like the original than the northern. There are multitudes of believers in Buddhism.

Buddha.

The religion takes its name from its founder. He lived in the latter part of the sixth century B.C. He was a young prince whose name was Siddhartha. Connecting him with the Sakya race was his name, Sakya-muni. He was married to the daughter of a king, and was surrounded by every luxury. But he saw much evil and suffering around him, and he wanted to find out what it all meant. So he made the "Great Renunciation."

He forsook all the pleasures of his home, and went out in search of the truth. Many strange stories are told of his adventures. At last, after much seeking and long meditation, he found what he thought the complete truth. He attained enlightenment, and became the Buddha, a name meaning the enlightened one. He was sometimes called also Gautama, a name which has a priestly meaning. He lived to be about eighty years old. The character of Buddha was noble.

The Religion.

When Buddha found the truth and set out to teach it to the world, there was only one person with him. The teaching differed much from the prevailing religion, Brahmanism. So Buddhism has been called the Protestantism of the Hindu people. Soon converts were made, and the number of believers grew rapidly.

A God.

It is sometimes said that there is no deity in Buddhism. But Buddha became himself a deity to his followers, and was worshiped. There are many images of him as a god.

Beliefs.

Ceremonies were considered powerless to bring peace of

mind. Such could come only by the culture of the soul, the extinction of anger and illusion, and the manifestation of love.

When a person dies, he is born again. This is an evil. To get rid of being born again is the aim of the Buddhist. Only by becoming so virtuous and holy that he need not come back for discipline will one escape the sorrow which belongs to existence.

There is a law of retribution which is sure in its working,—punishment for sin and reward for virtue. This law is called Karma.

Nirvana is the Buddhist heaven. To reach it is the aim. When the believer reaches such an exalted state that he does not need to go back to the earth, he passes out of personal existence, and enters Nirvana. Some think this complete annihilation, though there are different teachings about it.

Sacred Books.

Buddha left no writings. His disciples learned the teachings from him, and handed them on to others until they were finally preserved in written form, and became the sacred books. These are called Pitakas.

Customs.

There is no caste among Buddhists. There are temples in which images of Buddha are found, where worship is paid mainly by giving offerings and by meditation. There are monasteries for Buddhist monks. In later Buddhism, especially in Thibet, many ceremonies have grown up. Buddhists are earnest teachers of their faith.

1. What similarity between the names Buddha and Buddhism and Christ and Christianity?

2. What stories in the New Testament resemble Buddhist stories?

Angels sang at Buddha's birth. Compare Luke ii. 13.

Buddha had a temptation. Compare Matthew iv. 1-11.

3. What is Nirvana?

Chapter VI.—ZOROASTRIANISM.

The Parsis.

This religion is held now by the Parsis, most of whom are in India and a few in Persia. It was, however, the ancient national religion of Persia, and held a place of much importance.

Zoroaster.

It is a personal religion; that is, there was a person who was looked to as its founder. This was Zoroaster. It is not sure just when he lived, but the time was about the tenth century B.C. The religion was prominent when Cyrus ruled over Persia in the sixth century B.C. Not much is known about the life of Zoroaster. He was a religious teacher of a noble type. He is said to have passed through a temptation, and many legends have grown up around his birth. For ten years after he began to teach he had but one convert. Then he converted a prominent ruler, and the religion spread. It is recorded that he healed a blind man.

Sacred Book.

The sacred writings are brought together in one book, called the Avesta. It is sometimes called the Zend-Avesta, the word "Zend" referring to the language, which is akin to Sanskrit. The book is made up of psalms and of laws. The oldest part is said to contain the sayings of the great teacher himself.

Beliefs.

The chief feature of the belief is the conflict between good and evil. This conflict is always going on. When the future is looked forward to, however, it is believed that finally the good will be victorious.

There are two main deities. Ahura Mazda is the god of goodness. In the later forms of the religion he is called Ormuzd. He is the god of light. The god of evil is Angra Mainyus. He is later called Ahriman. He is the god of darkness. There were other divine beings, mostly in the form of angels or spirits. Divinity was attached to objects of nature, such as stars and trees. In later times also Mithra was worshiped, sharing the divine honors with Mazda. Mith-

raism developed an elaborate ritual, and there were connected with it many ceremonial mysteries. The ancient religion is often called Mazdeism, from the deity Mazda.

The Sacred Fire.

The Parsis are often thought to be fire-worshippers. They have great regard for fire, and perform rites before it. But the fire is regarded by them merely as a symbol of deity, a visible representation of an unseen power. It occupies much the same place that the image of deity has in some other religions. The sacred fire is always kept burning.

Immortality.

There is a clear belief that men live on after death. The soul after death remains three nights, and then passes on to a bridge which leads to the abode of spirits. Here men's deeds are weighed, and judgment is given. Those who are worthy pass on to paradise, and those unworthy go into hell, there to remain until the struggle between good and evil is ended, when all are admitted to eternal blessedness.

Influence.

The conflict of good and evil is found very generally among all peoples, but is nowhere so pronounced as here. Doubtless the Jewish religion was influenced in its later history by its contact with Persian beliefs and customs. The belief in angels was not received from the Persians, but it was increased by acquaintance with them. So also the belief in good and evil spirits and in paradise and hell.

Educated Parsis have in recent times gone back to the old religion, and have taught it in a modified form. They insist on purity of thought and deed, and have some beliefs which make for progress.

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1. In what ways is the Avesta like the Bible?
 2. What is the chief belief in Zoroastrianism?
 3. What is a fire-worshiper?

Chapter VII.—THE RELIGION OF THE CHINESE.

The Ancient Religion.

A very old form of religion is shown in the sacred books of the Chinese, a religion without any specific name, but existing before Confucianism, which is now the main religion of the Chinese. These books are five in number, and are called Kings,—the Yih King, the book of changes; the Shu King, history; the Shi King, odes; the Le Ke King, ceremonies; and the Chun Tseu, annals. They are of great antiquity. In the ancient times there seems to have been mainly a belief in one god, Shang-te, who was ruler of earth and heaven, of nations, and of persons. But the idea is not distinct.

Confucius.

Confucianism, the state religion of the Chinese, came from Confucius, who was born 551 B.C. He has impressed himself upon his countrymen as few men in history have done. He was Kung-fu-tse. As a boy, he was studious and exemplary. He was married early, and had one son. He held several government appointments, such as keeper of stores and grains. He was once minister of crime, and wonderful results followed his wise administration. When he was without office, he went about studying the condition of the people, teaching and gathering disciples. He was without favor with the authorities for a time, and was practically an exile from his province. But he was at last allowed to return. He spent his last years in editing the old sacred books. He died at the age of seventy-two. It was said that he had then three thousand disciples. He was a scholar, a statesman, a philosopher, and a sage.

The Teachings.

The teachings of Confucius apply largely to the regulation of the affairs of the state and of personal and family life. He taught the Golden Rule, expressed by him in its negative form, "What you do not wish done to yourself, do not to others." He gave prominence to respect for parents and to filial piety. Benevolence, loyalty, truthfulness, justice, were insisted upon. His teaching about deity is not very plain.

He seems to have regarded the deity as heaven, and to have received much help from his dependence upon the unseen power.

Worship of Ancestors.

In Confucianism and in all forms of the religion of the Chinese, as in Shintoism, the native religion of the Japanese, the worship of the dead is prominent. It is something more than hero-worship. The living thus gain communion with the spirits of the dead, and these spirits watch over those who are living on the earth. These ancestors are represented by tablets, and offerings are made before these. The result of such belief and worship is a profound respect for the ancestors of the race, for patriots, and for the dead generally. It has, however, worked against the progress of the people by keeping out ideas and customs of other people.

Taouism.

A form of religion legalized among the Chinese and having many adherents is that which originated with Laou-tsze, the philosopher. He was born fifty years before Confucius. It was a mystical religion at first, but finally degenerated into a system of magic and astrology. It was put forth to oppose Buddhism when that was introduced into China, but Buddhism has maintained a rather strong position there.

Mencius.

This was a noted Chinese thinker who expounded the doctrines of Confucius.

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1. What did Confucius do?
 2. What is the negative and what the positive form of the Golden Rule?
See Matthew vii. 12.
 3. What are the results of ancestor worship?

Chapter VIII.—MOHAMMEDANISM.

Mohammed.

The founder and prophet of this religion belonged to an Arabian tribe, and was born at Mecca, 570 A.D. His parents were poor, and he was early left an orphan. His uncle took care of him, and trained him for a commercial life. He married the woman whose agent he was. Later he married again, polygamy being tolerated in his religion.

Mohammed was a meditative youth. He often went out to a cave, and thought about the low condition of the people in vice and idolatry. Here he had a vision in which the angel Gabriel appeared and held a silk scroll before him, and made him recite what was written upon it. Other revelations followed until Mohammed regarded himself a prophet of God. At forty years of age he began to teach. His first converts were in his own family, one especially, Abu Bekr, a man of influence.

The Hejira.

He had little success among the people about him, and incurred their hatred. So he fled, accompanied by Abu Bekr, from Mecca to Medina in 622 A.D. This flight is the Hejira, and is the beginning of the Mohammedan era. He was more successful now. Abandoning the peaceful methods of teaching, he and his followers took the sword and captured Mecca. He died at Medina in 632.

The Religion.

Mohammedanism is called by the believers in it Islam, which means surrender,—surrender to the will of God. It is the religion of the Turks and Arabians, of many of the inhabitants in Africa, and it has many adherents in India, China, and elsewhere. The religion does not make its way among progressive peoples.

The Koran.

This is the sacred book. It contains the revelations supposed to have been made by God to Mohammed, the prophet. The book is divided into one hundred and fourteen suras, or chapters. It is considered infallible, and even the syllables are

thought to be inspired. It is the one book which is studied by young and old.

Beliefs.

The common formula is this: "There is no God but Allah, and Mohammed is his prophet." That sums up the religion. It is a strict monotheism. Allah is the one name of the supreme being. There is a belief in angels and in a resurrection of the dead. Mohammedans believe that God foreordained everything just as it comes to pass, and this belief has led them to fatalism. Other prophets are recognized, and the Old Testament heroes are accepted. Even Jesus is believed in as a prophet. But Mohammed is the last and the great prophet. Idols are denounced, and no forms or pictures of the deity are permitted.

Customs.

Prayer is demanded of all followers. The true believer is expected to pray four times a day. The places of worship are called mosques, and are often very beautiful. On these are towers from which the muezzin calls the faithful to their prayers. In prayer the face is always turned toward the holy city, Mecca. Friday is the Mohammedan Sabbath, when there are prayers in the mosque, reading of the Koran, and a sermon.

Babism.

Mohammedanism changes little. However, there has been an attempt made to purify and improve it. This effort began in Persia in 1843. A new prophet was admitted, Mirza Ali Kahn. He was the leader, and called himself the Bab, or gate. Through him it was believed a man would gain access to God. It was a kind of vague mysticism, but it made some valuable reforms. The Persians checked the movement, and put the Bab to death. Some believers still exist.

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1. What is the main sentence in Mohammedanism?
 2. What is the present year in the Mohammedan calendar?
 3. What are the effects of fatalism?

Chapter IX.—SEMITIC RELIGIONS.

Judaism.

Judaism, the religion of the Hebrews, has been one of the great religions of the world. It produced the literature found in the Old Testament. The leaders and prophets found there are its product. It developed early a belief in one God, and grew to connect the qualities of righteousness and mercy with its one deity, Jahweh. It originated laws which have had a strong influence among Western nations.

Its best features, Christians believe, were carried over into Christianity. Jesus, the founder of Christianity, came of the Hebrew race and religion. We do not follow it further here because we have studied it in the Old Testament, and shall follow it over into our own religion. However, it should be remembered that many Jews never became Christians. The dividing line remains unbroken down to modern Judaism. The Jews were scattered from their holy land, and they settled among many different nations. Here, sometimes under persecution, they have maintained their worship and their customs. The orthodox are strict in the observance of the old rites, but many Jews have become liberal in their beliefs. There have been noble minds among the Jews who have remained loyal to their religion.

Babylonians and Assyrians.

These were very ancient peoples. Generally, we knew their doings only by what was said about them in the Old Testament. And such was the report of their enemies. In recent years, by researches in the ruins of the region of the Tigris and Euphrates rivers, men have found out more about these wonderful people. Their own books, clay tablets and the like, have been found which give records of their ideas and customs. Some of these go back to very early periods, as far as 4500 B.C., and possibly farther. Here is shown an important civilization existing long before the Hebrew people came into prominence. And later, during the exile, the Hebrew people came into close contact with the descendants of this very ancient civilization and religion.

Their Gods.

The religion was much the same in Assyria and Babylonia. The chief god in Assyria was Assur, and there were many gods. At Babylon the people worshiped mainly the god Marduk. The chief of gods generally was one by the name of Bel, the lord. This god was the ancestor of Baal, a god of the Phenicians and others referred to in the Old Testament. There were many minor deities, among them Dagan, generally identified with the Phenician Dagon. There were still other subordinate divine beings in the form of animals with human heads. The most important of these were the angels in the form of winged bulls of colossal size, which guarded the entrances to the temple.

Their Records.

Among the interesting accounts found in the books that have been discovered is one of the creation of the world. There is also an extensive account of a flood, which has close resemblances to the account of the flood in the Bible. Beautiful palaces and temples have been discovered. While there are many crude religious beliefs and practices shown, one is impressed with the high attainment which these ancient people made.

Hammurabi.

As a result of the excavations on Babylonian soil, much has been made known about this remarkable man and ruler. He lived about 2250 B.C., about fifteen hundred years before Solomon. He established a wonderful system of laws, and the people under him were prosperous and enlightened.

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1. What is Judaism's special contribution to the religious belief of the world?
 2. If the Chaldean and the Hebrew stories of the flood resemble each other, what of it?
 3. What is the value of excavating ancient cities?

PART TWO.

The Sects of Christianity.

Chapter X.—EARLY CHRISTIAN SECTS.

Divisions.

In the world of Christendom to-day there exist many divisions among the people who call themselves Christian. Some deny that others are Christian, and claim for themselves only the right to the name. The more tolerant view is to regard all of these divisions of people as having the right to the inheritance of Christianity which they claim and to admit that Christianity may express itself in various ways. But these divisions are not confined to modern times. They appear early in the history of the Christian church.

The Early Sects.

Christianity had hardly taken shape in any organized form before there were differences of opinion, which resulted sometimes in contending parties. Even in the Book of Acts there is an account of divisions among the apostles, the one side represented by Peter and the other by Paul. (See Acts xv.) In a later time these differences assumed a very definite form and are known by distinctive names. A few of the more important ones will be mentioned here.

Gnostics.

In the first century of the Christian era and extending on to the sixth there were people among the Christians who came to be known as Gnostics. These aimed to combine certain speculations of Greek philosophy with the traditions of Christianity. The Gnostic in general believed in one Supreme Intelligence, who was unapproachable to man. Between him and man were spirits, or æons. One of these, and the chief one, was Christ. Of these Gnostics there were such as Corinthians, Ebionites, Sabellians, each differing slightly from the others in the way in which Christ was represented, some emphasizing his human relations and some his divine. The Monarchians were a sect that denied Christ's divinity entirely or regarded him as a manifestation of divinity such as all are.

Arians.

This was the name of a prominent sect that denied that Christ was one substance with the Father. They set forth the subordinate nature of Christ in relation to God, and were Unitarian in their general conception of God. They were opposed by the Athanasians, who insisted that Christ was of an equality with the Father. The Council of Nicæa in 325 A.D. decided in favor of Athanasius and against Arius.

Pelagians.

This sect began in the fifth century, and had a large following and influence. They believed that Adam was created mortal, and that in sinning he injured only himself, and not the race. This was in opposition to the prevailing belief that man is naturally evil, and inherited such an evil nature from the sin of Adam. The Pelagians taught that each person has his own will to sin or to do right.

Nestorians.

This sect took its name from Nestorius, bishop of Constantinople. He held that Christ had two natures. When born, he was entirely human, and remained so until divinity entered into him. Some of these beliefs exist to-day in Western Asia in a party associated with the Roman Catholic Church.

The Outcome.

Many of these sects were small, and soon passed out of existence. Some were voted against in the councils of the church and suppressed. Doubtless many individuals kept on quietly holding and maintaining their beliefs. Some have long maintained themselves in remote regions. Some of these questions seem trivial to us, but they were vital to them. All down through Christian history there have been such sects, though for a time the great Roman Catholic Church held sway, and outwardly compelled uniformity and persecuted heretics.

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1. What do we mean by the sects of Christianity?
 2. What did the Gnostic believe?
 3. What is the good and what the evil of sects?

Chapter XI.—THE ROMAN CATHOLIC CHURCH.

Origin.

Among the early Christian churches founded was the one at Rome. When these churches became more generally organized, bishops and other officers were chosen to have charge of them. The bishop of Rome took a high position among the bishops because of the importance of the city. Finally, temporal as well as spiritual power was assumed by the church. The church established itself by means of great Councils. Its sway extended far over the world, and it claimed to be universal (catholic) in its rule.

The Pope.

The bishop of Rome became the pope. The pope is the head of the church, and lives in Rome. He has lost the temporal power, though he still claims right to it. He claims to be the representative of Christ on earth, having received his authority from Christ's command to Peter (Matthew xvi. 15-19) and being Peter's successor. He is regarded as infallible; that is, he cannot err. It is not meant that as a man he may not err, but as an official he cannot. Every member of this church must obey the pope absolutely. What the pope says must be accepted as the truth. One must be willing to renounce his own opinions if the pope says they are false. The Bible is considered the word of God, but it must be interpreted by the church through the pope. The pope lives at Rome, and his residence is called the Vatican.

The Mass.

The most important feature of the doctrine of the church is found in the mass. It forms a part of the worship. It is claimed to be the celebration of the Last Supper. In the mass the bread and wine are supposed to be changed into the actual body and blood of Christ. This is the doctrine of transubstantiation. The bread in the form of a wafer is given to the people, the wine is drunk only by the priest.

Other Doctrines.

The general belief is that man is born in sin, through its

transmission from Adam, and he must be regenerated. This is accomplished through the death of Christ. Infants are not saved until they are baptized. Roman Catholics believe in the Trinity, God as Father, Son, and Holy Spirit. In the life after death there are three places,—hell, purgatory, and heaven. Hell is the place of eternal torments, heaven of eternal bliss. Purgatory is a place between where those go who are not condemned to hell and are not yet fit for heaven. Prayers of the living may help those in purgatory on their way to heaven.

Orders.

Within the church are many orders of monks and nuns. The main ones are the Dominicans and the Franciscans. They are all ascetic, giving up their own property, being very strict in discipline, and holding bodily torture to be a virtue. They take the vows of chastity, poverty, and obedience. For chastity they do not marry; for poverty they own nothing individually; for obedience they obey their superiors absolutely. The order of Jesuits, the Society of Jesus, is very strict.

Organization.

Around the pope are the cardinals, who are appointed by him. Next in order are the archbishops in the different provinces throughout the whole world. Then come the bishops. Then comes the priesthood. Thus the authority of the pope is handed down directly through these officials of the church.

Other Characteristics.

The services are very formal and pictorial. High mass is sung: low mass is read. The service is in the Latin language. The image of the Virgin Mary is prominent, to whom worship is paid. Prayers are also made to various saints, a church generally choosing some special saint, who then becomes the patron saint. The crucifix, Christ on the cross, is a common symbol.

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1. What is the meaning of the words "Roman" and "Catholic"?
 2. What is the main doctrine of Roman Catholicism?
 3. What do you know about the Roman Church in your vicinity?

Chapter XII.—THE GREEK CHURCH.

A Strange Old Church.

If we should go to worship in one of the main churches of St. Petersburg, Russia, we would find a service different from any with which we are commonly acquainted. It would be neither Protestant nor Roman Catholic. Yet, though strange to us, we would find it the established church of Russia, and the main church in Greece and other neighboring countries of the East. It is a very old church, going back in its history to the early days of Christianity. It is called the Eastern Church, in distinction from that at Rome, which was Western. The full name is the Holy Orthodox Catholic Apostolic Church.

History.

The difference between this and other churches is mainly historical. There was no such division at first. Gradually differences arose between the East, with the bishop's seat at Constantinople, and the West, with the bishop's seat at Rome. Into the details of those differences it is not necessary to go here. But Rome began to take prominence, and the East was not willing to yield to Rome's increasing authority. There was also a doctrinal difference. The creeds made by the earliest world councils were accepted by all. But a council in 589 A.D. asserted that the Holy Ghost proceeds from the Son as well as the Father, and to this the Eastern Church objected. Dissensions continued, and the complete break came in 1054.

Government.

The Greek Church has no head, like the Roman pope. The authorities of the church are called patriarchs, of whom there are four, one each at Constantinople, Antioch, Jerusalem, and Alexandria. In Russia there is a Holy Synod, which has complete control. Its members are appointed by the czar. The clergy are divided into the Black, who are the monks, and the White, who are the parish priests.

Doctrines.

The Nicene Creed is the one of the creeds generally accepted as most authoritative. The Bible and tradition are accepted.

The interpretation of these to be received as final is given by the church authorities. They believe in the Trinity, but they believe that the Holy Ghost proceeds only from the Father. In the bread and wine of the Eucharist the body and blood of Christ are believed to be substantially present, but not actually nor symbolically. It is the custom and tradition even more than doctrine which distinguish this church from others.

Customs.

The liturgy is in Greek, and thus goes back to the language of the New Testament. The ritual is very elaborate, and the vestments are gorgeous. The forms of the service are revered even to the point of abject servility, especially by the Russian peasants. Baptism is by immersion. The use of images is not allowed, but pictures are permitted and much venerated. The icon is a characteristic object. It is a representation of Christ or an angel or a saint in painting, relief, or mosaic. Practically, it is regarded as an image or idol would be. Some of these icons are supposed to work miracles. The calendar is different from ours, so that Easter, Christmas, and other church days do not come on the same dates as they do with us.

General Condition.

There has been no Reformation in the Greek Church. Some attempts have been made to break away from the strictness of the church, but these have been dealt with severely, and have not generally been successful. There has been very little progress. The clergy are, as a whole, not well educated. The Greek Church has very little connection as yet with liberty and modern thought.

1. What do the terms "Eastern" and "Western" mean as applied to historic churches?
2. What is an icon?
3. Would progress be a good thing for the Russian Church?

Chapter XIII.—EPISCOPALIANS; LUTHERANS.

EPISCOPALIANS.

Place and Name.

This important church is called in England the Church of England, and in America the Protestant Episcopal Church. In England it is the established church. The king must belong to it, and all official ceremonies must be performed according to its ritual. In the United States it is one of the many churches.

History.

The church itself claims to go back to the time of the apostles, and to have an unbroken line of descent from them to its ministers of to-day. It claims an origin and existence independent of the Roman and Greek Churches. The Roman Church claims that the English Church was planted by missionaries of the Roman Church, and was a part of it until the Reformation. Other churches generally hold the latter view of its origin. Anyhow, in the time of Henry VIII. the king was made the head of the church instead of the pope, and it became distinctly a Protestant Church.

Creeds.

The Episcopal Church accepts the ancient creeds, especially the Apostles' and the Nicene. The Apostles' Creed is repeated regularly in the services. The beliefs of the church are authoritatively stated in the Thirty-nine Articles. These include the trinity, special inspiration of the Bible, original sin, eternal punishment, and the main orthodox beliefs.

Prayer Book.

The Prayer Book is a feature of this sect. It is noted for its forms, and approaches the Roman and Greek Churches in this respect. The forms of services are fixed, and are regularly observed, in the main, in all the churches. These forms are found in the Book of Common Prayer.

Divisions.

There are wide differences of opinion among its ministers and people. The High Churchman is very strict for the ancient dogmas, and follows an elaborate ritual. The Low Churchman

insists more on direct faith in Christ, and cares less for forms. The Broad Churchman is rationalistic in his tendencies, and believes in progress in religion.

LUTHERANS.

A Protestant Sect.

This church is the direct outcome of the Protestant Reformation in the sixteenth century. The church takes its name from the great reformer, Martin Luther. It is the established church of Germany, Denmark, Norway, and Sweden, and it is found in the United States and other countries.

Doctrine.

The Augsburg Confession is a statement of doctrine which Lutherans commonly accept. It sets forth the beliefs of the ancient creeds, but asserts specially that man is justified before God not by works nor by his own merit, but by faith in Jesus Christ. Baptism is regarded as necessary for salvation. Lutherans believe in consubstantiation: the body and blood of Christ coexist with the bread and wine of the Eucharist, but the latter remain true bread and wine.

Divisions.

There are various branches of Lutherans, differing slightly from each other. In the United States there are English Lutheran churches and other churches in which the services are in the languages of the people who have come from other countries where this church is dominant. Lutherans make much of liturgy and music.

Rationalism.

Some have carried out farther than have Lutherans generally the principle of liberty involved in the Reformation. These have brought forth historical criticism, especially in Germany, and have used rationalistic principles in the interpretation of the Bible, the church, and in all religion.

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1. What are the peculiar features of a service in an Episcopal church?
 2. How came the Lutheran Church to be?
 3. What are the advantages and what the danger in a liturgy?

Chapter XIV.—CONGREGATIONALISTS; PRESBYTERIANS.

CONGREGATIONALISTS.

Government.

The name contains the main feature of this body of Christians. The emphasis is upon the congregation, the people who make up the church. They have the authority to decide what shall be believed and done, and each church is independent of the others. Some other sects also have this form of government, but the name is specially used by this church which has put this idea into prominence.

Origin.

This church grew out of opposition, in England, to the established church there. Several sets of people withdrew from that church. The most important withdrawal was that which formed the church at Scrooby. Later these emigrated to Holland, and then, as the Pilgrims, came to America, and settled in Plymouth in 1620. Other separatists were the Puritans, many of whom also settled in America.

Beliefs.

As each church is independent in government, so each church is supposed to shape its own creed. Each church forms a covenant about which its membership gathers. Yet there are associations of churches for mutual help, and these have formed statements which are accepted by most of the churches. Therefore, in general, Congregationalists are believers in the trinity. The Bible is held to have special inspiration and authority. Man inherits sin from Adam, and is thus alienated from God. He was redeemed by the sacrifice of Christ.

Liberal Orthodoxy.

Among Congregationalists is a considerable and an increasing number of people who reject the stricter doctrines about the infallibility of the Bible, future punishment, and the like, and are liberal in their beliefs. They generally call themselves Trinitarian, however, and keep rather closely to what is called Evangelical, the essence of which is that Christ has some unique and necessary relation to man's salvation.

PRESBYTERIANS.

Name.

Here also the distinction of the denomination is in its form of church government, and is found in its name. The presbyter is regarded as the main official of the church, and is believed to have sanction for his authority from the New Testament. The bishop there referred to is considered the same as presbyter. This form of church government, set forth by John Calvin, was used effectively in opposition to the Roman Church. It had its stronghold in Scotland, where it was upheld by John Knox.

Beliefs.

Calvinism is the basis of Presbyterian doctrine. This doctrine was proclaimed at Westminster in 1643, and is known as the Westminster Confession. Presbyterians are generally strict in their interpretation of the Bible as the infallible word of God.

The doctrine takes shape as the five points of Calvinism. These are: total depravity, all men naturally sinful as the result of Adam's fall; unconditional election, some men chosen by God to be saved and some to be lost; particular atonement, Christ's sacrifice effective for those only who were chosen to receive it; effectual grace, man not saved by anything he can do, but by God's grace working in him; perseverance of the saints, those chosen never falling from grace and surely eternally saved. There have been attempts made to change or supplant these doctrines, and there are many Presbyterians who are looking for a modern and more humane statement of belief.

Divisions.

There are a dozen and more kinds of Presbyterians, the United Presbyterians, Reformed, etc. These differ about minor points of government and belief.

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1. What mean the names "Congregational" and "Presbyterian"?
 2. What is the substance of the belief of both these churches?
 3. What are the present tendencies in these churches in beliefs?

Chapter XV.—METHODISTS; BAPTISTS.

METHODISTS.

John Wesley (1703-1791).

The founder of their church, John Wesley, is of peculiar importance to Methodists. In college, at Oxford, Wesley formed a society for the cultivation of the religious life. On account of the fixed rules of discipline the members of this society were called, rather derisively, Methodists. Later the name became attached to the church, and was accepted as a name of honor. Wesley came to America for two years, and preached in Georgia. After going back to England, he and others promulgated their beliefs, but were excluded from the churches of the Church of England, to which they still belonged. So they went out wherever they could find people to hear, and preached their gospel in houses and barns and open fields. Finally, the movement took shape in a separate church. It is known in the United States as the Methodist Episcopal Church and in England as the Wesleyan Methodist.

Beliefs.

The Methodists are Arminian rather than Calvinistic. The Arminian, and so the Methodist, believes in free grace. Not merely a chosen few, but any and all can be saved who are willing to accept the atonement of Christ. In other matters the Methodists' belief is much the same as that of the other evangelical sects. They emphasize the conversion of the sinner. This may be very sudden, and each one has evidence in his own experience that he is saved.

Characteristics.

The Methodists are very earnest in preaching and prayer. The lay person is of much importance in their churches. The class meetings are characteristic of Methodist customs, groups of members with leaders holding meetings for relating experiences and for counsel. The general conference has final authority in church government. In this conference the bishops are elected, who oversee the work of

the church and assign ministers to churches. The church discipline forbids such worldly practices as card-playing, attending theatres, though many Methodists are working to have this rule repealed.

BAPTISTS.

Baptism.

The distinguishing feature of this church is found not in doctrine or in church government, but in a rite. Baptism is regarded as necessary for a believer, and immersion is considered the only true form of baptism. In the main body of Baptists those only are admitted to communion who have been immersed. This has been called close communion.

History.

Certain sects similar to Baptists existed early and for a long time. Later, Baptists appeared in England, where they met with persecution until the Act of Toleration passed in 1689. In America the church originated with Roger Williams. He was driven from the Massachusetts Colony by the Puritans, and went to what is now Rhode Island. Baptist churches are independent of each other, and they have been influential in securing and maintaining religious liberty.

General Beliefs.

Aside from the matter of baptism the Baptists are usually Calvinistic in doctrine. They accept the doctrines about the innate sinfulness of man, the atonement of Christ, and like evangelical beliefs. There are many among them who work for progress in religious beliefs, and hold to views of the Bible according to historical criticism.

Branches.

Besides the General Baptists there are the Free Baptists, or Free-will Baptists as they are sometimes called. The latter are Arminian in doctrine, asserting the free will of man to accept or reject salvation. They practise immersion, but do not insist on it as necessary.

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1. Who was John Wesley?
 2. What do you know about Methodist and Baptist churches near you?
 3. If you do not believe in immersion, what is your reason?

Chapter XVI.—FRIENDS; SWEDENBORGIANS; CHRISTIANS.

Friends.

The Society of Friends, sometimes called Quakers, believe in the Inner Light,—a light in every person which is sufficient to guide him in all things. This is the Holy Spirit which is present in people, and moves them to speak and to act. The Friends began in England with George Fox in the seventeenth century. They came early to America, and were severely persecuted by the Puritans. William Penn, who settled Pennsylvania, was a Friend, and Friends became numerous there. They generally accept the orthodox views of the Bible, Trinity, salvation, etc. However, under Elias Hicks, early in the nineteenth century a division took place. The Hicksite Friends became very liberal, being practically Unitarian in their beliefs.

The Friends' customs are peculiar. Their services are plain. They sit in silence until some one is moved by the spirit to speak. They are plain in dress and in language. They avoid show and worldly things. They use "thee" and "thou" in addressing each other. Such customs are being changed in these days, and dress and language and services are coming to resemble those of other people. They do not take the oath in court, and they are earnest advocates of peace. Their church buildings are without much ornament, and all their rites are simple.

Swedenborgians.

Emanuel Swedenborg, a native of Sweden, is the teacher and founder of this sect. It was about 1745 when, as he claimed, spiritual sight was given him, so that he had a view of the world beyond. He held conversation with angels. He then saw and understood about the future life and also the present. Then he began to tell what he had seen and to publish writings. His followers accept his vision as a real one, and take their beliefs directly from his teachings. They call themselves the Church of the New Jerusalem, or sometimes simply the New Church.

Swedenborgians believe that God has three forms, not of persons, to set forth and manifest the divine love. The Bible is specially inspired, and treats everywhere of eternal things. Its outward form is only a symbol of its spiritual meaning. Man has tendencies to evil, but is a sinner only when he yields. Man does not die. The material part alone dies. After what is called death, new senses are opened. In heaven the law of affinity works, souls going in the directions in which their qualities naturally lead. In the other life, souls are at work and find something to do to develop their powers and to help others.

Christians.

A large body of believers in the United States refuse to take any particular name, and wish to be known only as Christians. They do not want to be considered a sect and separated from other Christians. This is their distinguishing characteristic. One branch of these came from people who withdrew from the Method sts of Virginia, the Presbyterians of Kentucky, and the Baptists of Vermont. They are often known as the Christian Connection. They take the Bible as their only creed, and they allow each one to interpret it for himself. They emphasize the desire for a union of all Christians. Character is their only test of church fellowship. Generally, but not always, they practise immersion as the form of baptism.

The other branch is known as the Disciples of Christ, sometimes as Campbellites, after Alexander Campbell, their founder. They are the more numerous body to-day, and have recently made large gains in membership in the western parts of the United States. They hold much the same views as the other branch, but they insist on baptism by immersion as necessary for salvation and for church membership. They observe the Lord's Supper every Sunday.

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1. What is the central belief of the Friends?
 2. What do Swedenborgians believe about heaven?
 3. Why do the Christians call themselves only by that name?

Chapter XVII.—SOME OTHER SECTS.

Moravians.

In Germany, England, and in certain parts of the United States is a body of Christians known as Moravians, from Moravia in Europe, where they originated. They come from the work of the martyr John Huss. The Bible is taken as their rule of faith, and they are generally evangelical. Moravians emphasize the personal Christ and show a deep religious feeling. This devotion is expressed in their liturgy and music.

The Reformed Churches.

These are Protestant churches which have a Dutch or German origin. They are generally Calvinistic in doctrine, though there are tendencies towards liberalism. The church government is somewhat like that of the Presbyterians. The Dutch Reformed Church is strong in New York, having been planted there by the Dutch settlers. The German Reformed Church is found in Maryland and Ohio.

Mennonites.

These believers have existed in Holland, Switzerland, Germany, and Southern Russia. Many have come from these regions and have settled in America. They believe in non-resistance, that one should not strike back when struck. They refuse to take oaths, believing that Jesus prohibited it. They baptize by pouring, though some branches of the main movement baptize by immersing three times. Some of them practise feet washing. They wear the plain dress. But among the younger generations these customs are being reformed.

Adventists.

The Adventist doctrine is similar to that of Baptists. Their peculiar idea is that Christ is yet to come a second time, and is to reign on the earth. This is the second advent. The Seventh-day Adventists think the Mosaic law about the Sabbath is still binding; so they observe Saturday as the Sabbath.

Christian Scientists.

These have come into existence only in later years, but have increased rapidly. They take their doctrine from Mrs. Mary Baker G. Eddy, who wrote a book, "Science and Health,"

which her followers read along with the Bible. The essential idea is that sickness and sin are but an illusion. One is always well, if he is free from the illusion of sickness. They think that there is no physical world, and that the spirit is the only reality. They teach that, since God is all and is love, there can be no pain or evil.

Mormons.

Mormons call their church the Church of Jesus Christ of Latter Day Saints. It began with Joseph Smith in 1830. He is believed to have had a special revelation from God, or to have discovered a revelation which had been written on golden plates by a prophet named Mormon. This now makes the Book of Mormon, which is accepted as divine along with the Bible. They believe in polygamy, and practise it unless forbidden by the laws of the nation. The head of the church is regarded as having divine authority.

Spiritualists.

That the spirits of the dead can and do have communication with the living is the special belief of Spiritualists. This communication is made through some person peculiarly susceptible to spiritual influences, known as the medium. There are organizations of Spiritualists in the United States and Europe. *The Salvation Army.*

This is not strictly a church, but it has its own organizations and workers. It was founded by William Booth in England in 1865. Its organization is in the military form, with generals, captains, and uniform. The effort is to reach the lower classes of society by out-of-door meetings and novel methods.

Ethical Culture Society.

A noble company of people, not calling themselves Christian or even religious. They are associated together under leaders to study and teach ethics and to work for the social welfare.

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1. What is the character of the Moravians?
 2. If people have separate churches, what only should separate them?
 3. What sects can you name?

Chapter XVIII.—UNIVERSALISTS; UNITARIANS.

UNIVERSALISTS.

Origin.

There were in early Christianity believers in the essential features of Universalism, but the doctrine was lost sight of generally until it found expression in special preaching and organization in the latter part of the eighteenth century. John Murray, of London, came to believe that Christ's death was for the purpose of finally saving all. Murray came to America in 1770, and formed the first Universalist Church in Gloucester, Mass. The most honored name among Universalist founders is Hosea Ballou. He differed somewhat from Murray, and preached what came to be the prevailing doctrine of Universalists. Ballou began his preaching in 1790.

Beliefs.

The Universalists differ among themselves on some points, but the Winchester Confession, adopted at Winchester, N.H., in 1803, long stood as the most authoritative statement. This brief profession is as follows:

“Article I. We believe that the Holy Scriptures of the Old and New Testament contain a revelation of the character of God and of the duty, interest, and final destination of mankind.

“Article II. We believe that there is one God, whose nature is love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.

“Article III. We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practise good works, for these things are good and profitable unto men.”

Later Universalists found these somewhat inadequate to express their beliefs. So at Boston, in 1899, the General Convention adopted the following as their principles: The universal Fatherhood of God. The spiritual authority and leadership of His son, Jesus Christ. The trustworthiness of the Bible as containing a revelation from God. The certainty of just retribution for sin. The final harmony of all souls with God.

They also declared that neither this nor any other precise form of words should be required as a condition of fellowship.

Organization.

The churches belong to the Congregational order, managing their own affairs. Conferences are for mutual counsel and for work. Many people in other sects hold similar views, but these organize and work to defend and to promote them.

UNITARIANS.

Characteristics.

Standing at the farthest point from such believers as Roman Catholics is a company of people who have been called Unitarians. They emphasize freedom of belief. Each one is to choose his own belief. His reason is to be his guide, his conscience is his authority. The name "Unitarian" came to be applied to them because they believed in God as one and not three,—unitarian, not trinitarian. They have no creed, but certain common beliefs and aims join them together in worship and work.

Common Beliefs.

Unitarians believe in the unity of God. God is the same everywhere, and is everywhere revealing Himself to men. God is love and goodness. Unitarians accept in fulness the fatherhood of God and the brotherhood of man. The two great commandments, love to God and love to man, are set forth as the main things. They believe in the dignity of human nature. Man is divine, not sinful, by birth. They accept Jesus as leader and inspirer. His life and teachings are studied and emphasized. The Bible, as a record of religious history and life, is regarded of great value, though not infallible. They believe that man is immortal, and that the future life is to be one of progress. Such makes the substance of their faith.

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1. What is the significance of the name "Universalist"?
 2. In what do Universalists and Unitarians agree?
 3. How do both differ from churches called evangelical?

PART THREE.

The Unitarians.

SECTION I. HISTORY.

Chapter XIX.—ANCIENT CONNECTIONS.

Early Religions.

Though the Unitarian form of religion is very modern, it is also, in certain ways, very ancient. Indeed, in the thought that man has ever been seeking after God and God has ever been revealing Himself to man, there is a sympathetic kinship with the earliest forms of religion. Wherever there has been an honest, even if crude, effort to come into relation with the Unseen Power and to do what is demanded by such a belief, a Unitarian would find a real, even if partial, expression of the religious spirit, and would honor it as akin to his own.

The Hebrew Religion.

The Hebrews developed a belief in one God. With their God they came to connect the ideas of righteousness and mercy. They even came within sight of God as a Father. In regard to these ideas of the oneness of God and of his qualities, Unitarianism agrees to a large extent with Judaism. Such an agreement may perhaps better be regarded as with monotheism. And, wherever monotheism is found, there is at least an elementary likeness to the beliefs of Unitarians. There is this connection also with Mohammedanism.

Apostolic Christianity.

Unitarians would not claim that their Christianity is identical with that of the earliest Christian churches, but they would claim that they more nearly represent it than did the Roman Church into which Christianity after a time issued. Unitarianism is not an exact copy of the religion represented in the New Testament, but it claims a close likeness in spirit to what is found there. There are some features of the earliest Christianity which belonged to the times and are not suited to

other and modern conditions; but the essential spirit of the New Testament religion Unitarians would claim as theirs to-day.

Among the early Christian Fathers, certain ones are shown by their writings to be of the Unitarian way of thinking. Justin Martyr, in the latter half of the second century, said, "Some there are among ourselves who admit that Jesus is the Christ, while holding him to be a man of men." Some of the early sects, like the Monarchians, taught the idea of the humanity of Jesus.

And Arius, who opposed the doctrine of the trinity which was put into a creed in 325 A.D., presented a view of God of such a nature as to link him closely with Unitarian traditions. These Arians were a type of Unitarians, though of course they differed from modern Unitarians in many ways. All that is claimed is that there are noticeable resemblances and close connections between Unitarian and Apostolic Christianity. In going forward, Unitarians have found many thoughts among early Christian thinkers which they cherish, and a simplicity of custom and organization which they have found helpful to them in their work.

The Reformation.

There was a spirit shown in the great awakening of Europe called the Renaissance which made for toleration and freedom, and so became an antecedent of that rational spirit which is characteristic of Unitarians. Then came the Reformation of the sixteenth century, with the breaking away from papal authority and with the Protestant note of freedom. Not in the outward form of the Reformation, but in its inner spirit, is the connection with Unitarianism to be found. Unitarians claim that they are only carrying the Protestant principles to their natural conclusions, and so they claim a close connection with the reformers of those days.

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1. In what ways are Unitarianism and Judaism alike?
 2. What are some evidences of a Unitarian spirit among the apostles? Acts x. 34, 35; 1 Corinthians xiii.
 3. How is the Reformation connected with Unitarianism?

Chapter XX.—BEGINNINGS IN AMERICA.

Gradual Growth.

Unitarian sentiment can nowhere be traced to any clear point of beginning. Various tendencies existed which resulted finally in a definite movement bearing the Unitarian name. There seemed to be something in the condition of the times and in the American soil which produced a liberal sentiment as a natural growth. It even came out from the strict Puritans, who adopted a covenant for each church rather than a creed for all the churches. No one can tell when Unitarianism began in America, but the latter half of the eighteenth century found many who were inclined in this direction, and after the Revolution the names of ministers preaching the so-called heretical doctrine were numerous.

Early Unitarians.

Among the outspoken men at first was Rev. John Wise, of Ipswich. He was a Puritan rationalist, and in his writings set forth the value of progress and of the use of reason in religion. Dr. Gay, settled at Hingham in 1717, was among the strong advocates of opinions that were contrary to Calvinism. He believed fully in free inquiry. Dr. Mayhew, of the West Church, Boston, has been called the first Unitarian because of his open repudiation of the doctrine of the trinity and of his preaching along the lines later followed by Unitarians. Dr. Chauncey, of the First Church, Boston, was one of the leaders in the movement away from orthodoxy toward liberalism. Many other prominent ministers were openly preaching the new ideas. President John Adams, himself a Unitarian, said that he knew many holding like sentiments with him among lawyers, physicians, and business men even before the Revolution.

Doctrinal Tendencies.

In the early developments in America, as in later times, there were no fixed beliefs which could be called Unitarian. But the tendency was unmistakable. Arminianism had been prominent a long time in opposition to Calvinism. Arminians

taught that man was able to accept or reject the means of salvation. There was an element of freedom in man. Arminianism also represented more of democracy in religion. It implied a faith in man, and that idea grew to be an essential one with Unitarians after Arminianism had passed away. There was no complete break with the old theology, but gradually the emphasis came to be placed upon life and upon the nature of Jesus as subordinate to God and of his greater worth to man in that position. After a time the controversy centered about the doctrine of the trinity or the unity of God. The liberal people accepted and taught the divine unity, and in that way came to be known in America as Unitarians.

Churches.

King's Chapel, in Boston, was the first church to ally itself definitely with the Unitarian movement. It had been an Episcopal church, established for those in Colonial times who were adherents of the Church of England. James Freeman had become a Unitarian, but notwithstanding that fact he was ordained minister of this church in 1787. The Prayer Book was changed so as to exclude the trinitarian ideas, and was then used for a book of worship as it is used still.

Dr. Joseph Priestley, an English Unitarian, came to this country, and through his efforts a church was established in Philadelphia, which was the first to take the Unitarian name.

Many of the old Puritan first parishes became Unitarian, such as those in Boston, Roxbury, Dorchester, Hingham, Dedham. The church founded in Scrooby, England, and established by the Pilgrims at Plymouth, Mass., became Unitarian, and has so remained. Many Boston churches so changed.

Other Changes.

Henry Ware, a liberal, was appointed professor of divinity at Harvard. Various societies were formed, and papers were published. The movement assumed organized shape.

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1. How did the name "Unitarian" come to be used?
 2. What happened at King's Chapel?
 3. What is the story of the Plymouth church?

Chapter XXI.—IN ENGLAND.

Preparing the Way.

Bernardino Ochino was an Italian preacher of liberal sentiments. The Inquisition pursued him until he left his home and finally reached England, where he preached his doctrines of the love of God and of the authority of the spirit within man. He left an influence among the English people.

About the middle of the sixteenth century a "Strangers' Church" was organized in London, where people were permitted to worship according to the customs of the countries from which they had come. With the Catholic reaction under Queen Mary this church was broken up, but under Queen Elizabeth it was again permitted to exist.

Founders.

John Biddle was the first to state publicly his beliefs as a Unitarian. He suffered for his honesty and boldness. He is known as the father of English Unitarianism. Mistreated and persecuted in many ways for his opinions, he could say, "I have suffered the loss of many things, but I do not repent." He was finally put into a loathsome prison, where he soon died, a martyr of the liberal faith. Others succeeded to his beliefs.

In the latter part of the eighteenth century Theophilus Lindsey resigned his charge in the established church, and founded a chapel in Essex Street, London,—the first organized movement of Unitarianism in England.

About this time, also, Joseph Priestley, who is known not only as a preacher of radical religion, but as a man of science also, the discoverer of oxygen, came into prominence. His bold statements aroused feeling against him. His house was sacked by a mob. He left England and came to America, where, as we saw in the last chapter, he carried on his work for Unitarianism. Such eminent Englishmen as John Milton, John Locke, and Isaac Newton are known to have held beliefs essentially Unitarian.

The Steps to Freedom.

It must be remembered that in England the liberal people

have had to meet the opposition of the established church, which has the power of the state back of it. In the sixteenth century a number of people were burned at the stake for denying the doctrine of the trinity. The Toleration Act was passed in 1689, legalizing the non-conforming churches, except Baptist and Unitarian. Ten years later an act was passed depriving the Unitarians of civil rights and prescribing three years in prison for them. For a long time they were met by such hindrances from the state in connection with the church. It was not until 1813 that the penalties for denying the doctrine of the trinity were removed, and it was not until 1848 that Unitarians secured their full rights to property in their chapels. The prestige of a powerful state church still makes the Unitarian way not easy in England.

Recent Times

English Unitarians have numbered some great men and women among them. James Martineau was one of the greatest thinkers and writers of modern days. He was a minister of churches, head of the Unitarian theological school in England, and author of many religious and philosophical books. Among honored Unitarian ministers in England are Brooke Herford, Stopford A. Brooke, Richard A. Armstrong.

Elsewhere in Great Britain.

In Scotland there are a few prominent Unitarian churches. In Ireland there are about fifty churches, mainly in the northern part. There are churches of the Unitarian faith in Wales, some also in Canada and other English colonies.

Organization.

Great Britain has some four hundred churches. These have mostly come from Presbyterian lineage, and often do not bear the name "Unitarian." Many of them have also a Presbyterian form of government. There are various bodies for carrying on general work, and considerable gain has been made in recent years.

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1. Who was John Biddle?
 2. How did the first Unitarian church in England come to be?
 3. What has made progress in England specially hard?

Chapter XXII.—IN HUNGARY AND OTHER COUNTRIES.

To-day.

There is a company of people in Hungary now which is in spirit and in name Unitarian. This body has come out of many changes and heavy persecutions, but now it enjoys full tolerance and is engaged in regular worship and active work. These people number about seventy-five thousand, and they have more than a hundred and fifty churches. They have a Divinity School at Kolozsvár, and they maintain other schools. Several religious papers are published.

Among these Unitarians are scholars and men of note in the state. The majority of them, however, come from the ranks of the common people.

Unitarians in England and America have maintained a close and friendly relation with those in Hungary, and have assisted in their enterprises. For many years their honored bishop was Joseph Ferencz.

The Unitarian Church in Hungary differs from the church in other countries mainly in its form of government. This is something like episcopacy. There is a bishop over all the churches. The official bodies have a more direct authority in the control of the churches and in the management of the property.

Unitarianism in Poland.

There is now no Unitarian Church in Poland, and there is no Poland as a separate nation. But once Unitarians were prominent in the Polish nation.

Lælius and Faustus Socinus were natives of Italy. They were of liberal mind, and taught doctrines that were known as Socinian,—a name which has a close kinship with the name “Unitarian.” Faustus Socinus came to Poland, and taught his beliefs in opposition to the doctrine of the trinity, the depravity of man, eternal punishment, and in favor of more humane and reasonable ideas. Churches were established in Poland, and some existed for about a century. But Poland was mainly a Catholic country, and the Jesuits instigated a persecution

against Socinus, maltreated him, and destroyed many of his papers. Finally a decree was passed to expel all Socinians.
Transylvania.

Many who fled from Poland settled in Transylvania. Here Unitarian ideas had been proclaimed by Lælius Socinus, the uncle of Faustus Socinus. Blandrata, a noted physician, who helped to spread the new faith in Poland, came to Transylvania. The court preacher, Francis David, became a convert, and preached that the Father only was God. There was tolerance in Transylvania even when there was oppression in many other European countries. But the tolerance did not last. There were also some differences among the liberals themselves. Francis David became a martyr to his faith. He died in prison in 1579. The Unitarians were robbed of many of their churches through the intrigues of the Jesuits. They were oppressed for nearly a century, but regained their liberty under the more liberal emperor, Joseph II., in 1780. Transylvania became a part of Hungary in 1868, and since then their privileges have been generally maintained.

Other Countries.

In Germany there is no church bearing the name "Unitarian," but many people there hold liberal views and are in sympathy with Unitarians. The Protestantverein, established in 1865, is such a liberal organization.

In Holland there are many people holding rational ideas in theology, and many churches are openly in sympathy with Unitarian principles.

In Switzerland there has been for some time a distinct tendency toward liberal views. The Theological School at Geneva is now largely liberal, and there is a society which seeks to promote free Christianity.

In Italy and France there are many individual liberals who are preaching and believing what is essentially Unitarianism, though the name is not taken.

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1. Where are the countries named in this chapter?
 2. Who was Francis David?
 3. What of Unitarianism in other European countries?

Chapter XXIII.—CHANNING AND HIS TIME.

Conditions.

We have seen that in America changes had been going on. Differences arose between churches, and there were differences within many a church. The spirit of free inquiry was at work. Opposition to Calvinistic doctrines was growing. The name "Unitarian" was much used. Many hoped that there would be no break and that the churches would gradually include the liberal ideas, but this proved impossible. The time came when sides had to be taken. The Unitarian name had come to stand for so much that was valuable that it could not be allowed to be maligned. There must be those who would carry on the spirit of the brave souls that had dared and worked thus far. In the fulness of time Channing appeared.

William Ellery Channing.

The story of Channing's life is not long, but he was one of the commanding men of his time. He was born at Newport, R.I., in 1780; was educated at Harvard College; at the age of twenty-three became minister of the Federal Street Church in Boston. He was physically of slight stature, and during most of his life he was in poor health. He became known as a powerful preacher, and was ranged on the liberal side. An attack on Unitarians had been made. Channing felt it necessary to answer the attack. The occasion was the ordination of Jared Sparks in Baltimore in 1819, where Channing preached the sermon. This Baltimore sermon is counted usually as a religious declaration of independence. It was an open espousal of the Unitarian cause. Channing there accepted the name and defended it.

Channing also spoke on subjects of general public interest, and in that way had a wide influence. He addressed workingmen on self-culture, spoke against war, was a stern opponent of human slavery. He died in 1842.

Beliefs.

The main doctrine with Channing was the dignity of human nature. This was maintained in opposition to the old view of

the sinfulness, or depravity, of human nature. "The greatness of the soul, its divinity," he called his one sublime idea. He urged the use of reason as a faculty given by God. The best way to reach God is through our own souls. In nature God is the living part of a living universe. Because God's will is the perfection of virtue, we owe Him allegiance and worship. Religion is not something foreign entering into us: it is the soul lifting itself up toward God. The spirit of piety is devotion to the moral good.

Channing thought that Jesus respected human nature, and he saw nothing to prevent our becoming whatever was good and great in Jesus. The cross of Christ meant the spirit of self-sacrifice. Jesus was the Saviour in the simple sense that he was the great emancipator.

Organizations.

Not only was the Unitarian name accepted and defended, but organizations were formed. The first of these was the Berry Street Conference, made up of the liberal ministers in and about Boston. It was formed in the Federal Street Church in 1820. A paper, the *Christian Register*, was begun in 1821. The most important step was the organization of the American Unitarian Association in 1825.

Other Men and Movements.

Ezra Stiles Gannett was the colleague and successor of Dr. Channing. He was an earnest worker in the effort to organize the Unitarians into a working force. He was the first secretary of the American Unitarian Association. As a young man James Walker, later president of Harvard College, was active in the same direction. The Unitarians began early to work in philanthropy. This work was led by Dr. Joseph Tuckerman. The Benevolent Fraternity of Churches was founded for this purpose in 1834.

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1. What were some of Channing's ideas?
 2. Why were organizations necessary?
 3. Why have Unitarians honored Channing?

Chapter XXIV.—EMERSON AND PARKER.

New Forces.

Unitarians came to be recognized as a separate company of Christian people, and they carried on various church activities. As the time went on, new influences, particularly German philosophy and criticism, came to affect individual Unitarians and to lead them in the direction of greater rationalism. This led to differences between the conservatives, who generally held to the miraculous elements in the Bible, and the radicals, who rejected the miracles as records of fact and found no need for them. As the more radical element prevailed and finally gave the main direction to the movement, it is along this line that we trace the thought and life of Unitarians.

Ralph Waldo Emerson.

Emerson was born in Boston; he died in Concord, Mass., in 1882. After he had gone through school and college and had taught school and had also taken a course at the Divinity School, he was chosen minister of the Second Church in Boston. He remained as minister only three years. He resigned because he could not conscientiously administer the communion according to the manner in which it was observed in the church at that time. He seldom preached afterwards, but became a public lecturer and writer. Yet his lectures and essays were essentially sermons, and in that way he continued his liberal ministry. He maintained his connection with the Unitarians, and in succeeding years most Unitarian ministers found his writings one of their main guides to faith.

In 1838 Emerson delivered the annual address at the Divinity School in Cambridge. From the position there taken and from the opposition which was shown by some and the approval by others, this became a noted address. Emerson there set forth the naturalness of the religious sentiment. God is, not merely was. Each person should acquaint himself directly with God. Man is more than books, and so more than the Bible. Jesus serves us by his holy thoughts. No form of words can take the place of the spirit. Like sentiments are

found also in such essays as "Self-reliance," "The Over-Soul," and in his poems.

Theodore Parker.

Parker preached from his pulpits practically the same message as that of Emerson, but he put it into a shape which made it more immediately effective. He was born at Lexington, Mass., in 1810. He had to work his way through school, but passed at last through Harvard College and Divinity School. In 1837 he became minister of the Unitarian church in West Roxbury. His preaching showed the more radical character of what was coming, and some of his fellow Unitarians were suspicious of him. But his influence increased, and there was a demand that he should be heard in Boston. There he preached in Melodeon Hall, and later in Music Hall. Ill-health came, and he went abroad for rest. He died in Florence, Italy, in 1860.

In 1841 Parker preached in Boston his great sermon on the Transient and Permanent in Christianity. It took a place like Channing's Baltimore sermon and Emerson's Divinity School address. There he showed how there were some things connected with Jesus and with Christianity which were peculiar to the times and had to pass away, but he showed, also, how there were elements suited to all times.

Parker had no place for miracles in his faith. He had no need of them to support a truth. God's regular order was beautiful and sufficient. Immortality was the continuation of the life of the spirit already in the soul of man. Such was the drift of Parker's ideas.

He was a bold opponent of human slavery, preaching and working against it. Though so outspoken in great causes, he was one of the most reverent of men. And his radical preaching is matched by his piety, expressed and preserved in his prayers.

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1. What about Emerson as a Unitarian?
 2. What is meant by the transient and permanent in Christianity?
 3. Are miracles necessary to support a truth?

Chapter XXV.—LATER DEVELOPMENTS.

The National Conference.

In order to create more general interest in Unitarian work, the National Conference of Unitarian and Other Christian Churches, composed of delegates from each church, was organized at New York in 1865. Rev. Henry W. Bellows, who had been at the head of the Sanitary Commission during the Civil War, was influential in organizing this national body. There were Unitarians who believed that the distinctly Christian character of the Conference should be set forth in its constitution, and this was done. Others wanted a fellowship which did not insist even on the Christian name, and these organized the Free Religious Association in 1867.

The Western Unitarian Conference, organized at Cincinnati in 1852, later put forth its declaration of fellowship as independent of all dogmatic tests, and welcoming all who wished to work with it in advancing the kingdom of God, or, as still later expressed, in promoting truth, righteousness, and love in the world. This discussion of the Christian position kept up for some time.

At the session of the National Conference at Saratoga, N.Y., in 1894, an agreement was reached, and the following expression, by unanimous vote, was made a part of the preamble of the constitution: "These churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man." The preamble also contains this statement: "We cordially invite to our working fellowship any who, while differing from us in belief, are in general sympathy with our spirit and our practical aims."

Scholarship.

Largely through the influence of Dr. F. H. Hedge there was brought to America an acquaintance with German literature and philosophy. A more sympathetic knowledge of the non-Christian religions of the world was brought by James Freeman Clarke through his work, "Ten Great Religions." Ad-

vance was made also in Biblical criticism, and among Biblical scholars were Dr. George R. Noyes and Dr. Ezra Abbot. The doctrine of evolution had a strong influence upon later Unitarian thought. This theory was advocated by John Fiske, and especially set forth in the Unitarian pulpit by Minot J. Savage. And literature was so strikingly sympathetic with Unitarian sentiments that almost all of the group of most famous American poets and essayists were known as Unitarians, and contributed to the propagation of that kind of religion.

Education and Philanthropy.

The influence in this direction continued to grow. The Unitarian has had a place of prominence in the history of Harvard University, President Eliot and other presidents before him being Unitarians. Dr. S. G. Howe was the leader in the education of the blind. Dorothea Dix received from Channing's teaching the inspiration for her noble work for the insane. The Children's Mission grew out of the Howard Sunday School. Henry Bergh, the organizer of the Society for the Prevention of Cruelty to Animals, was a Unitarian. The Boston Young Men's Christian Union was formed in 1852, being the first work of the kind for young men. It was through Unitarian influence that Horace Mann led his educational reform, and through the same that the kindergarten movement was started in America. From the opposition to slavery on down through civil service reform there can be traced the distinctive work of Unitarians. The Lend-a-Hand Club is one witness to the great heart of Edward Everett Hale.

An International Movement.

The Unitarians were in hearty sympathy with the World's Parliament of Religions held at Chicago in connection with the World's Fair in 1893. It was directly to Unitarians, also, that the impulse can be traced which resulted in the organization of the International Council of Unitarian and Other Liberal Religious Thinkers and Workers in 1900.

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1. How did the National Conference settle its controversy?
 2. Why would Unitarians generally welcome the theory of evolution?
 3. How would Unitarian principles specially lead to philanthropy?

SECTION II. BELIEF.

Chapter XXVI.—GENERAL POSITION.

Freedom.

It would be impossible to understand the belief of Unitarians if we did not take full account of their insistence on freedom. Each one has entire right to choose what he will believe. There is no person with power to try any one for heresy. There is no fixed creed by which one may be so tried. Each one is to seek for what is most true to him, and each one is to be loyal to his own convictions. Each one is free to change his belief whenever he finds anything better. This freedom is not merely permitted by Unitarians, it is openly accepted and advocated. Unitarians believe in freedom of belief.

Relation to Creeds.

The various creeds of the Christian Church, such as the Nicene, made in 325 A.D., were formed at times when freedom of belief was not so much thought about. It was thought necessary to have some fixed belief to which all should conform. These creeds represented the prevailing belief of their time. Unitarians respect them for their historic interest, but refuse to consider them as binding upon the people of another time. Nor do Unitarians believe in accepting and repeating such creeds when the language does not express their convictions.

Authority.

To secure uniformity of belief, there are various kinds of authority. In the Roman Catholic Church, the pope is the final authority. In some churches a creed, or some statement based upon a creed, is made to which all are expected to conform. The Bible has been, by many, regarded as an infallible rule to which all must agree. The Unitarian uses none of these forms of outward authority. His authority is an inward one. It is the reason or the conscience that alone tells him what is true for him, and he holds himself accountable to the dictates of the reason and conscience. He takes help from any source whatever, but what is accepted must at last appeal to his own mind and heart.

Attitude.

Thus we see that a characteristic of Unitarians is to be found in their general attitude toward beliefs as much as in any particular beliefs which they may hold. It is the attitude of the open mind. Truth is to be received in many ways. The Unitarian would find truth which he may use in all the Christian sects. He may find such truth in the non-Christian religions. He may find it revealed in literature or science or philosophy. It may come out of his own experience. Honest doubt is respected by him. He realizes how great the truth is, and knows that at best any one can have only a partial view of it. Yet the faith he has he holds firmly, and he seeks to increase it. This attitude of respect for truth is a source of reverence and proves useful in life.

Common Beliefs.

Holding to such freedom, Unitarians have held many opinions in common, and have agreed to such common methods as to make it possible for them to worship and work together. In this common effort, statements of belief have sometimes been made as representing Unitarians in a general way. Such statements are helpful to themselves and informing to others. They give an idea of what Unitarians individually accept and emphasize. But in no case are such statements intended to be binding or final. They are for use. Whenever any one sets forth a statement of belief among Unitarians, it is to be understood to be his own, or his interpretation of the things that are commonly believed among them.

One statement which is in very common use is in the form of five articles, and is called "Our Faith": the Fatherhood of God, the Brotherhood of Man, the Leadership of Jesus, Salvation by Character, the Progress of Mankind onward and upward forever.

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1. What is meant by freedom of belief?
 2. What is the inner authority?
 3. Of what use are statements of belief?

Chapter XXVII.—BELIEF ABOUT MAN.

Human Nature.

So marked are the convictions of Unitarians about human nature that many consider this belief the most characteristic one of the Unitarian faith. The belief is that human nature is essentially good. It is directly opposed to the doctrine held by many that human nature is essentially evil. Man is not born in sin, but in innocence. Human nature is not ruined, but is incomplete. Man is not by nature at enmity with God. Indeed, it is in the soul of man that the very likeness to God is found, man made in the image of God. The dignity, the worth, the capability, the divinity, of human nature is insisted upon by Unitarians.

It is in connection with such a fundamental conception that all ideas of sin are to be made. There is evil in the world. Man does what is wrong. There is punishment for wrong. Punishment works according to law. All punishment for sin is for the purpose of bringing the wrong-doer back to virtue. Sin is a part of the incompleteness of human nature.

So Unitarians prefer to emphasize the inherently good nature of man. He has religious powers and aptitudes, and these are to be educated. The reason is a divine gift. So of all the human faculties. With much significance and with profound reverence Unitarians may say, We believe in man.

Development.

Man has come to his present position by a process of development. In long ages he has been coming up from the lower orders of life. This process is evolution. Man's present position has been gained by struggle. The evidences of this development are found written in nature, and Unitarians read it there as the word of God.

There was thus no "fall of man," as others have believed. It has been a rise of man from lower to higher conditions and attainments. This progress is to go on, and here comes in a great incentive to man. He can now co-operate intelligently in his growth and betterment. He can help God. He is

needed by God, and is a co-worker with God. The aim is to get rid of the lower, animal nature, and to win more of the spiritual nature. No one can tell what powers are yet to be developed. But to look forward is appropriate for such a believer.

The Soul.

Man has become endowed with a spiritual nature. There is a law of right which must be recognized and obeyed. There is love which unites in groups and families, and is the strongest element in one's nature. There are hopes and aspirations. In these ways, man has been growing more divine. Unitarians recognize in all this process the working out of the wonderful plan of God.

This spiritual nature is what is called the soul. Man has powers which are intimately connected with his physical body, but are stronger than the body. The soul has won the capacity for continued existence, and lives on after the body decays. The soul is the real man.

Brotherhood.

The brotherhood of man is a cardinal doctrine of Unitarians. It follows from the fatherhood of God; or, if one chooses, he may look in the other direction, and say that the fatherhood of God follows from the brotherhood of man. Man is thus a child of God. We are by nature brothers. We are parts of a great whole in which each one has interest and responsibility. We must not live for ourselves alone, but for the common life of which we are parts. To establish more fully the brotherhood of man is the purpose that the Unitarian finds in his idea of man.

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1. Why are the ideas about human nature so important?
 2. What is meant by the rise of man?
 3. How can brotherhood be promoted?

Chapter XXVIII.—BELIEF ABOUT GOD.

Believers.

Unitarians are believers in God. The conceptions of God's nature differ as held by different people, but they are all believers in that ultimate Reality and that spiritual Presence which men have called God. They are not atheists, those who find no God. They are not agnostics, those who think man incapable of knowing whether there is a God or not, who say neither yes nor no. They are not infidels, those who are without faith in the beneficence of a Supreme Power. Unitarians do not attempt to define God and to describe His nature as much as some other believers do. They recognize the limitations of man's mind. Yet they look in the direction of positive belief, and give ready assent to the belief in God.

The Unity of God.

The belief in the unity of God has been a prominent feature of Unitarian history, and it is held strongly by them. The unity of God stands mainly in opposition to the trinity, which represents God in three persons, Father, Son, and Holy Spirit. Unitarians find no warrant for such a belief, and accept the simpler and more reasonable idea of the unity of God.

The unity also means monotheism, a belief in one God as opposed to the many gods of other religions.

The unity implies that it is one deity which all worship. Believers may think of Him in various ways and in many forms, they may give Him many names, but in and through all He is one God, revealing Himself in many ways according as man has been able to understand Him.

The unity asserts one plan and one purpose in all the processes of creation. The one purpose which has been working out in the infinite past is now being worked out, and is to continue in the infinite future. The God who has caused things to be, the First Great Cause, is now causing things to be, and is day by day carrying on His work. What this plan of the one God is will be understood better in the future than in the past or now.

Nature of God.

It is necessary for the believer to think of his God in the highest way possible for him. So God is believed to be a personal being who thinks and wills and works towards ends. We shape our ideas of God after the best we know, and that is man himself. Unitarians do not pretend to be able to describe God adequately, yet they attach some definite and helpful ideas to His personality.

God is spirit, an unseen but real presence. God is infinite perfection. Into this perfection are put the highest qualities known,—righteousness, justice, mercy, goodness, and, pre-eminently, love. All these are summed up in the name most often used,—Father. The name is opposed somewhat to the kingly idea: it is also opposed to the idea that God is a creature of wrath, and is at enmity with man. God as Father is one who loves and cares for us who are His children. Here is the parental idea of deity: it is the fatherhood of God. The idea of the mother as well as of the father is included in the title which means loving care.

Attitude toward God.

Prayer is one of the attitudes which we take toward God. It is as the child speaking to the father. Prayer is the aspiration of the soul; and, when prayer is spoken, it is the expression of the aspiration. Prayer as communion with God is a vital element in the Unitarian form of religion.

Worship is natural and fitting to the believer in the Eternal God. Forms are useful, in so far as they help in sincere worship. But forms are dangerous when they shut out the free expression of thought and feeling. We serve God best by noble living and by helpfulness to each other in the common life. Such are indications as to how Unitarians think about God and feel toward Him.

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1. What do we mean by the unity of God?
 2. What qualities do we connect with God?
 3. What do we owe to God?

Chapter XXIX.—BELIEF ABOUT THE WORLD.

What It Is.

It is a large world in which we live. Man is a part of it. The earth belongs to it. The sun, the planets, the stars, are parts of it. It reaches out into infinite space.

More particularly we call our world that system of which the sun is center and about which the planets, including our earth, revolve. The sun gives light and heat to our earth. But the stars are also suns, and there are other systems out beyond our own.

It is a universe in which we live, a system with a center about which it moves. Now this world is all God's world, and is essentially good. Just as we said of man, who is a part of this world, that his nature was not evil, but good, so Unitarians would say of the world that its nature is divine.

How It Came.

All processes reach back into mystery. No one can explain the beginnings of things. Yet the methods of world making can be somewhat traced out in the records left in nature. Millions of years in the past the sun threw off a part of itself, and this cooled and became the earth. Here life developed, and finally man came to be. This process is called creation. It is God's way of making the world. It is in accordance with the plan of the Eternal. But no final explanation can be given, and we would say, as the ancient Hebrews said in their account of creation, "In the beginning God."

Law.

Our world is under the control of law. Universe means order. The physical worlds are held in their courses by an invisible power whose working is set forth as the law of gravitation. Law runs through all physical and spiritual life. It is so ordained of God. This law is God's law. It is the means of order in the world. Only by the working of these laws are we assured of safety. A Unitarian would emphasize the necessity and the beauty of this law. Some people have believed in miracles, by which is meant the breaking of law. It is thought

that God would break a natural law to show His power or make known a truth. But God does not and cannot break these laws. They are the laws of His own being and nature. Whatever wonderful things have happened have all come to pass in accordance with the laws we know or of laws which have not yet been fully understood.

Man's Home.

Man lives in this large world. He should have a feeling of wonder toward the Supreme Power who controls it. On the earth man's own life developed. It would seem that it was in the divine plan that man should find here a home. Here he has formed institutions and governments. Out of the instincts of his soul and his thoughts about the world he has shaped religions. And although there are many things which he cannot understand and many things that are cruel, he thinks of this world as his home during his physical life. Here he has found another law, the moral law. To this he must give obedience. And, as he discovers and obeys these higher laws, he grows more worthy and more divine.

A Better World.

But we need not think this world perfect because it is essentially good. It is imperfect. God's creation is not finished. To the Unitarian's view, creation is still going on. God is working out toward some end which we cannot as yet see. And it is for man to take his place as a helper in this world-making. He must reclaim deserts and make them fruitful. What seems wrong he must make right. The conditions of living in the world are to be improved. The Unitarian finds an explanation of the imperfect conditions in the thought that God's work is not yet finished and that we may help in making this a better world.

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1. What is a universe?
 2. What is meant by law and miracle?
 3. Is the world finished?

Chapter XXX.—BELIEF ABOUT IMMORTALITY.

After Death.

Unitarians hold firmly to a belief in a life after death. They vary much as to the reasons for so believing, and also as to just what we may expect that life to be, but these are non-essentials. Death is not the end: it is an incident in the continued existence of the soul. This continued existence is a personal one. The individual lives.

This belief does not depend upon a physical resurrection. The body decays and returns to its elements in nature. But there is in man a soul which can exist separately from the body. It is in this direction that Unitarians look for the sources of their hope and faith.

To most Unitarians this is a matter of reasonable faith. Such a hope of another life exists, and it seems only reasonable that it should be satisfied. There are hints and suggestions from nature and from our own selves which issue in a strong conviction that there is life after the change which is called death. Some believe that they have evidence in the form of communication between those who have died and those who are still living.

The Immortal Life.

But our attention is directed to the future life not merely or mainly as a continued existence, but to that life as a continuation of this life. There is a great change indeed, but there is also an intimate connection with what we are here. The immortal life is a present reality, to be lived and felt in this world. It is eternal life, life now and forever.

So the idea of the divineness of the soul, so much emphasized in Unitarian belief, is closely connected with the idea of immortality. The immortal life is not something given to us at death, but is the continuance of what has already been in the soul, only under new conditions. The general belief would be summed up in this statement: We are immortal souls.

What Is To Be.

Here, generally, Unitarians do not dogmatize or profess

knowledge of the unseen world. They are content to rest with the conviction that we shall live, and then to trust God for doing what is best for His children. Certain thoughts, however, come out into prominence.

The word "heaven" is often used as a name for the future life. No place is meant, but the term expresses the idea of blessedness. The word "hell" has no place in the Unitarian vocabulary except as a description of bad conditions. The Unitarian knows nothing of an absolute separation between the saved and unsaved, the good and the bad. Souls somehow go on together, and none are cast out from happiness. And such a life would not seem to fulfil the reasonable hopes of man nor fit the idea of God unless it could be a life in which we remember, know each other, and have something to do.

Progress.

In this way it has come about that a very definite idea of progress has been connected in the minds of Unitarians with immortality. The life is not to be one of idleness or of entire rest, but there will be something the doing of which is worth while. We are to improve there as here. The highest ideals of the present life are carried over into what is called the other life. Instead of a fixed condition, in which everything ends as it is left here and remains so forever, the Unitarian believes that progress must go on there as here. The details no one assumes to know, but the idea is accepted as reasonable. In "Our Faith" the belief in immortality is described as "the progress of mankind onward and upward forever." And it is for us, in the light of this faith, to improve and to cultivate the spiritual qualities as the best preparation for what is to come.

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1. What is death?
 2. How do the beliefs in man and immortality agree?
 3. What do we want in the future life?

Chapter XXXI.—BELIEF ABOUT JESUS.

Leader, Teacher, Inspirer.

In some such words Unitarians would express their belief in Jesus. They make much of him; they study the records of his life and his teachings; they honor him by special observances; they profess themselves his followers; and, after the name of Christ given to him, they call themselves Christians. Though they must differ widely from many other Christians in their beliefs about him, they claim the right to place him before them as a leader, to get directions for living from his teachings, and to feel the inspiration for all life which comes from acquaintance and companionship with him.

His Humanity.

Others have set forth so prominently the doctrine that Jesus was God that it has been necessary for Unitarians to say that to them he was not God. The idea of the unity of God has excluded Jesus from the godhead. Instead they have believed in his humanity. This has seemed not only more reasonable, but more helpful as well. What he did was real, and so he becomes an example to men of what they may do. He was a master of spiritual things, and showed to man what he may become.

But Unitarians mean very much when they think of him as a man. Some have thought of him as a man specially endowed with supernatural powers. But most Unitarians claim for him a strict humanity. It should be remembered, however, that they believe in humanity not as depraved, but as noble and divine. The powers of a normal man are great, and no one can describe their limits. Jesus had the spiritual power wonderfully developed. The greatness of human nature has given significance to the humanity of Jesus.

We may regard Jesus as divine without believing that he was God or without denying his humanity. Divinity represents humanity at its highest, where it is in touch with the infinite; and many would want often to speak of Jesus as divine.

Names.

The simple name "Jesus" is the one most commonly used. The Messianic title "Christ," is also used because of its historic connection and of the ideal conception suggested by it. He may be called Saviour in the sense that he helps men out of their difficulties and sins. He is son of God in the sense in which all are children of God. God was incarnate in him in the sense in which God is incarnate in every one or in all humanity. He is called Lord by some who use it as a title of great honor. Yet to most Unitarians these titles do not appeal as strongly as do the simpler ones, like brother and friend.

His Life.

It is upon his life, rather than in any mystical way upon his death, that Unitarians would place the emphasis in their faith. It was his loyalty to the truth which led to his death by crucifixion. The cross is a symbol of utmost loyalty and self-sacrifice.

Jesus found his strength in his religion. God was very near to him; and he prayed to God as his Father, and taught others so. His teachings grew out of his life, as it was thus closely related to God. He helps us through his teachings and through the wonderful life which he lived.

A Christian.

To be a Christian is certainly not merely to name his name and to make a public profession. It may not be in doing just what Jesus did in Palestine. Times have changed, and new conditions have come. But the principles of love and good will taught and lived by Jesus are suited to any age and are needed in the complex life of our day. To be a Christian is to catch the spirit of Jesus and to devote one's self to worship and service, to God and humanity.

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1. What is meant by the humanity of Jesus?
 2. What is the cross?
 3. How does Jesus help us to-day?

Chapter XXXII.—BELIEF ABOUT THE BIBLE.

A Sacred Book.

The Bible is regarded by Unitarians as one of the sacred books of the world. It is given supreme regard because it is the sacred book of their religion. And this holy character is thought of by them as derived not from any supernatural origin or official act, but from its inherent worth and from its personal and historical associations. These scriptures are far nobler than the other great scriptures. So Unitarians give to the Bible a unique place among books and make special use of it in their study and in their public services.

Private Judgment.

Unitarians are among those who believe in the right of private judgment as to the meaning of the words of the Bible. No authority is to interpret it for us, but each one has the right to form his own judgment. Reason is to them here, as everywhere, the supreme guide. They try to find out and accept the plain and natural meanings.

But private judgment with Unitarians goes beyond the covers of the Bible, and seeks to find the word of God which is written elsewhere as well as in the Bible. Against the doctrine that we may accept what we will as long as we accept what is in the Bible Unitarians would here, as everywhere, assert that we may accept what we will as long as we accept what we think true, whether it is in the Bible or out of it.

Interpretation.

The Bible is not an infallible book,—a book without error; and so it cannot be an infallible guide in faith and conduct. To try to make it such injures the Bible itself. It has so much wisdom in it that it becomes a most helpful guide.

It must be interpreted by the same methods which are used in all writings. Historical criticism must be applied to it. Such methods find some errors, some crude conceptions, many legends. But it is the record of a life of a peculiarly religious people, the Hebrews, who gave great ideas to the world. They were not perfect, and so the story of their religion is not per-

fect. The New Testament is an account of the life of Jesus and the beginnings of Christianity. Here also are features which belong to the times. But throughout the whole of the Bible there is much that is of permanent value and peculiarly fitted for guidance in faith and conduct. To a Unitarian a thing is not true because it is in the Bible: he reveres and studies the Bible because there is so much truth in it.

Revelation.

The Bible may be regarded as a revelation of God. But revelation does not belong only to one people and one book. Revelation of God has always been made and is being made to-day. The Bible is thus a part of the revelation of God, the making plain of what God is and what He would have us do.

So the writers of the Bible were inspired, were peculiarly gifted for their task, but only as others have been peculiarly gifted for their tasks. The Bible holds its place of deserved prominence because of the intensity of the inspiration felt by its writers,—not a different kind, but stronger.

Using the Bible.

Unitarians do not put as much weight as some others do upon the verses or texts of the Bible. These are helpful for illustration, but not for proof. Yet there are certain texts which they emphasize as representing their faith. They would cite such passages as Micah vi. 8; Psalms xxiii. and cxxxix.; Mark x. 18, xii. 29-31; John iv. 24; 1 Corinthians xiii.; James i. 27. These, and many others like them, represent their faith. And whole sections may be chosen for a like purpose: the Sermon on the Mount, the parables of Jesus, the stories of the Prodigal Son and the Good Samaritan, the Ten Commandments. But it is the main spirit of the Bible, rather than texts or chapters, which is accepted and used as a help in living.

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1. In what way is the Bible a holy book?
 2. What is private judgment?
 3. What passages in the Bible do Unitarians emphasize?

SECTION III. ORGANIZATION.

Chapter XXXIII.—CHURCHES.

Where.

In America the largest group of Unitarian churches is in New England, and the largest group there in Massachusetts. This is due to the fact that here is where the movement began in this country.

In the Middle States there are a few Unitarian churches which were early organized, and many have been added by missionary efforts. Dr. Channing preached in a parlor in New York, and a church was organized in 1819, now All Souls' Church, of which Henry W. Bellows was for a long time minister. Under Dr. Priestley a congregation was gathered at Northumberland, Pa., in 1794.

In the western part of the country a few churches were started in the first half of the nineteenth century. The church in Cincinnati was started in 1830, the church in St. Louis, of which Rev. William G. Eliot was long minister, in 1834, and the first church in Chicago in 1836. Other churches followed gradually, but many are of recent growth.

In the South, which is very conservative, there are only a few Unitarian churches. The Charleston (S.C.) church was started in 1817. The churches in Baltimore, New Orleans, and Washington, had their beginnings about the same time.

In the farther West many churches have been started in recent years. The first church in San Francisco was formed in 1850. Its minister, Starr King, is said to have saved California to the Union at the time of the Civil War. Dr. Horatio Stebbins was minister of the church for many years.

There are also Unitarian churches in important places in Canada.

Names.

Unitarian churches have various names. In many the name "Unitarian" does not occur. Some are called Congregational. In England the name "Presbyterian" is used in

the same way. The names "Unity," "All Souls," "Channing," and the like are found. There is no fixed custom.

Government.

In the older churches the dual form of organization exists. In this the society or parish represents the pew-holders as subscribers, and the church is the spiritual body, made up of those who have joined by profession of faith, and are communicants, or those who have signed the covenant or bond of fellowship. In the newer churches this double form of organization does not exist, and efforts have been made to do away with it in the older churches.

Each church is independent, and conducts its own affairs. This is done usually under a constitution and by-laws and by means of officers and a standing committee or board of trustees.

Covenants.

The bond which unites the church is called a covenant or bond of fellowship or union. The covenants of some of the first churches were very simple, and have been retained. The covenant of the First Church of Salem, formed in 1629, is as follows: "We covenant with the Lord, and with one another: and do bind ourselves, in the presence of God, to walk together in all His ways, according as He is pleased to reveal Himself unto us in His Blessed word of Truth."

A bond of fellowship which is in common use to-day was originally shaped by Rev. Charles G. Ames: "In the freedom of truth and in the Spirit of Jesus Christ, we unite for the Worship of God and the Service of Man."

Membership.

This is not so exact or so much insisted upon in Unitarian churches as in others. But it is a growing custom to make more of such membership, and many churches rightly urge the importance of definitely joining the church and of publicly showing loyalty to it in this way.

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1. Why are there so many Unitarian churches in New England?
 2. What is the use of a covenant?
 3. Should new churches be started?

Chapter XXIV.—GENERAL ORGANIZATIONS.

National Conference.

The National Conference of Unitarian and Other Christian Churches is mainly a deliberative body. It represents all the churches. Each church may appoint delegates not exceeding three in number. It meets every two years at places appointed by the Council, which is its governing body. It appoints fellowship committees for different sections of the country, and with these committees rests the decision as to the acceptance of men and women into the ministry of the denomination.

Unitarian Association.

The American Unitarian Association is the business and missionary society in America. Its headquarters have been for many years at 25 Beacon Street, Boston, Mass. It has permanent funds, and is also supported by yearly contributions from the churches. Contributing churches are entitled to be represented by delegates at its meetings. The object of the Association, as expressed in its by-laws, is "to diffuse the knowledge and promote the interests of pure Christianity."

British and Foreign Association.

The British and Foreign Association is the corresponding society in Great Britain, and is engaged in similar work. Its headquarters are on Essex Street, London.

Sunday-School Society.

The Unitarian Sunday-School Society was organized in Boston in 1827. Its aim is to promote the interests of Sunday Schools and to furnish materials for religious education. Lesson and service books are published, as well as a paper, *Every Other Sunday*. The headquarters are at 25 Beacon Street, Boston, and Western headquarters are maintained at 175 Dearborn Street, Chicago.

National Alliance.

The National Alliance of Unitarian and Other Liberal Christian Women is a very efficient organization of Unitarian women. It was formed in 1890. The peculiar feature of the work is

called the Post-office Mission. By this is meant the sending of Unitarian literature by mail to those who are interested in it. A great work for liberal religion has thus been done.

Young People.

The Young People's Religious Union is a national body in America, and was formed in 1896. The cardinal principles of the body are Truth, Worship, and Service. It is composed of the individual societies of young people in the churches.

Conferences.

There are sectional conferences devoted to the interests of the various parts of the country and working with the national organizations.

The main ones are the Unitarian Conference of the Middle States and Canada, with headquarters in New York; the Western Unitarian Conference, with headquarters in Chicago; the Pacific Unitarian Conference, with headquarters in San Francisco; the Southern Conference and the Rocky Mountain Conference. There are also many state and local conferences.

Papers.

The *Christian Register* is the main denominational paper, and is published weekly. The *Unitarian* is a monthly, the *Pacific Unitarian* is a monthly. There are other papers of a more local character.

Schools.

Unitarians have no denominational colleges. There is a Unitarian Theological School at Meadville, Pa., and one at Berkeley, Cal. The Harvard Divinity School produces many of the Unitarian ministers.

Other Bodies.

There are many other organizations, such as The Unitarian Temperance Society, Society for Ministerial Relief, The Historical Society, men's clubs devoted to special purposes.

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1. What is the Unitarian Sunday-School Society?
 2. How is your church connected with the national organizations?
 3. How are organizations useful?

Chapter XXV.—WORSHIP.

Forms.

Like the other branches of the Christian Church, Unitarians maintain public worship, generally on Sunday morning and sometimes both Sunday morning and evening. The forms of worship vary. Here, again, in custom, as in belief, there is no authority to compel uniformity, even if it should be wished. The unity is one of spirit. In some churches the order of service is very plain, according to the old Puritan tradition: in others various forms of responsive readings and choral responses have been used. Unitarians naturally avoid anything that is mainly for the sake of the form, but there is among them a wholesome tendency to make the service more beautiful and more shared by all the people.

Special Observances.

The Communion Service, or the Lord's Supper, is observed by many Unitarian churches, but not by all. Those observing it use different forms, some holding the service even without the use of bread and wine. Those who celebrate it in any way regard it as a service of remembrance and as a helpful symbol. It is not obligatory upon church members, and all are invited to take part in it who find it significant and helpful to them.

Baptism is also a custom in the use of which churches vary. When practised, it is regarded solely as a symbol. At the present time, baptism among Unitarians is commonly confined to the christening of children, where the form is one in which the sacredness of the child is recognized.

Christmas is almost universally observed among Unitarians because of their devotion to Jesus and as a festival of good will and the giving of gifts. Easter is also celebrated in the churches as a festival of life and immortality. Other days and customs are observed by individual churches according to their tastes.

The Sermon.

In the service of worship, in which prayer and song and reading have their places, an important feature is the sermon

by the minister. The motives and methods of preaching must vary, but the essential purpose of it is to interpret life, to recognize and explain the spiritual realities, to inspire faith, to bring the truth into the service of personal and social life.

Music.

Unitarians have found difficulty in using much of the great music of the world because words have often been such as they could not accept. Sometimes they can give their own meaning to the words, and sing them because of the music. But efforts have been made to select and produce musical pieces more in conformity to the beliefs of Unitarians, and the need is being supplied. Some books of anthems for use in liberal churches have been published.

Hymns.

Unitarians have it to their credit that they have produced some of the best hymns, and especially so in recent years. They have avoided a certain kind of music called "gospel hymns" as being sentimental and unworthy a dignified worship. They use many of the great hymns of the church in all its branches. The well-known hymn, "Nearer, my God, to Thee," was written by an English Unitarian woman, Mrs. Sarah Flower Adams. Edmund H. Sears wrote two Christmas hymns which are widely used, "Calm on the listening ear of night" and "It came upon the midnight clear." Julia Ward Howe wrote "The Battle Hymn of the Republic," a national song in America. Many noble hymns have come from Samuel Longfellow, John W. Chadwick, Frederick L. Hosmer, William C. Gannett, and others of later times. Unitarians have produced many hymns and prayers which give expression to a sincere and rational piety.

Much attention has also been given to the music and forms of worship for Unitarian Sunday Schools. This feature is considered very valuable in religious training.

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1. What is characteristic of Unitarian forms of worship?
 2. Why is Christmas observed?
 3. What are some hymns written by Unitarians?

Chapter XXXVI.—THE FRUITS.

Thought.

Unitarians have felt themselves a part of the general movement toward liberal thinking. They have taken active part in the movement, welcoming and promoting new ideas as well as carefully preserving valuable old ones. They regard this as a valuable service. In such a way other churches have been made broader and more humane in their doctrines and practices. And many outside of all churches have been shown that there may be thorough critical inquiry with attendant doubts, and at the same time a firm faith.

A Church.

A church has been preserved and built up. This free church has offered a place for some to worship who had come to hold rational beliefs and could worship only according to the dictates of their consciences. Thus the church has maintained and fostered the spiritual life.

The church has offered a means for efficient work in accordance with the humanitarian principles of its members. Through its influence important institutions have been founded and maintained.

Their beliefs about other great religions have kept Unitarians from engaging in foreign missionary work to any large extent. At the request of some Japanese people a mission was started at Tokio, and this was finally taken charge of by the Japanese themselves.

Great Names.

As fruits of the Unitarian faith, there are many great men and women who can be named in America and elsewhere. Some of these names have already been mentioned in connection with the history of the church. Added to them may be the names of statesmen, John Adams, John Q. Adams, Thomas Jefferson, Edward Everett, Charles Sumner, Daniel Webster, George W. Curtis, George F. Hoar, Dorman B. Eaton, Joseph Story, John A. Andrew, John Marshall, Carroll D. Wright, John D. Long, William H. Taft, and many others.

Among men of science and educators are such names as

Horace Mann, Louis Agassiz, Charles W. Eliot, Edward C. Pickering.

Among philanthropists are Mary Carpenter, Dorothea Dix, Samuel G. Howe, Peter Cooper, Ezra Cornell, Enoch Pratt, Mary A. Livermore, Mary Hemenway, Julia Ward Howe, William H. Baldwin, and very many others.

In literature the list is long. Some of the names are Longfellow, Lowell, Holmes, Bryant, Emerson, Helen Hunt Jackson, Edmund C. Stedman, Bayard Taylor, Louisa M. Alcott, Margaret Fuller, Hawthorne, J. T. Trowbridge, Thomas Wentworth Higginson, Bancroft, Motley, Prescott, Parkman, Sparks, John Fiske.

The Measure of Success.

The number of Unitarians has always been small, and they rank now as one of the smallest denominations. They have disliked certain methods which tend to gain numbers. They have neglected to press their beliefs forward as much as the beliefs deserved. But even such a small body has had a strong influence upon the nation and the world; and this is the finest of fruits.

Present and Future.

Unitarians in England, America, and elsewhere, are devoted to their faith. They are growing in a conviction of the usefulness as well as the reasonableness of their faith. They are organizing their free churches for more efficient work and for making their principles more widely known and better understood. Other churches are showing more fellowship toward them, and their own sympathies and co-operation are extending over the world. In every sense Unitarians may present their cause as one in which an earnest young man or young woman may enlist.

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1. How have Unitarians helped the world?
 2. What are some of their great names?
 3. Will you take your place within the ranks?

HELPS FOR TEACHERS

HELPS FOR TEACHERS.

Chapter I.—CHRISTIANITY.

1. The aim of this course is to get such a view of the great religions of the world and of the sects of Christianity as to appreciate them in themselves and as to prepare the way for an understanding of our own faith. To know others, and in comparison with others to know our own better, is the underlying motive. It is well to explain to the pupil the whole plan, that he may know where he is going and that he is going somewhere.

2. Assume by attitude and word that the course is worth while. The value of what is to be studied is so great that we can afford to give time to it.

3. The lessons put into the hands of the pupil are simple and short. Only such material is placed there as the pupil can handle, and such as he should learn. If what is there is learned, the main points will have been gained. It is better to learn a few things well than to go over much ground carelessly. The teacher should see that the lesson is known by not merely one in the class, but by all. Go over the same thing with different pupils, varying the manner of approach.

4. Get the pupils to do as much as possible themselves. This is always a good plan. And to go over the ground again and again is valuable at this age as well as for the younger pupils.

5. A lesson has been given here on Christianity that we may start from what we think best, and that we may show how the attitude of sympathy towards other religions is Christian.

6. A map might be used to show the extent of Christendom,—the regions in which Christianity is found. Comparison might be made by map, also, of the regions known where Christianity began, and of its present extent.

7. A great modern event was the meeting of the World's Parliament of Religions, held at Chicago in 1893, in connection with the Columbian Exposition or World's Fair. Here representatives from all the religions of the world, and from all Christian sects, met together and spoke from the same platform. The two large volumes of the records of these meetings will be interesting material for this course. They may be found in some libraries. They are "The World's Parliament of Religions," edited by J. H. Barrows. They contain the addresses and pictures.

8. The best small books for the first part of this course are Everett's "Religions before Christianity" and "The History of Religions," by E. D. Price. Clodd's "The Childhood of Religions" will be found of service. James Freeman Clarke's "Ten Great Religions" was one of the first attempts to treat the world religions fairly and extensively. It is in two volumes, the first one of which is more useful here. Bousset's "What is Religion?" is valuable. "The Sacred Books of the East," containing translations of some of the sacred books of Oriental religions, are expensive, but may be found in the better libraries. "Religions Ancient and Modern" is a recent series of small handy books which treat accurately many of the subjects of this section. There are many works on the various religions, and these are increasing. The teacher may well collect articles and pictures from magazines, which will prove helpful in teaching.

Chapter II.—PRIMITIVE RELIGIONS.

1. We are here dealing with religion in its lowest forms. It ought to be respected by the pupil. The savage even is coming in contact with the unseen forces of the world, and is trying to explain them and to do what he thinks is required. Religion has developed, as have all things, from rude beginnings. The thought of evolution will here produce the interest and respect required.

2. Have the pupils mention the peoples and tribes with which they may have made acquaintance in their general

study. The Hottentots and Kaffirs are African tribes. The Sioux, the Iroquois, are tribes of American Indians. The ones that some in the class know about will serve best for examples.

3. As information about Indians is rather common, some pupil might be asked to look up their customs and tell about them in the class. There might be classes, perhaps of boys, in which some might be asked to bring in something about Livingstone and Stanley and their travels in Africa.

4. In some cases the teacher may find it advisable to begin with some idea of our own, which links us with the lower forms. Take something which is a fetich to us, a book for example, and show how it becomes to a person an object of such regard as to be almost worshiped. To some people the Bible becomes a fetich.

5. Various words and their meanings may be cited, and their meanings made plain. A good dictionary will be all that is needed. For instance, the Century Dictionary will explain the totems. And in Indian scenes pictures of such objects may be found.

6. A fetich mentioned by Bousset is a small piece of an anchor broken from a ship. It had done some injury, and was soon set up as an object of worship. The evil spirit in it, to the believer in it, had to be appeased.

7. The whole region of magic as connected with religious beliefs and ceremonies may be taken up. It should not, however, be allowed to get too far away from the main purpose of the lesson. Many people use charms to-day, and believe in them.

8. For the teacher's guidance, Chapter II. in Bousset's "What is Religion?" will be helpful. The first two chapters of Dr. Everett's "Religions before Christianity" will be found valuable in this lesson. Clodd's "Childhood of Religions," Chapters V. and VI., and Gould's "Beginnings," will be useful.

Chapter III.—RELIGIONS OF GREECE, ROME, AND EGYPT.

1. Abundance of material is within reach to describe the gods of Greece and Rome. Any mythology (Murray or Bulfinch) will give information. The pupil will probably have some knowledge of these religions gained from his general study. But the pupil should be led now to see that we are studying something more than mere mythology: we are studying the religion of these peoples. This is the way in which they found God, in which God revealed Himself to them. The opportunity is here to give a deeper meaning to the facts which the pupils may have gained in their other studies.

2. Only a few of the names of deities are given in the lesson. Ask for others from the class, and, if some one is able to describe some special god, or hero, or feature, let him do so, and then go on from there to cover the whole ground.

3. Come to an understanding about idolatry. The old idea that this is an utterly false and degrading worship must be abandoned. The Hebrew religion spoke against the making of idols very strongly. See Exodus xx. 4 and Isaiah xlv. Art has been encouraged by the making of images, and sincere worship has been offered. But spirituality has been hampered, and the Hebrews developed their wonderful idea of the one God and His spiritual nature in opposition to the many gods and the worship of their images.

4. Paul at Athens, as described in Acts xvii., should be mentioned. Use the Revised Version. Paul compliments the Greeks on being so religious. He connects the God whom he would make known with the unknown god whose altar he had seen. Diana of the Ephesians might be described, Acts xix. 24.

5. The interest of some pupils may be gained by asking where we get the name of January. It comes from the name of the Roman god, Janus, the god of the years. Likewise March comes from Mars.

6. The Egyptian religion has forceful representations in the well-known Sphinx and Pyramids. The Pyramids are tombs, mostly for royal personages.

7. The following description of some person whose worth is sanctioned is given in the Egyptian "Book of the Dead": "He hath given bread to the hungry, water to the thirsty, clothes to the naked; he hath given a boat to the shipwrecked; he hath given the offerings to the gods and paid due rites to the departed."

8. Pictures are available for this lesson, of temples, gods, and places. Some classes may be interested in collecting pictures for all these lessons. A collection of permanent value could be made.

Chapter IV.—THE HINDU RELIGION.

1. To get our bearings, it is well to know the region about which we are studying. India is a large country, and its population numbers millions. There are educated people among the natives, and there is much gross ignorance. The country is under British rule. Important cities are Calcutta on the eastern coast and Bombay on the western.

2. We are now studying Oriental people, the people of the East. They are so different from Western people that it is necessary to try to see things from their point of view if we are to understand them at all. Thus has come the expression, to orient one's self; that is, to put one's self in the other's situation, and try to see things from his point of view.

3. The appropriate chapters in the general works already mentioned may be consulted. Other works are Barth's "The Religions of India" and Williams's "Hinduism." Some interesting descriptions of people and customs may be found in M. D. Conway's Autobiography. In using James Freeman Clarke's "Ten Great Religions," the teacher might mention to the pupils the value of the work of this Unitarian minister. It was among the first attempts to study and present the great religions sympathetically and fairly.

4. The Sacred Books of the East have been translated, and, if they are accessible, selections from the Vedas might be read here. In his book Dr. Everett gives a translation of a hymn to Agni, page 18.

5. Hinduism is full of caste. This is the division of the people into different classes according to the laws of Brahmanism. There are four main castes. The privileges and hindrances are inherited, so that no one can pass from one caste to the other. Caste has a blighting effect on the people, and efforts are being made to free the Hindus from this self-inflicted slavery. This is coming about by education and by reform movements. The Brahmo Somaj works against caste.

6. Emerson's poem "Brahma" gives an interpretation of the idea of the deity of Brahmanism. It is mystical, but the Oriental is mystical. Brahma is all things, and the human soul finds its heaven in being absorbed in him. The Christian God is one of love, and the Christian hope is of continued personal existence.

Chapter V.—BUDDHISM.

1. The good there is in Buddhism should be shown and the attitude of respect kept. But it has its defects, and these should be made clear. The Buddhist looked upon the present life with disgust. His effort was to escape from suffering and evil. We look upon life as good and to be made better. We seek to mend the evil and to alleviate the suffering and to remove the causes of it. Buddhism is not suited to our active Western world. We may learn much from it, but need not become Buddhists to do so. Some of the Buddhist priests and teachers are examples of what the best in their religion can produce.

2. Locate on a map the places where Buddhism is found. It has been said that a third of the people of the earth are Buddhists. In these regions the population is dense. There are some Buddhists in Europe and America, but not many.

Pictures of Buddhist temples and of images of Buddha are easily found, and would add a tangible interest. See Perry Pictures, number 1900.

3. An Indian ruler Asoka was the Constantine of Buddhism. He made it powerful in the state. Under him a council was held at Patna, 243 B.C., when it was decided what books should be regarded as sacred.

4. The tree under which Buddha sat when he attained enlightenment was the Bo-tree, in Gaya. It is a sacred spot to the Buddhist. A supposed relic of Buddha, a tooth, is preserved in Ceylon, and is worshiped.

5. The resemblance suggested in question one is that both Christ and Buddha are titles. Siddartha received the title Buddha, and Jesus received the title Christ. As Christianity took its title from the name of its founder, so Buddhism. In question two some resemblances are mentioned between stories. It is not meant that either religion knew about the stories of the other. Christianity did not copy from Buddhism. Such stories grow up about great characters, and like conditions bring somewhat like results. But it is impossible for us reasonably to say that the stories are true in one place and not in another. They are legends which have tended to exalt the great characters.

6. The story of Buddha is beautifully told in Edwin Arnold's "The Light of Asia." His other work, "The Light of the World," refers to Christ. "The Gospel of Buddha" and "Karma," a story, both by Paul Carus, are interesting. See also chapters in general works mentioned.

7. A thought from the Dhammapada: "All that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of him that draws the carriage. . . . If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him."

8. An interesting service on Saints, Sages, and Seers will be found in "Unity Services and Songs." There are notes on the great religious leaders.

Chapter VI.—ZOROASTRIANISM.

1. Each of these religions has distinct characteristics. The pupil should get hold of these, so that he may know one religion from another, and not have the beliefs and customs all mixed up. The lesson itself aims to be clear: let the teacher care for the distinctions between the lessons. It is better to go over and over these few main points than to try to give a large amount of information. The teacher's work is mainly to have the pupil get hold of the information that is given. Here the leader, Zoroaster, the struggle between good and evil, as suggested in question two, and the customs about fire may well stand forth as features surely to be kept in mind.

2. Zoroaster had an earlier name, Zarathustra. It may have been some kind of a title. It has been held that Zoroaster never really existed, that he was a myth. In the lesson the positive statement is left that he was an historical person. The weight of evidence is strongly in favor of that position, and one is safe in dealing with him as a man, little as we may know about him.

3. The struggle between good and evil is dualism. There is something of truth in it which must be recognized. We see that struggle about us, as the Persians saw it about them. The belief of the Christian is that God is over all, and that, though we cannot always see how, the evil must range itself under the control and direction of God, who is, as Whittier called him, "The Eternal Goodness."

4. The Ceremonial law in the Avesta resembles the book of Leviticus. It is not possible to tell just how much our religion has taken over from Persian thought. Certainly, the angelology was developed by contact during the latter part of the Exile with Persians. So came satan and much of demonology. Possibly some ideas of the resurrection may be traced to this source.

5. In later traditions of Zoroastrianism there are found birth-stories which are like some of the legends about Buddha and Christ. All nature rejoiced at his birth. The child

laughed when it was born. All this legendary matter is the result of the homage paid by the believers, who thought that their great leader could not have come into the world in the usual way and that wonders must have attended his birth. These legends are found in the Bundeshesh.

6. Some references to the New Testament may add interest and be appropriate. "God is light," 1 John i. 5. Against ceremonial, Matthew vii. 16, xx. 28. There is some likeness in various places, but the spirit of Jesus is immeasurably nobler than anything in Zoroastrianism, fine as much of that religion is.

Chapter VII.—THE RELIGION OF THE CHINESE.

1. It is not necessary that the teacher follow the lesson through always as it is given in the pupil's lesson. It is well to vary sometimes. For instance, this lesson might be started at once by some question about Confucius or about ancestor-worship. Then from these points the teacher may lead the lesson on to all the points.

2. Beginning with what is near at hand, one could almost anywhere now ask about the possible religion of some Chinese near at hand. It should be remembered, however, that many of these Chinese in the Western countries are not of the best classes and may not represent Chinese religion at its best.

3. In China, as in other countries, there are Christian missionaries and converts to Christianity. The question about missionaries may come up. It will be seen that our view of these religions will not allow us to send missionaries to tell believers in them that their religions are false and Christianity only is true. Some of these religions are better than the crude Christianity which the missionaries have preached. Still, missionaries have done good by their schools, their doctors, and other social influences. In recent times also the general attitude of missionaries has changed, so as to judge more fairly and kindly these great religions.

4. All Chinese students must be familiar with the teachings of Confucius. An examination in them must be passed before

one enters public service. Some of the questions asked are very trivial, and show a wide departure from the spirit of Confucius himself.

5. The Golden Rule should be talked about. It does not hurt this rule for it to be stated in the negative form. It means essentially the same as the positive statement given by Jesus. Jesus did not copy it from Confucius, for he knew nothing about Confucius probably. It is a noble sentiment reached by both great teachers and set forth as a short rule of life.

6. There is a Confucian temple in every Chinese city of a certain rank. Each family has a shrine for ancestral worship. The burying-grounds are visited frequently.

7. Comparison with events elsewhere will help in giving the proper setting. For instance, Confucius died nine years before Socrates was born. He was contemporary with Buddha.

Chapter VIII.—MOHAMMEDANISM.

1. See the part of history in which we now are. All the other religions studied began before Christianity: Mohammedanism began after. We have changed from B.C. in the origins to A.D. Mohammedanism came about as long after Christ as Buddhism and Confucianism came before Christ. Mohammedanism accepts the main part of Judaism and some of Christianity, but it claims to add another and a greater revelation.

2. The name of the prophet is spelled in various ways, Mahomet, Muhammed, etc. The common form is used in the lesson. So Koran is sometimes Qurán. Islam is accented on the first syllable; so also Hejira. Moslem, Muslim, Mussulman, are names given to the follower of Mohammed.

3. The Koran, accented on either the first or last syllable, is the one book of Mohammedans. It contains all kinds of rules as well as religious beliefs. Some of Mohammed's preaching is undoubtedly preserved in the Koran. If the teacher has access to a copy, let him read from it to the class. The first

sura is said to contain the essence of the whole. There are some good teachings and interesting stories, but on the whole it is a rather dreary waste to an intelligent person to-day.

4. Mohammed had a dream in which he was carried by Gabriel on a winged horse to Jerusalem, and there he was in the presence of all the prophets, who welcomed him to their number. He maintained that this dream was reality, and that he had actually visited Jerusalem and heaven. Many strange stories have grown up around him, such as that trees went forth to meet him.

5. This religion has had a wide sway. Doubtless it has done some good. It has also done much harm. Probably at first Mohammed was sincere, but he was led astray by his own success. His laws were made for a rude people and are not suited to a progressive people. It has been called the religion of the sword, and it has used the sword fiercely. But Christianity has sometimes used the sword also. At first the religion had a purifying effect. In Mecca, where it began, the temple Kaaba contained six thousand idols, one a black stone which had fallen from heaven, probably an aërolite. Against such worship Mohammed carried his strict monotheism.

6. There are several lives of Mohammed,—Muir's, Wellhausen's, B. Smith's. Besides the general works already used, there are many valuable books and articles. Gibbon's "The Roman Empire," Vol. V., Chapter 50, is a famous account.

7. Pictures of mosques, of the muezzin, and of the faithful at prayer are generally accessible. The artist Gérôme has painted a beautiful picture of the interior of a mosque.

Chapter IX.—SEMITIC RELIGIONS.

1. So much study has been given to the Hebrew religion in the Old Testament that we need not go into detail about it here. But it should find its place among the religions of the world and have its position recognized even independently of Christianity. Then Judaism exists about us to-day and has its temples of worship. Examples of the two types of Jews may be found in the larger cities, the one type very strict in the old customs and the other looking upon religion as something natural and casting off many of the racial and religious peculiarities.

2. The word "Semitic" is used as a name for the classification of peoples. It refers to the supposed descent from Shem, though that is, of course, legendary. The main contrast is with the Aryan race, the race to which Europeans belong.

3. Babylonia and Assyria have come close to Hebrew history. But the references to these people and their gods in the Bible can hardly be taken as a fair description. It is better to look from the inside and see how the people tell of themselves. And this more correct view has been gained through the excavations of the ruins of the ancient cities.

4. For the stories of creation and the flood there is a similarity which is noticeable. Whether the Hebrew stories are to be traced back to the older accounts is not easy to determine. There may have been some memorable flood in that region which gave rise to both accounts. And these similar peoples naturally might think in somewhat similar terms about the beginning of things. The Hebrews did borrow some ideas from other peoples, as we have seen in relation to the Persians. It is not impossible that there has been some borrowing here also.

5. Some account might be given of the explorations that are being made in Egypt, Babylonia, and Palestine. Large ruins are uncovered and many valuable relics discovered. These help to determine historic events and to show the beliefs and customs of the people, and are thus highly valuable.

6. There is a Semitic Museum at Harvard University, a

visit to which would repay much effort. Delitzsch's "Babel and Bible" is a valuable little book. Layard's "Nineveh," R. Smith's "The Religion of the Semites," and G. Smith's "Chaldean Account of Creation" will be serviceable.

Chapter X.—EARLY CHRISTIAN SECTS.

1. Keep the plan clearly in the pupil's mind. We are more interested when we know where we are going. Here we start on the second division of our study. The same method and spirit are kept. These churches about us, what are they? Where did they come from? Why do people go to them? It is a very practical study. Why are we in our church rather than in others? We ought to know something about other churches as well as much about our own church.

2. These are comparative studies. At many points the opportunity may come to compare the other sects with our own. But the thorough study of our own is to come later, and it is well to keep closely to the study of the others here.

3. There are doubtless too many sects, and the attempt at union is commendable. Yet each one must be true to his light. These sects have set forth different phases of belief, and so they have often done good.

4. An interesting reference is Acts xxiv. 14. See the Revised Version, in which heresy is translated sect. The root idea of sect is to choose. And a heresy is what one chooses to believe even against what is prevailing or is sought to be enforced by authority. Honest heresy is one of the noblest things in history.

5. The fact may be recalled that other religions than Christianity have sects. We have not been able to study these in the brief view of the religions which we made. They are not so conspicuous elsewhere, but they do exist.

6. It was by a vote that the doctrine of Arius did not become the accepted doctrine of the organized church. A vote does not necessarily settle the truth of a matter: it shows that the larger number favor a certain side. The trinitarian view pre-

vailed in the council: it was not proved that the unitarian view was wrong. But unitarian and trinitarian did not mean then altogether what they mean now.

7. The book which every teacher should have for this division of the course is Dr. W. H. Lyon's "A Study of the Sects." It may be used in the class with profit, in many cases along with these lessons. Price's "The Story of Religions" is valuable here also. It has brief treatments. For this lesson, see the latter book, pages 108 to 137. See also the church histories. A large work is American Church History. The sects are treated in separate volumes. Volume one is general, and will be useful here.

Chapter XI.—THE ROMAN CATHOLIC CHURCH.

1. Almost every pupil will have some idea about the Roman Catholic Church. Let him have a chance to tell what he knows. Possibly he may have some idea of the merit of the church and may also see its faults. The teacher is bound to see that the main points are understood, those about the pope and the mass. We must always try to understand and do full justice: then we are ready to show the errors.

2. Subjects might be assigned beforehand to members of the class to look up and report about,—the mass, the crucifix, the confessional, the Virgin Mary. A good dictionary will give information, and members of the church might be asked. Some one might find out about some historic matter, like the Inquisition, or some one might attend a service at a Catholic Church and report what he saw.

3. Generally, children and even older young people are much impressed by the formalities of the church. They should be made to think what such mean, and be asked whether they are true. It is not enough that a thing be attractive or showy.

As to the claims for papal authority, it is doubtful whether Peter ever was in Rome or had anything to do with the founding of the church there. We do not put much weight upon

the statement in the New Testament about this matter. It may be a reflection of a late opinion or it may be of some symbolical meaning, the word "Peter" meaning rock. There have been good popes, but some very bad ones. At one time there were two rival popes. The line of descent is not unbroken, and that spoils the priest's authority.

4. The New Testament idea about the body and blood is purely symbolical. Mark xiv. 22, 23. It is not only unwarranted to believe that the real body and blood are present in the mass, made so by the priest's act, but it is abhorrent.

5. In the United States the Roman Catholics are made up largely of the immigrants from European countries. In such countries as Spain and Italy this church is the dominant one. In France the church and state have only recently been separated.

6. Catholic schools may come up for discussion. These are maintained in order that Roman Catholic ideas may be directly taught to the children.

7. "The Story of Religions" and "A Study of the Sects," already used, will be the best references. The Century Dictionary gives much information. There are Catholic books by Catholic writers, but these are hardly to be trusted.

Chapter XII.—THE GREEK CHURCH.

1. It would be unadvisable to go far into the early history of the Greek and Roman churches here. Recall what was studied in last year's course on Christian history. Just enough need here be given to show that there were differences and what in a general way these were. Our main interest is in the church as it is to-day.

2. There are a few Greek churches in Western countries, especially in large cities, where believers have emigrated. Find out whether there is one near you.

3. This is one of the best existing examples of a state church. A state church is one which is adopted by a nation as its church. All public rites must be by that church. The rulers

must belong to it. Other churches may be permitted, but only by acts of toleration. In the United States there is complete separation of church and state. And this is the general tendency in all countries. The state church gets the prestige and obedience which the state can give, but it loses in genuineness and in progress. Here is a good chance to discuss the state church.

4. There may be occasion to mention the Jews, many of whom are in Russia. There have been cruel massacres of them there. However, this persecution and this anti-Semitism are not due wholly to religious prejudices. Financial and political features belong to these disturbances and to this race hatred.

5. Mention Tolstoï here. He once belonged to the orthodox Greek Church, but was excommunicated because of his published beliefs. He left his social position and his financial independence to lead the life of plain labor. He believes in the carrying out of the exact words of Jesus, and always returns good for evil. He is a noble man, and his opposition to the church is justifiable. His interpretation of the teachings of Jesus is not always acceptable.

6. Pictures of Greek churches in Russia and elsewhere can be had and should be shown in the class. Magazine articles in current numbers may have something relating to the countries where this church is dominant. Encourage looking out for such things and finding pictures.

7. Such references may help as Dr. Lyon's book, Chapter IV.; The Encyclopædia Britannica, Vol. XI.; any church history, as Kurtz's; Palmer's "Russian Life in Town and Country."

Chapter XIII.—EPISCOPALIANS; LUTHERANS.

1. More than one church is described in this and succeeding lessons in order to cover the whole field. There is no necessary connection between those in any one lesson, except a resemblance or historic association.

2. Study these churches as they are about you. Let the pupils be familiar with the names and locations of such churches. These churches all have things in common; but the aim has been in the lesson to describe the peculiar features of any church, the things which make it be separate. In cities the High Church Episcopalians may be found in one church and the Broad Churchmen in another.

3. The creeds will be found in the Prayer Book. It would be well to have a copy of this book in the class. If there is time, there might be some explanation of how the services are carried on according to the order of this book. If one is not owned, it could be borrowed, doubtless.

4. The beauty of the form and liturgy should be shown and acknowledged. But the limitations should be brought out, especially so in regard to the liturgy. The forms impress young people, as they should. But the necessity, first of all, of following the truth and of asking not merely what is attractive, but what is true, should be made clear. In prescribed forms of prayer there is possibly more uniformity and better expression; but there is loss of originality and the opportunity for the free expression of one's own feelings and thoughts.

5. The great characters of the churches might be looked up. In the English Church these might be such as Wyclif, the reformer, Maurice, Kingsley, Farrar, Phillips Brooks. Among the Lutherans it would be well to choose Luther himself and get as much as possible about him.

6. Pictures of English and German cathedrals will be appropriate. The Episcopal Church has produced and encouraged beautiful church buildings. St. Paul's in London is to the English Church what St. Peter's at Rome is to the Roman.

7. Martin Luther's hymn, "A mighty fortress is our God," will be found in many hymn-books. Have it read in the class.

8. For references see the appropriate chapters in works already noted.

Chapter XIV.—CONGREGATIONALISTS; PRESBYTERIANS.

1. The students in America will find a close connection between the Congregationalists and their national history. Especially is this so in New England. The old first parishes are Congregational of one type or another, Trinitarian or Unitarian. Many of them, such as those at Plymouth, Boston, Dorchester, Roxbury, Dedham, are now Unitarian, having changed from the views at first held.

2. The teacher may have in some sections to explain the difference between the church and the parish or society. The division comes down from the early days. The church consists of those who accept the declaration of faith. They are generally communicants. The society or parish is made up of those who contribute to the support of the church and own the property, or are in a general way associated with the organization. New churches seldom have this division.

3. Names associated with Congregationalists and worthy of study are John Robinson, Brewster, of the Pilgrims, Cotton Mather, of the Puritans, Jonathan Edwards, the strict believer, and Bushnell, of the liberal wing.

4. Much of general interest will be found in the histories of John Fiske or in any history of New England.

5. As opposed to the five points of Calvinism given in the lesson are the five points of the liberal faith as stated by Clarke and as found prominently in Unitarian churches in the form "Our Faith."

6. In regard to the presbyter the comparison may be made with the Episcopal Church, which puts the bishop in authority, and the Congregational Church, which places the authority in the individual church. The Presbyterians take the reference in Acts xiv. 23 for supporting their form of organization.

As a matter of fact, the organization of the earliest Christian churches is very much in doubt. And, even if we did know what it was, it would not be necessary to adopt the plan of those early churches as ours. We must fit organizations and forms to the times and conditions in which we live.

7. It would not be difficult to borrow from a Presbyterian the book containing the Confession and the Catechism. Then read from it to the class.

8. In the United States Congregationalists are strong in the East, and Presbyterians in the West.

Chapter XV.—METHODISTS; BAPTISTS.

1. There will be few places where Methodists and Baptists may not be studied close at hand. Both are large bodies of people. Study what is near at hand as much as possible. Get the substance of the lesson, but do not merely recite it. Study your class and the individual members of it to see how you can get them interested. Prepare pointed questions beforehand, beginning with something pertinent that has come up or is near you. If there has been something special about these people in the papers, speak about it. It is in place to ask one's neighbor, Methodist or Baptist, what he believes. But there must be caution, for he may not always know accurately about his own church.

2. The Methodist Church had to come, for there was no longer room for Wesley in the Church of England. He was interested in reaching everybody and the very humblest. He was on fire with enthusiasm.

3. The Wesleys were noble men. Their father was a rector of the English Church. There are several biographies of John Wesley. Some of Charles Wesley's hymns may be found in most hymn-books. George Whitefield was an important preacher in early Methodism.

4. The Epworth League is the name of the young peoples' society in the Methodist Church. Epworth was the small town in England where John Wesley was born.

5. Show how it was the Puritans, those who sought freedom of worship in America, who in turn drove out Roger Williams. All have changed now, and there should be full appreciation of the religious freedom enjoyed almost everywhere, and particularly in the United States.

6. The New Testament Greek word for baptism is to dip, to immerse. It is hardly to be doubted that this was the form of baptism as described in the New Testament. It would seem that Jesus was baptized in this way. See Mark i. 9, 10. Jesus did not himself baptize, according to John iv. 2.

Those who believe in baptism by sprinkling or some other form must say that, while immersion may have been the one described in the New Testament, it is not binding now; and, while immersion may have been appropriate there and in warm countries, some other form may be more appropriate and just as significant in other times and places. Quote 2 Corinthians iii. 6. Baptism is only a symbol, but it is a worthy one.

7. In the American Church History Series the Baptists are treated in Volume II., and the Methodists Volume V.

Chapter XVI.—FRIENDS; SWEDENBORGIANS; CHRISTIANS.

1. The name "Quakers" came from the statement of George Fox before the judges in England, that they should tremble at the word of the Lord. They should not be confused with the Shakers, who are an entirely different set of people, and get their name from the peculiar agitations of the body which they have in their religious services.

2. The persecutions by the Puritans in America were not mainly due to beliefs. The Friends were sometimes guilty of unseemly practices, such as interrupting meetings. They thought they were moved by the Spirit to do such things. So they met with opposition and persecution. Four Quakers, including Mary Dyer, were hanged on Boston Common.

3. Have the pupils describe the plain dress, and have them understand the purpose of it. Of course the plain dress often develops its own fashions, and so the worldly element is not

escaped. The dress was of drab, and hooks and eyes were used instead of buttons. The women wore bonnets instead of hats. All ornaments were discarded. Show the contrast between a plain meeting-house of the Friends and an ornate cathedral. There may be genuineness in the one as in the other. The Quaker has often been narrow and queer, but there is something very fine in his belief and the character produced has been truthful and substantial.

4. Besides Fox and Penn there were such noted Friends as Elizabeth Fry, who did much for prison reform, and other great leaders. John G. Whittier was a liberal Friend. Read his poem, "First Day Thoughts."

5. Swedenborg was a scholar, and was proficient in mechanics and mathematics. He also held a position in the Swedish Senate. His followers, however, look mainly to his visions and the revelations of truth which they think were made to him. Of course we cannot think he had any such view into what is beyond. Swedenborg's main books are "Arcana Cœlestia," "The New Jerusalem," "Heaven and Hell."

6. The principles of the Christians have been broad, but there has been considerable narrowness in applying them. The emphasis on the Bible rather than the historic creeds has developed some liberality for which they have at times stood boldly. Though they avoid sectarian names, yet Christian even to them and in designating them becomes a sectarian title.

Chapter XVII.—SOME OTHER SECTS.

1. According to the plan it is impossible to go into detail in the study of the numerous sects. In this lesson have been gathered several which should be mentioned. Let it be known that there are many minor sects which have not even been mentioned here. In the United States alone there are between one hundred and fifty and two hundred sects. Some are very small and of no general importance. Look up the census reports for the names and numbers of these many divisions. If in any community any special sect exists, it should be studied, even if it has not been included here.

2. The Moravians have many attractive features. It was probably his contact with them which changed the course of Wesley's career and made a Methodist of him. They give much attention to music, and at Bethlehem, Pa., they have musical festivals. John Huss was a reformer who lived in Bohemia in the sixteenth century. He was burned at the stake as a heretic.

3. In the region of New York the teachers should give special attention to the Dutch Reformed body, as there are prominent churches of that sect there.

4. The second coming of Christ was believed in by the early Christians. But as the time went on, and Christ did not appear, the idea was gradually put aside and the second coming was regarded as relating to the spiritual rule and influence in the world. The Adventists, however, cling to the older idea.

5. Probably Christian Science can be studied by cases near at hand. Those who are not believers in it recognize the natural laws of God as divine and believe in the reality of pain and of the physical world. The means of cure by physical methods may be divine as well as the spiritual means.

6. Many have been at Salt Lake City, and have seen the main institutions of the Mormons. Let the pupils tell what they have seen and show any pictures they may have. Polygamy is sanctioned in the Old Testament, but it has been cast aside in the development of the family life and under Christian guidance. The practice of polygamy is forbidden by law now in Utah.

7. There may be found too much material in this lesson for most classes. Either only the main points under each division must be taken or else the teacher should make a choice of what will be of most interest and value to the class.

Chapter XVIII.—UNIVERSALISTS; UNITARIANS.

1. The churches grouped here represent the liberal element in Christianity. It is not meant that there is not liberalism in other sects; but these have stood specially for it and have worked to promote it. The number of members of either sect is not large, but each has had a greater influence upon thought and life than have some sects having many adherents.

2. The word "Universalist" applies to the idea of universal salvation,—no one finally lost. Many to-day prefer to make it equally or even more applicable to brotherhood, all as brothers, and to inspiration, God revealed everywhere; that is, universal brotherhood and universal inspiration.

3. Both Unitarians and Universalists have met with much opposition. There are those who deny that they are Christians. But they themselves rightly insist that they are Christians, and hold that they represent both the spirit of Jesus, as shown in the New Testament, and the best development of Christianity as it has come up to the present day. They see plainly also that many of the other sects are preaching now what they have preached for a long time.

4. All that need be done here with the Unitarians is to recognize their place among the Christian sects and to make the connections between them and other Christians. In the next section we shall study the Unitarians more fully. What should be brought out here is that they occupy a legitimate place in the study of the sects of the Christians.

5. The comparison of the Unitarian with the Roman Catholic has been made in the lesson. The difference is there between the outward, official authority of pope and priest and the inner authority of reason and conscience in each individual. The comparison might be made with evangelical Christians. These mainly hold that man is born sinful and is saved only through the death of Christ. The Unitarian believes that man's nature is essentially good and that Jesus' value is as a helper in living.

6. The differences between Universalists and Unitarians are

becoming less. They have been mainly of history and method. The Universalists have been generally more conservative and have claimed a more special influence for Christ and the Bible. The Unitarians have cared less for theological discussions. It has been said that the Universalists emphasize most the goodness of God, the Unitarians the divinity of man.

7. Various tracts and books may be had from the Universalist Publishing House, Boston, and the American Unitarian Association, Boston.

Chapter XIX.—ANCIENT CONNECTIONS.

1. Keep the sections and divisions clearly in mind. Teacher and pupil alike will be more interested if they see clearly what the plan is that is being followed. We are now starting upon the second half of the year's work. The study of the preceding chapters ought to make a good introduction to what is now coming. This is the continuation of the road along which we have been traveling.

2. Books available and specially useful for this part of the course are Cooke's "Unitarianism in America"; Mott's "A Short History of Unitarianism since the Reformation"; the volume in the American Church History Series which treats of Unitarians, by J. H. Allen; "The Flowering of Christianity," by W. C. Gannett; "Unitarianism, its Origin and History," by several writers. "The Unitarian Church," by Crooker, is an excellent short statement, published (free) by the American Unitarian Association. The teacher would do well to get many of the free tracts published by the American Unitarian Association for use throughout the course.

3. For this lesson "Unitarianism," a tract by R. R. Shippen, will be found helpful, the first part of it. It is tract 71 in the American Unitarian Association list.

4. It may as well be remembered at the start that not only do Unitarians of any time differ as to what they believe and as to what the origin, nature, and purpose of Unitarianism have been, but also that as a movement it has changed from time

to time. That is its glory. But there is sufficient similarity in spirit and method as well as in form to make the connection with the earlier history which is here made. And it is worth while for the student to have in mind this ancient lineage.

5. In regard to Servetus we might recall that the descendants of Calvin in Geneva recently erected an expiatory monument there, expressing thereby their regret for what wrong had been done by their ancestors in authority in the burning of Servetus. A monument to Servetus has also been erected by liberal people of many lands.

6. As representing some extra-Biblical literature of the apostolic times, the teacher might use "The Teaching of the Twelve Apostles," a document discovered in recent years. It is published as a free tract by the American Unitarian Association. It is No. 83 in the list. It contains explanations.

Chapter XX.—BEGINNINGS IN AMERICA.

1. Use the books referred to in the last chapter. Cooke's "Unitarianism in America" will give full information. Dr. A. P. Peabody's lecture on "Unitarianism, its Origin and History," will tell about early New England Unitarians. Crooker's and Shippen's tracts will give information in brief.

2. The oldest Unitarian churches have usually published their own histories. In some cases pamphlets relating to these churches can be had. These should be secured and used where possible. The Unitarian Historical Society seeks to preserve the history of our churches.

3. It will be well to use your own church as an illustration of the growth of Unitarianism if it is in any way historic. Or a noted church may be near your own. Perhaps interest may be added by getting some sermons or books published in this early period and showing them and reading from them directly.

4. Pictures of historic churches, or meeting-houses as they are called in Puritan phraseology, should be brought to the class. Pictures of King's Chapel and other historic buildings may be had in postal-card form.

5. The American Unitarian Association has a set of lantern slides illustrating Unitarian history. They are loaned for use. It might be interesting for the class to arrange for an evening when these slides could be used and a talk given. Arrangements for the slides should be made some time beforehand.

6. It will hardly be worth while to go into the legal questions involved in the divisions of some of the property of churches where part of the people became liberal and part remained orthodox. The matter as to the rights in property was taken into the courts and there settled. If this is discussed, the teacher will find full information in George E. Ellis's lecture in the book "Unitarianism, its Origin and History." The lecture is entitled "The Church and Parish in Massachusetts." It was a fair settlement for all concerned.

7. It should be clearly understood that the change to Unitarianism was a gradual growth. The leaders did not want to separate. But the time came when they could not work peaceably together.

Chapter XXI.—IN ENGLAND.

1. It is difficult for Americans to understand the overpowering influence of the established church in England. But, when it is remembered, all the more credit should be given to those who have dared to come out of it and to stand by their convictions.

2. The young people of our day should be made to appreciate the fact that religious freedom has cost much. In this lesson the spirit of martyrdom is to be brought out. Unitarians trace their origin back through those who endured great hardship. There are Unitarian martyrs. Many doubtless retracted or kept silent and so escaped, but others refused to conceal their light.

3. It is to be understood here and everywhere that Unitarian views are not alike. But there is a central unity and a common trend. Arian, Socinian, Arminian, Unitarian,—these words represent a community of ideas and a common tendency toward the last and largest term.

4. By all means secure fresh knowledge from England about these matters where possible. Has some one in the class known an English Unitarian church or minister? It might be interesting to get some English tracts or copy of an English paper. Perhaps some new movement or some meeting there may make an attractive starting-point at the time when this chapter is studied. The main papers are the *Inquirer* and the *Christian Life*.

5. The Unitarian headquarters are on Essex Street, Strand, London. Here the British and Foreign Unitarian Association has its offices, as well as other societies. It is the historic site of Lindsey's Chapel.

6. James Martineau's main books are "Types of Ethical Theory," "A Study of Religion," "The Seat of Authority in Religion." These are generally beyond the class. But the teacher may find something in his books of sermons suitable to read to the class, "Endeavors after a Christian Life" or "Hours of Thought." See Unity Mission tract on Martineau for selections.

7. Churches are usually called chapels in England. This is because the word "church" has been so monopolized by the established church.

8. The churches in Canada are in close affiliation with the Unitarians in the United States.

9. Brooke Herford's book, "The Story of Religion in England," is a full treatment of the subject. His lecture in the volume "Unitarianism, its Origin and History," will be found more useful. Herford was an Englishman, but spent a large part of his life in America. See Lesson XI. in Gannetts' "The Flowering of Christianity."

Chapter XXII.—IN HUNGARY AND OTHER COUNTRIES.

1. Not so much to learn the facts in this chapter is the purpose, as to get a sense of the presence of Unitarians outside the regions most familiar and of those who are one with Unitarians, even though they do not bear the name.

2. Use a map and trace out the regions that are here talked about. Hungary is not so well known as other countries, but for Unitarians it ought to have a peculiar interest. The race there to which the Unitarians mainly belong is the Magyar. If possible, show pictures of the country. Pictures of such a city as Buda-pesth, the capital, may be found in collections of pictures. Possibly some pupil can get pictures from some one who has traveled in that region.

3. The name to bring out into prominence is Francis David, preacher, bishop, martyr. His is the great name to the Unitarians there.

4. Current information should be used when there can any be found. The *Christian Register* or other church papers may have news from these countries at the time when the lesson is studied. The teacher should be on the lookout for such current news and look ahead for it. Possibly at some time a visitor may be in one's own country from Hungary. Professor Boros was such a visitor in recent years and became known to many.

5. Information about Socinus may be found in encyclopædias and general church histories. See also Mott's book on Unitarianism.

6. The International Council is a body made up of representatives of liberal religion in many countries. It was projected by Unitarians. It has held meetings in Boston, Amsterdam, London, Geneva; and the meeting in 1910 is to be in Berlin. The addresses at these sessions have been published at reasonable prices and are valuable books.

7. It was in Germany that Protestantism took its beginning. There, too, the forms of radical Biblical criticism appeared. Unitarians in America and England have been much influ-

enced by the scholarship of Germany. The same may be said of Holland's influence.

8. There is a leaflet compiled by the Unitarians of Hungary under the direction of Bishop Ferencz. It is called "A Short Account of the Unitarian Church in Hungary." The tract by R. R. Shippen is specially valuable for this chapter. See the American Unitarian Association tract, "Three Centuries and a Half of Unitarianism in Hungary," by J. T. Sunderland.

Chapter XXIII.—CHANNING AND HIS TIMES.

1. Be sure that the pupils know Channing's name, even how to spell it. As Methodists know Wesley, Unitarians should know Channing.

2. Distinguish William Ellery Channing from his nephew, William Henry Channing, also a Unitarian minister. The latter's "Symphony" has been widely published, and is often attributed to the greater Channing.

3. Objects of interest about Channing are the statue and memorial church in Newport; his grave in Mt. Auburn cemetery, Cambridge; the fine statue in the Public Garden, Boston, opposite the Arlington Street Church, which is the successor of the Federal Street Church, and in which are tablets to the memory of Channing and Gannett. Some churches are called Channing churches.

4. Has your church a picture of Channing in it anywhere? If not, why not undertake to get one? The best one is to be had in the form of a photograph of the Gambardella portrait, which is in Channing Hall, in the Unitarian Building in Boston. Small pictures can be had in the series "Great Leaders," published by the Unitarian Sunday-School Society.

5. Tributes to Channing might be read, such as those by Whittier, Longfellow, and Lowell, to be found in their volumes of poetry.

6. There was some difference of opinion about forming the American Unitarian Association and other societies. Some feared that liberty might be infringed upon. But others saw

that organizations were necessary, if the cause was to be maintained, and the truth was to be spread by starting new churches.

7. Read something from the writings of Channing or of the men of his time in the class. The best short collection for such use is *Unity Mission tract*, No. 18, price five cents, and to be had at Unitarian headquarters. Some member of the class might give an outline of Channing's address on "Self-culture."

8. Berry Street was the street from which was the entrance to the vestry of the Federal Street Church. The conference was organized in the vestry.

9. Channing's works are published in six volumes. There is a cheap one-volume edition issued by the American Unitarian Association. There is a three-volume memoir. There is a "Life of Channing." A later life of him is by Chadwick. The life of Ezra Stiles Gannett by his son, William C. Gannett, is a valuable book. "Channing and the Unitarian Movement in America" is short, and is published by the Sunday-School Society.

Chapter XXIV.—EMERSON AND PARKER.

1. Anything should be used that will help to make these men more real. Pictures of the men and places will help in this direction. Emerson's face should be familiar to every pupil. Pictures of Emerson and Parker may be found in the series on "Great Leaders," published by the Unitarian Sunday-School Society. Pictures of Concord, Emerson's home, and Sleepy Hollow Cemetery where he was buried can be had in various forms.

2. The meeting-house in West Roxbury, where Parker first preached, is still standing, though unused. The society has a newer church near by. An effort is being made to preserve the old church on account of its historic interest. Music Hall, where Parker preached, still exists, just off Tremont Street, Boston, but is now used as a theatre.

3. The *Unity Mission tracts* on Parker and Emerson will

be very useful. They contain sketches of the lives and selections from the writings. Pupils might be given selections to read in the class.

4. The claim that Emerson is a Unitarian is not lessened much by his withdrawal from the pulpit. It was some of the customs connected with the communion that he disliked rather than the observance itself. And he was one who would underestimate the worth of forms. But the honor in which he has been held by Unitarians is sufficient evidence that he has been by right among the Unitarians all along.

5. Emerson's Essays, especially the first and second series, are generally accessible and may be had in cheap form. No better service could be done a young person than to start him in reading Emerson. Begin with "Self-reliance" or "Compensation." Read some of his poems, "The Problem," "Each and All," "Monadnock." Be sure that all know these lines from his "Voluntaries":

So nigh is grandeur to our dust,
So near is God to man,
When Duty whispers low, *Thou must,*
The youth replies, *I can.*

6. There is a two-volume life of Emerson by Cabot. There are lives of Parker by O. B. Frothingham and by J. W. Chadwick. Parker's works are now published in full. There is a cheap, one-volume edition, published by the American Unitarian Association. There is also a volume of his prayers.

7. Theodore Parker's hymn, "O thou great Friend to all the sons of men," referring to Jesus, is found in most Unitarian hymn-books. Read it in the class.

Chapter XXV.—LATER DEVELOPMENTS.

1. This chapter is intended to bring the Unitarian movements up to the present time. The teacher may have other achievements in mind which he would like to describe as typically Unitarian, and of course he should do so. There may be new undertakings as the times come on when these things

are studied. Such should receive notice. The teacher of this course should keep posted on the religious news. There will be a later chapter in which the various Unitarian organizations will be described as they are at work. Here the connection is with the history.

2. The connection between Unitarian faith and philanthropy is natural. Unitarians had their attention directed mainly to this world and to the good they could do here. They believed in man, and so set about to help him. Good deeds were for them the natural expression of their faith.

3. Reports of the various philanthropies mentioned will be the best sources of information about them. What is your church doing in the way of expressing its faith through the natural channel of human helpfulness?

4. It is the glory of Unitarians that they did not settle down into a fixed condition of thought and that they were themselves ready to make advances. This is particularly noticeable and creditable in the way in which they generally welcomed the doctrine of evolution. To Unitarians there has never been much of a conflict between science and religion. Their way of interpreting the Bible did not make it hard for them to accept the doctrine of development, even if it did not fit the first chapters of Genesis.

5. The best reference for this chapter is Cooke's "Unitarianism in America."

6. As this chapter closes the short historical account, the teacher may do well to go back over the historical chapters in a brief review. The facts presented are so few and so distinct that the pupil ought to have most of them clearly in mind. How Unitarians came to be ought to have distinctness to the one who has given careful attention. And Unitarianism cannot be understood or appreciated without some such knowledge of its history. With such knowledge we may be ready to study the beliefs.

Chapter XXVI.—GENERAL POSITION.

1. It is very important to set forth clearly the freedom of Unitarians. Most Unitarians would claim this personal freedom as their most valued possession. This very freedom joins them closely together. Recall the attempts to enforce uniformity and conformity to some fixed belief,—the Inquisition of the Roman Catholics, the church trials for heresy in recent times. Show how Unitarians have no such power and do not want it. This lack of such official power may mean smaller numbers and less showy results, but Unitarians are willing to accept such consequences, if they are necessary.

2. The pupil should be impressed with the fact that each one should believe something. It is not the outcome of our freedom that one should be idle and careless. He must try to find the best and believe it. Freedom in a church, as in a country, is a means and not an end. And freedom of belief fits well a free country and is in accord with the spirit of democracy.

3. It is worth while to know some of the common statements of belief which represent a consensus of Unitarian opinion. These statements help to make more clear and forcible one's own belief, and often serve as a helpful expression of one's own convictions.

4. The statement "Our Faith" is in very common use. It is taken from a sermon by James Freeman Clarke, "The Five Points of Calvinism and the Five Points of the New Theology." That is how the five articles come, and how, also, the expression comes. This sermon is published in tract form, and the teacher should see it.

The statement is printed in various forms by the Unitarian Sunday-School Society. Most Sunday Schools have a framed copy of it on the walls somewhere. It should be known by all.

5. There are various other statements made by local conferences. If there is such in your region, use it here. There are many statements of Unitarian belief by individuals in tract form. These are useful for missionary purpose and may be had free. "Things Commonly Believed among Us" is a

short statement, and is published by the Western Unitarian Conference, Chicago. Crothers's "The Faith of a Free Church" shows well the spirit which should be in this chapter. It is published (free) by the American Unitarian Association.

6. Many teachers will find it an advantage, especially in this section of the course, to speak beforehand about what is to come, and to encourage the pupils to do some thinking for themselves as well as to learn what is prescribed.

Chapter XXVII.—BELIEF ABOUT MAN.

1. The ideas set forth by Unitarians about human nature, cannot be emphasized too strongly. From the first they have been recognized as vital in matters of belief, and the later knowledge of the evolutionary process has verified and enforced them. They stand in contrast with the ordinary evangelical ideas still prevalent.

2. Confidence in human nature enables one to work hopefully with the worst people. The worker believes there is something good in the sinful person and tries to appeal to that and bring it out. Recall how this thought of human nature has made Unitarians specially interested in reform and philanthropy.

3. Some classes may take peculiar interest in the subject of evolution. The religious side of this subject will be found treated in sermons and books by M. J. Savage, and also in the catechism made by him. A lesson on Charles Darwin will be found in "Life Studies," published by the Unitarian Sunday-School Society. It should be remembered, however, that these ideas of human nature were taught long before the theory of evolution was known.

4. Somewhere with young people the subject of conversion may come up. The view taken by many is that our natures are thoroughly evil and must be completely changed before we are saved. This, they think, can be done only by some one bearing our sins for us. This is Christ, who must be accepted. No such change is possible or necessary in the belief of human

nature held by Unitarians. It is all a process of education in the spiritual life. One must choose between higher and lower things and give himself to the choice for the better.

5. Unitarians do not minimize sin and wrong. They see it is here. They see the terrible nature of it and know that it must be overcome. But with them the insistence is upon the greater ideas of goodness and justice and love.

6. Selections might be read from various writers about man and brotherhood. Such selections will be found in the Unity Mission tracts on Channing, Parker, Martineau, and Emerson. Dr. C. C. Everett's tract, "Human Nature not Ruined, but Incomplete," is directly useful here.

7. For brotherhood some Bible references may be pertinent. My brother's keeper, Genesis iv. 9; thy neighbor, Matthew xxii. 39; members one of another, Romans xii. 5.

Chapter XXVIII.—BELIEF ABOUT GOD.

1. Here and in the following chapters on beliefs it is recognized that the views of all may not be represented. All that is attempted in the pupil's part is to give the main features of the belief. If the teacher has preferences for putting other beliefs forward in his class, he is authority there and may feel free to do so. But Unitarianism would hardly be fairly treated by the teacher if he did not take account of the beliefs here dealt with and commonly held among us.

2. The teacher should abound in questions made for his own class. These questions should be in the mind and ready for free use. Each teacher can make such questions for his own use better than any one can make them for him. A teacher might well begin the present lesson with a question thrown out at some member of the class, What is an atheist?

3. Words sometimes have special interest for young students of the languages. Theism is a belief in God, coming from the Greek word for deity. Then the prefix *a* means without: thus, atheism. So might be treated agnostic and infidel.

4. Notice that the unity of God means more than mere op-

position to the trinity. There should, however, be a clear conception of the contrast with the trinity. Unitarians do not find the doctrine of the trinity in the Bible. Jesus had no idea of it. It grew up later in connection with Greek speculation. The unity of God is the simpler and more natural way, to-day, of describing the nature of God, and Unitarians use it. There are Unitarian churches called by the name of *Unity* to express this great idea.

5. The teacher should get for the whole course some of the many tracts published by the American Unitarian Association. They are free. Secure a list, and select the ones wanted. "Unitarian Theology," by several writers, is very good for this purpose. "The Unitarian Catechism," by M. J. Savage, and "A Catechism of the Liberal Faith," by C. F. Dole, published by the Sunday-School Society, will afford a question and answer treatment. The teacher will find helpful both grades of the lessons on "Foundation Truths in Religion," published by the Sunday-School Society.

6. The result of the study should be to fix at least a few ideas clearly and firmly in the pupil's mind. Discussion is good, but it may lead too far unless carefully guided by the teacher. See to it, if possible, that each member of the class understands. This will mean something of drill as well as explanation.

7. With the helps suggested and with careful preparation, the teacher should not hesitate to give instruction in these beliefs.

Chapter XXIX.—BELIEF ABOUT THE WORLD.

1. Approach this lesson with the feeling that, if you can make the pupil see and feel the truth in it, there will come a sense of wonder and usefulness which will be valuable to him all through his life.

2. Picture more in detail the parts of the world,—planets, stars, nebulae, etc. Ask the pupil to think of our system, and then of that as part of another greater system, and that of

another, and so on, until the mind fails to grasp it. Some sense of infinity will be gained. What is the infinite? That which is without limits. Ours is an infinite universe. Ours is an Infinite God. To awaken wonder is directly to cultivate the religious spirit. Ask the pupils to look up at the stars at night. Many of them will not think of it unless asked specially to do it.

3. There may be some discussion as to whether other planets are inhabited. Eminent astronomers now believe that Mars may be inhabited, and think they have discovered evidence of the work of human intelligence on that planet. See books of Percival Lowell.

4. As an illustration of a miracle, cite the account of the sun standing still. Joshua x. 12. The sun cannot stand still and not break a law of nature. There must be some other explanation. Of course, early peoples did not understand the uniformity of God's laws, and readily thought that Joshua might make the sun to stop in its course. This account is a part of the legendary belief of a primitive people. We do not believe in miracles. They cannot be, and we do not want them. Order and law are surer evidence of God than miracles.

5. The accounts of creation in Genesis will come up. It will be remembered that there are two accounts there, one in Genesis i. to ii. 3, the other ii. 4 and following. The latter is the more primitive: the first one represents an orderly process, but is, of course, not to be accepted as correct. They are to be regarded as Hebrew accounts of the origin of the world and for what worth they may have in themselves. They may be taken as an illustration of how the early peoples looked out upon the world and naturally tried to account for the world as they saw it. Nearly all early races have some accounts of the origin of the world.

6. Browning's "Saul," XVIII., may make an interesting reading, as interpreting the Unitarian view.

7. See the books already mentioned, especially "Foundation Truths," I. and II., and IX. and X. See a tract on "God," by S. R. Calthrop; "Unending Genesis," by H. M. Simmons; "Beginnings," by A. W. Gould.

Chapter XXX.—BELIEF ABOUT IMMORTALITY.

1. There are many points on this subject which individual Unitarians would want treated differently, but the consensus of opinion has been presented and the essential ideas mentioned. The teacher should have the liberty to present other convictions or to place a different emphasis. The lesson is intended mainly as a guide. The teacher should be careful, however, about trying to force some peculiar views of his own upon the pupil. There is room for diversity of teaching and yet for the definite instruction that Unitarians believe strongly in immortality.

2. Easter is the festival of immortality. It is an observance older than Christianity, and it took account of the spring and the suggestions of new life coming out of what seemed dead. With it the Christians joined the story of the resurrection of Jesus. Whatever we may think about that story in the New Testament, we do not make immortality depend upon it for proof.

3. The communications between those who have died and those who are living are believed in by some who do not call themselves Spiritualists. There is a society, called the Society for Psychical Research, which has investigated such questions. Some believe that there is safe evidence to show that a communication has in some cases been established. The best treatment of the subject will be found in Savage's "Life beyond Death."

4. If any one is particularly interested in the point of view of evolution, as related to immortality, he will find it carried out in the idea of progress. The best treatment of this phase of the subject is John Fiske's little book, "The Destiny of Man."

5. For readings the teacher can hardly do better than choose from Tennyson's "In Memoriam," the whole of which was written in memory of a friend who had died. See also Emerson's "Threnody." See poems by Chadwick, Hosmer and Gannett.

6. Various tracts on the subject of immortality will be found among those published by the American Unitarian Association.

7. The "Ingersoll Lecture" is given by some eminent man each year at Harvard University, on the subject of immortality. These lectures have all been published. All of them are interesting, and some of them may be found of value by the teacher.

Chapter XXXI.—BELIEF ABOUT JESUS.

1. The belief about Jesus has been set forth mainly in the positive form. If the teacher thinks it necessary for the sake of clearness, he may state the negative side. That Jesus did not come to appease an angry God by his sacrifice, that it was not a part of a scheme of salvation for him to die, that he is not coming again to earth,—such views may be presented according to the temper and needs of the class. The blood of Christ was probably meant to refer to the life and not as orthodoxy has regarded it.

2. It is understood here that the life of Jesus has been thoroughly studied in the preceding courses. Here the aim is to get a few ideas about the way Jesus is regarded where matters of doctrine are considered. He has been made such a part of a doctrinal system that Unitarians, who do not accept that system, must have some ideas to present about him to take the place of those they are bound to deny.

3. That Jesus as a human leader may be helpful has been proved by the examples of those who have lived noble lives under such a belief and those who have found in this Jesus the incentive to special devotion to charity, reform, and good works generally.

4. The mission of Jesus is well expressed in the Gospel of John x. 10. The first three Gospels abound in descriptions of Jesus which Unitarians accept. The description in Acts x. 38 is a favorite one.

5. Compare the two hymns, "All hail the power of Jesus' name" and "O thou great Friend to all the sons of men." Unitarians, as Dr. Everett said, care less for prostrate angels,

diadems, etc., and more for the friendliness, sympathy, and helpfulness spoken of in Parker's hymn.

6. Use pictures which represent Christ best to the class. Which do they prefer? What best pictures him as the heroic Christ? What of the halo? Take the pictures by Hoffman and Tissot. What of the modern pictures representing Jesus in the midst of modern surroundings? Such a one is L'Hermitte's in the Boston Art Museum, and in the Metropolitan Museum in New York. Goetze's "Despised and Rejected of Men" is another of this kind, but more extreme.

7. The In His Name Club, in the name of Jesus, is an organization for human helpfulness among Unitarians, growing out of Dr. E. E. Hale's story, "In His Name."

Chapter XXXII.—BELIEF ABOUT THE BIBLE.

1. The belief about the Bible would follow naturally from the beliefs about man and God which have already been explained. But the Bible has been so regarded by others that it seems necessary to treat it as an object of belief in order that the pupil may understand why Unitarians cannot accept it as others do and why they still give it a peculiar place.

2. As evidence of our regard for the Bible, call attention to the study which is given it in this course. But we have some non-Biblical courses, and even the study of science and secular history may have a religious significance. The Bible is a book of religion, and, besides, it is a book which cannot be studied in the public schools. So special study should be given it in Sunday Schools and churches.

3. Make it plain that a thing may be true even if it is not in the Bible. But make it clear also that the Unitarian beliefs have strong support in the Bible. The teacher will find other passages and texts which he may prefer to use. There is a tract published by the American Unitarian Association which gives scriptural references for various beliefs. But show distinctly the danger in the use of texts. It is well said that anything can be proved by texts in the Bible. Slavery was thus

sanctioned. It all depends upon what texts are chosen and how they are interpreted.

4. It is often said that we must take all the Bible or none. It is said to be all truth or none. But we choose everywhere else, and have the right to do so here. Then even with the legends there is often truth connected, and the legendary accounts are interesting and valuable as representing the thought and life of early peoples. We may get help from such records even if we do not accept them as facts. To Unitarians, however, the parts of the Bible do vary in importance and worth, and they exercise their right to choose what appeals to them.

5. For Unitarians it does not interfere with the worth of the Bible to revise its language and to apply the methods of criticism to it. We have none of the first manuscripts of the Bible. Even if the Bible was all true, we have no way of getting at just what was first written.

6. For the idea of universal revelation read Lowell's poem "Bibliolatres."

7. See Sunderland's small tract, "What Unitarians Believe," for other Biblical references. See also many other tracts on the Bible, revelation, etc.

8. Call attention to the year of study of the Bible as literature which is to follow.

Chapter XXXIII.—CHURCHES.

1. The purpose of this section about organization is to acquaint the pupil with the working forces. He should be familiar with these in order that he may have interest in them and be ready to take his place as a worker in his church and denomination. This study is of great importance, and the course would not be complete without it.

2. In this chapter the main thing is to study your own church and to lead out from it to the other churches. Who are its officers? How is it governed? What is its covenant or bond? How does one become a member of it? In any

historic church the study of the home church should be thorough. Get pictures of the former buildings. But in any church, even the newest, the history ought to be known and the management understood.

3. The list of churches in America can be found in the Year Book of the American Unitarian Association. This gives names, dates of founding, and other information. A list of Sunday Schools is published by the Unitarian Sunday-School Society.

4. In 1901 the American Unitarian Association published a report concerning the covenants and statements of faith in Unitarian churches. This will be valuable for the teacher.

5. The pupil may wonder why there are not more Unitarian churches. Bring out the reasons they can give. Liberal views have not always been popular. They make their way slowly. Then other churches have become more liberal than they once were. Unitarians have disliked to press their beliefs forward. They have often lacked missionary zeal. They have put money into philanthropy and education. But, where there has been organized effort, churches have been established and have often become centers of good influences. Show that we ought to do more in this direction to spread our faith.

6. Young people should join the church when they come to the age of decision. Some churches plan a special time for receiving members, such as Easter. A class for preparation for membership is sometimes conducted by the minister.

7. Of course numbers are not the main thing, and Unitarian churches are few and small in comparison with some others. But they have had a large share in shaping the thought and life of the country.

Chapter XXXIV.—GENERAL ORGANIZATIONS.

1. A teacher who is familiar with the things noticed in this chapter should not assume that the young people are. To bring out the value of these organizations so as to enlist the interest and support of the class will require some of the teacher's best resources. But be assured that it is worth while.

2. The organizations of the local church should be studied in connection with the general organizations. If you have no such organizations in your church, perhaps some useful one may start from the class.

3. It might be a good plan in some places to ask representatives of the Alliance and some other societies in the church to come into the class and explain briefly what their societies are doing. Or the members of the class might secure such information by interviewing the officers of the societies.

4. In the different sections of the country the headquarters should be known by street and number in the city. Pictures of the Unitarian Building in Boston may be obtained easily.

5. It is possible that, when these lessons are studied, there may be some new societies being formed and new movements started. Keep in touch with these things and let the young people know what is going on in the religious world around them. Information will help toward loyalty and efficient service.

6. Organizations are necessary in order to carry on work well. They may try to exercise authority, and they would then be a danger to free churches. But Unitarians have suffered from too little rather than too much organization. We must have organization and keep a free, democratic spirit, too.

7. The reports of the various societies mentioned, the news in the papers, and the information in the Unitarian Year Book will be about all the sources of help here. It may be interesting to find the place which your church and Sunday School and other societies hold in these manuals and yearly reports.

Possibly there may be some meetings which the teacher may attend to gather fresh information and inspiration.

Chapter XXXV.—WORSHIP.

1. Young people should be led to recognize the nature and value of worship. They should become acquainted with the forms of worship. This understanding ought to help somewhat in creating the proper respect for the places and forms of worship. It will be unfortunate if the young people of our day do not learn how to conduct themselves properly in the times of worship.

2. It is hoped that such a respect for truth will have been won by the young people that they will not be fascinated by the showy forms of the high church party. Better a Quaker simplicity and a Puritan bareness than form merely because it is pleasant. But it is possible to have an attractive form based upon what is true both in substance and in expression.

3. This may be a good place to emphasize the worship part of the Sunday School. This part should have most respectful attention from teacher and class. And a teacher is not fair to the class who does not give careful heed to it.

4. Some may know the great oratorios, such as the "Messiah," "Elijah," the "Redemption." Liberals can accept most of the words, especially when the Bible words are used. And, when the words cannot be accepted in such places, they may be used for the sake of the music. It is not meant to be doctrinal in such cases, and the sentiment is the main element.

5. Study the forms of service in your own and neighboring churches, also the special observances.

6. Catholic and Episcopal churches have fixed forms of worship, and these have an advantage in being familiar everywhere. But there is danger of their becoming empty. Something voluntary gives more free expression to one's own feelings. The uniformity of spirit is better than that of the letter.

7. Possibly the marriage and funeral services may need to be mentioned. Most Unitarian ministers use their own forms

for funerals. The basis of the marriage service is commonly the old English service found in the Episcopal Prayer Book. This is changed to suit the tastes of those who use it.

8. Look in the hymn-books for the hymns mentioned and for other hymns by Unitarians. "Songs and Singers of the Liberal Faith," by A. P. Putnam, is an American collection, together with biographical and other notes.

Chapter XXXVI.—THE FRUITS.

1. Pupils might be assigned some of these great names to find out about and report upon. It is impossible here to describe all of them. Information will be found in American histories and in encyclopædias. Some of these men and women are written about in "Life Studies" and in "Noble Lives and Noble Deeds," published by the Unitarian Sunday-School Society.

2. It is not in a spirit of pride that these names are mentioned. Young people should know in whose company they are when they are Unitarians. Then Unitarianism is often spoken against and it is well to have some such persons in mind to which one can refer as representative Unitarians. They will often serve better than any argument.

3. Along the same way find out those Unitarians in your own State or region who have been eminent.

4. It would be to the point to discuss what kind of a character the Unitarian faith should produce and what advantages it has for the building of character. Is it an easy or a difficult faith to live by? What kind of a man is needed specially for public service to-day?

5. Numbers are not arguments. To be small is no special merit. That other churches are large does not show that they are right. That Unitarians are few does not show that they are right. To have the truth and then to make it reach as many as possible should be the aim.

6. It is impossible to predict just what will be the religion of the future. But Unitarians have a plain duty to preserve

what has been gained at such heavy cost and to see that their principles have a place in whatever religion or church there may be.

7. For use in this chapter Cooke's "Unitarianism in America" will be most valuable. Lists of great names will be found in the back part of the tract, "What Unitarians Believe," by C. W. Wendte, and also in a small tract with the same title by J. T. Sunderland. On the general value of the church in modern life the teacher may read profitably Crooker's "The Church of To-day." See also what may be new when these subjects are being studied, and refer to the things being done that are new and promising.

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