

lows: The child says: "I will," and the mother interrupts with "Thou shalt not." That is the first restraining law. Twenty-five years pass—that authority which prompted that utterance has ceased to exist. But observe how quick and eager the son is to anticipate every wish. Filial love has supplanted constraint. That was the kind of an evolution that the religious world had undergone. Liberty was the watchword of Unitarianism. It was the gateway through which the restraint of law finds access to the realms of religious thought. It was the right of Unitarianism to stand as the doorway which leads to freedom from religious intolerance. Religious liberty removes the barriers, admits light into the dark places and makes more pleasant and happy. Religion has always been a child of constraint. The law of the latter makes the highway along which we have come to our present liberal view of things. The faith that inspired Luther gave nerves of steel to Cromwell and made it possible for William of Orange to conquer the forces of Spain and our forefathers to reach the shores of America. Medieval religion must be and is now left behind. Intolerance has no place in the religion of today. Appeals were uttered to men to assist liberal churches with the argument of self-respect and not to leave uncultivated any of their souls if they wish to obtain the heritage that is theirs. We are free from pomp and pageantry, and remain content in the revelations of holy light. Naturally a liberal soul indicates *aud* makes its own destiny. We contend that no men, books or documents have any right to dictate what we shall think. We do not imagine that we know all—that our finite minds can contain all the beauties of God's truths, but we keep our minds and eyes open. This faith of ours rests not so much upon the opinions to be investigated but rather upon the experience of the good received. We need to inculcate the law of liberty into our own selves before we can live up to it. Freedom to think, freedom to act are the outward meanings of the law of liberty. There is nothing ecclesiastical or dogmatical about that. It is true religion. Liberal religion is the servant of man, but it is none the less the word of God. Our modern faith is primarily a faith in religion. This faith of ours is faith in natural religion, while some men look upon religion as supernatural. A religion that is true will never deny its inheritance. Our new faith acknowledges that Jesus Christ was the most natural teacher of religion the world has ever known. Religion as Christ taught it is Christianity cut loose from restraints. He taught the religion of love. Natural religion is what every man gets according to his own ability to receive it. Supernatural religion is what he gets by accident of birth or locality. The old faith worshiped dogmas and traditions; the new shall worship in spirit and in truth. To those of the old faith God walked in the Garden of Eden; the new beholds Him in every beautiful spot. When shall the power of the new come? The signs were never brighter than now. A new religion is being developed and received. In these days of spring, when the

snow still lies upon the mountains and the rains are chilly, we ask where is the summer that is promised us. The buds on the trees in the orchards announce its coming, and on the sun-kissed lawns there is seen the gleam of the green of a new life, but summer is come not. To-morrow it may come; perhaps next year, but it will come surer than the blossoms on the trees in summer, as sure as God ever comes.

The Rev. Mr. Utter gave a brief extemporaneous address and Mrs. Green sang: "Show Me Thy Way," and the services concluded.

EVENING SESSION.

In the evening the "Unitarian Church, Its History, Its Meaning and Destiny" was discussed. The Rev. Mr. Eliot led off. He asserted that it was not the purpose of the founders of Unitarianism to establish a sect but to create a spirit of brotherly love and maintain the principles of religious liberty. Unitarianism was a method of opinion and embodied the principles of liberty of opinion. Its mission was not to destroy, but to fulfil. We cannot safely force things before until we hold things securely behind. There are two methods of advance in all reform movements. One is the method of destruction, the other is the method of advancement. Unitarians never use the method of destruction, but always the method of fulfilment. That is the Unitarian law, that we never seek contention. We have often been abused, but have usually been content to meet the attacks in silence. The Unitarian has not cared to overthrow the citadels of orthodoxy. His mission is not to destroy. Thus Unitarians hold their new faith firmly but modestly. He does not care to make Unitarianism a party war cry, but he allows it to infuse quietly all the good of the old faith. The Unitarian turns his face to the sunrise of heaven. He knows that the old theology, which has no truth in it, is just as sure to meet its doom as the new theology that has no hope. His gospel of science fulfils the old gospel of tradition. His gospel of reason fulfils the old gospel of authority. Why is it, then, if our reasoning is not secure, the greatest American historians, poets, philanthropists, teachers and statesmen have been Unitarians? This, then, is our purpose and our lineage.

THE REV. MR. FORBUSH

followed. Unitarians, he said, have no creed, but they have a consensus of opinion and are as united as those who have signed creeds. Unitarianism applied reason to all the old dogmas, and did not hesitate to declare that all it wanted was the truth. It kept on applying reason to the old dogmas and constantly gained ground. He remembered that thirty years ago Unitarianism was denounced as religion reduced to its lowest terms, and when the process was finished there would be nothing left of religion—that man would be stripped of all his garniture and nothing would be left to take its place. But since then a revelation, the grandest that has ever been presented to man since the origin of the world, had been received, and with the dawn of the great truth of Unitarianism the old lights disappeared, the old headlands slipped away, and man found himself without adjustment. It is the office of

Unitarianism to readjust man to the new light, to the new truths which science has opened to him, to give him faith in himself and that grand future which, spread before him, is so everlasting and glorious. With the new idea before us we can no longer think only of God as a Being sitting on a great white throne. We can no longer think only of Him as the Creator of the world ages ago, but we are to think of him as pouring out His great light to all, a power that is to be seen in every flower that grows, in every sun that shines, and in every man that lives in His own image. This is the very foundation of our belief. Relieving this way we must look upon man as the child of God, the finest expression, the highest embodiment of the greatest power we know. Believing man to be the embodiment of infinite life, we cannot look upon him as lost, a minute creature whose destiny is that of extinction or of everlasting woes. Character is placed as the cornerstone of Unitarianism and the goal of man.

THE REV. MR. UTTER

explained the "destiny" of Unitarianism by saying that if what the speakers who preceded him had stated were truths, and he had no doubt that they were, Unitarianism was destined to become the greatest faith upon the earth, and to run until it fills and purifies the world.

He did not know whether or not the last man would be a Unitarian, but presumed he would. He could not give all the reasons why he believed Unitarianism was going to be the faith of the future, but he had many reasons in store. He believed with Dr. Thomas of Chicago that every creed should be placed in a grave and there allowed to remain until the last trumpet shall sound. Creeds are a hindrance to true men and women. They stand in the way of all true religious thought. Their aim in the beginning was a good one, but now that they have become a clog on the wheels of progress they should be put away. Within twenty years, he believed, the Unitarians could have the greatest church for good to be found in this valley.

Thus ended the Unitarian conference.

The *Cleveland Leader* makes this statement: Last year there were twenty-six lynchings in the States north of Mason's and Dixon's line. Twenty-three whites were hanged, and but three negroes—one in Indiana, Senator Turpie's State, one in Pennsylvania, and one in Nebraska. Last year in the South 168 persons were lynched, including the eleven Italians shot to death in New Orleans. Of the remaining 168 victims 118 were colored persons and 41 whites. The three negroes executed in the North were undoubtedly guilty of the crimes charged against them. The majority of those killed in the South were murdered without cause. Some were suspected of murder, others were charged with minor crimes, and one negro was hanged in Texas because he had insulted a white man. During 1891 there were 123 legal executions in the North, twenty-six white persons and one colored man being hanged. In the South sixty-four colored men and thirty-two whites were executed.