

THE RELIGION OF THE FUTURE

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The religion of the future by Charles W. Eliot

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CHARLES W. ELIOT

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BY
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FROM

The Harvard Theological Review

OCTOBER, 1909

A lecture delivered at the close of
the Eleventh Session of the
Harvard Summer School of
Theology, July 22, 1909

As students in this Summer's School of Theology you have attended a series of lectures on fluctuations in religious interest, on the frequent occurrence of religious declines followed soon by recoveries or regenerations both within and without the churches, on the frequent attempts to bring the prevalent religious doctrines into harmony with new tendencies in the intellectual world, on the constant struggle between conservatism and liberalism in existing churches and between idealism and materialism in society at large, on the effects of popu-

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lar education and the modern spirit of inquiry on religious doctrines and organizations, on the changed views of thinking people concerning the nature of the world and of man, on the increase of knowledge as affecting religion, and on the new ideas of God. You have also listened to lectures on psychotherapy, a new development of an ancient tendency to mix religion with medicine, and on the theory of evolution, a modern scientific doctrine which within fifty years has profoundly modified the religious conceptions and expectations of many thinking people. You have heard, too, how the new ideas of democracy and social progress have modified and ought to modify not only the actual work done by

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the churches, but the whole conception of the functions of churches. Again, you have heard how many and how profound are the religious implications in contemporary philosophy. Your attention has been called to the most recent views concerning the conservation of energy in the universe, to the wonderful phenomena of radio-activity, and to the most recent definitions of atom, molecule, ion, and electron—human imaginings which have much to do with the modern conceptions of matter and spirit. The influence on popular religion of modern scholarship applied to the New Testament has also engaged your attention; and, finally, you have heard an exposition of religious conditions and