

that every individual Christian should have a creed of his own, for the satisfaction of his own spirit, and for the conduct of his own life ; but we deny that he has the right to enforce that creed on any other individual. Accepting the Sacred Scriptures as the only outward rule of faith, we maintain the pure Protestant principle of the right of private judgment, and we would guarantee that right to every individual mind. Liberal Christianity, by thus insisting on the necessity of an individual creed to the completeness of Christian manhood, and the proper conduct of an intelligent Christian life, separates itself from indifferentism, which is prone to say that belief, or opinion, is a matter of no special or practical consequence whatsoever. Liberal Christianity, then, is to be distinguished from exclusiveness on the one hand, and from indifferentism on the other. It is farther to be distinguished from laxity, for while it insists that no man shall interfere with the freedom of another, it is entirely strict with every man within his own sphere. It presses individual obligation directly and closely home.

In this way Liberal Christianity becomes immediately associated with the Religious Life. It desires to lead men to Jesus, rather than to human creeds, that they may learn his words, imbibe his spirit, and live his life. Through Christ the living way, it would lead them to God, the Father of all. By reminding them of God's holiness, and love, and helping grace, it seeks to move them to penitence and renewal. By reminding them of the worth and capacity of their own nature, in connection with its degradation and sin, it seeks to stimulate them to onward and upward endeavor. By reminding them of the various relations which they sustain to their fellowmen around them, it