

generously, not narrowly—which looks upon the Gospel in the broad light of Nature and Providence, and finds in its divine disclosures the highest tokens of that Paternal Love which beams so clearly from both. Liberal Christianity stands contrasted with that exclusiveness in religion which is characteristic of the more popular forms of Christianity. Whilst these by their creeds and teaching are disposed to base human salvation on a certain ground of belief, differently described by the different sects, the tendency and teaching of Liberal Christianity is to base salvation on the inward disposition and the habit of the life. It bases salvation on moral and spiritual, rather than on intellectual and dogmatic grounds. Liberal Christianity does so, because it believes that Jesus did so. “What shall I do to inherit eternal life?” said the Jewish lawyer to our Lord. And the answer of the blessed Christ was, “Love the Lord thy God with all thy heart, and soul, and strength, and mind; and thy neighbour as thyself. * * * this do, and thou shalt live.” If a like question were put to-day to any of our modern theologians of the exclusive school, the reply rendered would most likely be on this wise, “Believe in the Trinity, and in total depravity, and in a vicarious sacrifice, and the way of life will be opened unto thee.” How shall Christian disciples be known? “By this shall all men know that ye are my disciples,” said Jesus, “if ye love one another,” This is a very different answer from that of the exclusive theologian whose reply would be, “They shall be known by their acceptance of this creed, or their adoption of that form.” In this way we identify Liberal Christianity with the Christianity of Jesus. Liberal Christianity writes no authoritative creed. We hold