

statement of its object the first number opens. We have reason to know that those concerned with its origin and management are satisfied that it fairly performed its errand. It was continued for six years, and besides the copies subscribed for, was largely and gratuitously distributed. The circulation which was given to it in this city removed all reasonable excuse for non-acquaintance with Unitarianism, and so cut the ground from beneath the feet of those who were disposed to misrepresentation in the matter. Those who remained ignorant of Unitarian views were those only who did not care to inquire.

The *Liberal Christian*, although occupying substantially the same doctrinal ground as the *Bible Christian*, comes into existence under auspices somewhat different. The *Liberal Christian* is not connected with any particular congregation, or society. The aim, too, which it proposes to itself is somewhat different from that proposed by the *Bible Christian*. It does not feel that there is now the same occasion for giving prominence to doctrinal statements, and controversial matters, as there was in the early days of its predecessor. We feel this to be the case more especially in this city, where the Unitarian faith has been expounded from the pulpit, and through the press, for ten or twelve years. If any demand should come from any other quarter for such information, we may possibly give it. But it does not enter into our plan to give doctrinal or controversial statements any special prominence in our pages. Our aim is stated on our title page, viz., to illustrate the spirit of Liberal Christianity, and to promote the practical Religious Life.

Liberal Christianity is a general term to denote that form of Christian thought which interprets Christianity