

child can understand, — that no aggregation of fallible judgments can make an infallible guide. We protest against this claim of the Romish Church. It is her cardinal vice. We might bear with her other errors; but this assumption of the attributes of the Most High, with all the terrible consequences which it involves, we may not regard even with patience. It invades the sanctuary of man's freedom, and scales the throne of God's sovereignty. It has but one word to express the conditions of eternal life; and that is, *submit* — submit to the Church in its interpretation of truth and its declaration of duty. This, with God's grace, we will never do. We will submit, not to the Church, but to him who is the Head of the Church, and the only spiritual Head whom its members should acknowledge. Christ has called us to liberty, not to bondage. He has taught us what to believe, and on us lies the responsibility of construing his instructions in their right sense. We can let no man nor body of men frame a creed for us. It is not the *right* of private judgment alone, which we defend. It is the *duty* of private judgment, which we dare not neglect. We must think and read for ourselves. If we mistake the meaning of the written word, on our souls will lie the peril. It is a fearful responsibility which is committed to us. We know this — we hope we feel it. If we suffer ourselves to be warped by passion or prejudice, by self-will or self-interest, we shall stand condemned. But if we use no means of ascertaining "the mind of the spirit," except as we passively yield to others' dictation, we shall incur still heavier guilt. We are the Lord's freemen, and how