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CHRISTIANITY: ITS ORIGIN,
NATURE, AND MISSION**

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Crown Theological Library, Vol. IV. Liberal Christianity: Its Origin, Nature, and Mission by
Jean Reville & Victor Leuliette

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JEAN REVILLE & VICTOR LEULIETTE

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VOL. IV,
RÉVILLE'S LIBERAL CHRISTIANITY

LIBERAL CHRISTIANITY

Its Origin, Nature, and Mission

BY

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1903

Translator's Preface

M. JEAN RÉVILLE, Professor in the Protestant Theological Faculty of the University of Paris, and editor of the *Revue de l'Histoire des Religions*, delivered the following lectures in Switzerland during the autumn of last year. They have already been translated into the Dutch language, and will shortly appear in German. They are now offered to the English public, at this time of growing unsettlement and anxiety, to show how a leading French Protestant endeavours to meet the needs and solve some of the difficulties of those who, in face of the ever-widening horizon of knowledge and consequent broadening of thought, are casting about for a reverent reconsideration and clear restatement of Christian doctrine in the light of the philosophic and scientific conceptions and tendencies of our time.

vi Translator's Preface

The translator, although in sympathy with the admirable method and spirit in which the subject is treated, desires it to be understood that he is in no wise pledged either to the general position or to any particular statements contained in the present work. He would merely say with Seneca :

*Soleo et in aliena castra transire, non
tanquam transfuga sed tanquam explorator.*

VICTOR LEULIETTE.

Preface

“WHAT is Liberal Protestantism? Where could an account of Liberal Protestantism be found, sufficiently clear and free from theological and ecclesiastical controversies, to be within the grasp of readers who are not professional theologians, and who are, further, unacquainted with Protestant controversies?”

Such or similar questions have often been put to me from different quarters, both by men of Catholic and of Protestant training, who were simply desirous to learn or anxious to gain light on religious questions for which they no longer found satisfactory solutions in the traditional catechisms, but the paramount importance of which, for social life and their own spiritual welfare, they could not fail to recognise.

Needs such as these I wish to meet in the