

fagot and stake. To-day predestination no longer involves the same reaction, even if dropped into a conference of selected "Wee Frees." The American section of the Episcopal Church has omitted to insist on our publicly and periodically declaring that we must have a correct view of three Incomprehensibles, or be damned, as is still the case in our Church of England.

I am writing of my religion. The churches are now teaching that religion is action, not diction. There was a time when I could work with only one section of the Church of God. Thank God, it was a very brief period, but I weep for it just the same. Now I can not only work with any section, but worship with them also. If there is error in their intellectual attitudes, it is to God they stand, not to me. Doubtless there is just as much error in mine. To me, he is the best Christian who "judges not." To claim a monopoly of Christian religion for any church, looked at from the point of view of following Jesus Christ, is ridiculous. So I find that I have changed, changed in the importance which I place on what others think and upon what I myself think.

Unless a Christian is a witness in his life, his opinions do not matter two pins to God or man. Of course, to-day we should not burn Savonarola, any more than we should actually crucify that brave old fisherman, Peter, or ridicule a Gordon or a Livingstone, or assassinate a Lincoln or a Phillips Brooks, even with our tongues, though they differed from us in their view of what the Christian religion really needs. Oh, of course we should n't!

Perhaps my change spells more and not less faith in the Saviour of the world. As I love the facts of life more, I care less for fusty commentators. As I see more of Christ's living with us all the days, I care less for arguments about His death. I have no more doubt that He