

but ignored in conduct. It may, therefore, be legitimately applied to those who in profession live for Christ, but in fact live for themselves. The infidelity of professing Christians is the most formidable foe with which Christianity has to contend. That they so often live contrary to their professions is logically a condemnation of themselves, not of their creed; but practically the result is to weaken faith in the reality of Christianity, and to afford occasion to the avowed enemies of Christ to say that His religion is a failure. The case is different when we regard the weaknesses of Christians. Faults that are not intentional, still more faults of which the Christian has not yet become conscious, cannot be rightly taken as illustrations of infidelity or unfaithfulness. Besides, Christianity is, in one of its aspects, avowedly a process of salvation, and it is no more reasonable to take a man who is being saved as an example of complete Christianity than it is to take a man who is recovering from a serious illness as an example of perfect health. It is those who pretend to be set on the service of Christ and are not who are the real infidels. At the same time it must be admitted that this is not the common or popular use of the word. In every-day language an infidel means any one whose teaching or belief is opposed to Christianity, and is used indifferently for sceptic, freethinker, atheist, agnostic, positivist, secularist, deist, and sometimes rationalist, or even unitarian. This indiscriminating employment of the word is not so common to-day as it was twenty-five years ago, but it is very objectionable on at least two grounds. It leaves quite uncertain which of the several opponents we have in view, and it carries with it an implication of evil motive which, at least, ought not to be taken for granted. For while many, without doubt, become infidels in the second sense only because they are already infidels in the first sense, yet there are others of whom no such assertion can be truly made. And in these cases it is wrong to use the word, since it implies what we do not or ought not to mean. Our terms should not be larger than our ideas.

The word sceptic is open to a like criticism. A sceptic