

My dear Sir: I am sure I don't know
whether I am an "infidel" or not; -
the word has such an elusive mean-
ing. Yesterday it meant one thing, today
another and tomorrow Heaven only
knows what it will mean. If to be-
lieve that Christianity is meant for
man and not for God is to be an
"infidel", then I am one. If to believe it
better to do the will of God by applying
the truths Christ uttered is better than
to spend one's time in speculating
about the way in which God ~~is~~ is
able to ~~see~~ ~~see~~ secure his own
way on earth or in heaven, is to

be an "infidel", then I am one.

If to believe that man be who crieth
"hond! hond!" be that "doeth
the will of the creature" is the true Chris-
tian is to be an "infidel", then
I am one. If to believe that to
"do unto others as ye would
that they should do to you" is
much more Christlike than to
occupy one's time retelling the
symptoms of a morbid egotism
under the general name of
"experiences" is to be an "infidel", then I am

one. In short, if to believe ^{that} doing
and striving for humanity,
^{a better Christianity}
is "better" than shirking and
whining about one's self, is
~~to~~ is to be an "infidel" then
I hope always to be one. And
if I can stir the Church to "do the
will" of the Master more truly
by being termed or thought
an "infidel", I have no sort
of objection. I could hardly
say with old Dr Hopkins, that

no man is fit to be worshipped
till he is willing to be damned
for the glory of God," because
I could not worship a God
whose "glory" required any
man's damnation; but I do
think no man is worthy to
name the name of Christ or
be counted his ~~disciple~~ follower,
unless he is willing to
give his life to the establishment
~~of the church~~ on earth and a

application to human life of the ~~same~~
one great principle by which Jesus
of Nazareth sought to secure its re-
lifting.

At the same time, though
I have been a member of the
Methodist Episcopal Church since
my fifteenth year, I am no be-
liever in the infallibility of any
body of believers or unbelievers,
and do not believe that any
man or body of men has

any right to set bounds to another's faith on issue tickets warranted to secure divine favor. In the past 1800 years I think that the Church — that is some form of organized ecclesiasticism — has been the most serious obstacle to the spread of Christian truth and the adoption of ^{the} Christian philosophy of life, what has been true of the past is in some sense

time of the present, when the worship of Mammon is placed above the teachings of Christ. I most certainly do not believe in a Christianity which runs a color line through the Church; sanctions wrong done to the weak; or excuses evil because "there is money in it." If this is "infidelity" I thank God most heartily, that I am an "infidel".

Yours truly
Alfred W. Lawrence