

have never been authoritatively adjudicated by the Church Catholic. Outside the Faith, there are numberless questions about which men differ, and always have differed, and, furthermore, have a perfect right to differ. Ignorance or forgetfulness of this has been an occasion of endless strife, bitterness and misery, among Christian men. Because of it, Fra Dolcino was torn in pieces, Savonarola and Huss were burnt at the stake, and thousands of others hunted to the death. It is perhaps safe to say, that nine-tenths of the strife and tumult, and so-called religious wars that have raged throughout Christendom, had their origin, not so much in heresy, as in differences of opinion wherein men had a right to differ. For mere notions and opinions, men have not hesitated to rend Christ's Mystical Body, the Church, and bring in endless discord, division and strife. Not one schism in a hundred has had its origin in an explicit denial of the Faith; but rather, in some small matter of opinion, contention as to some text or word, some matter of ritual observance, the mode of administering a Sacrament, or something of even less importance. There is no opinion so small, no notion so narrow, no fancy so fanatical, but it has found minds small enough to be filled with it, almost to the exclusion of the great verities of the Faith. The Russian Church has long been cursed with schisms, which had their origin in a protest against smoking tobacco and eating potatoes; or again, as to whether the officiating priest, in pronouncing the benediction, should raise three fingers of the right hand, or only

two. Silly questions they seem to us, yet more silly and incomprehensible to them, seem the small and endless grounds of separation and strife which obtain with us. It is the way of the separatist and sectary to make much of mere matters of opinion, but with a Churchman it should not be so. He knows what the Faith is. Every time he joins in the worship of the Lord's House he stands up and repeats it. To deny it or any article of it would be heresy from which we say, "good Lord deliver us." But as to that which is of opinion, it is quite another matter. Therein men may differ. But if they must, it should be without strife or breach of Christian charity. Life is too short, and its work too serious to spend time or strength in controversy over non-essentials.

Those of another and wiser generation will, no doubt, wonder how those of this could have been so blind and narrow as to fight and wrangle and divide and sub-divide on mere matters of opinion. There is no good reason, to-day, why all Christians who accept the Nicene Creed should not come together and dwell together in unity of faith, of work, and of worship. Our generation is not ripe for it. By denominational pride and prejudice the eyes of many are so holden, that they do not see the folly or admit the sin of the "unhappy divisions" that now separate those who are alike devoted to a common Lord and Saviour. Let us hope that those of a near coming day, will be wiser than those of this. We believe that for all who love God and man, the great question of all questions will soon be, How can we heal the wounds of Christ's