

perative proposition. This granted, it remains for us to present some of the principal forms under which this unity may exist.

(To be Continued).

#### FAITH AND OPINION.

BY REV. A. W. SNYDER.

It is the duty of every Christian to "earnestly contend for the faith which was once delivered unto the saints." It is no less the duty of every Christian to know just what the faith is. It is certainly not a Christian duty to contend earnestly for the faith or anything else merely for the sake of contending. Many, it is to be feared, persuade themselves that they are contending for mere opinions,—often very small and narrow opinions. Only too many in these days seem to think that they have a zeal for God, when it is plain enough to every one else that they have a zeal for themselves, their party and their prejudices. Some allowance may be made for those who have no notion of what the faith is, but every Churchman, surely, ought to distinguish, and very clearly, between that which is of the faith, and that which is merely matter of opinion. The fact of the being of God is of the faith; so, too, are all the articles of the Creed. That God is "the maker of all things, visible and invisible," is of the faith; but it has nothing to say as to the method of creation. A Christian may, if he will, think the world created in six days, or six years, or sixty million years. All that he is required to believe is that God created the heavens and the earth. Again, it is of the faith that Jesus Christ our Lord, "for us men and for our salvation, came down from heaven;" that "He suffered, and was buried, and the third day rose again." That He died for our sins, and rose again for our justification, is of the faith; but this or that attempted explanation or philosophy of His atoning death and sacrifice, is very much a matter of opinion. John Calvin, John Wesley, Jonathan Edwards, and many others, have set forth a philosophy of the atonement, that is—their opinion as to the necessity and nature of it. But it is matter of little importance what these men have thought or said or written about it. We accept the fact set forth in the faith. We are not pledged to any human philosophy of the fact. Opinion has to do with manifold questions which may indeed be both interesting and edifying, but 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 Christians. 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 concerning matters about which men had a perfect 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 foolish 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 differ 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. Men 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, 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 the men 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 mystical body? How can a broken and divided Christendom be one again? It is not at all necessary that we should hold the same opinions. Let it suffice that we gladly confess the same one faith, once delivered to the saints, and be at agreement as to those great characteristic notes of the divine kingdom which have obtained from the beginning. It is enough that it may be said of us as it was of those of the Church of the first days: "They continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of the bread, and in the prayers."

#### BROTHERHOOD CONVENTION.

The annual Convention of the Brotherhood of St. Andrew in Canada will be held at Montreal on the 8th, 9th, 10th and 11th of October next, when a large attendance of Brotherhood men and those interested in the work is expected. We publish at foot the provisional programme.

Thursday, Oct. 8th.—3.30 to 5.30 p.m., 7.30 to 9 p.m., Quiet Hours.

Friday, Oct. 9th.—7 a.m., Holy Communion; 9.30 a.m., Devotions; 10 a.m., Charge to the Brotherhood; 11.30 a.m., Organization, &c.; 1 p.m., Lunch; 2.15 p.m., Conference on "Our Difficulties"—(a) Country; (b) Town; (c) City; Address on "Our Possibilities"; 4.30 p.m., Addresses (2) on the Brotherhood Vow; 8 p.m., Public Meeting and addresses on "Citizenship."

Saturday, Oct. 10th.—7 a.m., General Corporate Communion; 9.30 a.m., Devotions; 10.30 a.m., "Conference" Work amongst Elder Boys; 12.30 a.m., Lunch; 2 p.m., Final Business Session; 2.30 p.m., Question Box; 3 p.m., Confer-

ence, "Wanted, Men for the Brotherhood"—(a) Whom to get; (b) How to get them; 5.30 p.m., Address, "Ways to Win"; 8.30 p.m., Reception (informal.)

Sunday, Oct. 11th.—8 a.m., Holy Communion; 11 a.m., Anniversary Sermon; 3 p.m., Mass Meeting for Men; 7 p.m., Evensong and Sermon; Farewell Meeting for Brotherhood Men.

#### THE MISSIONARY FIELD.

Bishop of Adelaide writes: "I have now been over the whole of the diocese, except Port Lincoln, and the long stretch of coast-line sparsely inhabited to the west of Spencer Gulf. South Australia proper, as you are aware, has an area of 800,000 square miles, and with the northern territory, the province consists of 900,000 square miles, but at present there is no clergyman working along the coast of the northern territory (the only part inhabited by whites), and for all practical purposes the limits of population are the limits of the railway (Adelaide to Oadnadatta, 690 miles northward, and Adelaide to Mount Gambier, 300 miles southward). Of course there are stations (sheep stations) farther north than Oadnadatta and farther south-east than Mount Gambier, and especially at the head of Spencer Gulf, north and north-west of Port Augusta. But sheep stations now do not contain one-fifth of the souls which they once embraced, before shepherds had given place to boundary riders, the result of fencing off the runs. Still, of course, much could be done which is now neglected, by itinerant clergy riding round and occasionally visiting their stations, which are sometimes separated fifty miles or more from each other. The scattered populations on Kangaroo Island, Yorke's Peninsula, and the long coast line of the west, from Franklin Harbour to Elliston, should be treated in the same way. At present we have seventy-seven licensed clergy (including three engaged in educational work in Adelaide, and one in Mount Gambier similarly occupied), but all are working their hardest, and we have no one on Kangaroo Island, one clergyman only newly arrived from Western Australia for all Yorke's Peninsula, South of Maitland, and on the whole coast line of the west from Port Augusta to Talia, over 400 miles long, one priest (Port Lincoln), one deacon (Franklin Harbour), and one paid catechist (Streaky Bay). There is also one unlicensed clergyman, who has retired to the vastness of Elliston, and tours in a buggy on the hospitality of the poor folk, doing what work he can. I wouldn't stop him if I could. Besides these mission areas, which are hardly touched, we have six posts unoccupied in the more civilized quarters, and though two Oxford M.A.s (L. P. Crawford and A. G. B. West) come out in March, the former will be my domestic chaplain; and unavailable for regular parochial duties. Our chief want, therefore, is men, and we want money for the mission areas, where the population is extremely poor, and owing to the terrible droughts virtually bankrupt."

Bishop of Zululand writes: "I much hope that things are going on fairly well here. The Rev. T. Hayes Robinson is now at Noadweni Gold-fields. I was there last week, and to use a gold expression, he is, I think, 'panning out well.' At present we have a small iron church which holds about seventy people. The Government has just marked out a small township, and we have applied for two lots for Church purposes. I do not think that things will develop very fast, but this is perhaps well. There are now some 250 people on the fields, and we have established a small school under Mr. Robinson, which will be Government aided. Here at Utrecht there is now a priest who keeps a school, and the English Churchpeople, who are few in number, have fitted up a very nice room for Church purposes. The name of the priest is the Rev. J. R. Barley. The Government (Zululand) have made a grant of £100 towards the building of a school-room at Etalaneni; this is mainly because the people, the Enekloes (natives) have contributed so much towards it. Next week I have to be at Isandhlwana for a reunion of the old school-boys. We are hoping to have a quiet day on Friday, the