

that certain seventeenth-century High Churchmen went some way towards recognising the ministrations of the Continental protestants. Certainly, at a time when Rome was still the common foe, there was every motive of interest and sympathy to cause English Churchmen to stretch principles to the furthest so as not absolutely to unchurch the foreign reformers. Men's minds, moreover, were still filled with the idea that the question which divided Christians was the form of ecclesiastical polity. Lucidity and logic have never been reckoned marked characteristics of the English intellect. But because the question of the validity of orders was obscured in that age by the question of form, rather than the source, of Church government, Churchmen of a later time are not forbidden to raise the more vital issue, with whom is lodged the power of ruling and sending? It is because the Church has, as far back as we can trace, rejected the democratic theory, that she "unchurched" (not individuals but) organisations based on the principle that the general body of the Christian people is the divinely appointed source of all authority.

The Archdeacon of London, finally, overlooks the difference between a branch of the Church which might have lost the Apostolical succession and sects composed of individuals who *have broken away* from the Communion and authority of their legitimate fathers in God. If these denominations were to elevate certain persons to be superintendents and bear rule among them, even supposing these chief pastors to obtain real Episcopal consecration, the attitude of schism and revolt against lawful authority would remain still. A certain amount of excuse could be made for Continental separatists. But—whatever may be alleged as to occasional unwisdom in the dealing of the rulers of the Church with embryo dissent—Archdeacon Sinclair will hardly deny that the various revolts against the Church of England have been particularly wanton. It must also be remembered that a large number of our separatists are not hereditary dissenters, but have, after, it may be, Confirmation and Communion, deliberately abandoned their Mother Church. It need not be added that the gulf is greatly widened by the errors and defects of doctrine into which the sects seem sinking deeper and deeper. It is true that they have abandoned many of the old objections to the Church. But this only shows how needless the original separation was, and how right the Church was not to yield the points objected to.

The question, then, which divides Church and Dissent is incorrectly and invidiously stated to turn on the form or pattern of Church polity. Nor is the controversy helped by unscriptural references to a supposed "invisible Church," a term which seems to imply that membership of the visible and historic Catholic Church is not membership (either faithful or unfaithful) of the Mystical Body of the Lord, and which sets up an unphilosophical and untheological distinction between life and organism. The sacred cause of reconciliation and reunion will not be brought about by any ignoring of the points of difference between the Church and those who have gone out from her fold, but by faithful teaching of the whole Gospel of Jesus Christ, having in view the conversion of individual hearts rather than the comprehension of denominations on a basis of hollow conformity.

### BISHOP LEONARD'S GREETING.

We are pleased to be able to give our readers the text of the beautiful address delivered by the Bishop of Ohio at the last meeting of the Synod of the Ecclesiastical Province of Canada, conveying the greetings of the Sister Church in the States. It was furnished to *The Whig* of Kingston, from which we take it *in extenso*:

"Fathers and Brethren,—We come to you in your provincial synod assembled, bearing the loving greetings and salutations of the American branch of Christ's Holy Church. Ours is, indeed, a happy obligation and we deeply appreciate the privilege which this opportunity lays upon us. The object of our mission must be manifest. It is to indicate to you in no uncertain manner the deep, sincere interest of the American church and to excite in you an increased regard for us and our apostolic endeavors. We come to you with the desire of stirring up the spirit of brotherly love and of strengthening the bonds of churchly unity which make us one in Christ Jesus Our Lord, and what more blessed mission could we serve than this which would knit together the many separate parts of our organic life into a moving pulsing force, whose labors, hopes and prayers, compacted and aggregated, might make us like unto an army with banners, the army of the Lord of Hosts, terrible, majestic, resistless in its onward movement against sin, the world and the devil—for the tendency of our present time is towards the unification of power. It is to gather together independent parts, to accumulate scattered factors of life and so to secure economy of motor force and a union which carries within itself a mighty inertial strength. We need this very element to-day in Christ's Holy Church. It is a deeply felt want and its expression finds utterance in the hope that under the divine guidance some eirenicon may be evolved that will heal the wounds of the divine body of Christ, and draw together in wholesome association those who may yet be induced 'to hold the faith in unity of spirit and in the bond of peace.' But, Fathers and Brethren, this work must first begin within our own borders and we must realize more and more the vital importance of drawing nearer and closer to each other in our own 'household of faith,' looking each other in the face, kindling the eye with glances of brotherly recognition, touching shoulder to shoulder as soldiers do in the personal contact we may strive to secure, until thrilled and warmed and inspired by these direct relationships we may comprehend the greatness and dignity and the affiliated power of the Anglican Communion, united by the unbreakable linkings of our common inheritance. It is true that we maintain the distinction of National churches; this is one of the fundamental principles of the Magna Charta itself. But let us also remember that to-day as there are no 'foreign nations,' save on the international map, (since electricity and steam and the press and the myriad impulses and interests of a common humanity have made all nations as one, and all races akin,) so in the Historic Churches there must be no divisions of separation or barriers to mutual frank and loving intercourse. This is our reason for coming to you in the name of the American Church we so gladly serve. This high and holy quest brings us into your cordial and hospitable midst as fellow-workers in the vineyard. This desire sends you back to us in our great Council with fair and appreciated exchanges; and these are endeavoring to draw closer and nearer to a better apprehension of a common Family life, to the stronger maintenance of our common gifts of mission, to the augmentation of power, through union of heart and head and hand, in the development of the Kingdom of our Lord as we have received it from the father's of old, and in the determination of our wisest and best endeavors, by the guidance of the Holy Ghost. The genius of the age is this, and the Church

is following her Master's directions, to be equally shrewd in her generation, and our salutation is that the Canadian and American churches *must be more closely and lovingly allied in the future than ever could have been possible in the past.* Your Guilds, your Auxiliaries of godly women, your Brotherhoods of earnest men, your Congresses, your Lambeth Conferences, each and all are striving towards the elimination of segregation, which means, eventually, disintegration of The Church's power; and these sacred endeavors will, under God, bring about at last a union of life and action through communion of parts and communion of the whole. We come to you, then, with greetings loving and large from the American Church. We yearn for such strong and helpful fellowship as will make cohesive and massive the influence and growth of Our Divine Lord in this western world. Accept our overtures then in His name, and may the branches of the vine drawing vitality from the true stock grow each year unto such compactness of structural life that beneath their comforting shadows the many people of our hemisphere may find his peace which passeth all understanding."

### CONTEMPORARY CHURCH OPINION.

#### IRISH ECCLESIASTICAL GAZETTE.

We believe that a large number of thoughtful people, much interested in the question of reunion, will be found far from hopeful as to any practical results following from the Grindelwald Conference. It strikes us that that there has been a marked absence of all reference to Scriptural and primitive authority throughout the discussions. The first thing to be ascertained must be evidently the mind of God in the matter, and next what the Church did and taught in those times nearest the days of the Apostles. Now in place of these self-evident principles we are treated to abstract speculations and modern theories as to brotherhoods, the federation of the Churches, and a sort of ecclesiastical republicanism as far as possible removed (so far as we can see) from what the Acts and Epistles and early Church history as matters of fact set before us on the subject of Church government and unity. The Apostolic Church we learn "continued steadfastly in the apostles' teaching and fellowship in breaking of bread and the prayers." Here are three principles of unity having Scriptural authority, which failed so far as we can see, to receive the emphasis due to them during these discussions. Another consideration must evolve itself out of a reflection on this Conference. Do the Nonconformists come to the discussion with clean hands? Here they are advocating the principles of reunion, and proclaiming with trumpet tongue the minimum of differences which divide themselves. Then in the Name of the God of peace why do they not unite and bury ten fathoms deep the distinctive names—the emblems of disunion—of "Presbyterian," "Methodist," "Congregationalist," and "Baptist?" Does it not look a little hypocritical to affect a love for union, and continue a day longer these separate and unnecessary divisions? It is a different thing with the Churches of England and Ireland which do not minimise but dwell upon certain grave differences that divide them from Nonconformists. When dissenters of various degrees unite among themselves, it will be time for them to come in a compact body to ourselves and say "Behold how joyful and good a thing it is, brethren, to dwell together in unity!"

**THE CHURCH GUARDIAN**  
will be sent from this date to  
the 1st January 1894, to any  
new subscribers sending us  
\$1.50. Will the Clergy and  
present subscribers make this  
offer known?