

He speaks are spirit and life to those *who live in Him*. Therefore, each time you read, or hear, or meditate upon the word, be careful to take up your true position. Realize first your oneness with Him who is the wisdom of God; know yourself to be under His direct and special training; go to the Word abiding in Him, the very fountain of Divine light,—*in His light you shall see light*.

In all *your daily life*, its ways and its work, abide in Jesus as your wisdom. Your body and your daily life show in the great salvation: in Christ, the wisdom of God, provision has been made for their guidance too. Your body is His temple, your daily life—the sphere for glorifying Him: it is to Him a matter of deep interest that all your earthly concerns should be guided aright. Only trust His sympathy, believe His love, and wait for His guidance,—it will be given. Abiding in Him, the mind will be calmed and freed from passion, the judgment cleared and strengthened, the light of heaven will shine on earthly things, and your prayer for wisdom, like Solomon's, will be fulfilled above what you ask or think.

And so, especially in any *work* you do for God, abide in Jesus as your wisdom. 'We are created into Christ Jesus unto good works, which God hath before ordained that we should walk in them;' let all fear or doubt lest we should not know exactly what these works are, be put far away. In Christ we are created for them: He will show us what they are, and how to do them. Cultivate the habit of rejoicing in the assurance that the Divine wisdom is guiding you, even where you do not yet see the way.

All that you can wish to know is perfectly clear to Him. As man, as Mediator, He has access to the counsels of Deity, to the secrets of Providence, in your interest, and on your behalf. If you will but trust Him fully, and abide in Him entirely, you can be confident of having unerring guidance.

Yes, abide in Jesus as your wisdom. Seek to maintain the spirit of waiting and dependence, that always seeks to learn, and will not move but as the heavenly light leads on. Withdraw yourself from all needless distraction, close your ears to the voices of the world, and be as a docile learner, ever listening for the heavenly wisdom the Master has to teach. Surrender all your wisdom; seek a deep conviction of the utter blindness of the natural understanding in the things of God; and both as to what you have to believe and have to do, wait for Jesus to teach and to guide. Remember that the teaching and guidance come not from without; it is by *His life in us* that the Divine wisdom does His work. Retire frequently with Him into the inner chamber of the heart, where the gentle voice of the Spirit is only heard if all be still. Hold fast with unshaken confidence, even in the midst of darkness and apparent desertion, His own assurance that He is the light and the leader of His own. And live, above all, day by day in the blessed truth that, as He Himself, the living Christ Jesus, is your wisdom, your first and last care must ever be this alone,—to abide in Him. Abiding in Him, His wisdom will come to you as the spontaneous outflowing of a life rooted in Him. I am, I abide in Christ, who was *made unto us* wisdom from God; wisdom will be given me.

#### THE CHURCH OF ENGLAND AND CHRISTIAN UNITY.

##### I

Friday, the 13th of June, 1884, was a memorable day in the history of the Church of England in this diocese. On that day was witnessed a sight which will never be forgotten by those who were privileged enough to be present, the inter-

change of fraternal greetings between the Synod of the Church of England in this diocese, and the general assembly of the Presbyterian Church in Canada. It was indeed a wonderful sight.

The great assembly which represents our church rising to greet with every token of cordiality the Presbyterian deputation; the heart-felt applause with which the Catholic address of the learned Principal of Queen's was greeted as he spoke of the significance of the event; the hearty smiles and handshaking given as they passed in return between the standing rows of clergy and laity—to all must have been a scene hardly to be witnessed without interest and emotion. But to those who believe in the unity of God's church invisible it was more. It was not only a significant event. It was the significant event in the history of our church in this diocese. It was not only grand, but the grandest spectacle that has been witnessed in Toronto since its foundation. It was the realization, exceedingly above all that could be asked or dreamed of by trembling faith of the prayer of our Lord for the unity of his people, it was the accomplishment of what they had prayed for for years. No wonder that many hearts were jubilant with thanksgiving that afternoon, and that the eyes of many who have long been looking for the peace of Jerusalem were filled with tears. But not only was that scene remarkable as a manifestation of the true unity which underlies all non-essential dividing lines, and binds in one compact body the great Protestant churches, but to me as a lover of the church of England it was extremely significant in that it raised the hope that our church was at length again reverting to the noble position of catholicity which distinguished her at the Reformation. The church of England at the time of the Reformation, and for 75 years after, as all our churchmen ought to know, and so few of our churchmen do know, was very very different from what it is now. It was thoroughly catholic and evangelical. It asserted and allowed its entire doctrinal unity with the Presbyterians and all other Protestants. It held out the right hand of fellowship to all who loved the Lord Jesus in sincerity and truth, and made common cause against the adversaries, the Papists, with men that now would be termed dissenters. In fact, both the teaching and the practice of the Church of England as touching the unity of all true believers were very significant. With regard to the teaching of the Church of England on the subject of the church the following expressions will show that her doctrine is "that all who believe have the true unity."

What is the Church Catholic? "More especially we pray for the good estate of the *Catholic Church*, that it may be so guided, &c., that *all who profess and call themselves Christians* may be led," etc.

In the collect for All Saints, the elect are declared to be the church. "O Almighty God, who hast knit together thine *elect in one communion* and fellowship in the mystical body of Thy Son Christ our Lord."

In the prayer in the communion office, the mystical body of God's Son is declared to be "the blessed company of all faithful people," and, most explicit of all, according to the 55th canon, ministers are enjoined in the bidding prayer to move the people to join them in prayer, "for Christ's Holy Catholic Church, that is, *for the whole congregation of Christian people dispersed throughout the whole world*." The teaching of the Church of England is, therefore, that wherever a man is found who is a *true believer*, one of the *elect* through faith, there is found one who is really in communion with the church, no matter how separated by the small, and comparatively non-essential points of church government and discipline. So much for the church's teaching; now for the practice and opinions of her representatives, and leaders. This is still more significant.

Would to God that our church as a whole would learn this lesson, and follow their example.

In all essential points of doctrine our Reformers confessed their entire unity with the great continental Protestant divines, and more especially with those of the Reformed (*i. e.* Calvinistic) churches.

Cranmer, Ridley, Latimer, Hooper, were completely in sympathy with the continental Reformers, who were for the most part Presbyterians. With these men they joined hand in hand, confessing their confraternity and unity as against the "enemies of the gospel, the Papists."

In 1548 Cranmer wrote a letter to John A Lasco a divine of the "Reformed church," in which he says, that being "anxious to set forth in our churches the *true doctrine of God*, and to transmit to posterity a true and explicit form of doctrine, we have therefore invited both yourself and some other learned men, and earnestly request you both to come yourself and if possible to bring Melancthon with you."

In 1552 he writes a most pressing letter to Calvin signing himself "*Frater tuus in Christo carissimus*," your most affectionate brother in Christ, in which he says that "as nothing tends more effectually to unite the churches of God than the pure teaching of the Gospel and harmony of doctrine," and as, "our adversaries are holding their councils at Trent for the establishment of their errors, *shall we neglect to call together a godly synod for the refutation of error and the propagation of the truth*."

He writes similarly to Bullinger, a thoroughly sound, and excellent Calvinistic divine, and his dear friend Melancthon. In the latter letter he says in language which every true child of God in our church will gladly re-echo:—"Though all our controversies cannot be removed in this world, it is nevertheless to be desired that the *members of the true Church* should agree among themselves upon the *chief heads of ecclesiastical doctrine*."

Surely such language as this cannot be misunderstood. It simply means that the Church of England was at one with the Lutherans and Presbyterians in all essential matters of doctrine. With them she was in entire sympathy. With the Romanists she was in irreconcilable antipathy. The testimony of Philpot, archdeacon of Winchester, is equally clear. Replying to a Romanist who sneered at the church of Geneva he said, "I allow the church of Geneva, and the *doctrine of the same*, for it is *una et apostolica*, and doth follow the doctrine that the apostles did preach; and the *doctrine taught and preached in King Edward's days was also according to the same*." So is the testimony of Bishop Jewel, 1562. Writing to Peter Martyn, a Calvinistic Reformer, he says: "Now that the full light of the gospel hath shone forth, the very vestiges of error must as far as possible be removed, together with the rubbish. *As to matters of doctrine, we do not differ from your doctrine by a nail's breadth*." In 1566, writing to H. Bullinger, shortly after the publication of the Helvetic confession, a thoroughly Calvinistic system of doctrine, he says, "the pure doctrine of the gospel remains with us in its integrity, and freeness, in which we most fully agree with your churches, and with the confession you have lately published."

So Beza, a foreign Calvinist, in a letter to Bishop Grindal, in 1566, writes, "We consider that your churches agree with us in all points of doctrine." So Peter Du Moulin, of the French Reformed Church (Calvanistic):—"I know that under pretence that the Church of England has another form of discipline than ours is, our adversaries charge us that our religion is diverse. But experience confuteth this accusation, for we assemble with the Englishmen in their churches, participate with them in the Holy Communion; the *doctrine* of their confession is wholly agreeable unto ours." So Bishop Hall:—"Blessed be God, there is no difference in any essential matter between the Church of England, and her sisters of the Reformation. The only difference is in the form of outward administration; wherein also

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