

EDITORIAL NOTES.

MR. LITTLE's valuable "Notes on the Epistles," which have appeared in THE GUARDIAN for the past twelve months, came to an end with the Church Year. We are under obligation to him for his kindness in supplying regularly what we are sure must have proved acceptable and instructive to all our readers. We would be sorry to lose our weekly contribution from him, and are pleased to be able to say that he proposes to give us, week by week, a series of articles on "Sunday Teachings," which we hope will be commenced at an early date.

WHAT a terrible evil the sectarian divisions of Christendom is, and how prejudicial to the advancement of Christ's cause, especially in heathen lands, is evidenced by the state of affairs existing in Japan. We learn that there are English, American, German, Russian and Latin missionaries at work in that country, all professing to teach Christianity: the religion of Him whose prayer was that His followers might be One. Of course, these teach Christianity from the particular standpoint of each, and the Japanese, whose conversion to the truth of the Christian religion is desired, have placed before them interpretations thereof, by Rome, by Moscow, by Canterbury, by Wittenberg, by Methodists, by Presbyterians, by Congregationalists, by Baptists, by Reformed Dutch, by Quakers, by Unitarians, by Universalists, and a number of others. A contemporary well asks: "What must the Japanese think of Christianity as thus presented?" That is a serious question, but a more important one still is, "What must He Who is not the Author of discord and division think of such an exhibition of the Faith before the heathen world?" It surely is time that the scandal created by the unnecessary divisions of Christendom should cease, and that there should be a return to the organic visible union and unity which existed in the earlier ages of the Christian Church.

THE *Independent*, of New York, well says: "That Christian unity demands the careful thought of every wise Christian. We should unite to break down the walls of division and to accomplish corporate union wherever we can, and to secure federate union where corporate union is impossible." *Corporate or organic union*, that is the point at which all Christian men should aim. Federation of Churches, so called, is a mere makeshift.

THE Right Rev. Dr. Dudley, Bishop of Kentucky, delivered a noble sermon indeed, at the consecration of the Rev. J. B. Newton, as Assistant Bishop of the Diocese of Virginia. Dr. Dudley is known to many in Canada, having on several occasions preached in its various cities. Wherever he is known his breadth of view and charitable opinions in regard to all who differ from him, are well known. He has illustrated in a forcible manner, in the sermon to which we refer, that whilst prepared to recognize fully all the good qualities and graces of the various Christian bodies which surround The Church, he is not prepared in his desire for unity to yield one jot or tittle of the essential elements of the *deposit* entrusted to the Church Catholic. Amongst these essentials, he unhesitatingly included the Historic Episcopate. In this connection he is reported to have said: "This Church will give up anything and everything of human order, or of human choice, but cannot give up the Holy Scriptures as the revealed Word of God, nor the ancient creeds, one the Baptismal symbol, and the other the sufficient statement of the Christian faith: nor the two Sacraments of Christ's appointment, ministered

with unfailing use of Christ's Word of institution, and of the elements ordained by Him; nor finally can it give up the Historic Episcopate, though it may be locally adopted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church."

In another part of his sermon, the Bishop referred to the question of Church unity as a very pressing and practical one to men who believe in Jesus and His Word, and adds: "If He (Christ) did pray for the oneness of all believers as the means of accomplishing that for which He was contented to die, shall I be content with traditional interpretation that this *oneness* is satisfied by the unreal sentimental sham, which goes by that name among us? Nay, rather am I not bound by my loyal allegiance to Him, to search for other meaning of His words than this which describes a condition which has produced no sufficient result to justify its claim to have been designated by the omniscient Christ? And I am guided in my quest by the recognition of the patent fact that organic unity, 'One Body and one Spirit'—was real and actual in the period of the Church's greatest success, and that in every age, progress has been proportionate to, and measured by the approximation made to this ideal."

BUT it is not Bishop Dudley only that holds to the essential character of the Historic Episcopate, and to its being one of the elements of the *deposit* of truth entrusted to the Church. The declaration of the Bishops of the American Church, which we published a week or two ago, evidenced the harmony of opinion existing on the Episcopal bench of the Sister Church. That opinion was also expressed at the great Lambeth Conference, and may be said to be the opinion of the whole Episcopate of the Anglican Communion. It is true that there may be here and there individual Bishops who, in the face of overwhelming authority and the overwhelming opinion of the Fathers of the Church, hold in little repute the doctrine of Apostolical Succession; and there may be from time to time expressions from individual clergy, be they Professors in theological schools or dignitaries below the rank of Bishops, which strongly contrast with the teaching of the body to which they belong; but it is gratifying to the laity—less learned in such matters—to note these utterances of the great leaders of the Church, and their firm adhesion to Apostolical Order and the Historic Episcopate, "the bond of a continuous life, the voice of the centuries witness, the necessary condition of the perfect life and witness."

MAGAZINES—JUNE.

THE *Homiletic Review* is one of the most ably conducted denominational monthlies in the United States. The June number, amongst many other noteworthy articles, contains a remarkable paper on "The Real Presence," by the Rev. Dr. Remensnyder, of New York, (Lutheran.) He claims the Real Presence as "the peerless jewel of the Evangelical Lutheran Church." He refers at some length to the meaning of the words of Institution: "Take, eat, this is My Body; drink, this is My Blood," as interpreted by the historic Church of Christ, and deals with the objections to their literal interpretation. The article is remarkably clear in definition and argument, and we hope to find room for it—in answer to a request from subscribers—in our columns at a future day. The Presbyterian, Methodist, Baptist, and Church of England pulpits are worthily represented in the Sermonic Section. (Funk & Wagnall's Co., London, New York, Toronto.)

THE *American Church Sunday School Magazine* commences in this number a series of articles on the "Minor Holy Days," having in the two previous years dealt with the Church Calendar and the Collects. The Rev. Dr. Peters contributes a valuable article on the Psalter in regard to its use in the Christian Church before the Reformation. Its Missionary Department also is full of information. The Lesson Helps are upon the Book of the Acts; those of the Uniform System of the Joint Diocesan Committees in the U.S.; and even though this scheme be not followed, the Helps will be found full of instruction.

LITTLE'S *Living Age* never loses its foremost place; and coming every week with its choice selections from the best Reviews and Magazines, it is simply invaluable. The number for the 2nd June contains from *The National Review*, "Kossuth and the Hungarian War of Liberation," by Sidney J. Lord; and "The Art of Reading Books," by Rev. J. E. C. Weldon, from *Blackwood's*, "A Visit to the Tennyson's in 1839," by Bartle Teeling. From the *Nineteenth Century*, "Life in a Russian Village," etc., etc. (Published every Saturday by Littell & Co., Boston; \$8.00 per an.)

THE *Literary Digest*, published weekly by Funk & Wagnall's Co., N.Y., has improved in appearance and in its contents, until now there is little left to be desired. Its Departments are: Topics of the Day, Letters and Art, Science, The Religious World, From Foreign Lands, Miscellaneous,—in all of which the latest thoughts of leading minds are given to its readers. (\$3.00 per an.)

THE *Girl's Friendly Magazine*, hitherto published monthly by the Massachusetts Diocesan organization of this Society, has been accepted by the Central Council of the Society in the U.S., and will become its recognized organ. The magazine had improved much under its diocesan management, and will doubtless be still more successful hereafter. The number for June is excellent and most helpful. (25c per an.)

THE *Ladies' Home Journal* (The Curtis Publishing Co., Philadelphia), has made phenomenal progress, and now claims the largest circulation of any periodical in the world. It certainly appears to us, by the excellence and varied nature of its contents from month to month, its illustrations and suggestions for all departments of woman's life, to be well worthy of the position which it has attained. (\$1.00 per an.)

THE *Church Eclectic*, the great monthly of the Church in the United States, now in its 22nd year, maintains, by the character of its contents, the leading position which it has attained. This month's number is full of interesting and instructive matter. It contains the second part of Rev. Dr. Gold's paper on "The Continuity of the Principles of Divine Worship Contained in the Book of Common Prayer;" an article on "The Real Presence," by Rev. S. R. S. Gray; a Review of "A Life of Archbishop Laud," by a Romish Recusant, from the *Church Times*; "The Old Testament and how Preserved," from the *Literary Churchman*; and much else that will delight the thoughtful reader. We heartily commend it to Clergy and Laity. (W. T. Gibson, D.D., LL.D., Utica, N.Y.; \$3.00 per an.)

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