

sustain him. John Wesley would have made short work of the officious "district meeting."

KEBLE COLLEGE CHAPEL is described by Canon Knowles with his usual felicity of expression as "a modern presentation of the antique spirit. It glows in colors from the stained glass high up on either side and at either end, and from the beautiful arrangement of coloured brick, variegated marble, coen stone, and dark green columns. The lofty walls are arcaded and divided into panels by clustering columns which tower up, and form the interlaced vaulting of the high embowered roof."

CITY MISSIONS.—Those are wise words attributed to the Bishop of Ontario, in reply to the criticism that the Diocesan Mission Fund should only be spent in the back woods. "It was a wise policy that the synod had adopted in giving the Mission Board wide discretion and allowing the money to be used according to common sense principles. . . . Mission work in the suburbs of great cities and towns was sometimes the very best mission work." In Toronto, however, they think city missions can thrive—on nothing!

UNINTERESTING SERMONS.—"The influence of the pulpit wanes because the preacher does his work in a slipshod manner: because, while the pews are agitated by the questions of the hour, the preacher talks, yet says nothing, for fear he should offend the partisans of the side he happens to oppose. The influence of the pulpit wanes because its occupants are tied up to speak on old and outworn themes: because the interest in Abraham, Isaac, and Jacob flees before the interest in Tom, Dick, and Harry." So says Westminster.

We are glad to hear that, on the suggestion of Dr. Wace, King's College, London, co-editor of the series with Dr. Schaff, Dr. Gammack, East Toronto, has been asked to carry through the press, on behalf of the English authors, the successive volumes of *The Nicene and Post-Nicene Fathers*, issuing from New York. It will require the most minute care and accurate scholarship, and entails a great responsibility, but Dr. Gammack has already been trained on Dr. Wace's staff of writers on ecclesiastical history.

#### ENDOWMENTS

form an ever fruitful theme upon which modern Churchmen are prone to dwell in a very questioning mood, taking at times violently opposite views upon the subject of their expediency or their evil, as the case may be. Sometimes the debater will point to the colossal and magnificent illustration of the Church in England in order to give force to his argument in favor of the benefit of the endowment system to the Church—only to be met with a sarcastic and triumphant rejoinder to the effect that nowhere are the mischievous results of endowment visible more plainly than in that very sphere of observation, where so many features of Church life are "writ large," whether bad or good. The fact probably is that like most mundane things and systems of human device, there are good as well as evil effects, existing side by side, more or less mingled or mixed—sometimes, perhaps, inextricably confused. It does, indeed, seem to be the fortune and character of man's inventions that none of his machines work perfectly or for a very long time satisfactorily—and that his interferences with nature do not seem to be in the long run improvements of much value, if not the reverse!

#### ONE GREAT EVIL.

of the rage for endowments is—as we lately pointed out—that it turns people's minds away too much from present duties. In truth this *furor* becomes little better, sometimes, than a kind of speculation or gambling evil—men recklessly sink their fortunes in the darkness of the future, in a fallacious hope that they will do more good than they would do if spent here and now. So the duties of the present hour are overlooked in favour of problematical speculations and investments on the chances of the unseen beyond our day. Men will starve themselves and stint their families in the very necessities of life, while they sink their hard-won earnings in premiums of insurance against possible woes which will probably never take place. Their present wants are definite and certain; the future is necessarily indefinite and uncertain—but this comparison they blindly overlook! So, while missions, superannuation funds, &c., &c., are languishing for want of adequate contemporary support, the same funds in *futuro* are being bolstered up in advance—their wants anticipated by neglecting to provide for the actual needs of the present. Such endowments are likely to do

#### MORE HARM THAN GOOD!

For what do they mean except that posterity is to be indiscriminately relieved and protected—relieved from the performance of their own duty, and protected from the consequences of that neglect. In many places one sees individual spots overloaded with benefits which are needed little or not at all, while other places are still struggling desperately for a foothold on prosperity. The chances are that this "overloading" is the consequence of under-doing of duty, perhaps hundreds of years before. The fact is that a very close watch needs to be kept upon all church endowments lest their very presence form a centre of indolence and lethargy. There is needed the safety valve of an adjusting power to see that endowments are not wasted in quarters where they are not wanted, while, in other quarters, the very object for which endowments are supposed to be created are overlooked. A rich and prosperous institution is better without endowments—it can hardly find objects enough to draw out the beneficence of its members—and endowments only have the effect of choking that beneficence still further. The difficulty is to find a sufficiently vigilant and elastic power to exercise the necessary adjustment.

#### ONE CANON OF ACTION

is unmistakably needed as a rule of life, viz., that nothing should be done in the way of accumulation for the *imaginary* needs of the future, while the crying wants of the present are ill provided for. The expedient of a reserve, or rest, or increase of capital is wise and good, when there is a surplus to be disposed of, and in danger of being wasted or wrongly applied. On the other hand, supposing this canon to have been observed in the past, we have just as much need to watch these accumulations and guard against their being *wasted still more*, when they have been deposited for safe keeping and provident use. If these two points are carefully noted and intelligently observed, then it may be safely averred that endowments are a thing to be encouraged without limit—for they may be needed in the future. The misery is that, too often, "money goes where money is," and we see tens of thousands of dollars laid up in some rich quarter where the moral certainty of the case is all against its ever being needed: meanwhile the very quarters needing endowments are too poor in themselves to provide the very endowment

that they need, and are sure to go on needing in the future more and more.

#### JULY.

BY A. BISSET THOM, GALT, ONT.

This month was called Julius by Mark Antony, who was desirous of expressing as strongly as possible the obligation due to his illustrious patron and friend. Before that time it had been called Quintilis, as being the fifth month of the old Roman calendar, which was established by Romulus. This name it had retained, although it was made by Numa the seventh month in the year. The Saxons called this month Hew-monat, or Hay-month, because in this month they mowed their meadows and made hay; and also Hen-monat, foliage month, from the German *hain*, a grove. They afterwards altered it to *Mead-monat*, from the beautiful appearance presented by the fields, which at this season are covered with bloom and flowers. They also called it *Lida-aftera*, or second month after the sun's descent, as June had been called *Lida-erra*, or the first month of the sun's descent.

The 7th was a great festival in the old English Church, as that on which St. Thomas a Becket's remains were removed from their grave and deposited in a splendid shrine in Canterbury Cathedral, to which pilgrimages were made, and which speedily became one of the richest in the world from the offerings continually made to it. This practice continued till the time of the Reformation in England under Henry the Eighth, who not only pilaged the shrine dedicated to the saint, but caused the service for his festival to be expunged from the breviaries, his bones to be burnt, and his ashes to be scattered in the air.

The fifteenth is celebrated as the one dedicated to St. Swithin, the celebrated Bishop of Winchester, who persuaded King Ethelwolf not only to enact that the tithe of the Church should be exempt from all taxation and burdens, but to extend the collection of Peter's Pence all over the kingdom. St. Swithin died in July, A.D. 864. The following extract from Robertus de Graystones, one of three Durham historians, published by the Surtees Society, refers to the tradition that if it rain on St. Swithin's Day it will rain for forty days thereafter:—"The fearful deluge of rain on St. Swithin, as it was general throughout the kingdom, and led to a dreadful famine, may have given to that saint his watery name. It is exceedingly probable that we have here the real origin of the popular belief on this subject. There is nothing in the life of St. Swithin to connect him with rainy weather, but there seems to be enough in the above inundation and its widely extending consequences to make a general and lasting impression upon the nation." The superstition, however, is founded on a fallacy, as the average for many years past in England proves that rain fell upon the greatest number of days when St. Swithin's was dry. The French, on account of differences in climate, have looked somewhat earlier for their patron of showers. The following has for centuries held a high place in France among meteorological sayings:—

"S'il pleut le jour de Saint Madard (8th June),

Il pleut quarante jours plus tard;

S'il pleut le jour de Saint geroais et de Saint Protais

(19th June),

Il pleut quarante jours apres."

St. MARY MAGDALENE (23rd), or Mary of Magdala in Galilee. She is regarded as the sister of Lazarus; but others entertain an opinion that she was the woman meant in Luke vii. 1, although