

concomitance—not "agreeing with" but rather "meeting at"; literally, of course, "coming together" at Rome.

WORKHOUSE REFORM.—The St. Olave (Southwark) Board of Guardians has decided that the "semi-penal" character of workhouse life is unchristian and unjust to the poor. They propose building rows of cottages in the country for the aged and deserving poor who have so far been kept in workhouses. Several boards have declared their intention of effecting a change in the dress of paupers, so as to render them inconspicuous among other people.

"THE PROTESTANT EPISCOPAL CHURCH!—It is not to be wondered at that emigrants do find it difficult to recognize the Church under such a peculiarly clumsy and inappropriate title." So says *Church Bills* by way of accounting for the deplorable leakage from the Church of transatlantic emigrants, and considers that greater care of emigrants on their arrival would have ensured to the Protestant Episcopal Church two or three million more members now.

CHURCHES WITHOUT POOR PARISHIONERS.—At the luncheon connected with the completion ceremonies of St. Mary the Virgin, Primrose Hill, Rev. R. C. Kirkpatrick (of St. Augustine's, Kilburn), comparing the sister churches, said: "St. Augustine's had a great advantage over St. Mary's in that it was situated in a *poor district*, while St. Mary's had no poor and no school." Such churches, he might have added, could find and help the poor elsewhere.

DUST MICROBES.—The researches of Dr. Manfredi, of Naples, and others into the disease bearing qualities of street dust, are referred to at large in the Parisian *Annales d'Hygiene Publiques*, and go to prove how completely man is the victim of (invisible) circumstances, as he cannot help breathing impalpable dust, which carry the germs of consumption, typhus, cholera, carbuncle, diphtheria and erysipelas. We can only minimize and mitigate the chances.

DEACONESSES AND SISTERHOODS.—On this subject the *Church Times* has the following timely remarks:—"The deaconesses are intended to visit the sick and engage in district visiting, and if immersion were more common, would attend upon the female catechumens. They were started in order to provide for a class of workers who feel no call to live a 'community life,' and yet desire to work for the Church of Christ. There is not, of necessity, any antagonism between the two systems."

"MARRIAGE OF THE INNOCENT PARTY" is the *crux* whereby Father Black—the famous Cowley evangelist preacher—has got into difficulties with his monastic superiors. A lively correspondence has been the result, wherein the practice of the Greek Church is being compared with the dispensational system of the Roman Church. Some Anglicans are stricter than either of these Communions, and assert that it makes no difference whether the party is innocent or guilty—no Christian marriage can be dissolved!

—Just as in a room filled with sunshine you see the dust much more than in a dark or half-dark room, so the soul which is full of the bright light of God's Presence realizes its own sins and shortcomings much more than the soul in which God's voice has only just been heard, and into which the light is only just beginning to creep.

PENTECOST.

The "great Forty Days" after Easter have passed away in detail, freighted with their burdens of edification for Christian souls, telling us of the prolonged pains taken by our Lord in founding His Church in such perfect form as to last throughout the ages. "The things pertaining to the kingdom of God" of which He spoke during those forty days from Easter to Ascension Day, must have been matters of supreme importance—the lines and features of a machinery calculated to hold well together in the conquest of the world and the garnering of Christian souls for heaven. We do not wonder, then,—as we might well have done if there had been no such school of instruction as those forty days furnished—to see the Church of God emerge from the trying period of "orphanage," between Ascension Day and Whitsunday, in such perfect shape, armed *cap-a-pie*, to face the world. Nor are we at a loss to conjecture how it managed so well to keep together in the presence of the howling wolves of heathenism, as well as the semi-heathenism of heresy—as they met solemnly and calmly in one council or another, at Jerusalem, Nicea, Ephesus or Constantinople, to weigh the merits and demerits of the various new questions proposed for decision.

THEY HAD TO WAIT

for Him—the Spirit of Truth—who was to pervade and take authoritative possession of their whole body, swaying it hither and thither, "severally as He pleased," dealing with the individual particles which formed the constituent mental elements of that Body, the Body of Christ. Yet may we say with all reverence, that His work would not have been what it was in those early days of struggle, doubt and difficulty for the infant Church, unless its Lord had used those forty days of schooling in the formation and arrangement of Apostolic machinery. All had been done in due order—each "hour" of the Lord "came" in due season, and was utilized fully with all its advantages. "First the blade, then the ear, then the full corn in the ear." The same Lord who had fashioned the wonderful order of the world out of original chaos, had been infusing the void spaces of religious life and sentiment with the elements of strength, utility, and cohesion. There was no hesitation when difficulty arose, as in the case of providing Grecian deacons for Grecian complainants in the Apostolic company. Each person and office seemed to fall into place "ready fitted" for work.

"ONE SPIRIT IN ONE BODY"

was, however, the keynote of success—any attempt at *individualism* was promptly disowned. The Body must move as one or not at all. God was not then, never had been, never will be, "the author of confusion, but of peace (harmony), as in all the churches of the saints." The sects called after Paul, Apollos, and Cephas, received no toleration, no recognition, no mercy, from Paul or Cephas themselves. Sects were out of place—not wanted. The modern idea—so popular at the present day—that individual Christians have any right to claim the distinctive guidance of the Holy Spirit apart from the great Body of Christ, His Church, had very little room for play and influence in those days. But Christianity has grown at once *senile* and *puerile*—it has, with many people, reached a kind of "second childhood." Only within the pale of the great historic churches is there any pretension to observe the law of unity under the Spirit's guidance. The various sections of historic Christendom uphold that banner still, though too often the precept of

unity is made "of none effect" by such traditions as that of Rome—claiming to be the earthly centre of unity, purely artificial.

OBITUARY.

SIR ALEXANDER CAMPBELL.

The sad event which marked Ontario's celebration of the Queen's Birthday—the death of the Lieutenant-Governor—also marked a step in that process by which the Church of England is losing from the arena of political and public life, one by one, a [race of men of whom any communion might well feel proud, and whose careers reflect lustre on the Church that reared them. The Church has always, happily, hitherto found a rallying point towards which much that is noble and good naturally gravitates. Her reputation as a nurse of men of very valuable calibre remains unimpaired. Well will it be for her if the rising generation learn how to tread in the worthy footsteps of their forefathers in Canada—the Strachans, Stewarts, Bethunes, Mountains, Gambles, Robinsons, Harmons, Camerons, Campbells, and such like.

The late Sir Alexander Campbell was a knight "*sans peur et sans reproche*," so far as one can be in this age of keen and not always charitable or good public criticism. He was recognized to the day of his death as one of the few remaining "gentlemen of the old school"—a politician, an orator, a parliamentarian, a governor, a patron of arts and sciences, an ornament of society, a Churchman, and a friend of good men everywhere—whose influence was widely felt, and whose memory would be long fragrant in the scene of the last part he played in the drama of real life. But his memory will be revered in many other towns and cities of his grateful country—notably in Kingston, where his earliest days were passed, and which will always be remembered with another of the same honoured blood and nationality—Sir John A. Macdonald. Scotland and her Church may both linger fondly and proudly over the memories connected with the careers of two such eminent sons, who fought in Canada side by side in the first rank of hard fought field. Happily, too, there are not a few others still left us of whom much the same words might be used.

JUNE.

A. BISSET THOM, GALT, ONT.

June has held this place since Numa Pompilius reformed the calendar of Romulus. It has an uncertain derivation, but is said by some writers to have been so named by Romulus out of compliment to the *Juniors*, an inferior class of senators who assisted him in the government. Others, again, say that it comes from *Juventus*, because this is the most youthful and gay period of the year; or is a contraction of Junonius, and dedicated to the goddess Juno, hence Ovid in the sixth of his *Fasti*, makes the goddess say ". . . A nostro nomine nomen habet." The Saxons called this month *Weyd-monat*, or meadow month. Another author says that *weyd* is probably derived from the German *weyden*, to graze or pasture, and further adds that it is sometimes called *Wood-monat*, weed month, and also *Mede-monat*, mid-summer month, and *Braeck-monat*, thought to be from the breaking up of the soil, from the Saxon word *braccan*. They also called it *Lida-erra*, *Lida* or *Litha* signifying, in Icelandic, to move or pass over, and may imply the sun's passing over its greatest height; and *Lida-erra* means consequently the first month of the sun's descent. After-

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