

Owing to advancing years and accompanying physical debility Mr. ARMSTRONG was constrained to resign the charge of his Parish on October 1st, 1887. A few weeks later he issued a farewell address to the Parishioners of S. Mark's full of humility as regards his own shortcomings and affectionate concern for his flock.

The general respect and esteem in which he was held was evinced by the presence in S. John's Church, on the day of his burial, of a congregation which filled the building to overflowing, and in which members of every Christian body (including Roman Catholics) were to be seen.

Rev. Canon DeVeber in beautiful and touching words addressed the congregation, bearing testimony to the general worth of his departed brother with whom for so many years he had worked side by side in perfect harmony.

Throughout his long and painful illness Mr. ARMSTRONG'S faith and trust in God's promises rendered him wonderfully patient and even cheerful. Only those who knew him best can understand how great was the trial of that helpless dependence upon others for the most trifling services. His life had been so full of active, ceaseless work for others! Yet even here he learned, "They also serve who only stand and wait."

His memory will be lovingly cherished in the hearts of those with whom his labours were a blessing. Indeed he will be chiefly remembered by what he has done, since during his long ministry he never published a Sermon or sat for a photograph.

Tenderly and gently was the earthly house of his tabernacle dissolved, and now our dear brother in Christ rests in perfect peace in the Paradise of God.

S. Clement of Alexandria.

ABOUT A. D. 150—220.

II.

IN his rule of life for Christians, S. Clement is very careful to insist upon a simple, unostentatious, truthful manner of life in all respects. Some of his suggestions are not applicable to our times, but others are very appropriate. He strongly recommends the men to draw the water for the use of their own house, to cut up the wood for themselves, and to grind the wheat for their flour. This last is not so much needed among us, but the rule that they should saw their own wood is much to the point.

In the question of eating he condemns all kinds of luxury, and enumerates many delicacies which seem almost daily food with many of us. Mussels,

lampreys, oysters, special kinds of turnips, beet-root, and other things are mentioned as delicacies. Then he says: "Gluttons changing the flavour of these with spices and sauces cater for their appetite. They sweep the world with a drag-net to gratify their gluttony. They are surrounded by hissing frying-pans, and wear their life away at the pestle and mortar. Nay, they even sift out the finest wheat flour, and remove that which is most nutritious." (What would he say to the modern whitest fine flour?) "Pampering their appetite has driven them to invent all kinds of sweetmeats, and cakes for dessert, and candies. A man like this seems to me to be all jaw and nothing else."

Similarly in the matter of drinking he speaks words of wisdom, placing before the Christian the example of his Lord. "How, think you, did the Lord drink when He for our sakes became man? Was it as shamelessly as men do now? Was it not with decorum? Was it not with moderation? Was it not with consideration? For be assured of this, He himself took wine, for He too was man. And He blessed wine, saying, Take, drink, this is My Blood, the blood of the vine. He in allegory calls the Word shed for many for the remission of sins—the holy stream of gladness. And He clearly showed, by what He taught at feasts, that a man should drink with moderation. That it was *wine* that He blessed, He showed again, when He said to His disciples, I will not drink of the fruit of this vine till I drink it with you in the kingdom of My Father. Yes, and that it was *wine* that was drunk by the Lord, He tells us again, speaking of Himself, reproaching the Jews for their hardness of heart: For the Son of Man came (He says), and they say, Behold! a glutton and a wine-bibber, a friend of Publicans. This truth must be held fast by us in opposition to those who are called Eneeritites."

At the end of "The Instructor" S. Clement has a hymn which is interesting as being an early example, and a prayer which we give:

•• **B**E propitious to Thy children, O Father, Charioteer of Israel; O Lord, grant that, obeying Thy commandments, we may perfect the likeness of the divine image; and as far as in us lies may acknowledge Thee a good GOD and a merciful Judge. Grant that we living in Thy peace, translated into Thy city, sailing safely over the waves of sin, may be calmly wafted along by the Holy Spirit, by the ineffable wisdom; and by night, by day, until the perfect day, may praise with Eucharists the only Father and Son, the Son and Father, the Instructor and Teacher, with the Holy Spirit, all in One; in Whom are all things; because of Whom all things are one; through Whom is eternity; Whose members are we; Whose is the Glory, the Ages. To the All-good, the All-beautiful, the All-wise, the All-just, be Glory now and for ever. Amen."

(To be continued.)