

It will have been remembered that Augustine came from Rome. True. But we must never forget the difference between the Roman Church of Augustine's time, and the Roman Catholicism of to-day.

Everybody, of course, knows the difference between the term Roman Catholic and Catholic; they are two very different forms of expression, possessing totally distinct meanings, but they are sometimes sadly confounded.

REVIEWS.

THE UNITY OF THE FAITH; THE SCRIPTURES AND WORSHIP. A sermon by Rev. G. H. S. Walpole, D.D., preached in the Cathedral of All Saints, Albany, N.Y., before the Bible and Common Prayer-Book Society of Albany and its vicinity, and published by the Society. Toronto: Rowsell & Hutchison.

We should naturally expect an able sermon from the lips of the professor of systematic divinity and dogmatic theology in the general theological seminary, nor in this case are we disappointed. It is a thoughtful and able discourse, in which the writer expands the idea suggested by the occasion, and directs attention to the importance of the relationship which exists between the Faith, the Scriptures and Worship. An extract from the first page will indicate the general tone and character of the discourse. "We have seen and still see how the Faith has been enfeebled when separated from the Scriptures; we have seen and still see how narrow and hard Scripture truth has become when divorced from eucharistic worship. History is full of warning for those who put asunder what God has joined together. And everywhere the Christian conscience seems to be awakening to the need of weaving afresh this three-fold cord, the strands of which cannot be separated without loss. There are signs that the Latin Church is not indifferent to the powers which the gospel story has in quickening the old faith; signs, too, that the Presbyterians are realizing the need of liturgical worship. A remarkable movement in the Scotch Presbyterian body, at the head of which the scholarly Dr. Milligan has placed himself, publishes, as amongst its special objects, 'the restoration of the Holy Communion to its right place in relation to the worship of the Church; the revival of the daily service wherever practicable; the observance in its main features of the Christian year; the celebration in a befitting manner of the rite of ordination.' Furthermore, the Eastern Church in its Assyrian and Armenian branches is at last shaking off the lethargy that has so long oppressed it and showing its zeal for knowledge by inviting the English Church to help in their instruction. These are most encouraging signs, and to us who are blessed with the primitive Faith, the primitive scriptures and primitive worship, and have long recognized their proper relation the one to the other, they bring this message of the Lord, 'That which ye have hold fast till I come.'"

CHRIST AND MODERN UNBELIEF. By Randolph Harrison McKim, Rector of the Church of the Epiphany, Washington. New York: Thomas Whitaker. \$1.00. Toronto: Rowsell & Hutchison.

This volume of 146 pages seems well adapted to the thought of the present day. It is not intended to present a complete view of the evidences of Christianity or to be a defence of the whole circle of its fundamental truths, but only to give in small compass and in popular language sufficient reasons to any candid enquirer for accepting Jesus of Nazareth as the Son of God and the Saviour of the world. His great aim is to bring men to acknowledge the one great truth that "Jesus Christ is the Son of God," and in carrying out his design he deals with the subject in seven lectures, the titles of which are as follows: "The Citadel and its Defence," "The Theistic Foundation," "The Unique Personality of Christ," "The Plan and Teaching of Christ," "The Work of Christ among Men and in Man," "Miracles and the Modern View of the World," and "Modern Theories of the Resurrection of Jesus." Amid the perplexities of the present day this little work will do good service in settling men's minds as to the

truth of Christianity, both as a revelation from God and as a living working present power in the world.

BEFORE EASTER. By Rev. Edward W. Gilman, D.D. New York: Thomas Whitaker. Toronto: Rowsell & Hutchison. Price 10 cents. \$1 per dozen copies.

This booklet is divided into four sections treating respectively of Gethsemane, Calvary, the Sepulchre and Paradise. The author follows the gospel narrative and in a reverent spirit meditates upon the experience of our Lord in the interval between the Lord's Supper and the Resurrection. The meditations are devout and thoughtful, and though the Easter season is now past, those who desire suitable reading for the few days of Holy Week next year may procure the little book now, and have it in readiness at a time when it is especially appropriate.

NEW DISCOVERIES.

On the border of Hampshire, between Strathfield-Saye and the road from Basingstoke to Reading is Silchester, or rather its site, where Constantine issued his edicts to a subdued but unconquered people, and where the barbarous Saxons despoiled the conquerors, and with fire and sword reduced this Roman city to a heap of ruins. The New York Sun says: "Antiquarians have long believed that a city of considerable size once stood near Reading, about thirty-five miles from London, on the acres where cornfields have been since the memory of man. The story was told, and the city almost rebuilt, year after year by the ripening grain, as it followed the line of intrenchment. . . . Desultory digging was done for some years—resulting in the uncovering of a Roman council chamber, extensive public baths, the remains of a triumphal arch, etc.; but only in the past year or so have excavations been made in a thorough and scientific manner by the Society of Antiquaries. The city is believed to be the old Roman city of Calleva, and dates back almost to the beginning of the Christian era. The Romans found an encampment and rude city when they came there, and interesting relics of the pre-Roman occupants of the site have been discovered. The Romans utilized the works already existing, and after laying out their city built a wall around it, twenty feet high and nine feet thick, surrounding the wall on the outer side with a deep moat.

"The remains of the Christian church were found in the southeast corner of the city. It is the earliest Christian church found in Britain. The present supposition is that it was built about 350 A.D., when Calleva was quite an old city. It was a very small building, suggestive of the small beginnings of the faith. Its extreme length was forty-two feet. It had a semi-circular ending, and was divided into a small nave and two aisles, with a very large porch at the east end. The church stood east and west, but, contrary to modern custom, the altar was at the western end. The position of the altar is marked by a large square of mosaic, the colours of which are black, white, red, and greenish gray, and are quite fresh. The composition of the mosaic is the ordinary red brick, Purbeck marble, hardened chalk and limestone. The floor of the church was laid with tesserae an inch square. A little tiled platform was found just east of the church, believed to have been a receptacle for water for the use of those entering the church. A well of ordinary construction, lined with oak, was found west of the end of the church. The oak is in a state of preservation."

Neale ("Introduction to Holy Eastern Church") says that reservoirs to supply water for use in divine service are sometimes found in the eastern part of Oriental churches. In his "Additions and Corrections" he also says: "There is a well open rather in front of the place where the altar once stood in the Church of St. Irene, in the Seraglio at Constantinople."

The *Athenæum* has an account of a paper, read before the English Society of Antiquaries, March 2, by Mr. W. H. St. John Hope, descriptive of the excavations made at Silchester during 1892, and dealing chiefly with the account of a small fourth century church of the basilican type discovered outside the southeast angle of the forum. The church consists of a nave with western apse and north and south aisles terminating in small quasi-transepts, also at the west end, and an eastern narthex. The place of the altar is indicated by a panel of finer mosaic than the rest of the floor, which was of ordinary red tile tesserae. Although only 42 feet in extreme length, this small building reproduces in miniature all the parts of a Christian basilica, and has also in the atrium before it an additional proof of its ecclesiastical character in the base of the pedestal for the labrum, or laver, wherein the congregation washed their faces and hands before entering the church.

The water for this was supplied by a well outside the apse. The general consensus of opinion expressed in the discussion that followed was that, although it could not be absolutely proved that the building was a church, owing to the absence of any distinctive Christian emblems in or about it, it was difficult to suggest any alternative use for it.

PARISH ENTERTAINMENTS.

THE VICAR'S PUZZLE.

A great success! Not a single hitch, to speak of from beginning to end! The schoolroom crowded, the actors well up in their parts, the audience thoroughly sympathetic, at times most enthusiastic! We shall clear between three and four pounds for the parish pump! And yet! And yet!

I wish I could feel quite comfortable about these constant entertainments—I mean unreservedly satisfied that the part I take in them is not only justifiable, but expedient. I know, indeed, what my father would have said. He would have been absolutely horrified that a son of his in Holy Orders should promote, should even be the most prominent person in getting up, theatrical exhibitions and kindred popular displays. He, however, was an old-fashioned Evangelical, of a type that is fast dying out. With the utmost respect for his memory (for I think I never knew such another spiritually-minded man), I am not obliged to adopt his prejudices, any more than I hold many of his opinions. And yet!

Let me think how I have drifted into this state of things; I say this state of things, because I am conscious that our people have come to regard it as an essential part of my parochial duties, perhaps the most essential part, to provide them with a constant series of secular excitements. This particular effort is happily over; but we have a conjuror next week, and a ventriloquist, some *tableaux*, and a magic lantern farther in advance. By that time we shall be ready for another concert, and I am afraid I am more than half committed to a parish dance.

Oh! yes I know. It was my old college friend, Jack Fadden, who set me going upon this slippery, and, I am afraid, rather questionable course. Five or six years must have passed since he rushed down from his London curacy, full of the new methods of promoting the religion of Christ among our people. We must approach them from the secular side. We must lay ourselves out to amuse them, before there would be any likely chance of instructing them. We must show them that we are bent upon furthering their temporal happiness, and then by and by they might be led to take our advice touching their eternal. Let us set them to dance. Let us play billiards with them. Let us have smoking concerts and dramatic performances. Had I read Walter Besant's novels? Surely I must have heard of Toynbee Hall! If I did not already take an interest in the Oxford Mission at the East-end of London, he hoped I would at once repair the omission. And really he talked so well, and there was apparently so much good sense in what he said, that there seemed no resisting the conclusion he pressed upon me. It amounted to this, that all parish priests, including the most eminent divines, had up to this time been wrong, or at least exceedingly blind, and that the real way of spreading the power and influence of the Gospel had only just been discovered. It is true that the last time I saw him he seemed to avoid the subject. I wonder why that was.

When Jack Fadden returned to town I remember I reflected very seriously about what he had said. I think my parish work had hitherto been fairly successful, but there were numbers of people, especially the little tradesmen and wage-earning classes, whom I could not bring to church, and I had always yearned to get hold of them. But I would proceed cautiously—oh! very cautiously. There were portions of Jack's programme to which I was hardly prepared at the time to give in my adhesion; still, if I could influence people in the right direction by taking a prominent interest in their amusements, it might be my positive duty to make the attempt.

We began with penny readings. Very decorous they were at first starting off, and, as I flattered myself, even elevating. We recited some of the best short poems in the English language, as well as carefully selected extracts from popular writers. These we interlarded with social and instrumental performances, in which my wife took a leading part. It was all extremely nice, and, as long as the novelty lasted, the attendance was good.

Then the interest began to flag. When the audience dropped down to a miserable dozen or so it was plain some fresh departure must be made. With some reluctance on my part the comic element was introduced, and for a time had a considerable effect. Readings in our first style fell flat, but pieces of a facetious character, especially if given with proper action and corresponding contortions of countenance, brought down the house. It was so with our singing. The old English, Scotch, and Irish ballads were no longer appreciated, but effusions from the music-