

SECOND SUNDAY AFTER EASTER.

"Then said Jesus unto them, Peace be unto you; as my Father hath sent me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost."—St. John xx. 21, 22.

Within that haunted room at eventide,
Jesus' disciples sadly gather round,
Remembering their Counsellor and
Who with His blood His sacrifice
had crowned.

Shrinketh their faith before that awful test,
Dare we lay blame when oft our
souls will stray?
Come, gentle Lord, now risen from
Thy rest,
Stretch out Thy hands, turn darkness
into day!

Breathe once again, oh, Saviour, as
of yore,
"Peace be to you, the peace of
God above";
Gladden our hearts, and on our spirits
pour
All Thy sweet calm of holy, death-
less love.

Our eyes we lift, oh, God of Hosts, to
Thee,
While our still trembling faith still
strives to rise;
There on His Throne our Risen
Lord we see,
Beyond the gates of death, beyond
the skies!

B. W.

HIGH AND LOW CHURCH.

The different views of High and Low Churchmen involved no schism, nor any difference on vital doctrines of Christianity, such as the Divinity of our Lord. The divisions caused within the Church by different apprehensions of the same fundamental truth by differently constituted minds come short of schism, though there is often very unchristian exaggeration of such difference, causing hostile feeling, jealousies, or even mutual contempt.

The higher sense of Church order and ministry may indeed inspire the noble and most glorious worship, and the simplest oratory may convey to God utterances of the deepest piety. Religion is not necessarily engaged in either process, though its interests may be much concerned in such difference of offerings as may either reduce Divine service to be perfunctory, or dissipate it in mere incontinence.

But whether sacraments were thought to confer, in the act, mysterious gifts of grace, or merely taken as privileges of Church membership, whether means of grace are valued as Church appointments or "remembered" as the Creator's provisions or maintaining the true spirit in our proba-

tionary life, or whether services appeal gorgeously to the senses or be plain prayer and praise, religion may or may not accompany these different ideas, which have nothing certainly religious in themselves. Life may flourish in either view, or death may brood over both. There is no difference between High and Low Church views which can in itself be a test *stantis aut cadentis fidei*, nor can religion be predicated or prejudged of either appreciation of its provisions.—"High and Low Church," by LORD NORTON.

WHERE MEN FORGET GOD.

The Archbishop of Canterbury delivered an address to men in Croyden Parish Church on New Year's Day. In it occurs the following striking passage:—"One of our missionary bishops, travelling through a desolate tract of country, was asked if he would go round by a certain distant station where there lived a strange man almost by himself, who kept a sort of little inn; they told the bishop this man was an atheist, and thought it would be a great blessing if he would go out of his way to talk to him. The bishop found him out, and one evening had a long conversation with him. At its close the man said, 'Bishop, I see you are labouring under a mistake; a man can't live here in the wilderness with God all day and night and think there isn't a God. You must go to the towns if you want to find a man who doesn't think there's a God.' Is there not more danger at any rate of our practically forgetting that God is and lives, and that in Him we live and move and have our being—is there not more danger of our forgetting God in these crowded days of towns than there is in places where men see God's works morning, noon, and night—the glories of sunrise, the splendours of the sunset, the midnight constellations, and the daily miracles of morn and eve? Here in the towns we only see man and man's works, houses filled with people, swarming factories, crowded markets, men and women with anxious faces, and the clouds darkened with smoke—everywhere the evidences of man's industry and ingenuity. Man, with his power of rapid communication, his power of lighting up the dark with a light as brilliant as the day; man, in the perpetual jostle and turmoil of the town, with his wonderful skill, his diversified interests, and his absorbing selfishness—there it is that men practically forget God."

LEMONS AS A MEDICINE.—Lemons may often be used as a good household medicine. They are undoubtedly very excellent for biliousness. Lemons, however, should not be taken in their pure state, as their acidity will injure the teeth and the lining of the stomach. The proper way is to take the juice of one lemon in a cup of water without sugar. The best time to take such a dose is before breakfast or just before retiring. Lemonade is an excellent drink in summer, and can be used with benefit by every one.



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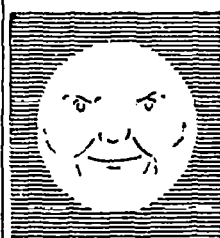
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