

stance was completed at the resurrection. It gained no new power afterward. Whatsoever the apostles witnessed concerning the reality and the materiality and tangibility of that Body is as true to-day as it was nineteen centuries ago. His human nature remains the same "yesterday and forever."

The world never needed the confirmation of that special faith which came through the doubt of St. Thomas, more than it needs it now. It imagines as he did, until convinced of his fearful error, that the Flesh of the Incarnate One was, after His death, laid aside, or changed into a mere spiritual essence.

From this time onward the whole conflict between Faith and unbelief will turn upon the question of Christ's Incarnation. Whether there is to be a probation for sinners after death; the character and duration of their punishment; and all such problems which are vexing the souls of some persons are matters of small moment compared to those connected with the Person and Nature of Christ.—*Churchman*.

THE HEATHEN WORLD.

Is the Church at all awake to its obligations to the heathen world? Is the fact realized that the whole amount given by Christian England to the support of Foreign Missions is only equal to what is spent in drink in two days and a half? Is it realized that there are as many ministers of the Gospel at work in London alone as there are missionaries for the whole Heathen and Mohammedan world; and that if London were supplied with ministers in the same proportion to its po-

pulation as the non-Christian countries of the Globe are, the number allotted to it would only be about eleven? We are justly pained and startled by the Bitter Cry of Outcast London; but, after all, what is that to the Bitter Cry of a thousand millions of people without a Saviour?

LOW SUNDAY.

THE first Sunday after Easter was regarded as the close of the Paschal solemnities. It was termed *Dominica in Albis*, being the Lord's Day on which the newly baptized wore their white robes for the last time. It is also the Octave of Easter. In the English Church it is called Low Sunday, as contrasted with Easter; although a Lesser Easter, it is a great day, and—as with the Greek Church—it terminates the Easter Festival. On this Sunday it was the custom in primitive days, for those who had been baptized the year before, to keep an anniversary of their baptism; although actual anniversary of Easter might fall on another day. The Epistle seems to bear on this custom, for it contains an exhortation to newly-baptized persons. It has been suggested for reflection that if we celebrate the anniversary of that rather ought we to keep in memory the day we were born into eternal life.

ST. PETER'S SUPREMACY.

AMONG its answers to correspondents, *The Church Times* very frequently has a bit of information, or makes a suggestion, or gives some advice that is well worthy of notice. Such we think is the following reply to "Perplexed:—"