

Important Truths, No. II.

Our Lord's Presence in the Eucharist.

In order to the Spiritual Presence of our Lord's Body and Blood in the Holy Eucharist, our dear Lord must, in a manner beyond our understanding, keep His great promise and must come and be in our midst to give His Body for the Feast, and therefore, when His Holy Mysteries are celebrated, I know that my Saviour comes amongst us, and, while I naturally treat the consecrated Elements with reverent care, believing them to be, in some way above my understanding, the Body and Blood of Christ, I am well aware that these Elements remain still in their very natural substances, and therefore may not be adored, and consequently I worship and fall down, as I am bound to do, before my loving living Lord.

Of course we fully recognise that our risen, ascended, glorified Lord is in Heaven, and yet, in order to keep His promise, "where two or three are gathered together in My Name, there am I in their midst," we are bound to believe that He comes into our midst and is with us, especially in the gatherings of the faithful, wherever and whenever He pleases; just as, when He was here on Earth, He was still in Heaven, for He said to Nicodemus, "No man hath ascended up to Heaven, except He who came down from Heaven, even the Son of Man, who is in Heaven." Here we are taught that, while our Lord was here upon earth, He was still in Heaven, and in the same way we believe that, while He is now in Heaven, He still comes amongst us here upon earth, and stands in some way, above our understanding, in our very midst. We must not, in fact, and we do not limit the possibilities of our Lord's Presence, as we would limit the possibility of the presence of a mere man. It is true, we cannot understand how our Lord can be with us in all our Churches, and even in our homes,

while at the same time He sitteth in Heaven, but we believe His promise and take Him at His word. Yes! He is with us, not to sense but to faith, not carnally but spiritually. This we hold firmly and profess constantly.—(Extract from the Bishop's Primary Church, 1894.)

Pan-Anglican Conference.

REPORT ON THE DUTIES OF THE CHURCH TO THE COLONIES.

"Our Colonial Empire . . . has some of the fundamental conditions of stability. There are in general three ties by which States are held together: community of race, community of religion, community of interest. By the first two our colonies are evidently bound to us, and this fact by itself makes the connection strong."

These remarkable words of the late Sir John Seeley suggest connection between England and the colonies, which the Church of England is bound to cherish and sustain. In an ideal national Church the interests of every portion would be known to those at the centre of affairs, who would direct their efforts towards the efficient working of the system. The first duty of the Church to the Colonies would, in the view of your Committee, be to acquire accurate and full information regarding the condition of affairs: the second, to strengthen its weak points by generous and timely help.

But these duties have not been adequately recognized as resting upon the Church as a whole, and therefore voluntary effort on the part of associated individuals has been relied upon. Your Committee gratefully acknowledge that supplies of men and money have been furnished by the Society for Promoting Christian Knowledge, the Society for the Propagation of the Gospel, the Church Missionary, Colonial and Continental Church and other Societies, supplemented by contributions elicited by Bishops and Clergy who have appealed personally to Church people in England. Some of these so-