

and vices; nay, sanctioning and even encouraging sins and vices, itself playing and dallying with them." "The people of Japan were naturally very pious, as innumerable temples and idols testify everywhere. The former Christians or martyrs repeatedly cried out 'We miserable sinners,' 'Christ died for our sins,' etc., as their letters abundantly prove. It was because of this that their consciences were roused by the burning words of Christ, and kept awake by means of contrition and confession. But, during the long supremacy of Buddhism, the idea of sin has been asleep, just as in China, and it is very difficult to wake the stupefied conscience. Where there is little or no idea of sin, Christianity progresses but slowly, because the people profess indifferentism, and practise expediency, thus putting truth and right out of consideration. I say this is the main cause which retards the march of the Christian religion. the sense of sin, so to speak, is a lost sense to us, we distinguish with difficulty between sin and crime, which two in reality we designate by one and the same word."

This evidence is most remarkable, setting forth as it does, that it is the lack of the sense of sin, which makes the Japanese unwilling and unlikely to listen to the Gospel Message. And it is just this same lack of the sense of sin, amongst ourselves, which causes us to be so languid and perfunctory in our own religious duties and so unwilling to sacrifice ourselves, in order to send the Good Message to those who have not yet had our own most precious opportunities.

Important Truths, No. III.

Our Union with Christ In the Eucharist.

"To those who believe in Christ," writes Bishop Harold Browne, "to those who come to Him believing, He in some manner above our comprehension so com-

municates Himself in the Holy Communion, so joins them to Himself by an ineffable union, that they may be truly said to be one with Him and He with them, to dwell in Him and He in them, and to live by Him, even as He liveth by the Father." Yea! we are here taught that great central truth of our Faith, which has been so sadly forgotten and overlooked. We are here taught viz., that "the faithful Christian lives by union with the glorified Divine Humanity of his living Lord." Yes! "Christ, who is one with the Father by His Godhead, becomes one with His disciples by His Manhood." And therefore we ought not to be surprised to learn, that "Christ our Lord supports, sustains and feeds the spiritual life, which He has created in us, by a means of a union, which is ineffable, and to be comprehended only by the devout and reverent soul." All this is one chief fruit of the Incarnation. And although faith is an essential instrument, whereby we receive the blessing, yet the blessing itself is this; that we have not a distant, but a present Saviour, a Saviour who gives to us in His own Mystery His most precious Body and Blood to be our Spiritual Food, "so that in spirit we may be again and again truly joined to our great Lord and Head, so that our whole spiritual man may be sustained and nourished by Him, so that by His life we may live also, and so that by His might and power our weakness may be upheld and strengthened."—(Extract from the Bishop's Primary Charge, 1894.)

A Welcome in and about Church.

A man, having been frozen out of one Church, went to another, but as no one welcomed him there, he turned round and himself welcomed another stranger, who exclaimed, "At last I have found the right place." So both were helped. On coming out of Church, if you see a