

SEXAGESIMA SUNDAY.

THE Apostle Paul is again brought before us as a most illustrious example of self denial and religious ardor in the cause of his Divine Master. St. Paul ever had a vivid conception of his citizenship in another and higher state of existence; and this conception gave him perfect contentment amidst all the tribulations through which he was called to pass. Beyond earth was his true home and the home of every thing else that he valued. "I have learned in whatever state I am therewith to be content." There was nothing he greatly desired to do, saving the will of his Master in heaven. He felt himself related to this higher realm, and thought no more of the cares of the world or of its troubles than the eagle soaring in the higher regions of the air busies itself about all the little inequalities of the earth's surface. And so this aspect under which he regarded his relationship to the present and the future world rendered his consecration to his work perfectly complete. Recognizing Christ as his true Lord and King, it was as natural for St. Paul to serve Him in this world though bonds, imprisonment, and death should await him, as when he would stand before Him glorified in an upper world. So high indeed was his ideal of the perfect service he ought to render in this life to Christ that he constantly felt the unworthiness and the imperfections of his service. "Not as though I had already attained; either were already perfect." "I count not myself to have apprehended." The sense of unfitness arose from the holy conception he had of the service due to Christ. He seemed to think that higher orders of being, with powers the most vast, might be happy in the performance of his duties. To slacken his duty to this King would make him sensible of the commission of the greatest wrong, and would make him exclaim that he was unworthy to be an apostle, was less than the least of all saints, and was indeed the chief of sinners. So powerfully indeed did these principles and sentiments pervade the mind of the holy apostle that he endured unnumbered perils and hardships in serving his Master, submitted to every possible form of self-denial, and made use of every available means in order that he might ultimately be presented faultless before the Presence of the Glory of his Divine Saviour.

THE BISHOP FAUQUIER MEMORIAL CHURCH.

IN our correspondence columns will be found a letter from the Rev. E. F. Wilson, on the subject of a church proposed to be erected as a Memorial to the first Bishop of Algoma. His Lordship, when alive, had, it appears, selected a spot close to the Shingwauk Home for Indian boys, as a site for a chapel to be used by the inmates of the institution, and the settlers in the neighbourhood. On the day of the reopening of the "Home" on the 1st of July last, in company with the Indian boys, he went to this chosen spot, and in a few words of solemn and tender utterances dedicated it to the worship of Almighty God. Then while some verses of "The Church's one Foundation" were sung, the boys deposited each a stone on the line marked for the walls, as a pledge that they would assist in the building of the chapel. It is therefore suggested that this little chapel, which, it is hoped, will be built next summer, should be erected as a memorial to the late esteemed and beloved Bishop. The cost is

estimated at about \$3,000, of which \$600 have been subscribed. It is to be erected in full view of the River St. Mary, and to be built of stone, with two-foot walls and buttresses. It will have porch, chancel, and vestry, and there will be seating accommodation for about 120 persons. The chancel is to have a stained glass window, beneath which will be paneled work in oak, and four tablets with the Lord's Prayer, the Creed, and the Decalogue in Indian. The pulpit and reading desk will be of oak. These and the chancel fittings are to be made in the carpenter's shop of the Home. A lectern has been promised.

The late Bishop Fauquier's name can scarcely be introduced without suggesting the question, "What is to be done with our missionary diocese of Algoma?" Unquestionably, an Episcopal Endowment Fund ought to be raised for it without any delay whatever; so that any future bishop of that diocese may not be left to struggle with unnecessary difficulties, in the way the late Bishop was obliged to do. Our past experience has shown that the Churchmen of this Ecclesiastical Province, cannot be depended on for supporting the wants of that very poor diocese, as they arise; and a very important step would be taken if a fund were raised, so that its Bishop would not be dependent for his daily bread, upon such miserably inadequate and spasmodic efforts as have been hitherto made for the purpose.

CATHOLIC CATECHISM.

No. XV.

Q. Can the Sacrifice upon the cross be repeated?

No. It is "a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world."

Q. How, then, do we distinguish between the sacrifice once made upon the cross and the sacrifice now offered by the Church in the Holy Eucharist?

The one is real, the other only commemorative. The one is meritorious in itself, the other derives all its merits from the first. The one of our Lord's mortal body, the other of his immortal body. "Dr. Neale, Catechetical Notes," p. 131.

Q. Need we be reserved in calling the Holy Communion a Sacrifice?

No. We are in company therein with all the primitive fathers, as St. Augustine, and with many even of modern days, such as Bishop Hall, Mede, Baxter, etc.

Q. Is it not the most important view of the Holy Communion that we receive grace and strength in its faithful reception?

This is a very solemn, important and glorious truth, full of comfort to the humble communicant. But the more important spiritual aspect is the offering before God, because it is always "more blessed to give than to receive."

Q. Why do so many neglect the Blessed Sacrament?

For many unhappy reasons, but chiefly because having received, they perhaps have not felt what they taught themselves to expect to feel; hence they have been discouraged, that is, they have offered this their bounden duty before God, but have failed to await in patience the blessing of God. They have thought more of self than of God.

Q. Is it not sufficient to receive the Sacrament three times a year, or at most once a month?

It might, perhaps, be sufficient to receive it thus infrequently, but such is certainly not sufficient frequency with which to offer and present the sacrifice of the death of Christ.

As the Church declined in spiritual life, and in sound doctrine, so she became (in her members) lax in that which the early Christians celebrated weekly and often daily.

Those Christian bodies which make light of the offering to God, and everything of the receiving from God, meet least frequently for the celebration of the Communion.

As preaching has been elevated above worship, so Church going has decreased in interest and frequency.

If our first and greatest thought were always to worship God, we should never be avoidably absent from the assembly of the Saints, much less from the offering of the Christian sacrifice of praise and thanksgiving in the Holy Eucharist.

Q. May a Christian be present at the celebration of Holy Communion without himself receiving the consecrated bread and wine?

As the Christian soldier needs constant supplies of grace, he should seek them constantly in the Body and Blood of Christ "which are verily and indeed taken and received by the faithful in the Lord's Supper." Nevertheless, there is no authority, either in Scripture or in the Book of Common Prayer, for closing the Church doors on any baptized Christian, who for reasons best or unknown to himself, may desire to be present at the celebration without partaking of the Lord's Table.

Q. Does not the Church forbid non-communicant attendance?

Since the Church does not now know what the common term means, she cannot forbid it.

Q. But our clergyman makes a long pause at certain places in our Holy Communion service to permit those who do not intend to partake to retire.

He has no authority whatever for doing such a thing. It is a custom which has grown up the custom of saying the whole or portions of the distinct services at one gathering of the people.

Q. What, then, is the ante-Communion service?

This also is a modern term not found in the Prayer Book. It however means that portion of the Order of the Holy Communion which is used when there is no actual celebration of the Holy Communion.

Only special circumstances, occasionally unavoidable, but usually the result of neglect, have rendered such a term possible; for the Church contemplates by the insertion of a special Collect, Epistle and Gospel, and the Sermon, in the Holy Communion office, for every Sunday and for many holy days, the celebration of the Holy Communion on all those days. And further, since the Collect for Sunday is also special for each day in the week following, she provides, along with daily prayer also a daily celebration of the Holy Communion.

Q. Does not the rubric say that every parishioner should communicate at least three times a year, of which Easter shall be one?

It says at least in order that a qualification may be made of who is a parishioner. This number, three, is the minimum. One who thus communicates is in the eyes of ecclesiastical law a communicant. But the true Christian, who is not led by the letter of the law alone, but is led by the spirit of the Gospel, will not desire to be a communicant only as defined by the minimum requirement of the law.

(To be continued.)

Diocesan Intelligence.

QUEBEC.

From Our Own Correspondent.

QUEBEC.—The annual meeting of the Church Society, as previously announced, was held in the Normal School on Wednesday, the 1st of Feby. Among those present we noticed the Lord Bishop of the Diocese, Revs. C. Hamilton, A. A. Von Iffland, J. Kemp, C. W. Rawson, T. Richardson, C. C. Hamilton, R. Ker, M. M. Fothergill, Dr. Marsden, Dr. Mantz, Messrs. H. S. Scott, Geo. Veasey, Wm. G. Wurtel, W. G. Petry, R. Hamilton, W. H. Carter, R. H. Smith, E. A. Jones, Herbert M. Price, C. Judge, Walton Smith, R. Campbell, J. H. Richardson, George King, etc., etc.

The report of the Central Board, containing a full account of the proceedings of the Society during the year, was presented by the secretary, Rev. M. M. Fothergill, adopted and ordered to be printed.

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