

## The Church and Her Ways.

### X—THE CHURCH YEAR.

Many persons who are not members of the Church of England have observed that she has particular names for all Sundays in the year. She has also provided more than thirty other services, which usually fall upon week days, so that in every year there are about eighty five days for which special services are provided. The names of all these days may be learned by consulting the pages which follow just after the preface in all her Prayer Books. The civil year begins with the first day of January. The Church year begins with that Sunday which falls nearest to the thirtieth day of November. This day is known as the First Sunday in Advent. There are four Sundays in Advent, and these weeks constitute what is called the Advent Season. Advent means coming, and these services teach us about Christ's first coming, or birth, and warn us to prepare for His second coming, when He shall judge the world.

The Christmas Season follows Advent, teaching that Christ is "Very Man," as well as "Very God." Next comes the Epiphany Season. Epiphany means showing forth, and the services represent the Saviour as showing forth His glory by working miracles, forgiving sins, and offering salvation to Gentile as well as Jew.

Ash Wednesday is the first day of Lent, and always falls forty-six days before Easter. Six of these days are Sundays, leaving forty days of Lent, which represent the Lord's forty days of fasting. The lessons of Lent are fasting, abstaining and self-denial. Good Friday, the next to the last day of Lent, is the day kept in memory of the Crucifixion. Three days later comes Easter Sunday, when Christ rose from the dead, and opened the gate of eternal life. Just forty days after the Resurrection, Christ went away into Heaven, and that fact is taught on Ascension Day. Ten days later is Whitsunday, when the Holy Ghost was sent down upon the waiting disciples. Whitsunday may fall anywhere from the tenth of May to the thirteenth of June. From this time on to November the Sundays are called Trinity Sunday and Sundays after Trinity. All through the Trinity Season the practical duties of life are considered, each Sunday setting forth its particular lesson. For the names of the other days, consult the front part of the Prayer Book, and the special services for those days may be found just before the office for Holy Communion.

This cycle of days makes what is known as the Church year. By means of it, all doctrines of the Gospel are taught anew every year. Due prominence is given to all. Not one is undervalued or forgotten. Most Christian bodies have one dogma as a watchword, as, predestination, justification by faith, immersion, good works,

etc.; but it cannot be said that any one doctrine is the distinguishing mark of the Episcopal Church. She values all doctrines revealed by God, and all find a place in her creed and worship, as shown by the Church year.

### NL OUTWARD FORMS AND VITAL RELIGION.

In the preceding articles, some of the distinctive features of the Church have been briefly set forth. The object is to meet with short explanations the inquiries of those who come to the Church attracted by many of her ways, even while unacquainted with their full significance. They treat largely of the historic, the external and organic side of the Church. There are, indeed, higher spiritual truths, which touch the souls and have to do with the lives and characters of her children. The Church sets forth most thoroughly the apostolic, Scriptural truth, that neither circumcision availeth anything, nor uncircumcision, but a new creature; that the Kingdom of Heaven is not meat and drink, but righteousness and peace and joy in the Holy Ghost. The Church teaches constantly the need of a change of heart, and leads her children to pray most fervently that God may make clean their hearts. The Church speaks plainly upon the great themes of regeneration, conversion, sanctification, redemption, atonement, justification by faith, charity, godliness, practical religion and personal holiness. Those of her children who accept the first principles, she goes on to perfect in the knowledge of the truth as it is in Christ Jesus.

## The Bishop Sullivan Memorial Sustentation Fund

Amount Required, \$50,000 00  
Amount Received, 11,882 27  
Yet Needed 38,117 73

To last month's total we add the appended subscriptions:

Navar offertory .....	2 98
Ravenhill offertory .....	2 40
Ilfracombe offertory .....	1 25
James Porter, Esq., Powassan .....	5 00
Copeland & Fairbairn, Toronto .....	5 00
Trout Creek offertory .....	95
Powassan offertory .....	2 00
English Algoma Association, per Rev. A. S. Hutchinson .....	485 55
Rev. Wm. Evans, Parry Sound .....	10 00
Port Sydney offertory .....	2 50
	<b>\$517 55</b>

In English money we yet need £7,843.

The ancient flag of Ireland was a golden harp on a dark-blue ground, as now emblazoned in the Irish quarter of the Royal Standard. Green was never heard of as a national color until the year 1798. The revolutionary Irish leaders, for the purpose of uniting all classes of Irishmen, and to join the Orangemen to the rest of their countrymen, adopted the colour green, green being produced by the uniting of blue and orange.

Love that one who makes thee see thy faults rather than him who ever praiseth thee.

What is God's.—Give to God what is His; all is His which belongs to you and even yourself.

## Acknowledgments.

Receipts by Diocesan Treasurer:

### FOREIGN MISSIONS.

Lancelot, 52c.; Allansville, 22c.; Stanleydale, 55c.; Powassan, \$2.21; Trout Creek, \$1.02; Kenouie, \$1.77; Sault Ste. Marie, special, \$5; Wellwood, \$1.20; Emsdale, \$1.61; Little Current, \$1.20; Saegwandah, 40c.; Sucker Creek Indians, 52c.; Uffington, \$2.20; Puthrook, \$2.20; The-salon, \$3; Bruce Mines, \$1; Parry Sound, \$5; Raysville, \$1.74.

### MISSION FUND.

Diocese of Toronto—Collingwood, \$1.77; Everett, \$1; Toronto, S. Luke's, \$5; per Rev. A. S. Hutchinson, Eynsford, Kent, \$123.26; Diocese of Huron, \$175.

### INDIAN HOMES.

Per Rev. A. S. Hutchinson, Eynsford, Kent, \$28.69; grant, S.P.C.K. for scholarships, £50, \$241.11; St. George's S.S. Montreal, for Simon Jacob, \$75.

### SICK CLERGYMAN.

Rosseau collections, \$6.50.

H. PLUMMER,  
Treasurer.

Sault Ste. Marie, Feb. 9th, 1900.  
Contributions received direct by principal during January, 1900, account of Shingwauk:  
Per D. Kemp, Toronto as follows: Mrs. Westney, Allandale, \$5; Parkdale, St. Mark's, for Willie Sissenal, \$10.51; Parkdale, Epiphany S.S., \$9.75; S. Phillip's S.S., \$4.52.

GEO. AUG. KING,  
Secretary.

H. PLUMMER, Esq.,  
Sault Ste. Marie, Ont.

## FORM OF BEQUEST TO THE MISSIONARY DIOCESE OF ALGOMA.

I give and bequeath unto the Right Reverend the Bishop of Algoma, Sault Ste. Marie, Ontario, the sum of ..... to be paid with all convenient speed after my decease, exclusively out of such part of my personal estate, not hereby specially disposed of, as I may by law bequeath to charitable purposes; and I hereby lawfully charge such part of my estate, with the said sum upon trust to be applied toward the—

..... and the receipt of the Right Reverend the Bishop of Algoma, or of the treasurer for the time being of the said diocese, shall be a sufficient discharge for the said legacy. And I direct that the duty upon the said legacy be paid by my executors out of the said fund.

The will, or codicil, giving the bequest, must be signed by the testator in the presence of two witnesses, who must subscribe their names in his presence, and in the presence of each other.

NOTE.—This testament must have been executed one year previous to the death of testator, to give it effect over *Norman's Act*.

\*The object should be inserted here, and might be (1) The General Mission Fund, (2) The Widows and Orphans Fund; (3) The Superannuation Fund; (4) Bishop Sullivan Memorial Mission Sustentation Fund, etc.