

## Lay Helpers' Sunday.

### AD CLERUM.

Many of our Clergy found it was a very happy and useful thing last year to call together their Lay Helpers, begging them all to receive the Holy Communion upon a certain Sunday, with the knowledge that the same thing was being done right through the Diocese, all with a view to seeking God's blessing upon our common work. The Bishop therefore earnestly invites all the Clergy on Sunday, September 26th, to bring before their people this uniting together for special prayer for God's blessing and this calling of all Lay Helpers for the following Sunday. Then on Sunday, October 3rd, it is hoped that all Lay Helpers and many others will unite in special supplication before God, and it is suggested that the Clergy should on this day impress upon their people the duty and importance of lay work, shewing that the Church is in very truth the Body of Christ, in which every member has something to do for other members, and consequently for Him, who is our Divine Head. If all our Parishes will but take a large and enthusiastic part in this great Diocesan cooperation, it will lead some, who are not yet workers, to be ready to do what they can, and it will cause those, who are trudging along wearily perhaps in their Christian pilgrimage, to quicken their pace and to redouble their efforts in the power of the Holy Ghost to the glory of God's great Name and to the enlargement of the Kingdom of Christ.

## Great Truths.

### THE CHRISTIAN 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's year begins with that Sunday which falls nearest to the thirtieth day of November. The 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, abstinence 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. One week more, and the Church on Trinity Sunday commemorates the Three Persons in One God. Trinity Sunday may fall anywhere from the seventeenth of May to the twentieth of June. From this time on to November, the Sundays are called 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's 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 Christian Year.