

This paper is issued at the beginning of every month. Its purpose is to be a record of events of local interest, and a medium of information to persons attending the services. Any member of the congregation having items of interest to contribute, will kindly drop such communications in the St. Andrew's box in the vestibule of the Church.

St. Alban's Cathedral, Toronto

Monthly Notes

NUMBER 130

TORONTO, CANADA

MARCH, 1899

RESIDENT CLERGY.

THE DEAN.—THE RIGHT REVEREND, THE LORD
BISHOP OF THE DIOCESE, See House.

THE PRIEST VICAR—REV. A. U. DE PENCIER,
Well's Hill, head of Howland Ave.

SERVICES.

SUNDAYS.

Holy Communion 8 a. m. on the 2nd, 4th and 5th
Sundays.

Holy Communion, 11 a. m. on the 1st and 3rd Sundays.

Morning Prayer and Sermon at 11 a. m.

Evensong and Sermon at 7 p. m.

Sunday School at 3 p. m.

Young Women's Bible Class at 3 p. m. in the Chapel.

Bible Class for Men, at 4 p. m., in the Chapel.

Baptisms at 4 o'clock (notice to be given.)

Evensong at 5 o'clock in the chapel *daily*.

The regular Meeting of the St. Alban's Cathedral Branch of the Woman's Auxiliary is held in the Chapel every Tuesday afternoon at half-past 2 o'clock and the Girl's Branch at 8 o'clock on Monday evening. The Junior Branch meets at 11 o'clock each Saturday morning.

The Chancel and Altar Guilds respectively, meet on notice.

The Brotherhood of St. Andrew holds the regular Chapter meeting at half-past 9 o'clock in the morning the second and fourth Sunday of the month in the Chapel of the Cathedral.

Be constant at the services of the Church. It is a gracious privilege. *Come!* because it is a duty you owe to yourself—your family—your friends—to the *indifferent*. Consciously and unconsciously beneficial influence will be the result.

Already more than two weeks of Lent have passed, how have we been keeping the fast? Have we used such abstinence that our bodies have been brought into subjection? Has the season thus far, been of real practical benefit to us? Mere abstinence from meat on certain days may be a very good thing, but it isn't at all to be compared to the real self denial and self sacrifice that should accompany it, in order to make our Lenten fast a time when we can especially be built up to resist the temptations that do so easily beset us. It is well also, to remember that self denial when it benefits only ourselves is a good thing, but self sacrifice for the good of others is infinitely better. It is often said that keeping Lent is a mistaken idea and an heritage from an age of superstition and ignorance; this can be practically refuted by each one of us. Not long ago a man, nominally a Churchman, was scoffing at the observance of Lent, but was persuaded as he said, "to give it a trial" and made a resolution to give up the use of profane language during Lent; he kept his resolution so successfully that when the appointed six weeks had passed, his former bad habit had been broken off, and in that one respect at least, he was a better man. Besides keeping Lent in a broad way by abstaining from our usual gaiety and attending the services of the Church more frequently, each one of us should try, by God's grace to break off some habit that has become a besetting sin and we ought to practise some special act of self denial; it is only in this way that our characters can be built up and developed. By constant watchfulness and constant Prayer, by much self examination and self sacrifice, and above all by constant use of the means of grace God has Himself provided in His Church, we can alone become more truly worthy of the vocation wherewith we are called.

The Wednesday Evening Services in the Chapel of the Cathedral are more largely attended than at any former Lenten season and yet we notice the absence of many of our Congregation. The Rev. C. A. Seager, Rector of St. Cyprians, preaches with effective earnestness and will continue his sermons until Easter.

Let each one be very earnest and sincere so that the season of Lent may be attended with great blessings.