

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 132

TORONTO, CANADA

MAY, 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.

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

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.

SERVICE ACCOUNT

APRIL

RECEIPTS

Offertory: Average \$31.47.....	\$125 87
" Easter.....	87 74
" Organ Fund.....	40 00
" " ".....	5 00
Per Miss Capreol, Organ Fund.....	10 00
Balance 30th April.....	95 50

\$364 11

EXPENDITURE

Balance 31 March.....	95 60
Clerical Stipend.....	62 50
Sexton's Salary.....	20 00
Choir: Laundry.....	1 72
Fuel.....	100 00
Lighting: Gas.....	16 07
" Electric.....	8 12
Water Rates.....	4 85
On account Organ.....	55 00
Bank Interest.....	25

\$364 11

There now remains of the Organ fund, including interest, only a balance of \$25.80 to be paid off. We cannot always tell from whom gifts through the offertory come, but we think we are correct in saying that to three ladies of the congregation we are indebted for the amounts which appear in the above account. Are there not others who will make the not very great effort which is now required to close this account?

The Toronto Local Assembly of the Brotherhood of St. Andrew will hold their Spring meeting at the Cathedral, on Saturday, May 13th. The Programme arranged is as follows:—
4 p. m.—(1) Business: Appointment of Committees for Island and Dock services, and other business.

(2) Discussion on Hospital Work. Introduced by Mr. John Harris, Secretary of Hospital Committee. To be followed by general discussion.

6 p. m.—Tea. By the kindness of the ladies of the Cathedral.

7 p. m.—Evening Service in the Cathedral.

7.30 p. m.—(1) The Rule of Service; is there any call for alteration? Introduced by Mr. H. J. Webber, General Secretary. To be followed by general discussion.

(2) Should the Chapter undertake work among boys? Rev. Mr. Ashcroft, St. James.

In what Branches: Mr. N. F. Davidson, St. Luke's; Mr. F. Bridgen, All Saints; Mr. Haslem, St. James. All men of the Congregation are cordially invited to be present.

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A SERMON

PREACHED IN ST. ALBAN'S CATHEDRAL, 16TH APRIL,
1899, BY HIS LORDSHIP THE DEAN

TEXT—126 Psalm, 3rd verse. "The Lord hath done great things for us; whereof we are glad."

The commemoration in which we are invited to join to-day, in concert with the whole Anglican Church throughout the world, is one which may well call forth our glad thanksgivings to God. It is the centenary anniversary of the great Church Missionary Society. The occasion must incite all thoughtful minds to an historical survey of the work accomplished by the Society in these hundred years, and this will be most effectively carried out, in the very brief time available, by a contrast between the state of religion and the Mission field at the first beginnings of this enterprise with that which exists to-day. Let us go back to the closing years of the last century.

And first at home. These years were a dark period for England. The century had been one of immense expansion of the British Dominions and had seen the commencing developments of important industrial, mercantile, social and scientific progress. But towards its close, the French Revolution had wrought an unsettling and demoralizing effect on the minds of Englishmen. Democratic doctrines had taken hold and disaffected men who styled themselves "Patriots," and Tom Paine's "Rights of Man" was widely read. The national debt, through subsidies to the continental powers that were fighting France, had risen by leaps and bounds; taxes were heaped upon taxes. In 1797 the Bank of England stopped payment. The mutiny at the Nore laid open our shores to imminent peril, and Bonaparte was gaining victory after victory.

And what was the condition of the Church? Sixty years before, the great Bishop Butler had refused the primacy because he thought it too late to save a fallen church, seeing that it was taken for granted by many persons that Christianity was now at length discovered to be fictitious.

The Church's life was practically dead, while intellectually it was triumphing. Dr. Johnson told Boswell that he had never met a religious clergyman. Throughout the country, the picture presented is, hunting clergy, drinking clergy, pluralist and non-resident clergy; empty churches, the people spending Sunday in brutal sports, parishes without a single bible in them and without a school worthy of the name.

Still, the sixty years were not without improvement and signs of a brighter dawn. This was the period of the evangelical revival; the two Wesleys and Whitfield had, with their untiring devotion and zeal, been prosecuting that movement which under God was to revive religion in England. Berridge, Toplady, Romaine, Fletcher, and the elder Henry Venn, amongst others, all clergymen of the Church of England, were leaders in the movement; and their fervent powerful preaching of definite, dogmatic truth, the truth of the Bible and Prayer Book, did, by the power of the Spirit, revolutionize the lives of thousands, and did gradually revolutionize the Church of England.

Look next at the religious condition of the world. EUROPE, but for the ruling race in Turkey, was by profession, christian; but with a christianity that was corrupted in the south, frozen in the north, and formally abolished in France. ASIA, notwithstanding the struggle between the religion of the west and the religions of the east in the thirteenth century, was in 1799 wholly heathen or Mohammedan, save for the down-trodden Churches of Asiatic Turkey. The LANDS OF THE BIBLE were dominated by Islam in INDIA, the English conquerors had done almost nothing to pass on the great message to the swarming multitudes come under their sway, and in 1799 its doors were actually shut against any bearers of that message. CHINA was closed, though, within her gates, were scattered remnants of the Jesuit Missions who secretly owned allegiance to the Pope of Rome. JAPAN was hermetically sealed; after the Jesuit tyranny of the sixteenth century—a hateful national memory—no christian had been allowed to land for nearly two hundred years. AFRICA was only a coast line the principal link of the dark continent with Christianity being the slave trade. SOUTH AMERICA, for the most part nominally Christian, was sunk in superstition; NORTH AMERICA was Christian: but no serious effort was being made to evangelize the red men of the interior. The ISLANDS OF THE SOUTHERN SEAS had only just been thought of and a band of artisan Missionaries had lately sailed thither.

Had then the Church, the Church of the reformation, as yet done anything towards carrying out her Lord's great commission? It must be admitted that for a long time her internal struggle, while passing through the throes of that great regeneration, engrossed all her energies; but when the conflict subsided she seems to have sunk exhausted and fallen into the sleep of apathy. Still it would not be right to say that nothing was attempted until the Church Missionary Society took up the work. THAT was not the first Society, having evangelization for its aim, by more than 100 years. Indeed, when the Elizabethan colony of Virginia was to be planted, Sir Walter Raleigh gave £100 "for the propagation of the Christian religion in that settlement." This is to be noted as the first Missionary contribution in England. In 1622 Dr. Donne, Dean of St. Paul's, preached, in behalf of this same colony, the first Missionary sermon.

John Elliot, one of the pilgrim fathers, known as the apostle of the Indians, was the first genuine Missionary. He laboured among the red Indians and translated the whole Bible into the Iroquois tongue, next, under Oliver Cromwell's auspices, the House of Commons established the "Society for the propagation of the Gospel in New England," the earliest "S.P.G." This scheme came to an end with the restoration, but was revived by Robert Boyle and became the second "S.P.G." it exists to this day under the name of "The New England Society."

Further, in 1698, Parliament ordered the East India Company to provide chaplains for its employes, who should learn the language of the country to enable them to instruct the heathen who should be servants of the company, in the protestant religion. In this same year the Society for promoting christian know-

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ledge was established; and three years later in 1701, the third and present S. P. G., the "society for the propagation of the gospel in foreign parts. Both were due to the zeal and energy of Dr. Thomas Bray."

But neither of these noble Societies, the glory of our Church to-day, was, in its inception, a distinctively Missionary Society; nor for 100 years of its existence prosecuted the aggressive duty of evangelizing the heathen in foreign parts. Their work abroad was directed to the instruction of the heathen within the British possessions, and by 1799 it had attained but small dimensions.

In glancing at the causes which immediately led to the formation of the C. M. S., our attention is arrested by the events of the year 1786, in which year the crusade against the slave trade was entered upon by William Wilberforce, Thomas Clarkson and Granville Sharp; the evangelization of India came into prominence through the commencement of David Brown, the E. I. Chaplain's, work in Bengal, the idea of a great mission to India put forth by Charles Grant, the E. I. company's official in Calcutta, the proposal of William Carey, afterwards the first English missionary to India, to his Baptist brethren to consider their responsibility to the heathen, the visit of Schwarz, the S. P. C. K.'S Lutheran Missionary in South India to Tinnevely; and the strong appeal made for the evangelization of India by Dr. Thurlow, Bishop of Lincoln, in preaching the annual sermon for the S. P. G. Bearing still more closely on the origin of our Society was the discussion, for the first time in this year, at a fortnightly meeting of the Eclectic Society of Foreign Missions. All these, among other events, were preparing the way. But the discussions of the Eclectic Society were the more direct leading cause. It is instructive to note the steps by which they advanced to wider views of the great subject. In 1786 the question discussed was, "what is the best method of planting and promulgating the gospel in Botany Bay?" In 1789, "what is the best method of propagating the gospel in the East Indies?" In 1791, "What is the best method of propagating the gospel in Africa?" Meanwhile the Baptist Missionary Society was formed in 1793, and Carey himself went out to India. In 1795, two Clergymen and some Presbyterian and Independent Ministers founded the London Missionary Society which began by sending out a large party, chiefly artisans and their families, to the South Sea Islands with the assistance of Samuel Marsden. The next year 1796, saw the formation of two small Missionary Associations in Presbyterian Scotland.

All these movements quickened the interest of the Eclectics. In this same year Charles Simeon proposed the question, "with what propriety and in what mode can a Mission be attempted to the heathen from the established Church?" Here is a great advance; it is no longer Botany Bay, or India, or Africa but "the heathen" and the duty of the established Church is recognized. But, three more years were to elapse before any action was taken. Many of the brethren were doubtful and hesitating. At length, in 1799, on the 18th March, John Venn once more brought the question before the Society in a new, form, "what methods can we use more effectually to promote the

knowledge of the gospel among the heathen?" not now, "what ought the Church to do?", but, "what can we do?" Simeon urged, "there is not a moment to be lost." It was resolved to form a new Society immediately. On April 1st, a meeting was held to prepare the rules and a public meeting was summoned for April 12th. It took place in a first-floor room of the "Castle and Falcon in Aldersgate Street, in which their earlier meetings had been held and the London Missionary Society was founded four years before. It was not an influential meeting. Only 16 Clergymen and 9 Laymen were present. The most distinguished names of the promoters are absent from the list. John Venn took the chair; a committee and officers were appointed, Henry Thornton treasurer and Thomas Scott, secretary. It was strangely overlooked to adopt a name. Six weeks after, the name was settled as "the Society for Missions to Africa and the East." But not until 13 years had elapsed was the title adopted "The Church Missionary Society for Africa and the East."

From such small beginnings was this now mighty organization launched upon its world-wide mission.

It is not my purpose to trace its progress beyond saying that it was for a long time very slow. At the end of ten years the Society had sent out only five Missionaries, of whom one had died and one been dismissed, leaving 3 on the roll.

To pursue the interesting story of its onward march would be rather to glorify the Society and the honoured men, Directors and Missionaries, who have been raised up by God to carry it onwards by the consecration of their gifts, their lives, not unfrequently their blood. If we would estimate what great things God hath done through them, the most striking way is to overleap these 100 years and turn suddenly to contemplate the field of their work to-day. A few words will suffice to draw this picture, such vivid contrast to the first. The Missionary map of 1899 shows us missions of this Society established in west Africa (Sierra Leone, Yoruba, Niger); in eastern equatorial Africa, (Uganda, Mombosa, &c.); in Mahomedan lands (Egypt, Palestine, Persia and Baghdad); in India; in Ceylon and Mauritius; in China and Japan; in New Zealand and Canada. (\$91,000 were spent by the C. M. S. in Canada last year.) Thus throughout the world are planted 483 stations. Its European Missionaries number 1,096; native Clergy 340; native lay Agents 5,757, making a band of 7,193 Christian workers. The native christian adherents number 240,876. As an evidence of present growth, the baptisms of native ADULTS, carefully instructed and tested, averaged, in 1897, eighteen for each day of the year.

The Society's total receipts last year were \$1,618,060.

If we would know to what this large measure of blessing which has followed the Society's operations is attributable, we must look upon the foundation principles on which they have been conducted. These guiding rules were formulated at the very outset by the Rev. John Venn; 1. Follow God's leading. 2. Begin on a small scale. 3. Put money in the second place, not the first. 4. Choose spiritual men for spiritual work. 5. Look for success only from the spirit of God. It was the constant pursual of these scriptural

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rules and its happy results which led on the committee to adopt, in 1887, what has been called its "Policy of Faith," in the memorable resolution that they would keep back no candidate possessing true Missionary qualifications on financial grounds only, but would send him forth trusting in the Lord to supply the necessary funds. They have reaped the reward of faith in the addition to their roll of Missionaries, during the eleven years since past, of 975 names as compared with 700 during the fifty preceding and an increase of income for the last year of at least \$500,000.

What is to be the fruit of this commemoration of the great things which God has done for us through the instrumentality of the greatest Missionary organization in the world. First, undoubtedly that we be glad with a gladness that will manifest itself in generous gifts for the furtherance of its work; but much more, I devoutly hope, in a greatly quickened interest and faith in the all-important cause of Missions both at home and abroad.

Let it impress upon our hearts the conviction that the kingdoms of this world are to be the kingdom of our Lord and of his Christ, that Christ claims them as His, and that, as members of His Church, our first duty is to take our individual part and make it our constant daily concern to help in winning them for Him, by prayer, by personal service, by dedication of our means. Only then shall we know what true gladness is. The awaking out of indifference to an active participation in liberating of the world from the thralldom of ignorance and sin into the glorious light and liberty of the kingdom of Christ will be turning again of our own captivity; it will be like the awaking of them that dream, the joy of an incredible return from a state of unreality and insensibility; then will our mouth be filled with laughter and our tongue with singing; thank God that so many in these days are thus awakening amongst ourselves, especially the women of the Church and the students of our Universities and Colleges. May the spirit of Missionary zeal receive a fresh impetus from this commemoration and spread far and wide! may more be led to study the subject of Missions and become fired with its tales of true devotion heroism, emboldened in faith by its records of success; may many be led to give themselves to the work, and all of us to give our sympathies, our money and our prayers; that so we may have our glad share in working out the purposes of God and hastening the glorious return of Christ our Lord and King, which will be the final and complete "turning again of the captivity" of the world when He shall take to Himself the kingdoms and reign for ever and ever.

The Priest Vicar has accepted the office of Deputy Warden of the Church Boys' Brigade.

Ascension Sunday, May 11th. Read for the Epistle, Acts 1-1 the Gospel, St. Mark 16-14.

Whit Sunday, May 21st. For the Epistle, Acts 2-1, the Gospel, St. John 14-15.

Trinity Sunday, May 28th. Read for the Epistle Rev. iv, 1. The Gospel, St. John III 3.

The Annual closing meeting of the Toronto Church of England Sunday School Association will be held in St. Alban's Cathedral on Thursday Evening, May 18th. Evensong will be sung at eight o'clock and the sermon will be preached by the Rev. C. L. Ingles, Rector of St. Marks, Parkdale.

THE ST. ALBAN'S DAY SCHOOL FOR BOYS

The following is a list of the boys who stand highest in their classes, result of the work for April.

SENIOR THIRD	JUNIOR THIRD
1st. Dudley Roden	1st Bryan Chadwick
2nd. Llewellyn Roden	2nd. Reginald Holland
SENIOR SECOND	JUNIOR SECOND
1st. Fred. Macdonald	1st. John Macdonald
2nd. Gerald Maclean	2nd. Hume Blake

As the Cricket season is now at hand, and the grounds are in better condition than heretofore; the boys have no trouble in finding good and healthful amusement. Anyone passing along the streets surrounding the close, cannot fail to notice the activity displayed by the boys during their leisure hours on the inside of the fence.

Last year on St. Alban's day was held an Athletic Competition, which was first intended to have been a general one, open to all the boys connected with the choir, athletic club, and school; but owing to the short time for preparing a prize list, etc, it was confined to the schoolboys. Now if there are any who would care to help in organizing a regular field day of athletic sports on that day which will be the 17th of June, they will kindly make known their intention in good time.

ST. ALBAN'S CRICKETERS IN 1899

The Cricket Club connected with the St. Alban's Cathedral Athletic Club has re-organized for this season, and start play on Saturday, May 6, with a match against Trinity University at Trinity.

The prospects for the season are very bright; several new players have joined both the seniors and juniors, and they already show that they will prove great acquisitions; the first full practice on Saturday last proved too that most of the former members had quite recovered their form after the enforced rest during the winter months. A much larger number of games will be played this season than last, already 21 matches have been fixed, and with the senior and junior games it is probable that double that number will be played in the course of the season. The first few weeks of the season will see few games on the St. Alban's ground, as the field was levelled and seeded last fall and it will be well on in the Summer before there will be much grass grown; but starting with July 1st there will be games at home probably every Saturday until the end of the season.

One special feature of the season will be a game between an eleven of St. Alban's and Parkdale combined against the strong Belmont team of Philadelphia, played on Aug. 11, probably at the Rosedale grounds. This should prove a very interesting event, as the team the two Clubs combined can put in the field will be a very strong one.

On May 24th a strong team will go to Galt, which should prove a good holiday trip; this will be the first time too that the St. Alban's Club have ever gone so far afield to play.

The annual trips to St. Catherines, to meet Bishop Ridley College, of the seniors and juniors, will this year be made one event; both teams will go together by boat on Saturday, June 24, when it is expected that a large number of members and their friends will take the trip, and so make up a large party.

The games already fixed are:—

May 6 Trinity at Trinity	July 1 Parkdale St. Alban's
" 24 Galt Galt	" 8 Toronto-Rosedale St. Alban's
" 27 U. C. College U. C. C.	" 22 Gordon, McKay & Co. St. Alban's
" 27 Jr. U. C. C. U. C. C.	" 29 Toronto-Rosedale St. Alban's
June 3 Toronto-Rosedale Rosedale	Aug. 5 Gordon Mackay & Co. St. Alban's
" 17 Parkdale Parkdale	" 12 Parkdale St. Alban's
" 24 Bis. Ridley Coll. St. Catherines	" 12 Parkdale Parkdale
" 24 Jr. Bishop Ridley Coll. St. Catherines	" 19 Woodbine St. Alban's
Aug. 11 St. Alban's & Parkdale v Belmont at Rosedale	" 26 Toronto-Rosedale Rosedale
Sept 2 Parkdale at St. Alban's	Sept. 9 Woodbine Woodbine

The Secretary of St. Alban's Branch of the Women's Auxiliary, Mrs. Addebrook sailed last week for England, we wish her bon-voyage and a pleasant holiday, and hope to welcome her back after her four months' visit.

We were pleased to see Mr. Chadwick once more in his place and to know that the "voluntary quarantine" was over for the youthful invalid is now almost well again—which the many friends of the family will be glad to hear.

The Rev. Canon McNab will give a lecture, illustrated with Lantern views, entitled "a Cathedral bicycle tour" in the crypt of St. Alban's, on Monday, 15 May, beginning at eight o'clock, Proceeds in aid of the Junior Cricket Club,