

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.

MONTHLY NOTES

SERVICE ACCOUNT.

FEBRUARY.	
RECEIPTS.	
Offertory: Average, \$30.25	\$ 121 00
Balance 28th February	96 21
	\$217 21
EXPENDITURE.	
Balance 31st January	\$ 82 81
Clerical Stipend	62 50
Sexton's Salary	20 00
Fuel, on Account	20 00
Water-rates	3 50
Rowse & Hutchison: "Monthly Notes" for 14 months	28 25
Bank Commission	45
	\$217 21

THE BIBLE OUR PRESCRIPTION BOOK.

Paper read by T. H. Turner, Esq., at a recent meeting of the St. Alban's Chapter of the Brotherhood of St. Andrew.

Our doctor, called also the "Good Physician" because of the readiness with which he attends to the wants of the poor who seek his aid, having occasion to depart from us for a long time, has left a book of prescriptions prepared by his assistants, but inspired by himself, in order that those who diligently study and follow its directions, may keep themselves in good health until his return; or until they are called to join him: for it is understood that he is so dissatisfied with the sanitary surroundings of his patients here, that he has, at great cost, purchased a large estate in a far country; and is now sending for his patients, one at a time, for the purpose of gradually settling them here; and it is stated on good authority, that before long he will arrange to transfer his remaining patients to the same place, so that all may be under his personal supervision.

These prescriptions are so arranged with other valuable information, in this volume, that it is only by a daily study of it, that we can realize its true worth and take proper measures to keep ourselves in vigorous health.

It will only be necessary to point out two or three common diseases, and their remedies, to indicate the value of this great work.

Congestion of the heart; this arises from the inability of that organ to throw off, from time to time, the foreign and impure matter that seems to gather there; and is due to neglecting the "bread of life," that is provided for our diet, an attempting to subsist upon the indigestible products of "Vanity Fair."

This causes the spiritual powers to be so overloaded, that they refuse to perform their duties, thus bringing about a stoppage of the spiritual machinery so that if energetic measures are not at once taken, fatal results will ensue. To show the contagious nature of this disease, our medical record places before us an account of an outbreak of it that almost extinguished our race, and has made a lasting impression upon our surroundings. It seems that from some unstated cause, this disease had become hereditary in a large number of

families; and had taken such a complete hold of them as to cause an eminent authority to state, that their hearts were diseased through and through; these are his words, as applied to each individual case: "Every imagination of the thoughts of his heart was only evil continually," Gen 6, 5v.

This condition was brought about because they had neglected to apply to our physician for advice.

The male members of the families who were not yet infected, becoming infatuated with the fair daughters of the diseased ones, determined, contrary it is thought to the warning of one of their numbers, to marry them; by this means the infection spread, until there remained only one family free from taint; of the rest not one applied to the "Good Physician." These circumstances caused him to abandon them to their fate, so it is not surprising to find that they perished miserably together. Now it is well known that a contagious disease leaves, even after the death of the victim, germs that may infect the healthy; so our physician, while cleansing the abodes of these misguided people, by flooding them with water, (a process that occupied over a year) took care to provide the family that escaped with a floating house for a temporary residence, until the estate should be pronounced free from danger of infection; and as a further safe-guard he arranged that the term of his patients' residence on this estate, should be reduced from nearly one thousand years, to less than one hundred. Thus we see what a dreadful scourge this is if neglected, and allowed to fully develop.

These events happened, as you know, long ago; but even in this progressive age, it is only by adhering closely to our book of remedies, that we can hope to be free from its ravages. The prescription itself, like many great medicines, is very simple—"Cast thy burden upon the Lord" Psalm 55, 22 v. In extreme cases this should be taken every hour; so that the patient's system being charged with it, may be enabled to throw off the offending load; when this has been done, and the late sufferer is again enjoying health and strength, it must not be supposed that we can discard our medicine; for experience tells us, that those who have once had the disease, are always liable to further attacks; on his account it is always wise to resort to this never-failing remedy at least every morning and evening; to this is added, as a tonic, "And he shall sustain thee."

Defective eyesight,—this is brought on by engaging to the neglect of our regular business in an unhealthy manufacturing industry; that is the making of our own clothing. Now although this is a very ancient industry, having been carried on by every generation of which we have any record, commencing it is said in the Garden of Eden, (where the first rude attempt, failed to hide the guilt of the makers from view) yet the quality of the goods produced is just as bad as ever; so, as there seemed to be no prospect of any improvement in this respect, the work has always been discouraged by our Physician, for his book states that upon one occasion long ago when he saw fit to send a chariot of state, to transfer one of his most illustrious patients whom he had supplied with a special diet for forty days to the domain, (which is situated in a more elevated

MONTHLY NOTES

position than our present one) part of the man-made clothing that the patient then wore, was permitted to fall off in his ascent; and the rest is supposed to have been consumed in the fire that surrounded the chariot; thus showing that garments of our make cannot be permitted in the new domain. The way in which disease of the spiritual eyesight is produced is this:—the only raw material that can be procured on this estate, is very poor in quality, and full of dark stains; so that in making up, it requires the use of much stiffening material, and of strong dyes; and, it is said by those who are good judges in this matter, that all these things are charged with poisonous gases, of which no human skill can rid them; these being liberated by artificial heat, generated in the process of making, cause such an inflation and inflammation of the pupil of the eye, as to completely deceive the patient, as to the nature and appearance of everything near him, and at the same time rendering him quite blind even to the most beautiful objects at a distance. This disease sometimes attacks a whole community; for we find in our medical record, that about the year ninety, quite a number of the inhabitants of Laodicea suffered from it; such havoc indeed did it make with their eyesight that they were completely deceived as to their own personal appearance and condition; actually going to the trouble of collecting a large quantity of a spurious metal, thinking that they were becoming rich in fire refined gold, the only metal that is permitted to pass the borders of the large estate which is to be our home; these illusions are thus described by our physician; "Thou sayest I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind and naked," Rev. 3, 17 v. He then goes on to gently advise them; "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich, and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear;" from which it is quite evident that the only effective clothing, is that provided by our physician, and known under the name of "The righteousness of Christ;" while that made by ourselves, and labelled "Our own righteousness," is thus shown to be quite worthless. Then follows the prescription for the disease itself; "Anoint thine eyes with eye-salve that thou mayest see," Rev. 3, 18 v. From a letter written by one of the Physician's chief assistants, it appears that this wonderful ointment is supplied by our Physician himself, was at that time used by all his best patients, and produced remarkable results, as is shown by this sentence, "But ye have an unction from the Holy One, and ye know all things," 1 John 2, 20 v.

Accidents. Every one is liable to what are called accidental injuries; in the case of our bodies it sometimes happens that we are, without any fault of ours, disabled; but in spiritual matters, the fault is always our own. As we well know, much of our time and energy is taken up with building; this may almost be said to be our business; the one before referred to as being interrupted by the making of our own clothing. Now as the building to be erected, is intended to last for an unlimited period, and must be founded

only on "The Rock," it will be readily perceived, that the material and workmanship must be of the best. During attacks of the eye disease, to which all are liable, we sometimes mistake the hard clay of human conceits, for our building material—stone hewn in the quarry of truth, and use this substance in building up that character which shall be immortal; so it is not surprising that when one of these storms of human passion (from which none are free) beat against our building, the defective portion crumbles away, precipitating us into the depths of some grievous sin, such as David fell into, and inflicting serious injury upon our spiritual system. When we thus undermine our influence over others, and bring reproach upon the religion we profess, by our fall, let us at once examine the injured limb, under the penetrating rays of the "Spirit of Light;" and turn to our medical book for instructions; for cases in which mortification has set in, holding out no hope of cure, our Physicians says, "If thy right hand offend thee, cut it off and cast it from thee; for it is profitable for thee that one of thy members perish, and not that thy whole body should be cast into hell." Matt. 6, 30. If however it appears that the hand may, by skilful treatment be saved, and remembering that our Physician is a specialist in surgery—for in one of his first addresses when visiting us, he announced that he was sent to perform a kind of operation that had never before being attempted by any one, that is to bind up the broken-hearted—we should immediately ask him to undertake the case; feeling confident that he who had always been successful in effecting cures, would not fail upon this occasion; his guarantee being "Ask and ye shall receive," so that often we have justly and severely suffered for our folly, we shall doubtless under his treatment regain the use of the injured member.

We have now glanced at two serious cases of disease, and one of injury, and shewn the absolute certainty of cure in each case. I will now add that in the lighter ailments that afflict us, his treatment is equally successful; take for instance a chill, brought on by a current of cold air between a fellow-patient and yourself; for this the remedy is, "If thine enemy hunger feed him, if he thirst give him drink, for in so doing thou shalt heap coals of fire on his head." These directions faithfully carried out, as far as circumstances permit, will, by promoting healthy exercise in keeping up the coals, combined with the heat of the hot coals, dispel any chill of that nature; and for a case of depression and running down of the spiritual system, frequent applications of the tonics, "Rejoice in the Lord alway, again I say rejoice;" will effect a speedy cure.

Having then, fellow-members of St. Andrew's Brotherhood, such confidence in our medical adviser, let us, as we meet from day to day those who are spiritually sick, and have failed to secure proper medical aid, recommend them to our Physician, and His prescription book, as the only infallible means of cure for these diseases; adding our own testimony to that of millions who have gone before us, that there is no doctor to be compared to the "Great Physician."

MONTHLY NOTES

SOME BROTHERHOOD WORK.

As we assemble each Sunday in our beautiful Choir, drawn by mingled feelings of duty and privilege or attracted by a desire to join in the harmonious service for which our Cathedral is so justly famed, we do not always remember that there are assemblages of people in our city, presenting so entirely different an aspect, and produced by such totally different circumstances, as to cause us to wonder if there can be any sympathy or common feeling between such gatherings and ours.

In a large but gloomy looking structure on Gerrard St. there are regularly brought together for divine service, under their proper officers, men of the same race, as ourselves, who through their fault, or misfortune, or both have been compelled by the stern decree of the law to make it their temporary home; these men are brought together to hear the same Scriptures that we hear, to confess their sins as we confess ours and to worship the same Lord that we worship; so it seems that we the free-men of the gospel, and they the bond-men of the law, have this much in common, that we acknowledge the same God and Father of all, that we have the same hope of Salvation through the only anointed Saviour—and that without this Salvation both we and they would be involved in the same hopeless ruin. Seeing then that these men serving their respective terms in the jail, have some claims upon our compassion and sympathy, it is not surprising that a Clergyman of the Church of England should be found willing to act as chaplain to these unfortunates, or that there are laymen of the same Church also willing to forego the welcome rest of Sunday after-noon in order to strengthen the hands of the chaplain at these services, thus proving that the love of Christ which is shed abroad in our hearts, is strong enough to overcome our natural unwillingness to meet these prisoners on common ground, and to make an attempt to lead them into the path of righteousness which leads to life eternal.

There are two chapters of St. Andrew's Brotherhood engaged in this work—one connected with St. Mathews Church, Bolton Ave., a short distance from the Jail, the other St. Alban's chapter; a record of visits covering two months, December and January, shows that while the numbers attending from these two chapters have varied considerably, yet the total for the two months is exactly the same, averaging four from each chapter at every service.

The number of male prisoners at the services has varied from 44 to 70; the highest number being present on Christmas Day. It must be borne in mind that these figures are exclusive of those calling themselves Roman Catholics, the total number in January being 208, 168 males and 40 females.

We refer at some length to this branch of the work of our local Brotherhood; so that those who are not familiar with its methods and aims, may be able to form some idea of the influence for good that is wielded by such an organization as this, which is able through its judiciously appointed committees, to grapple with almost all the great problems that present themselves for the consideration of conscientious Churchmen. With this object in view we hope to be able,

from time to time, to lay before our readers short sketches of the different branches of work carried on by our chapter.

THE PROVOST'S LENTEN ADDRESSES.

During Lent the Chancellor of St. Albans' Cathedral, the Rev. Canon Welsh, Provost of Trinity University, preaches every Sunday evening in the Cathedral. The subjects of this most interesting series of sermons are the following:

- "The Ideal and the Actual."
- "The Cause of the Contrast."
- "The Remedy."
- "The Hindrances."
- "Helps."

The large congregations present show how highly these sermons, so earnest and inspiring, are appreciated.

After an exceedingly long and tempestuous voyage of sixteen days, the Reverend Canon MacNab (accompanied by Mrs. MacNab) arrived in Toronto from England on the 24th instant, and at once began work in the parish of St. Martin, of which he has been appointed Rector. We hope to have the Canon at the Cathedral as soon as his duties will permit of it, and we are sure many of the congregation, who have listened to his eloquent sermons before, will be much pleased indeed that again they may listen to the King's message delivered by one who speaks so forcibly.

DAILY SERVICE.

Attention is called to the change in the hour of Daily Service. Hitherto Evensong has been said at half-past five every afternoon in the Chapel; until further notice the hour is changed to five o'clock, (excepting Wednesday, when it is at eight).

ORDINATION.

On the 26th instant, the second Sunday in Lent, the Lord Bishop of the Diocese administering Holy Orders, ordained to the office of the Priesthood three deacons.

Morning prayer was said at 10.15 o'clock by the Vicar, two of the candidates reading the lessons; then at eleven o'clock the Ordination ceremony began. After the processional hymn was sung, the sermon was preached by the Rev. C. H. Shortt, acting rector of St. Thomas Church, immediately after which the candidates were presented to the Bishop by the Examining Chaplain, Rev. A. J. Broughall, and the Litany was said. The Ante Communion office was said by Canon Welsh, of Trinity College, the Chancellor of the Cathedral, the Examining Chaplain reading the Epistle. All the Priests present, in accordance with the rubric joined with the Bishop in the laying on of hands. The Bishop was the celebrant in the Communion office that followed. The names of those ordained are Rev. W. H. White, M.A., Lecturer in Classics at Trinity College; Rev. H. R. Quinn, Curate of St. Thomas Church and Rev. J. E. Fenning, Curate at Mimico.