

ing the attention of others; but above all things, she wishes to be hidden and obscure. Use no words and protestations of humility, or, if you use them, let them be but the expressions of the true feelings of your heart; never cast down your eyes in seeming lowliness without humbling your heart; never pretend to seek the lowest place unless your heart would really have it so. The truly humble man would rather that another should call him miserable, weak and worthless, than that he should say it of himself, and moreover, if he knows people say these things concerning him, he will not contradict the reports, but acquiesce in the verdict of others; for, believing it to be true himself, he is willing others should be of the same opinion. True humility would conceal and hide virtues, so as to preserve them, yet, nevertheless, allow them to be seen when love for others demands they should be brought to light. If pride is opposed to humility, so craftiness and cunning are contrary to plain dealing and simplicity.

"THE CANADIAN CHURCHMAN" CATHEDRAL FUND.

The Cathedral of St. Alban's, Toronto, is in dire financial straits. The scheme was generally approved of and endorsed by the Synod of Toronto as a noble one, when it was started many years ago, and so much has been done that a handsome chancel has been finished, and is used as a parish church as well as the nucleus of the future cathedral. But the promised subscriptions have failed to come in, and it seems as if all that has been expended would be lost to the church by the apathy of the people. The honour of all of us is bound up in this matter, and the sweeping away of this land and building would mean everlasting shame to the Diocese of Toronto. The Bishop has appealed without avail; the conscience of the people has not been impressed. A subscription equal to one dollar from each communicant would relieve the Bishop from this anxiety, but the clergy cannot be aware of this, or they would have taken action long ago. We now appeal earnestly to all. Send us what you can, and the funds received will be duly acknowledged and handed over. Stir up your clergy, your friends and neighbours, and see that their contributions are forwarded. Organize and act. Cheques and P.O. orders to be made payable to Frank Wootten, Toronto.

SUBSCRIPTIONS RECEIVED.

Previously acknowledged.....	\$272 00
Mrs. Gilmore, Orillia	2 00
Mr. R. Hallen "	2 00
G. Moberly, Collingwood.....	2 00
R. T. (thank offering)	1 00
Beta	1 00
From a member of St. Luke's, Toronto...	5 00

THE BISHOP'S APPROVAL.

MY DEAR MR. WOOTTEN,—I have read in yesterday's issue of your paper your announcement of a CANADIAN CHURCHMAN Cathedral Fund, and write to thank you very warmly for this spontaneous and unsolicited enterprise on your part to come to the assistance of St. Alban's Cathedral its great in emergency. Your earnest appeal affords me much encouragement as a proof of loyalty and a true Churchman's interest in this anxious Diocesan undertaking.

Its completion and support would impose on heavy tax upon any one if our Church people generally, throughout the Diocese, would unite in making small contributions; and I cannot but believe that if the matter were brought before them

and the opportunity given, they would gladly do this to secure to our Diocese the crown of our Church of England system—a noble Cathedral—the centre and source of the spiritual activities and unifying forces of the Church; the worthy spiritual home of all her children, the pride and glory of our ancient and historic communions.

Earnestly hoping that you will receive such a response as shall be the best reward of your disinterested effort, I am, yours very truly,

ARTHUR TORONTO.

Toronto, Nov. 8th, 1895.

REVIEWS.

LECTURES ON CHRISTIAN ETHICS. By Rev. C. Walker, D.D., Dean of the Episcopal Theological Seminary of Virginia. 8 vo., pp. 158. \$1.25. 1895. New York: Thomas Whittaker; Toronto: Rowsell & Hutchison.

The whole volume is written in a very clear style, and its method is perfect. Its leading thought is the perfection of Ethics in the teaching of Christ, its base being man and its completion the God-Man. The dealing with Christ's perceptive teaching is very valuable, especially in the two applied cases of the Sabbath and Divorce. As of still more interest to us in the Christian world to-day, we read with much pleasure Dr. Walker's condemnation of the sectarian spirit which is too common among all parties, and is the greatest bar to Christian unity. "The duty, now, and immediately at hand with all, especially those complaining of a divided Christendom, in homely phrase, is for each one to be sweeping before his own door; to cultivate toward his fellow-Christians, especially those of his own household of faith, that spirit of brotherly love, of forbearance, of allowance for mistakes and differences, of effort for agreement where there is its opposite—that spirit which is the outcome of real and genuine Christian brotherly affection" (p. 118).

Massey's Magazine.—Perhaps there is no subject in which the magazines have shown greater unanimity than in the matter of "Ironclads." Plates, plans, estimates, and descriptions have adorned the pages of every illustrated serial for the last year and over, and *Massey's Magazine* "takes up the wondrous tale," and tells us something more about the British Navy. Of course, the illustrations enliven it greatly. They are by L. R. O'Brien, R.C.A., and are executed with the excellence peculiar to that artist. A view of the old wooden walls is sweet. Then we have some account of Venezuela, the Transvaal, and the "Armenian Atrocities." But the subjects have been so threshed out that one fears their worth may fail appreciative recognition. There is an original story, "The Unpopular Man," which is a kind of counubial fricassee, served hot. But take it altogether, it is a capital number. With the exception of Mr. Bengough's trenchant verse, nearly all the magazine poets appear to sing laboriously. Perhaps it is too cold for song, and the muse, like the mavis, prefers to mate beneath genial skies.

"THIS DO IN REMEMBRANCE OF ME."

The chief Christian service is the service for Holy Communion. And it is very easy to see why this is so.

It was ordained by our Lord Jesus Christ Himself.

Our Lord did not appoint the Morning Service, nor the Evening Service, nor the Litany. It was left to the Church to decide about these, and they were arranged years after our Lord went away into heaven.

But the Holy Communion is founded on His own words, His own acts.

Thus this service stands much higher than the others. In fact, it is upon a different footing altogether.

You know when Christ ordained it. At the time when it would make the deepest possible impression upon His disciples. And that was—the last night of His life.

They did not know then it was the last. His

death was hidden from them. Still, as they sat at the feast of the Passover, His words and manner were so full of solemn tenderness and deep meaning, that they must have had a sense that separation was soon coming, and that He wanted them to remember what He was saying to them, always.

They understood His act and His words better some time later. Christ's death on the cross made it all clear. And then they looked back to that night as the most precious night of their lives.

Yes; the bread broken and the wine poured out was when He solemnly blessed them, to bring before them the great sacrifice of His death. That is the first and simplest meaning of the Holy Communion.

"This is my body which is given for you: this do in remembrance of Me."

"This cup is the New Testament in My blood, which is shed for you."

In remembrance. In remembrance before God. To plead before God His atoning life and death. In remembrance to men also.

Did you ever have a remembrance from a friend who is gone away into the silent land? A locket, or ring, or a photograph. If you have, there is a sacredness surely about it now! You would not part with that precious token of remembrance for the world.

Christ loves us more deeply than any earthly friend has loved or can love us. He gave the most precious thing He had to give for us—His life. Love could do no more.

Surely, then, in remembrance of that love, we may do what He desires. We plead His precious death, joining in worship with the angels. Not just in cold, dull remembrance. In thankful remembrance it must be.

For the Holy Communion is also called Eucharist or Thanksgiving.

It is our highest act of thanksgiving. As we join in the angels' song, "Holy, holy, holy, Lord God of hosts, heaven and earth are full of Thy glory: glory be to Thee, O Lord Most High," we are lifted up above earth and its troubles and cares, and our cry seems to go up straight to God. And surely this is a little foretaste of heaven.

But we are upon earth as yet, and so we cannot lose the sense of sin. Nor would it be well if we could. There is the danger of slipping and falling each step in life we take.

What is the reason of this?

It is not that we don't know what is right. That is generally quite clear to us. But there is a strange, sad weakness about our souls that is very perplexing. For instance, you make a good resolution about regularly praying and reading the Bible. But instead of keeping that resolution firmly, you break it. Or perhaps it would truer to say, you slip out of keeping it. The power of keeping it seems strangely wanting.

Is there no remedy? Yes, there is a remedy, ordained by Christ Himself. You may be strengthened by partaking of the body and blood of Christ; made strong by His strength. And that is the very thing you want.

Think over these words of our Lord—
"Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you."

When we eat, the food becomes part of our bodies. So, in Holy Communion, the Spirit of Christ comes to be part of our poor, weak spirit, and makes it strong.

He "dwells in us," and we in Him. So close and wonderful is the union between Christ and those who belong to Him.

But if the "strengthening" has to do with the soul, you may perhaps ask, "Why" should I go through an act with my body to obtain it?"

The answer is very simple.

Because we can reach our bodies, but we cannot reach our souls. And Christ, not man, ordered this outward sign of the inward grace.

There yet is another reason.

The body shares in the blessing. We are not all soul. The body will rise again and share the glory of eternal life with the soul.

Thus the words in the Communion Service, when the bread and wine are given to the communicants, are:

"The body of our Lord Jesus Christ, which