

In the beginning of the century there were of Christian converts in all about 50,000. Now there are 1,500,000.

In this victory our Church has had her full share. One society alone, the Church Missionary Society, has now 90,000 native Christians, and over 4,000 European and native teachers. Another, the Society for the Propagation of the Gospel, while ministering faithfully and generously, —as we in this country have good cause to know— to the spiritual need of emigrants, has never neglected the great work of carrying the good news to the heathen. And now she calls loudly for help from those whom she has helped, that she may respond to the cry that reaches her from all lands, and so "make disciples of all nation."

And we, what are we doing in this Canadian Church?

We have made a beginning. In the year 1885 we raised \$5,826. That was \$1,000 more than was contributed in the previous year. The amount is not much, but to increase is a hopeful sign.

For the work's sake, and for your own sake, we entreat you, brethren, that you be not slack in this matter; for the work's sake, for, with the dew of God's blessing upon it, the seed you sow, though it be but as a grain of mustard seed, may grow till it becomes greater than all herbs, giving shade and shelter to countless wearied souls; for your own sake, for in very truth this is a mercy that is twice blessed—that blesseth him that gives, and him that takes. He that gives but a cup of cold water shall not go without his reward. Self denial is a Christian grace, which all, to be Christians, must attain. We can deny ourselves, and ought to deny ourselves in many things; but in this matter of giving for the spread of Christ's Gospel we have a test of the reality of our self denial about which there can be no mistake. Our money is to us the assurance of power to gratify our selfishness; and when we give up that for Christ's sake, then we know that so far, for His sake, we do deny ourselves.

And is it a great offering only that will bring again the back-flowing tide of blessings upon the giver's own soul? That is as the case may be. For you to obtain the reflex benefit of benevolence, your giving must reach the point of self-denial. Where that point is, no man can say for another; but each can very well know for himself. To reach it he must rise above the customary tribute to decency, and give, not what he can spare without feeling it, but enough to make him feel the inconvenience of parting with it. Reach that point, wherever it may be. If you have been largely blessed, give largely. If you have but little, give of that little. And never for a moment suppose that any sum, however small, if in the giving of it you reach the point of self-denial, is little in God's sight. In His estimate the widow's mite was an offering more splendid than the overflow of the rich man's superfluity.

Finally, brethren, remember that in the strenuous carrying out of Christ's great command and

commission, there can be no such thing as failure—that be the results what they may, duty done is always a success. "In the morning sow thy seed, and in the evening withhold not thy hand; for thou canst not tell whether shall prosper, either this or that, or whether they both shall be alike good." The seed you sow is the word of God; and "as the rain cometh down," saith the Lord, "and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

NOTE.—It is recommended that the offerings for this purpose be sent at as early a date possible to the Secretary-Treasurer of each Diocese, to be by him transmitted to Mr. J. J. Mason, General Treasurer of the Society.

CHAS. H. MOCKRIDGE, D. D.,  
General Secretary,  
Hamilton, Ont.

## OUR CATHEDRALS AND CHURCHES

### NO. 5.—CHURCH OF ST. GEORGE THE MARTYR, TORONTO.

**T**HE erection of this church was commenced in 1844 on a site given by the late D'Arcy Boulton, of the Grange. The architect was Mr. H. B. Lane, the builder John Ritchey, and the committee charged with the management was composed of Bishop Strachan, and Messrs. William Cayley, William H. Boulton, J. G. Spragge, James G. Chewett, and Clarke Gamble, of whom only two now survive, and of these, one still continues a member and regular attendant of the church. The first incumbent was Rev. Charles Ruttan, now rector of Norway, diocese of Toronto, who resigned the incumbency in 1848, and was succeeded by Rev. Stephen Lett, LL. D. In 1861, Dr. Lett, having been appointed to the incumbency of Collingwood, was succeeded at St. George's by Rev. Thomas Brock Fuller, D. D., afterwards Archdeacon of Niagara, and subsequently Bishop of Niagara. The following clergy have been from time to time assistant ministers at this church:

In 1857, Rev. W. A. Adamson, D. C. L., Chaplain to the Legislative Assembly; 1858, Rev. Charles P. Emery, now of the Diocese of Ontario; 1862, Rev. Edward L. Wells, rector of Louisville, Kentucky; 1864, Rev. Richard Harrison, now rector of St. Matthias, Toronto; 1865, Rev. T. S. Ellerby, now of the Diocese of Huron; 1870, Rev. Archibald G. L. Trew, now Dean of Southern California; 1879, Rev. C. J. Machin; 1873, Rev. Edmund H. Cole, afterwards rector of Whitby; 1874, Rev. John D'Arcy Cayley, who became rector in