

never to sheathe the sword of God's word, till it has overturned the man of sin, from his very foundations; until the kingdom of the Lord Christ be established on the ruins of that of Satan.

Your committee would now resign into your hands the charge with which they have been entrusted, with the earnest prayer, that those who succeed them, may have still more cause to bless the Lord for tokens of his favor and love, and may see the work of God prospering yet more abundantly in their hands.

JOHN LAINO, *Secretary.*

KNOX'S COLLEGE,  
TORONTO, October 29, 1852.

The following will show the number of Catechists engaged during last summer; the stations occupied by them; the attendance at those stations; prayer-meeting; bible classes; Sabbath schools; and families visited, at all the spheres of labour:—

Presbyteries, 6; Catechists, 13; Stations, 38; Discs every Sabbath, 30—Attendance, 5240; Prayer Meetings, 22—Attendance, 360; Bible Classes, 12—Attendance, 200; Sabbath Schools, 25—Attendance, 610; Families Visited, 915.

To the Editor of the Record.

ORILLIA, 17th Nov., 1852.

SIR,—

In the account in the *Record* for this month, of the proceedings of the Toronto Presbytery, a reference is made to certain documents from Oro and Orillia. It is, however, to be regretted, that an important omission has been made. In these communications, it is distinctly stated, that the restriction of my services to Oro and Orillia is not desired, until supply can be obtained for the stations left vacant. The non-insertion of this circumstance has, in this quarter, not only led to erroneous impressions, calculated to injure our cause; but also represents the Presbytery, as depriving nearly 300 people of any religious instruction.

Besides, is it not a standing rule of our Church, that no cases in an unfinished state, unless under peculiar circumstances, are to be recorded in the pages of a public periodical?

The insertion of this will oblige, yours truly,  
JOHN GRAY.

### "OF SUCH IS THE KINGDOM OF HEAVEN."

The following letter as we give it, with only a few verbal alterations, was addressed by its writer to his youthful, but faithful pastor. It was not intended for publication, nor does the author lay any claim either to literary acquirements, or originality of thought. In our estimation the letter is too good to be hidden. The whole scope and tone of it bespeaks a heart in the right place, and a warmth of Christian feeling and love too rarely exhibited. Were the minds of professing Christians more directed into the same channel, we should not so often hear of Sabbath Schools languishing for want of suitable teachers, nor so many of the young treading the fatal paths of folly and vice. "Train up a child in the way he should go." They that seek me early shall find me."

DEAR PASTOR,—

I would not occupy your time with these lines, were it not for the encouragement you gave me the last time you were in my house. My sentiments have been more confirmed by what I see and hear every day.

I have known some persons, who appeared to regard young children as incapable of religious impressions, and who, acting in accordance with their views, have imparted but little religious

instruction during the earlier period of a child's life. It seems to me, that the grace and providence of God are constantly furnishing facts to prove the contrary of this. There are true and faithful witnesses, both inspired and uninspired, who do testify that *very young children*, comprehend enough of God and the things of God, for the purpose of true worship and reverence. They know enough of their own destitution to feel their need of prayer. They can know enough of the Saviour to exercise a living faith in Him. I never saw any thing in the Bible, nor any thing in the manifestation of the child, to lead me to think him so purely an animal, as to have no available religious sensibilities. I cannot persuade myself that the Saviour regarded in any such light, the little children who were brought to him, to receive his blessing. I am satisfied from what I know of my own case, that if personal and prayerful efforts for a child's conversion to God be delayed, until he has reached a certain degree of maturity, often ere the approved time has arrived, depravity will have so matured the evil propensities and passions, as greatly to diminish (humanly speaking) the prospects of conversion. The religious susceptibilities of a child, so far from commencing at this period of life, are often well nigh extinguished, by the overgrowth of depraved inclinations, leaving scarcely enough of soil to afford any degree of hope.

I know there are parents who say their children are not old enough to comprehend the truths of religion; yet these same children are regarded as quite capable of studying Latin, Greek, Algebra, &c., and parents would be offended if told, that they were not capable of understanding many subjects, which appropriately belong to maturer years. Yet these same parents are often found waiting for a maturity of judgment, before they make any direct and personal efforts for their children's conversion. Such persons would do well to consider, that before their "convenient season" comes, the passions may have gained a despotic power, reason have become a captive, wholly under that power, the *affections* altogether centered in the pleasures of earth, and the most favourable time for conviction, the time, when the mind is most susceptible of impressions, have passed away. What a fearful thought! The soul open to impressions now, gradually becoming harder and more impenitent, until at length it is given up of God to believe a lie, and finally is lost! Does not the Saviour's Gospel, and his example also, teach us, that we should labour and pray for early conversions? All who follow that teaching may hope for blessed results. The youngest child should be taught that he is a sinner, and until renewed by divine grace, unfit for the Kingdom of God—should be taught the love of Christ to sinners. Let the parent try to make these things plain to his young comprehension, by things that he understands and is doing every day. Let the parent follow all this with much prayer in the closet, and wait in patience, till he or she see the Spirit moving in the heart. God will bless those only, who *will hold on* till his time comes. In due time He will trouble the waters. If parents would commence the work judiciously and with prayer, God will help them. I believe God has adapted the faculties of the youthful mind to be wrought upon and moulded in this way. It seems to me, the natural feeling of dependence of every child to its earthly parent, may be made a mark to go by; for by the same feelings by proper discipline, in dependence on God's blessing, he may be made to feel his dependence on God, his heavenly Father. Let every case of reproof and chastisement for disobedience and obstinacy, be turned to good account. But then, we are not to look for in a child, the deep convictions of a full grown sinner; nor can we expect, ordinarily, the strength and clearness of view of those converted at a later period of life. We should be satisfied with a single ray of light at first, if we are convinced that it is so much of the true light. Let it be remembered,

that at the commencement of the new being in the instance under consideration, these must be the measure of a child. But if a germ of the true seed is implanted in the heart, it will spring up,—expand and bear fruit in due time.

There is nothing Sir, makes me think more of heaven than a little child, under the influence of religion. I see Christian meekness there in purity. There is nothing which approaches to cant or formalism. Forms have no seat or home in such a soul, fresh from the hand of the Redeemer's Spirit. The soul in its simplicity flows forth unchecked and unrestrained by artificial encumbrances. Christ dwells in and beams from such a heart. In the presence of such a child, I feel under an influence not of earth. There is the stream of heaven gushing from the rock, which the Good Shepherd has opened by his rod—a stream pure and limpid, untainted and unsullied by contact with the polluted streams of a guilty world—a world lying in wickedness, &c.

Wm. LITTLE.

### ON ADDRESSING PROMISCUOUS ASSEMBLIES AS CHRISTIAN.

To the Editor of the Record.

PENBROKE, 12th Nov., 1852.

If you think the following thoughts, on, what I consider an important subject, worthy of attention, and fitted to prevent evil, or forward the interests of our beloved Zion, they are at your service. Very respectfully,  
A. M.

The practice of addressing from the pulpit a mixed audience—as if all were converted and truly devoted to God, by the indiscriminate use and general application of such appellatives—as can only with propriety be applied to God's children, I have long thought an evil of considerable magnitude. My reasons are the following:—

1st, We all know (and would to God all felt,) that the heart of man is deceitful—desperately wicked—that every unrenewed man carries about in his bosom a mind that "is enmity against God," and that the practical effects of this evil—carnal nature, are manifested among men by "deceiving and being deceived." I know that St. Paul, in speaking thus, is describing the men who neither know nor value the truth, but let us fix our minds upon the fact, deception is possible, awfully possible, nay, common among men—deception as to their state in the sight of God, and their interests in the covenant of mercy—"a deceived heart hath turned them aside," "an evil heart of unbelief" is often found even in God's people, but the danger is tenfold greater among those who are still "led captive" by Satan, into whose souls "the light of the knowledge of the glory of God" has not yet shined.

Can it be right to call such persons as we have referred to by the endearing appellation of "Christian?"—"Brethren in Christ?"—"Believers?"—"Children of God?" &c. Is such a course wise and prudent? Is it a "manifestation of the truth?" Will such a course commend us to the consciences of the people, for candour and fidelity? We believe that the frequent and indiscriminate use of such language (unless carefully guarded) is fitted to do evil in multitudes of cases; it is not true—it is apt to deceive and mislead—to give wrong impressions—by leading them to overlook their *real* condition,—to lull them into a sounder and more profound slumber in carnal security.

The wicked and deceitful nature of man—is already, strongly inclined to evil—to evil only—continually, and upon this depraved principle will Satan act—upon that hint he will operate, from whence "proceed evil thoughts, murders," &c. We can easily perceive then, that the danger of deception is great—and sufficiently strong without lending the influence of the servants of God and the sanctity of the pulpit to strengthen and increase it, and we cannot withhold our convic-