

Toronto, 24th Dec., 1846.

DEAR FRIENDS:—It is with pleasure that we have undertaken to write to you as members of the Female Colonial Society in Edinburgh. We are encouraged to do so in the hope that we plead for a cause in which you are deeply interested.

We have probably already lost too much time in opening a correspondence, but it may be that the delay has strengthened our arguments by affording additional evidence of the spiritual wants of the Province, and the yet small, though certainly brightening prospect of getting them supplied.

In the Presbytery of Toronto alone, there are thirty stations without regular ordinances and therefore depending on other resources. In Hamilton the vacant stations are innumerable; Owen Sound is a colony of itself, its population daily increasing; an attempt has been made to gain them over to Episcopacy; the people refused, but if we neglect or cast them off where are they to look? The more advanced of our students are already called into service in visiting such stations and conducting worship on Sabbath. While this is of practical benefit to themselves, the people are most thankful; but it is only a temporary alleviation, making them the more desirous for permanent supply. Much has been done, but more is yet to be done for Canada, else we shall lose golden opportunities for reaping a precious harvest. This country is both a *desert* and *encouraging* missionary field—*desert* because of the relationship existing between this and Britain, the Mother Country, to whom she looks with a filial eye, and by whom she must for a time be nourished and strengthened, trusting that by and by, she will depend on her own resources, and it may be return with a double blessing the benefits she now receives. While she thus lifts an imploring look, and holds out an empty hand, her parent should put forth every energy to encourage and help her, not by sending merely crutches which can never satisfy large desires, but as bountiful a portion as parental love will dictate. We know how many calls the Church has to answer at home, but those from a distance seem the more urgent inasmuch as the root may stand in its own native strength, while the branches require continual support. As a missionary field, Canada is *encouraging*, because the door is open and the land lies before us; we only need to take possession. It is not that ministers are waiting for people—but people are waiting for ministers—flocks are gathered, but there are no shepherds—Churches are built and filled, but pulpits are empty. Need we wonder then that religion is in a low state, and the land a wilderness? All the means of grace are required to promote spiritual life, and when these wells of salvation are dried up, does not the soil become barren and dry? We are more surprised that any symptoms of life should appear, than that none should exist—but these must be cherished, else they will grow weaker—while there is desire, let it be satisfied. It is remarkable, to observe in many instances, how deprivation has rather sharpened the appetite and prepared it for receiving the food which faith enables it to expect. Every day there are petitions for gospel supplies—the Church here is doing all in her power, but she has little to offer—while one congregation is full, half a dozen are starving, and for one full Sabbath, there are many silent ones. The successive visits of your respected deputies have greatly cheered us, and for these, Canada is not ungrateful—they have been of immense value and perhaps in no way more than in strengthening the voice of the people here, by being enabled from personal observation to plead their cause among Christian friends at home. But a *loan* is not sufficient; for permanent existence, we depend on daily food; therefore we desire a *gift*. As a sister association we entreat of you to prevail on ministers and missionaries to come and remain with us. We hope you will help us; we are endeavouring to stir up one another here, and we have in the meantime formed a female association, chiefly connected with our own congregation—its object is to supply funds for missionary purposes, combining bursaries to students, and other objects for promoting the cause. We raise the money by the sale of female work; our meeting is held in our own house every month; religious exercises are engaged in; contributions are brought and the articles are disposed of. We are encouraged by

our humble efforts meeting with success, though we have only had three sales we have realized £30, including seven pounds from work done by children. £25 have been appropriated to three bursaries for our students. We are now working for our home mission, in promoting which a good deal of expense is incurred—distances are great, travelling expenses heavy, and Bibles, books and tracts in constant demand; so there are many ways of usefulness open to us, and if you can do anything in the way of sending ministers, money, work, Bibles, books or tracts, all will be turned to benefit, for *every* shilling counts, every effort *counts*, and every step imprints on a virgin soil. Some kind friends in Glasgow have espoused our cause and I am busy working for us. The means of communication are now so easy, a very pleasing bond of union may be formed and a mutual interest excited, which would greatly help and encourage us. Meantime give our infant institutions and our extending country a place in your united prayers, and though the mighty Atlantic rolls between us, "we may agree as to what we shall ask," that the Lord may bless Canada, and make it a fruitful corner of his own vineyard.

We remain yours in Christian bonds.

(Signed) ELIZABETH B. BURNS,  
Treasurer.  
ELIZABETH ESSON,  
Secretary.

18th February, 1846.

TO THE EDITOR OF THE RECORD.

MY DEAR SIR:—It is due to our good friends at Ingersoll to say something respecting their condition and prospects as a Presbyterian Station.—The Presbyterian population in this place and neighbourhood, is numerous; but, with a few exceptions, there is reason to fear that they are behind in information on the great points of christianity, and that their estimate of true religion is materially deficient. There is a disposition to worldly gaiety which requires to be checked, and a neglect of the means of salvation which is much to be deplored.

You took notice of this Station in your last number, and I take the liberty to communicate the nature of my visit since that time.

It had occurred to them that a public festival or service might tend to unite the Presbyterians, and give an impulse to their proposal to erect a place of worship. They requested me to preside on that occasion, which I agreed to do in the hope that a few brethren would be there to conduct the business of the meeting. In this expectation I was completely disappointed. The ministers whom they expected were all otherwise engaged, so that it was impossible for them to attend, and I am sorry to say that the burden of the evening's address, with the exception of a few sentences from two or three laymen, fell upon myself, incapable as I was to do justice to the important object of the meeting. I had, with the approbation of the committee of management, arranged a few topics to be allotted to different speakers, all of which I thought appropriate to the occasion. The most important of these were,—The causes of the Disruption, and the consequences which have arisen, or may be expected, from the organization of the Free Church. Being so much a stranger, I felt both a difficulty and a delicacy in entering on these subjects myself, but I should not prevent them exactly as they have been viewed by those who were directly engaged in the struggle; and I anxiously wished that some of the brethren of the Presbytery had been present to take them up. But as I thought it necessary to the design of the meeting I ventured to make a few statements myself on these subjects.

The entertainment was diversified by vocal and instrumental music, and went off, in most respects, to the satisfaction of those concerned; and, it is hoped, in some degree, to the advantage of the Presbyterian cause in that place.

One lot of land has been kindly granted by Daniel Carroll, Esq., on which it is expected the Church will be built; and another is offered by the same gentleman at a convenient distance for a burial ground. Fully eight hundred dollars have been subscribed for the building, and more is ex-

\* £30 have now been realized

pected; and perhaps the benevolence of those who have already distinguished themselves by their liberal donations to the Free Church could find no better channel for another tide of christian generosity than that which is presented by the Station here,—for the people are neither numerous nor affluent, and though they have been exemplary in their own exertions, they may find it necessary to look to their friends in other places for countenance and aid in bringing their enterprises to a consummation.

I preached in Ingersoll on the afternoon of the second Sabbath of February to a large congregation, and have been there on a week day since.—The Station will require nursing, and I hope the ministers nearest them will lend their aid by occasional visits. I have been always welcomed by the people, and from the family of Thomas Brown, Esq., in particular, have met with the most respectable entertainment. It would indeed be a great omission in me not to notice the valuable services of this gentleman and his excellent lady to the Presbyterian cause, not merely in liberal pecuniary subscription, but in opening their house and hearts at all times to Presbyterian Ministers. For unwearied christian kindness that pleasant family can scarcely be surpassed. They are from the United States; and they have all the affability, politeness, and benevolence, for which the people of their country are distinguished. I have always felt myself at home with them, and have been reminded by their ceaseless and varied attentions of not a few dear friends in their country with whom I was once connected, and whom I shall always remember with gratitude and delight.

I trust that the time is not distant when the Presbyterian congregation in this place shall be fully organized, and blessed with the stated labours of a minister of their own. In the meantime I recommend them to the special notice of the Presbytery of Hamilton, and commit them to the care of the Great Shepherd of the sheep.

I am,

My Dear Sir,

Yours most faithfully,

ANDREW FERRIER.

Hamilton, C. W., 24th Feb., 1846.

#### BIBLE CLASSES—KNOX'S CHURCH, TORONTO.

We have read, with much interest and pleasure, the communication of our young friend respecting Bible Classes, from which we can only find room for the following extract. In his introductory remarks he shows that the use of the Bible Class is by no means superseded either by the stated preaching of the Gospel, or by the instructions of the Sabbath school; but that there is a place to be supplied between these, which the Bible Class alone can properly fill. To this view we would invite the attention of our ministers and congregations generally, and we would, in a more especial manner, commend it to the serious consideration of our young men. Not to mention the case of those youths who may have received but little religious instruction in their boyhood, in the family circle, or in the Sabbath school, we wish at present merely to offer the obvious remark, that if the process of close and regular Bible study and training is allowed to terminate abruptly with the period of boyhood—as it too generally is—these early instructions will, in all probability, prove fruitless, and the religious knowledge of the man, in those circumstances—even supposing the individual to attend regularly on the preaching of the word—will, in the majority of cases, be found crude, confused, and unfruitful. To make the Sabbath school and the instruction of children in the family efficient for permanent good, they must be followed up by the Bible Class. What can we expect, otherwise, but that the cares and pleasures of the world will choke the good seed, and that the devil will catch away that which was sown in the