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SECOND REPORT

OF THE

TORONTO CITY MISSION,

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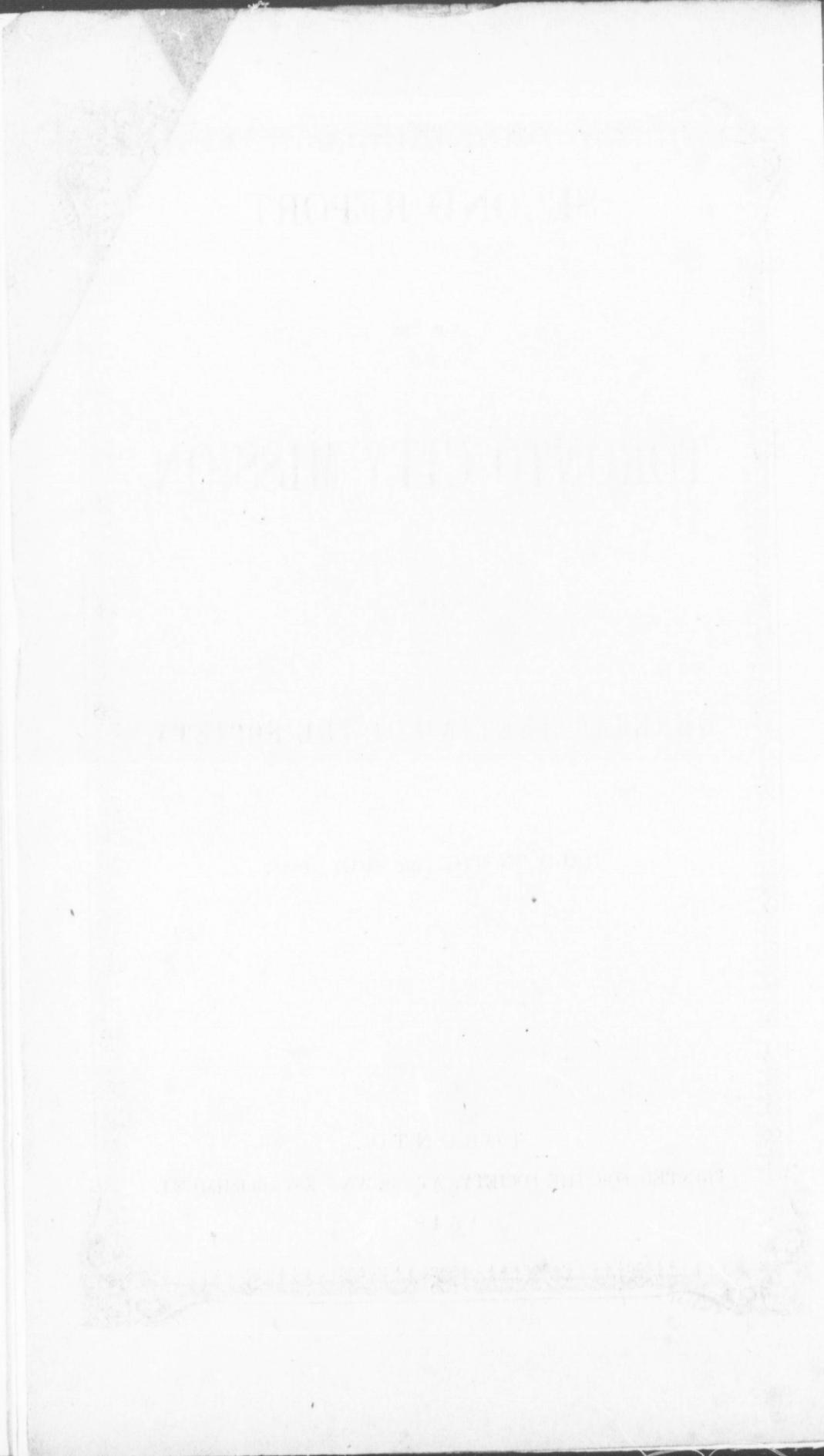
GENERAL MEETING OF THE SOCIETY.

HELD ON THE 3RD JULY, 1848.

TORONTO :

PRINTED FOR THE SOCIETY, AT BROWN'S ESTABLISHMENT.

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ANNUAL MEETING OF THE TORONTO CITY MISSION.

Rev. JOHN ROAF in the Chair. The Meeting was opened with prayer.

P. BROWN, Esq., one of the Secretaries, read the Report.

The adoption of the Report was moved by the Rev. Mr. GOLDSMITH, and seconded by the Rev. R. A. FYFE.

First resolution moved by the Rev. M. DAVIDSON, and seconded by the Rev. DR. BURNS,

“That the instrumentality of City Missions is peculiarly adapted to benefit the neglected portion of the population in Cities and Towns; that the means employed of reading the Word of God, and prayer for the Divine blessing, cannot fail to receive the sanction of Him who, when upon earth, went about preaching the Gospel to the poor.”

Second resolution moved by Rev. J. JENNINGS, and seconded by A. T. McCORD, Esq.,

“That the labors of one person are entirely inadequate to the wants of this place; it is therefore highly desirable that the City should at least be divided into two Districts, and an additional Missionary employed as soon as funds can be provided for that purpose.”

Third resolution moved by the Rev. W. RINTOUL, and seconded by J. McMURRICH, Esq.,

“That the following gentlemen be the Committee and Office-bearers for the ensuing year:

COMMITTEE:

W. A. BALDWIN,
JOHN BOYD,
R. H. BRETT,
THOMAS EWART,
PETER FREELAND,
JAMES HODGSON,
THOMAS HUTCHINSON,
ROBERT JAMES,
J. McMURRICH,

A. T. McCORD,
ALEXANDER McGLASHAN,
WILLIAM McMASTER,
DR. RICHARDSON,
JOHN NASMITH,
J. S. HOWARD,
JOHN RIDDELL,
A. HAMILTON.

AND ALL EVANGELICAL MINISTERS WHO CO-OPERATE WITH THE SOCIETY.

TREASURER:

W. D. TAYLOR.

SECRETARIES:

P. BROWN,

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D. MAITLAND.

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R E P O R T .

IF it were possible for the Committee to spread before the Christian public a map or panoramic view of the scenes which pass under the eyes of the Society's Missionary, or if they could but make them aware of a tithe of the ignorance which prevails, and of the intemperance and misery which are to be found at the firesides of hundreds of houses in Toronto, they are confident that the most strenuous efforts would be made, to bring all the appliances of a powerful moral machinery to bear on that wide field of neglect and desolation. We should then have no more difficulty in procuring the means of supporting a single Missionary, for the means would be liberally provided for such an agency, as might, by the blessing of the Most High, make some effectual inroad on that dominion of the great enemy of souls.

The Committee has, for various reasons, delayed the presentation of their Second Report. The calls on the public during the past year have been unusually heavy. The necessity for contributing to the relief of the sufferers in the mother country was soon followed by the disastrous immigration of last summer. These combined, engaged the attention and consumed the means which would have been readily bestowed on objects of a local character. These were again followed by the severe monetary pressure; and, altogether, they seemed to render it inexpedient to press immediately on the public the claims of the CITY MISSION. In consequence, although this is but the Second Report, three years have nearly elapsed since the commencement of the Mission.

On examining the records of the Missionary's labours, it is difficult to select from the mass of distressing details sufficient to give an adequate impression of the contents of the whole. One vice, however, takes the

unenviable place of contributing more than all others, to the miseries contained in it, viz. :—

DRUNKENNESS.

When this besetting sin is wanting, there is hope—the conscience and the heart may be reached, and the intellect acted on, but where this debasing vice exists, every such effort is found to be in vain, until the unhappy being abandons or abates his debasing pursuits. There is scarcely a page of the Missionary's Record which does not contain evidence of the overwhelming evils of intemperance. A few specimens we now present to the Christian public.

1846.—*August 17.*—VISITED FOURTEEN FAMILIES IN ——— STREET. On entering the first house, found the family in liquor. The wife seized an axe, and threatened to murder the Missionary, calling him a Methodist Preacher. A second family was also found in liquor. The man of the house said he had not been in a place of worship for fourteen years, and had not of late read the Bible. A third family was in a similar state. The husband said there was too much mystery in the Bible, and that he would have nothing to do with it. A fourth family in the same state. Husband said he was so given to drink, that the Bible could do no good to him—the wife made a promise of amendment. A fifth family contained two men and two women—one man and his wife were in liquor—the man was an excellent tradesman, but had been reduced to poverty by habitual drunkenness; both promised to give it up, and to take the Temperance Pledge. The Missionary called a few days afterwards and got the pledge administered to them, and to a third person also. The landlord of the house, who had been pressing this unhappy couple for their rent, promised to give them indulgence on the Missionary's account, if they would keep sober. Promises of reform made under such circumstances, are frequently not to be relied on, but experience shews that patient and persevering application to such degraded persons, is sometimes attended with good effect. When they are convinced that the party making application has only their good in view, the battle is half fought, and an entrance laid open to their hearts. And even if but one in a hundred is reformed—if but *one* altogether is restored to the favour and love of God, by the blessing of His spirit on the means employed, how great is the prize and mighty the victory!

August 25.—Visited twenty-nine families yesterday and to-day—a number of the inmates were in liquor, or drinking. One man was lying sick on

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the bare boards. In 1832 he was worth £400 in cash; he is now in misery, from intemperance. Missionary got him to sign the pledge.

September 12.—Visited some families, who had taken the pledge, and are keeping it, and doing well.

November 17.—**AWFUL END OF A DRUNKARD.**—Missionary visited a family, whom he had repeatedly seen before; the husband was a drunkard—found him now dead!! The miserable man had assured the Missionary that he would never give up taking strong drink, and he kept his word. He drank three pints of whiskey on the day of his death, and not satisfied, he sent for another half pint, but before it reached his home, he was dead!!! He left a wife and two children.

November 28.—A scene is here described, too horrible for full repetition. Twenty-three people huddled together in one house, many of them in liquor, or partaking of it—one woman just before the Missionary entered, had risen with an axe to cut her father, a man of 83 years of age; she missed him, but inflicted a severe blow on the head of another female. The Missionary got order restored; but before he was long there, the disturbance broke out afresh, and he was compelled to abandon the house. He again visited this miserable abode on the 19th December, and found matters no better. The panneling was out of the doors, and the cold wind blew fiercely through the house. They acknowledged that drink was the cause of their misery and distress, and said there was no hope left, either for soul or body!

December 26.—Visited several families, and found all in liquor. Several females had been forsaken by their husbands on this account. They had been left with families of four or five children each.

December 30.—Visited a poor woman, in G—— street, who had suffered much from her husband's intemperance and bad treatment of her. She had gone out in quest of him on the 10th instant, in a snow-storm, with her child in her arms,—lost her way, and wandered all night. Her mind has since been much impaired, yet she listened gladly to the Missionary's counsels.

1847.—*January 1.*—A gratifying visit to-day in Q—— street. A man here had been a great drunkard; he listened to the Missionary's advice, and took the pledge; he had kept steady for five months. His wife expressed the greatest gratitude, saying that her husband was always attentive to the reading of the Scriptures.

January 3.—A visit of a very different description in M—— street. It was to one of the houses referred to on the 26th Nov. and 19th Dec.

The husband was now dead from intemperance, and the widow and children were mourning over his remains. For some time he gave up liquor, but a false friend tempted him. He tasted, returned like the dog to his vomit, and continued to drink to the last. At a former visit the Missionary had exhorted him earnestly to turn to God, through Jesus Christ. This poor man knew the truth, but disobeyed it. He sent for Rev. Mr. B., but when he came, the dying man could not speak, and probably could not hear what was addressed to him. An awful warning not to trifle with the offers of salvation!

May 19.—M—— Street.—In some sad scenes to-day. Drunkenness and misery, broken windows, no beds,—some miserably pointed to the tavern as their bible; they seemed steeped in the most hardening infidelity.

November 17.—On visiting the General Hospital to-day, found a woman who had been brought in nearly burnt to death from being in a state of intoxication. Saw a man who had to be strapped down to his bed, in a fit of *delirium tremens* from liquor.

1848.—January 10.—An agreeable visit in P—— street. A woman had received a religious education, but from indulging in liquor had abandoned all regard to religion. Missionary had often visited her, and read and prayed with her. A great change has now come over her. She has become sober, and attends public worship; and Missionary, both from observation and the information of others, believes her to be in a hopeful state. Great triumph of truth! Who would not aid in a cause which can produce such a case?

CASES OF DEEP AFFLICTION.

Many of these are to be found in the Missionary's Report. When the heart is overwhelmed by worldly distress, the Comforter often finds admission. The cares and business of the world often steel the heart against God; but when sufferings arise, which break through the state of insensibility, of how much importance is it, that there is a Counsellor at hand to tell the broken in spirit that there is One who "will not break the bruised reed, nor quench the smoking flax."

1846.—November 18.—Visited a house of affliction in Q—— street. The poor woman who occupies it, is in deep distress. A brother of hers was lately killed by the fall of a tree. A sister and brother-in-law were thrown out of their waggon and killed, leaving six young children. Her eldest son was drowned, and her husband has been confined to bed

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for twelve months, and will be a cripple for life. She has been in Toronto eight years. Missionary's visit was very kindly received by this sorely tried person.

November 26.—Found a respectable family reduced, through sickness, to great distress. They had tasted no food for twenty-four hours. Collected £1 7s. 6d. for them, with some articles of clothing. The husband with this relief soon recovered, and was able to work—a most gratifying proof of the advantage of relief being given at the seasonable time.

1847.—*January 6.*—Relieved through some friends a young woman, very sick. She is a person of good character and principles, and her case has been handed over to some ladies who will attend to her.

The next case is one arising from the emigrant fever of last Fall, to which we shall make more ample reference afterwards.

September 23.—Visited an old man in P—Street. He said, "Since last I saw you, my brother's wife is dead, and my daughter is dead, leaving all these little children; one daughter is in the hospital, another has a diseased eye." The poor man's money is all gone; he was sleeping on the bare boards. Gets nothing but a few potatoes and milk twice a day, and sometimes only once. This man had been in the Irish yeomanry for twenty years; his grandfather was on the walls of Derry, and at the battle of the Boyne. But he has far better support than these recollections—a confidence, strongly expressed, that He who fed the five thousand in the wilderness, will not leave him and his distressed children to perish. This poor man died a few days afterwards.

September 24.—ANOTHER HOUSE OF DISTRESS, G—STREET.—A man and his wife took an emigrant girl, who had the fever, into their house. The girl got worse, was sent to the hospital, and recovered. Both husband and wife took the fever and died. A man in an adjoining house died of the same complaint. Two women took emigrants into their houses—they are both dead. They have left two children each. The husband of one survives, but he has been a bad husband; the father of the other two is dead, and they are orphans. The Missionary says, "Fever prevails much;" some are hardened, but many regard the visitation as from God. He directed the survivors, as usual, to Him who can alone give true consolation.

VISITS TO THE JAIL.

The Missionary has made many visits to the Jail, as in the previous year. About eighty individuals are generally confined in it. The re-

ception he meets with is usually kind. They listen to his words, and in some cases make promises of amendment. Others seem to be hardened by their confinement, and unless restrained by the grace of God, they will return to the world in a worse state than when they went in. How much it is to be desired that every place of confinement were converted into a place of improvement, as far as their capabilities will admit. The cases of Hamilton and Turney, the convicted murderers, engaged much of the Missionary's attention, during the period between their conviction and execution. His introduction to them was rather a remarkable one. On the 4th of May he paid a visit to the prisoners generally, and proclaimed the free offers of salvation through Jesus Christ, and that all who believe on Him would inherit eternal life. Some opposers started up, who said that good works can save. The Missionary replied, "if righteousness come by the law, Christ is dead in vain." One man replied, "You say one thing, and when my priest comes, he tells me quite different. All my friends are Roman Catholics, and I am one, and I believe I am right; if I am not, I must be awfully deceived." *The man who spoke was Turney.* Another said, "I have done my duty, and I have no doubt if I die, God will take me to Heaven." The last speaker was Hamilton. Both were trusting in refuges of lies—a remarkable proof of the opposition of the unrenewed heart to God's plan of salvation. These unhappy men having received the awful sentence of death, the Missionary applied to the Sheriff to be allowed to visit them, which was refused. Mr. Stewart, however, in a few days, began to make his visits, and as no farther objection was made by the Sheriff, there is every reason to believe that he had seen that his refusal could not be justified. The Missionary attended Hamilton till the day of his execution. He saw Turney several times, and never failed to urge him, in strong terms, to look to Jesus Christ alone for salvation. One day when the Missionary was in Turney's cell, a message was brought to the prisoner, intimating that the Priest was come. Mr. Stewart enquired if he should withdraw. Turney said, "No." The Priest came in and insisted on Mr. S. withdrawing. He appealed to Turney, who readily admitted that he desired his visits. The Priest then prepared to leave, but first asked Turney "in which Church he wished to die." He answered "in his own." The Priest again desired the Missionary to withdraw, when Turney again stated he wished him to remain. Mr. S., however, felt it his duty to withdraw, and did not again visit Turney till the day before his execution, when at the special request of his wife, who said her husband wished much to

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see him, he went into his cell, and again set a crucified Saviour before the dying man, praying fervently with him. He did not see him again. Turney seems to have been an ignorant man, without sufficient light to show him his duty in the closing scene of his miserable life. He appears to have been somewhat affected by the scriptural truths set before him by the Missionary, but he had not the courage to reject the delusive services of his own Church, from fear of offending the Priest. Hamilton seemed very penitent. He fully acknowledged his crime, and the justice of his punishment. He declared often that all his hopes of pardon were founded on the righteousness of Christ. He went cheerfully to death, expressing himself happy, from his hopes of forgiveness. Several ministers of the Gospel also attended Hamilton till the close of his life.

Passing from this painful subject we come to another, pregnant with deep and extensive distress:—

THE EMIGRANT FEVER.

During the Summer and Fall of last year, the Missionary repeatedly visited the Emigrant Hospital, the General Hospital, the Sheds, and other places where the afflicted were to be found. His first visit to the Sheds was on 30th June, when he found a multitude, careless as far as he could ascertain, in religious matters. Met with only one Protestant, and he was sick; some women and children were crying bitterly. Six men had died in the General Hospital last night, each of them leaving a wife and several children, to lament their loss. Some were just informed of their husband's death, others had seen their remains in the dead-house.

July 1.—Visited the Sheds again, found five Protestants.

July 28.—THE EMIGRANT SHEDS.—Here were collected some of the poorest and most miserable of the emigrants, near William Street; some were under the shade of the trees, or under boards at the side of the fence; many were sick, and others mourning for their dead. Some had left Ireland with five, and all that were left, were the mother and one son. Again would a middle aged man appear with his five or six children, and say, "their mother died at Quarantine." Then a poor widow with a train of children would tell that their father died at Montreal, while another, similarly circumstanced, had lost her husband at Kingston. Again, a poor boy appearing, Missionary asked him if he had any relations, "Yes" said he "my father, mother, brother, and sister, are in the hospital: I was able to attend to them till now, but I am sick myself, and must go to the hospital also; I can do nothing for

poor father, mother, brother, and sister now." It would be superfluous to make one word of remark on such affecting statements. Among seventy or eighty here, the Missionary found but one Protestant. He addressed the mourners, on salvation through our Lord Jesus Christ; many resisted, and said, "we desire not your religion, we have our own Priests to guide us, and want you not."

July 29.—EMIGRANT HOSPITAL.—A truly heart-breaking description of this day's work. The Missionary visited twelve sheds. The first contained forty beds, occupied by very miserable looking people. There was in all one universal sound of lamentation, and weeping, and refusing to be comforted; none can be spoken to who has not lost husband, wife, father, mother, brother, sister, or children. Every cheek is bathed in tears. One says, "I have lost my husband and two children," another, "I have lost my wife, and here I am with six children." One man said, "I am in great affliction, my family left home four in number, my two children died at Quarantine, my wife died in the Hospital there, and I am left alone in the world, and if God spares me, I have not one shilling to maintain me." This man is a Protestant. Found a poor man who had belonged to the Secession Church very ill; he had recovered, but on getting up he found his coat and shoes had been stolen; he went out in his bare feet, caught cold, and relapsed, and is not likely to recover. Many are lying around the door, waiting for admission to the overcrowded wards; they have their names pinned on their clothes; they seem in a burning fever, with much wandering of mind. In one corner of the Hospital was a Roman Priest, with his lighted candle, his box of oil, and his bit of rag, and a small book in his hand, labouring to prepare a poor soul for eternity. The Missionary drew near. Not one word did the Priest speak in English; not one word that the dying man could understand. The Missionary commenced not far from this awful mockery, and preached Christ to the afflicted. He pointed to the only true grounds of a sinner's hope, and warned them of the danger of being led away by the delusions of the Priest. Several dead were carried out while he was so engaged—seven hundred now in the Hospital.

August 9.—Visited the sheds, found only one Protestant family. Could not convince one of the 70 in the shed that it was a duty to read the Bible.

August 20.—Visited the hospital, and witnessed heart-rending scenes.

August 22.—Visited the sheds; 100 persons there, very wretched, and much opposed to the Bible. Along the bank at the end of William

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street, found some Protestant families, very decent, who paid great attention, and received kindly what was said to them—three Presbyterian families are among the number—containing in all twenty-eight persons; they had certificates from their ministers. Mr. Stewart gave them his best advice in regard to lodgings, with the names of the Presbyterian ministers in Toronto.

August 26.—Spent the evening in the hospital, visiting the wards and sheds; addressed the patients on the love of God in giving his Son to die for sinners; reminded them that God had permitted sickness, and was alone able to remove it, and that if death ensued, there was no hope save through the work of Jesus Christ; read various passages of Scripture. Some declared that they derived much comfort from these bible truths. Many Roman Catholics were much displeased; others more attentive; most of the Protestants are Presbyterians. One man said he professed to believe in the Lord Jesus Christ, but he feared there was still something wanting in him; another, that the lesson of affliction he had received he trusted he should never forget; others seemed in deep distress of mind; some of them warned the Missionary not to come to them, from the great danger of infection—a striking proof of disinterested and kindly feeling breaking through their own distresses. Eight hundred in the hospital; deaths from 13 to 16 a day. Saw the eleventh carried out to-day; the two Roman Catholic priests are ill; saw the Bishop, who is left alone.

August 28.—Visited the Convalescent Hospital; conversed and reasoned with the inmates from the Scriptures. Some opposed the truth, declaring that we must be justified by works; others attentive; some followed missionary into the yard as he was leaving; one of them said, "my heart rejoices to hear you, but we are a very wicked people and neither fear God nor regard man." This, like the other refuges of the poor emigrants, is a House of Sorrow. One young woman said, "my father, mother, and two brothers died in the hospital." One man said, "my wife and children are dead." A woman said, "my husband and son, fifteen years old, are dead, leaving me with three little children." Another, "my husband died, and left me with five young children." One said to the Missionary, "Sir, there is no one here who has not lost more or less by death." They were gathered together in little groupes, declaring their sorrows to each other, every eye bathed in tears.

September 9.—EMIGRANT HOSPITAL AGAIN.—Still very crowded; much distress; nine died by twelve o'clock, noon. Conversed with many Presbyterians; visit kindly taken.

September 20.—Visited the Sheds, twenty-four in each; Nos. 1, 2, and H, entirely filled with Protestants. Distributed some copies of the Bible in different sheds, which were thankfully accepted. One Roman Catholic requested Missionary for a Bible, which he concealed under his clothes; another requested a small one, as his own had been stolen. Deaths from 1st September, sixteen to twenty-eight per day. The afflicted here generally received the gospel gladly.

September 22—EMIGRANT HOSPITAL AGAIN.—Five hundred and ten inmates to-day. Distributed nine Bibles; found a number of these afflicted people engaged in reading the word of God. The Protestants have a great desire for copies of the Bible, and some Roman Catholics also applied.

The Committee might greatly extend the details of the missionary's visits to these scenes of distress, and also to private houses, where many of the relapsed found shelter. They feel grateful to Mr. Stewart for these visits to the abodes of pestilence and death, and would desire to give humble and fervent thanks to God, who was graciously pleased to preserve him, while so employed. They have been induced to call special attention to this subject, because it is not unlikely that to some extent such scenes may again occur in our city, and it is to be hoped that more extended Christian aid will be organized, for the purpose of sounding the Gospel alarm to the careless, of comforting and cheering the true disciple of the Saviour, on the approach of death, and pointing the eyes of the dying sufferer to the Lamb of God, who taketh away the sins of the world?

We now enter on a different subject, and from a mass of cases select a few of what fell under the Missionary's notice, of the effects of

FALSE DOCTRINE.

1846.—*September 4.*—Visited twelve families in Queen Street; some received him kindly; others contended that Baptism is regeneration; others placed their trust in their good works, by keeping the commandments.

November 24.—Met with a Universalist Preacher, who conceived that all would go to Hell at death, and all to Heaven at the resurrection; reasoned with him in the presence of several people. The man himself did not seem moved, but the other hearers said the Universalist was wrong.

December 23.—Met a case, which it is deeply to be regretted, is of frequent occurrence. A woman said, her father and mother were

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Protestants, but she was married, when young, to a Roman Catholic ; she did not understand what her parents believed, but was quite content to go along with her children to the Roman Catholic Church. Missionary set before her the difference, explaining the way of salvation through Jesus Christ.

1847.—*January 14.*—Visited a house where a man of the name of L—— used to reside ; found he was dead ; the Roman Catholic Priest had been with him, and had administered the rites of that Church. Last time the Missionary saw him, L. said he always believed in Jesus Christ. His wife, it seems, is a Roman Catholic, and she persuaded him to receive the extreme unction of that Church.

February 2.—Met several *Second Advent* people, who will speak on no other part of scripture but the 20th chapter of Revelations, and the personal reign of Christ on earth. Others believed that there is no heaven and no hell till after the Judgment ; reasoned with them on these unscriptural views.

February 4.—Met some who spoke in improper terms of the Bible. One young man said he had married a Roman Catholic, and after that, all his Bible reading was at an end.

February 13.—A woman told Missionary that she was brought up a Presbyterian, but she married a Roman Catholic, and was obliged to go with him to his Church.

March 27 —Visited seven families in B—— Street. A Roman Catholic took up a knife and threatened the Missionary, if he did not leave the house. The poor deluded man said : “ If I were a thief, covetous, an extortioner, a drunkard, or a murderer, if I send for my Priest before death, he will forgive me all my sins.” “ But what,” said the Missionary, “ if you should die before the Priest comes.” “ I suppose,” said he coolly, “ I would go to Hell, but there is no fear of that.” Here Roman Catholicism exhibits itself in all its malignity.

May 27.—Q—— STREET.—Visited seventeen families, ten of them Roman Catholics. One said, “ I can read no Bible, I count my beads ; I would put more confidence in five words of my Priest, than in all that the Bible contains.” “ Can you tell me,” said another, “ how long it takes to receive an answer when you pray to God ?” No. “ I will tell you,” said he, “ three minutes.” “ And how long,” said the Missionary, “ will you take to get an answer from the Virgin Mary ?” “ Twenty-four hours,” said he ; “ she has to go to the Son, and the Son to the Father.” Roman Catholics here much opposed to the Bible. Protestants civil.

PROCRASTINATION.

"When I have a more convenient season, I will send for you."

Often have these words been realized by the Missionary.

1847.—*January 18.*—Visited twelve families in M—B—. Found many who said they had no time to spare from their occupations to attend to the things of religion.

February 1.—Met some who said they had no time to attend to religion. "I was married young, said one woman, and my whole time is taken up with my family." Excuses for not attending to the things of eternity are given in endless variety.

MISSIONARY SUCCESS.

In the midst of the many scenes of distress and misery, of intemperance, of unbelief, of religious delusion, and of stubborn opposition to the Gospel, with which the Missionary's pages abound, many droppings of comfort are to be found, which show that the word never falls without producing some fruit. We can only give a few specimens.

1847.—*January 22.*—A precious opportunity afforded this day in A——— Street, of setting the Saviour of sinners before the people. Some with tears in their eyes said, "we have neglected our souls, and are thankful to you for your advice. Do not forget us, but come as soon as you can again." An old man present, said, "I once offended you, I am sorry that I did so, and have not forgotten what you said to me; it was all for my good; oh! come again to my house in W——— Street. The man whom I live with never went on his knees till you came, but I believe the fire is now kindled, he is always speaking about you."

January 25.—Called on a man who had lost his wife; set the Saviour of sinners before him. He admitted his need of a Saviour, but said he had been very careless and thoughtless. "I never thought," said he, "of the hazard to which my sins expose me; my heart is in the world, and if I was now to die, I could not go to heaven."

November 11.—Had a pleasing conversation with a woman and her daughter. The young woman is under conviction of sin, exhorted her to look to Jesus, who came not to call the righteous, but sinners to repentance.

Many such cases have occurred, but we must bring our extracts to a close.

And now, may we not make an appeal to our fellow citizens in support of the City Mission. Can any duty be more incumbent, than to main-

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tain an Institution, whose object is to visit the afflicted, the careless, the destitute, the neglected and despised of the world; to invite wanderers back to the Shepherd and Bishop of souls, and to enlist new followers under his glorious and peaceful dominion. One Missionary we already have, but what is one to the demands on his time? He finds cases of deep interest, and is desirous of following them up, but how often is he prevented from doing so because others, equally urgent, demand his attention, and the full benefit of a Missionary's labours cannot be realized. Toronto should be divided into four districts, with four Missionaries constantly knocking at the door of the ignorant, the careless, the intemperate, the neglectors of God. It should be the duty of these Messengers of Peace to see that every family which will receive it, is supplied with the word of God, and that every child of proper age attends the Public or Sabbath Schools, when both can be accomplished. The Christian public incur serious guilt if they neglect any means within their power to call sinners to repentance, and to train up the rising generation in the way in which they should go. If we cannot have four Missionaries, we ask, at least, two; and that both you and we shall have the satisfaction of knowing that every day in two opposite quarters of the City, the Gospel is brought to the door of those who "care for none of these things."

Christian friends of Toronto, we ask you, what are you doing for the cause of Christ? You spend hundreds and thousands on neat and comfortable, and it may be on splendid places of public worship for your own comfort and gratification. Your Church organizations are complete, you have your favourite Ministers, your Elders, and your Class-leaders. But what are you doing for those perishing in your by-streets and lanes, from lack of knowledge? Many have lived for half an age in this City, and never heard the sound of the Gospel, or a single word of religion addressed to them. You cannot allow this state of things to continue, and yet be guiltless. The Society now before you, has been trying to do a little in this field of desolation; if they have been able in any degree, however small, to show the benefits of such a Institution, they have a fair claim on your support. True there is nothing brilliant or exciting in the operations of the City Mission. While we have numbers to labour upon, as great as would make some tribes of the heathen world, we have no wholesale triumphs to report, no nations to announce as converted in one day, as having thrown their idols "to the moles and the bats;" for, alas, the idols we have to contend with, have made a deep lodgment in the human heart,

and are not easily cast out; we have not even many remarkable cases of converted or awakened individuals to report, with which we might fill and dazzle the public eye.

The humble City Missionary goes from house to house, as he who came down from heaven to earth, graciously condescended to do. Happy is he, and happy are the friends of the cause, when they sometimes hear that the warnings of their visitor have been accompanied by that still small voice, which says to the conscience, "what dost thou here," or when his words of encouragement to the contrite in heart have not been lost, but followed by the gracious assurance,—“Go in peace, thy faith hath made thee whole.”

To what extent the seed has been sown in good ground, we know not; but we are certain that it is our duty, and your duty, to sow it more plentifully than hitherto, and to look to God alone for the increase. One thing we do know, and on that we rest our hopes, that the spirit of him who raised Lazarus from the dead, the spirit of him who said to Zaccheus, “make haste and come down, for to-day I must abide in thy house;” that the same spirit yet exists, and is as mighty as ever. that “Jesus Christ is the same, yesterday, to-day, and for ever.”

SUB

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A Friend
A Friend
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Anderson
Armstrong
Armstrong

Badenach
Beckett,
Beekman
Beekman
Betley &
Bishop, J.
Bowes, J.
Brett, R.
Brewer,
Bright, V.
Bryce, M.

Campbell
Carfrae,
Carless,
Carr, Joh
Cash,
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Cash, M.
Cassells,
Cathcart,
Cathcart,
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Clarkson
Codd, Mi
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Congrega
Public
Corbett,
Couch, J.
Coulson,

SUBSCRIPTION LIST.

SUBSCRIPTIONS AND DONATIONS,

RECEIVED ON ACCOUNT OF THE CITY MISSION,

From the 25th of NOVEMBER, 1846, to the 30th of JUNE, 1848.

A Friend, - - - - -	£0	5	0	Dalziel, Mrs., Vaughan,	£1	0	0
A Friend, (A. V. B.) - - -	0	5	0	Doel, J., 3rd year, - - -	5	0	0
A Friend, C. J. R., - - -	1	5	0	Donation, - - - - -	0	5	0
A Friend, (J. E.) - - -	0	2	6	Downing, Miss M., - - -	0	1	3
A Friend, Mr. N., - - -	0	5	0	Drummond, J. B., - - -	0	5	0
A Friend, (R. W.) - - -	0	5	0	Dunbar, W., Esq., Pickering,	0	5	0
A Friend, (S. L.) - - -	0	2	6	Dunbar, W., Esq., Pickering,	0	5	0
Anderson, Thomas, - - -	0	1	3	Dunbar, Mr., Pickering,	0	5	0
Armstrong, J. R., - - -	0	5	0	Dunlop, Mrs, - - - - -	0	5	0
Armstrong, P., - - - - -	0	5	0	Eastwood, J. jr., - - -	0	5	0
Badenach, A., - - - - -	1	0	0	Eastwood, Mr. J., - - -	0	2	6
Beckett, E., - - - - -	0	5	0	Ewart, Mr, - - - - -	1	5	0
Beekman, Mr. R., - - -	1	0	0	Farquhar, Mr. James, senr.	0	10	0
Beekman, Mrs., - - - - -	0	5	0	Finney, Thomas, - - -	0	1	3
Betley & Kay, - - - - -	1	5	0	Fleming, James, - - -	0	1	3
Bishop, J., - - - - -	0	10	0	Foster, James, - - - - -	0	10	0
Bowes, James, - - - - -	0	2	6	Four Friends, - - - - -	0	2	8
Brett, R. H., 2nd year, -	5	0	0	Foy, Mr., - - - - -	0	2	6
Brewer, R., - - - - -	0	5	0	Freeland, P., for 2nd year,	5	0	0
Bright, W., - - - - -	0	5	0	Freeland, P., 3rd year,	2	10	0
Bryce, McMurrich & Co.,	2	10	0	Fyfe, Rev. R. A., - - -	0	10	0
Campbell, W. A., - - - - -	0	5	0	Gilbert, E. B., - - - - -	0	5	0
Carfrae, Mrs., - - - - -	0	5	0	Gillespie, M., - - - - -	0	5	0
Carless, Mr. James, 2 years,	1	0	0	Glassco, Mr. W., - - -	0	5	0
Carr, John, - - - - -	0	5	0	Gorrie, W. M., - - - - -	0	10	0
Cash, - - - - -	0	2	6	Green, Rev. A., - - - - -	0	5	0
Cash, - - - - -	0	1	3	Hall, W., - - - - -	0	10	0
Cash, Mr. D., - - - - -	0	1	3	Hamilton, Mr. Andrew, -	2	10	0
Cassells, W., - - - - -	1	0	0	Hamilton, S., - - - - -	0	5	0
Cathcart, Mr. R., - - - - -	1	0	0	Hamilton, W., - - - - -	0	5	0
Cathcart, R., 3rd year, -	1	4	6	Harrington, Mr., - - -	0	10	0
Christie & Son, - - - - -	0	5	0	Henderson John, - - -	0	10	0
Clarkson, Mr. T., - - - - -	1	5	0	Henderson, W., - - - - -	0	5	0
Codd, Miss, - - - - -	0	2	6	Hewlett, J., 2d & 3d year,	0	10	0
Collection at Annual Meet- ing, Nov., 1846, - - -	10	4	9	Hodgson, George, - - -	0	1	3
Congregational Chapel, } Public Collection, }	7	10	0	Howard, J. S., - - - - -	1	0	0
Corbett, J., - - - - -	0	1	3	Hunter, W., - - - - -	0	2	6
Couch, J., - - - - -	0	2	6	Hutty, P., - - - - -	0	5	0
Coulson, Alfred, - - - - -	0	5	0	Jamieson, W., - - - - -	0	5	0
				Joseph, J. G., - - - - -	0	5	0

SUBSCRIPTION LIST.

Keogh, Mr. - - - - -	£0 2 6	Rennie, A., - - - - -	£0 10 0
Ketchum, Jesse, - - - - -	1 10 0	Richardson, F., - - - - -	0 5 0
Kneeshaw, R., - - - - -	1 5 0	Rigney & Co., 2nd year,	5 0 0
Knox's Church, amount } of Public Collection, }	10 0 0	Robertson, J., - - - - -	0 5 0
Lailey, T., - - - - -	0 5 0	Robinson, Mr. J., - - - - -	0 2 6
Lander, John, - - - - -	0 10 0	Rogers, Samuel, - - - - -	0 5 0
Langley, W., - - - - -	0 5 0	Rolph, Doctor, - - - - -	0 10 0
Lawson, Edward, - - - - -	0 5 0	Ross, J., - - - - -	0 2 6
Lawson, T., - - - - -	0 2 6	Ross, John, - - - - -	0 2 6
Leak, John, - - - - -	0 1 3	Rowell, Mr., - - - - -	0 10 0
Leask, James, - - - - -	0 5 0	Ryan, J. S., - - - - -	0 5 1
Leonard, N. R., - - - - -	0 5 0	Sanders, G., - - - - -	0 1 3
Lesslie, James, - - - - -	1 5 0	Sanford, Mr., - - - - -	0 5 0
Liddell, J., - - - - -	0 7 6	Sanford & Fuller, - - - - -	0 15 0
Love, Mr. C., - - - - -	0 7 6	Savage, George, - - - - -	0 5 0
Love, Mr. R., - - - - -	0 15 0	Secession Congregational } Benevolent Society, do- } nation for 2nd year, }	3 0 0
Love, Robert, - - - - -	0 10 0	Simpson, Mr. W., - - - - -	0 2 6
Maitland, David, - - - - -	2 10 0	Sharp, W., - - - - -	0 2 6
Maitland, Mr. D., - - - - -	2 10 0	Shaw, J., - - - - -	0 10 0
Maitland, D., $\frac{1}{2}$ year 3rd,	1 5 0	Shaw, James, - - - - -	0 10 0
Mathers, William, - - - - -	0 15 0	Sparkhall, C., - - - - -	0 5 0
Mercer, A., - - - - -	2 10 0	Spottiswood, J., - - - - -	0 2 6
Michie, G., - - - - -	0 10 0	Spragge, J. C., - - - - -	0 5 0
Miller, H., - - - - -	0 10 0	Stewart, H, King, - - - - -	0 5 0
Morgan, G. W., - - - - -	0 2 6	Stuart, Captain, - - - - -	1 5 0
Morrison, A., - - - - -	0 12 6	Stubbs, Mr., - - - - -	0 5 0
McArthur, P., - - - - -	0 2 6	Sullivan, Mr., - - - - -	0 1 3
McConkey, W., - - - - -	0 2 6	Taylor, W. D., for 2nd year,	2 10 0
McCord, Mr. A. T., - - - - -	2 10 0	Taylor, W. D., 3rd year,	2 10 0
McFarlane, W., - - - - -	1 5 0	Torrance, Benjamin, - - - - -	1 5 0
McGlashan, Alexander, - - - - -	1 5 0	U. Presbyterian Church, } Toronto, donation, }	3 0 0
Mellmurray, Doctor, - - - - -	0 5 0	Vale, Charles, - - - - -	0 5 0
McMaster, A., Holland- } Landing, }	0 10 0	Walker, C. & W., - - - - -	0 10 0
McMaster Mr. W., - - - - -	2 10 0	Walker, G., - - - - -	0 2 6
Nasmith, Mr. J., - - - - -	1 5 0	Walker, Mr. Robert, - - - - -	0 5 0
Norris, J. F., - - - - -	0 10 0	Walker, Robert, - - - - -	0 15 0
Osborne, William, - - - - -	0 10 0	Ward, Mrs., - - - - -	0 2 6
Patterson, David, - - - - -	1 5 0	Webb, J., King Street, - - - - -	0 5 0
Patterson, Mr. T., - - - - -	2 0 0	Webb, Thomas, - - - - -	0 5 0
Patterson, Thomas, - - - - -	2 0 0	Wightman, R., & Co., - - - - -	1 5 0
Percy Matthew, - - - - -	0 10 0	Wightman, Rev. T., - - - - -	0 5 0
Perry, Edward, - - - - -	0 5 0	Wilson, A., - - - - -	0 5 0
Preston, T. J., - - - - -	0 5 0	Workman, S., - - - - -	0 10 0
Price, James, - - - - -	0 10 0	Yates, R., - - - - -	0 5 0
Primitive Methodist So- } ciety, amount of Public } Collection, }	1 16 1	Total, - - - - -	£148 4 4
Post, G. W., - - - - -	0 5 0		
Rains, Mr. John, - - - - -	1 5 0		
Reeves, Richard, - - - - -	0 5 0		

