EIGHTH ANNUAL REPORT

OF

The Toronto City Mission,

FOR THE YEAR ENDING MARCH 18, 1856.

TORONTO:

PRINTED AT THE GLOBE BOOK AND JOB OFFICE, 22, KING STREET WEST.

1856.

EXTRACTS FROM THE CONSTITUTION.

"The object of the Society shall be, to extend the knowledge of the Gospel, irrespective of peculiar tenets in regard to Church government, among the poor of this city, by domiciliary visits for religious conversation and reading the Scriptures; by meetings for prayer and Christian instruction; by promoting the circulation of the Scriptures and Religious Tracts; by stimulating the poor to a regular attendance upon the preaching of the Gospel; by increasing Scriptural education; by the formation of Loan Libraries; and the adoption of such other means as the managers may judge important, in order to attain the designs of the Society.

"For carrying these objects into effect, the Society, recognizing the obligations on Christians to visit the poor, will avail itself of voluntary agents as far as they may be obtained, who shall be employed as Superintendents or Visitors. Individuals of approved character and qualifications shall also be engaged to give up their time to the work, who shall be renumerated for their services, and be entirely at the disposal of the managers. No person shall be recognized as an agent of this Society, either gratuitously or paid, who is not of decided piety and evangelical principles."

Fist of Officers.

COMMITTEE:

PETER BROWN, Esq. J. F. MARLING, Esq. PETER FREELAND, Esq. OLIVER MOWAT, Esq. JOHN THOM, Esq. PATRICK FREELAND, Esq. HENRY FOWLER, Esq. JOHN HENRY, Esq.

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J. LUKIN ROBINSON, ESq. A. T. McCord, Esq. JAMES SHAW, Esq. CAPTAIN SCOTT. — INONS, Esq. JAMES FRAZER, ESq. JOHN M. CAMPBELL, Esq. GEORGE BROWN, Esq., M.P.P.

Treasurer-W. D. TAYLOR, Esq.

Secretaries-J. C. GEIKIE, and G. A. PYPER, Esqs.

At the ANNUAL MEETING of the TORONTO CITY MISSION, held in the United Presbyterian Church, Toronto, the Reverend JOHN JENNINGS in the chair—

The meeting having been opened by the Chairman, by reading of the Scriptures, and prayer by the Reverend WILLIAM REID, the Report was read by JOHN C. GEIKIE, ESq., after which the following Resolutions were proposed and unanimously adopted:—

Moved by Rev. Dr WILLIS, and seconded by PETER FREELAND, Esq.,

1.—That the Report now read be received and adopted, and that it be printed and circulated.

Moved by Rev. F. II. MARLING, and seconded by Mr. ALEX. CHRISTIE,

2.—That this meeting feel called on to thank Almighty God for His blessing vouchsafed to the City Mission during the last year, and feel bound to support it vigorously in the year to come,—abundant evidence being constantly presented that no more efficient agency has been found to supplement and aid the ordinary means of grace, and to advance the glory of His great name.

Moved by Rev. A. C. GEIKIE, and seconded by JOSEPH ROBARSON, Esq.,

3—That as there exists a large amount of sin and misery in our very midst, which lies outside existing agencies, and cannot be reached with full efficiency by them, and as this state of things is fraught with evil to the community, in many ways,—as, still further, it lays on them a heavy responsibilitybefore God,—the City Mission, which has been proved admirably to supply the want, ought to be cherished and aided zealously by all.

Moved by Rev. WM. REID, and seconded by J. F MARLING, Esq.,

4.—That the following gentlemen be the Committee and Office-bearers of the Society for the next year:—

COMMITTEE:

Peter Brown, Esq. J. F. Marling, Esq. Peter Freeland, Esq. Oliver Mowat, Esq. John Thom, Esq. Patrick Freeland, Esq. Henry Fowler, Esq. John Henry, Esq. TREASURER-W. D. Taylor, Esq. SECRETARIES-J. C. Geikie and G. A. Pyper, Esqs.

R E P O R T.

It is now a little more than twenty years since City Missions were first organized in Britain. Since then they have spread both in Europe and America, till there are very few considerable towns which do not number one among their Christian institutions. That of London, which is the largest, has gradually risen in influence and in public regard, till, at present, it employs no fewer than 328 agents, and supplies missionary visits to about one half of the visitable population of that great city. Manchester employs 85, and requires only about 15 more to complete the visitation of its large population. Edinburgh employs 30, Liverpool 23, Birmingham 10, Bath 7, Norwich 7, and there are other missions in many smaller towns. That an Institution should have met with such long continued and steadily increasing favour, is the best possible argument for its efficiency. Had City Missions not been found of real and extensive value they would long ago have declined like many other philanthropic, but impracticable schemes.

A mere recollection of the design of these Missions is of itself sufficient to secure for them a general and cordial support. In every large community there is, unhappily, a section more or less numerous, who care nothing for religion, and attend no place of worship, or who, from poverty or other causes, keep themselves aloof from existing Christian congregations. Of this sad aggregate, those who are in comparatively easy circumstances need our interest only in their spiritual condition, but the large proportion who, to the neglect of every form of religion, add the aggravation of social degradation and misery, call for much more at our hands. We have abundant scope in the field presented by both classes, for the exercise of every Chris-

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tian virtue. They form, in our midst, a community needing every variety of missionary effort. If we want ignorance we need not go to the degraded savage of some distant land; there is plenty of it, dark and degraded enough, at hand : if we want dogged, sullen ungodliness, there is no need to go to besotted and brutal idolaters; our lanes and alleys yield more of it than we suppose : if we want destitution and misery to engage our sympathies, we can find it within a few minutes walk, in the pale faced infant that lies wasted and still in a drunken mother's arms-in the friendless and outcast of tender years, who care for nothing and for none, because none seem to care for them-in the melancholy spectacles of sickness and death, amidst squalor, and hunger, and cold, in the sickness that pines most because the strength is gone that fed and clothed a dependent family, or the death that leaves the grief of the motherless resting on a circle of poverty-stricken and helpless children.

The reports to the Committee abound with such statements of sad and sickening misery. We often in the journals of the missionaries meet with such entries as these. "A widow in great affliction, with five little children and neither money nor food." "A family nearly six days without fire, no money, and hardly anybread." "A family, the husband of which has been sick for six weeks, and the most part of that time in bed (in February), in a room so small that a bedstead could not be put up in it. I had to be shewn into it at one o'clock in the day with a lighted This miserable pair, with their little child, were candle. without fire or food from Saturday up to about one o'clock on Monday. The man was once well to do, but sickness had reducedhim. He is since dead. I believe he was a true child of God." These and such like cases abound in this rich and prosperous city. And shall we hesitate to aid the society which brings them to light, and alleviates their bitterness ? Shall we allow ourselves to forget this blessed agency which, noiselessly and without ostentation, passes from door to door among the wretched, to lighten the heavy heart, and imitate Him who wipes off all tears from the eyes.

Some of the incidents in the journal of the missionaries are touching in the extreme. Take the following picture of helpless poverty. "Called on a widow with two children. She lives in a little hut made of a few common boards through which the wind and snow drift freely. In this hovel she has had to bear the severity of the season, with her children, the one, an infant nine months old, and the other a little child of four. During all the time she has never slept on a bed. Her only resting place was on the boards of the floor, on which she lay down, near an old tin stove—a ragged frock or two spread under her, and her baby and the little girl in her arms—their only covering an old shawl,which formed part of her dress through the day. She semed cheerful, and thanked God that he had preserved her health and sent her more mercies than she deserved. She has a good character among her neighbours. Her rent is 6s. 3d a month."

The number of those who never attend public worship is very great, indeed more so than would be thought. The missionaries do much good in persuading many to resume attendance, and thus prove a useful auxiliary to the church in its various sections.

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In one particular the exact agreement of the experience of the Missionaries with that of the agents of other eity missions elsewhere is very marked. It is in the fact that the main cause of the dismal wreck of humanity, the ruin of its hopes, the loss of all peace, the wild agony of some, and the silent pain of others, is intemperance. Put down this curse, and hundreds of households will bless you. But for it the work of the Missionary would be lighter and our city would be spared in a great measure the hideous spectacle of the community of moral and social lepers who now drag out a miserable existence in our midst.

That much direct spiritual benefit results from the mission is beyond a doubt. Many cases could be adduced in which the wandering or careless have been reclaimed, and some lowly children of God cheered amidst poverty and sorrew. Let the following suffice :----

"Visited another woman at the point of death. . . She said: 'In this country it seemed as if I was shut out from all religious instruction. Having lost my husband and being left with five little girls, I attended no place of worship, and worked beyond my strength. My heart was broken. In that state the City Missionary found me. I was counselled by him in worldly matters, and God blessed his conversation and advice to my soul. I can die believing that God, for Christ's sake, has pardoned my sin. Come and see my poor children when I'm gone. I will soon be with my God and his redeemed people. The only thing I fear is how I may meet my last moments.' Thrée days afterwards she died meekly rejoicing in God her Saviour."

"Visited the General Hospital, and was received with that kindness which I always experience from the sick and dying. I met with a woman at the point of death. . . . When I went to her bed she turned her head, fixed her poor eyes on me, and to their great surprise, said she knew me asked them to lift her up, and then asked them to give her a little water. 'Catherine,' said I 'if you had attended to my instructions you would have escaped many a sorrow, but, even now, God is able to save all who believe in the Lord Jesus Christ.' After some further conversation, I said 'Catherine, do you know you are dying? —Answer—,Yes. I then said ' have you any hope of going to Heaven.' She answered 'Yes,' very distinctly, and made a sign to lay her down on her bed, and passed away, with the word, Yes, on her lips, into the Eternal World.

Thus closed the life of poor Catherine Harlowe, once an inmate of the Magdalene Asylum, and a very attentive hearer of the message of mercy in that house, though a Roman Catholic."

We must further recollect, as an additional reason for our sympathies being expended liberally in our own immediate neighborhood, that, with all the variety of guilt or wretchedness, there is an indefinitely greater capacity for suffering in one of the thoughtful and intelligent members of a population like this, than could by possibility oppress the heart of a sunken and benighted heathen. The being who has little more than the form of a man, whose sensibities, like his whole moral nature, are dwarfed and stunted, whose inner life is only a series of momentary impulses, whose whole mental horizon is the passing hour, and who is incapable of a continuity of thought, cannot be supposed to suffer as much as the man in whose bosom the tenderest emotions swell with the accumulated strength of years, and whose thoughts wander through the past and the future, and take their colour from both. The noblest missionary work of all is to save and comfort such as these. And it is to do so that the City Mission is organized. It has for its magnificent errand to carry the light and love of Christianity to every dark and cheerless dwelling of our people-to seek out the gloomy and misguided scoffer and point him to the beauty of heavenly truth-to take by the hand the outcast, and lead him back to the smile of Infinite Pity-to instruct the benighted-to feed the hungryto clothe the naked-and to lift the eye, in the last moments, to Him who casts no penitent out, and invites the weary to come to him for rest. To commend a Society which seeks by the combined efforts of all Evangelical Communions to effect an object so sacred, is wholly unnecessary. All that needs be done, is to bring its claims forward that they may not be forgotten and overlooked. That the Toronto City Mission does its work faithfully and well, as far as the extent of its present agency permits, requires no proof beyond a few facts from the reports of the two missionaries employed. Can that Society fail to be a blessing, one of whose agents can report, that, in the eight months preceding February last, 1500 visits had been made to families, 18 to the Jail-28 to the General Hospital, and 31 meetings had been held for the reading of the scriptures and prayer-or another, that in six weeks, up to December last, he has made 316 visits to families-held six week day meetings for reading scripture and prayer-visited the tract district six times, superintended a sabbath school weekly, and addrssed a Sabbath day meeting six times ?

Unthought of or unknown the mission may be, with many, but, like the hidden stream of the desert, its course is lined with verdure.

In their daily rounds, as might be expected, the missionaries meet with an ever varied story. What they find of hideous and shameless vice it would be unfitting to insert in this report, but they do meet with it in many shapes. The physical suffering and wretchedness they continually encounter is not less painful though less revolting. We are so apt to judge every one by ourselves—so apt to pass under the shadow of long streets without thinking how much their buildings hide—so apt to forget the very existence of the great mass of misery which sits in the dust in our midst —that it will almost seem incredible to many to be told of its extent and the intensity of the sufferings it includes. What shall we say of the fact that the missionaries have found some who through the present severe winter have had no house whatever, but have wandered about from place to place, seeking by night the miserable protection of tavern sheds, or the woods in the neighbourhood of the city. Yet, while we have been enjoying our comfortable homes, this has been the lot of some around us.

Extracts might be multiplied, but we believe we have quoted enough to interest all who hear them now, or may hereafter read them. We have only to ask-is it your will that such spiritual want and physical wretchedness should exist, so far as you are concerned, unalleviated, and undiminished? Many do nobly but there is work for all. We have only two Missionaries, while there should at least be four. Those we have are not sufficiently remunerated. The almoners of our bounty-we must see that their services be adequately paid. If every one help, all will be done that is needed. Too little interest has been felt in the Mission, hitherto, by many. It claims the support of all. Nothing more Catholic was ever organized-nothing on which all who love God and their fellow-men could more constantly and harmoniously join. It jars with the peculiarities of none. Its only mission is mercy, its only doctrine, the Cross. Most emphatically it is neutral ground. The generous may find in it an illustration of the prayer of Our Blessed Saviour for the unity of His people, and the most exclusive can see nothing amiss.

It is sometimes alleged that the Christianity of our day needs a dark skin and a barbarous tongue before its sympathies are excited to any great extent, and that we send men and money in abundance to cannibals and pagans at a distance, while misery of our own colour, sits on the door steps of our Missionary offices, neglected and passed by. It is sometimes said that the Christian Charities of our day have clipped wings and cannot fly over the walls of our respective ecclesiastical enclosures. Surely neither of these insinuations is just. Let us disprove them by our acts. We have a field before us in the waste places of this city, which no section of the Church can claim, but which has a harvest on it that all may aid to reap. Let us together put in the sickle. Let us forget wherein we differ, and only remember that we are all one in Christ. If we are responsible for any thing, surely we must be especially so for the discharge of our duties to those immediately around us? Who of us shall be wanting? Who of us shall fold his hands and say, that, so far as he is concerned, he will let his brethren perish? Banished be such a thought. The mercy to which we trust is a stewardship to be used for others. We are all our brother's keepers. Let us be faithful. Let us imitate Him, who, while he commanded that the Gospel should be preached to all nations, ordered likewise, that it should begin at Jerusalem.

SUBSCRIPTIONS AND DONATIONS.

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Potter, Mrs.	0	5		Smith, Mrs.	0 1 3	
Perrin, Mrs.	0	5	0	Searle, H.		3
Deen Mitchell C. C.		~		Smith, J. F.		3
Ross, Mitchell, & Co.	10	0		Shaw, Mrs James	0 10 (
Ross, Wm. R.	1	5		Saunders, Mre.	0 1 3	
Ross, Mrs. John	1	0	0	Stovel, J.	0 5 (0

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Smith, Mrs. Simpson, Mrs. Stevenson, Mrs. Shortt, Mrs. Smith, Jas A. Sutherland, Miss Stuart, Mrs. Stibbs, Mrs. Spencer, Mrs. Sladden, Mrs.	$ \begin{array}{cccccccccccccccccccccccccccccccccccc$	$\begin{array}{cccccccccccccccccccccccccccccccccccc$
Snatuer, Mrs. Shewan, Mrs Switzer, Mrs. Slater, Miss Severn, George Southren, Mrs. Sheik, C. A.	 0 5 0 0 5 0 0 5 0 0 8 0 0 5 0 0 1 3 0 2 6 0 1 3 0 2 6 0 1 3 <	$\begin{array}{cccccccccccccccccccccccccccccccccccc$
Taylor, Wm. D Taylor, Mrs. Taylor, Rev. Dr. Taylor & Stevenson Tolfree, Mr. Thomas, Mrs	1 5 0 Witherow, Mrs. 0 10 0 White, Geo. H. 1 0 0 Wood, Mrs. 1 0 0 Wright, Mrs. 0 1 3 W. W.C. 0 5 0 Wheelock, Mr.	$\begin{array}{cccccccccccccccccccccccccccccccccccc$
Thomas, Miss Torrance, Mrs. Tennent, Mrs. Thomas, Mrs. G Terriff, Mrs. Telfer, Miss There Labr	0 1 3 0 1 3 0 5 0 0 1 3 0 5 0 0 1 3 0 5 0 0 1 3 0	5 19 10 Jen-
Thom, John Thornton, Mrs. Taylor, Mrs. Capt. Upton, Mrs.	0 1 3 0 2 6 0 1 3 0 2 6 0 1 3 0 2 6 0 2 7 0	500 rega- 1000
Vance, Mrs. Vankoughnet, Mr. Whittemore, E. F. Whittemore, Mrs. Wilson, Mrs.	050Donation from Sabbath S150of 2nd Congregational 02100Donation from one of th male classes in Bond S050Baptist Sabbath School	Church2 83 he Fe- Street

THE TREASTREEP. IN ACCOUNT WITH THE TORONTO OTTV MISSION

DR. THE TREASURER IN AC	COUN	I L	THE TREASURER IN ACCOUNT WITH THE TORONTO CITY MISSION.	E		
1854. December 14-To Amount of Collection at Public Meeting, - £11 8 0	£11	8 0	1854. December 14-By Balance from previous year, • • £31 17	£31	17 0	11
r 14— "		11 01 101	December 14- " Paid Mr. Stewart, Missionary, Arrears of Salary to 5th December, 1854,		20 0 0	
"Amount from Sewing Society of 1st Congrega- tional Church,		÷ 0 0				-
"Amount from Subbath School of the 2nd Con- gregational Church,	0 01	0 00 0 00	the part of the provided of th	87 17	17 6	
" Amount from 1st Female Class of the Baptist Sabbath School, Bond Street, " Amount from Ladies of St. Andrew's Church,	1 5	0 0	" Paid on Account of Printing, • • •	2 10		-
1856. March 18-To Balance due Treasurer, • • • •	$\begin{array}{c} \mathbf{f}^{226} \ 14 \ 71_2^{12} \\ 41 \ 0 \ 41_2^{12} \end{array}$	14 71	1 /01/0			
	£267 15 0	15 0		£267 15	15 0	!
			1856. March 18—By Balace Due Treasurer, £41 0 4% Also due by the Society—	£41	0 4	12
			By Balance of Salary due Mr. Stewart, to 5th March	10	9 6	
			* Printing Account (not yet rendered).	17 2	2 6	

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