

FIFTH REPORT

OF THE

TORONTO CITY MISSION,

ADOPTED AT A

GENERAL MEETING OF THE SOCIETY;

HELD ON TUESDAY, APRIL 6TH, 1852.

TORONTO:

BROWN'S PRINTING ESTABLISHMENT, KING STREET EAST.

1852.

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ANNUAL REPORT.

THERE is a striking truth conveyed by these words of the Prophet,—
“*Where there is no Vision the people perish.*” And when we read them,
our minds turn to the many millions of our race, who are sitting in the
valley of the shadow of Death—the slaves of debasing and cruel super-
stition, and utterly ignorant of “*the more excellent way.*”

We pity them in their miserable bondage; we pray and long for the
coming of that time when the light of the truth—“*the day-spring from
on high shall visit them;*” when “*the Lord shall arise upon them, and His
glory shall be seen upon them;*” and we rejoice in the anxiety manifested,
and the efforts made, by the people of God, to send the glorious Gospel
to them.

All our sympathies are awakened in their behalf, when we read
such a statement as that made by the Rev. W. Ward, of the Serampore
Mission:—

“That many mothers, in fulfilment of a vow, entered into for the purpose of
procuring the blessing of children, drown their first born in the rivers of India.

“When the child is two or three years old, the mother takes it to the river,
encourages it to enter, as though about to bathe it, but suffers it to pass into the midst
of the current, when she abandons it, and stands an inactive spectator, beholding the
struggles, and hearing the screams of her perishing infant.

“At Sangar Island, formerly, mothers were seen casting their living offspring
amongst a number of alligators, and standing to gaze at these monsters quarrelling for
their prey, beholding the writhing infant in the jaws of the successful animal, and
standing motionless while it was breaking the bones and sucking the blood of the poor
innocent.”

Or when we read in the narrative of Claudius Buchanan, the
expressive observation:—

“We know that we are approaching Juggernaut, and yet we are more than fifty
miles from it—by the *human bones* which we have seen for some days strewed by
the way.”

And we think that surely no duty is more imperative than that of
sending the Gospel to these benighted lands, that such atrocities may
be done away with, seeing that it is because there is no Vision, that
thus the people perish.

Statements like these make a deep impression, for they come to us
upon authority which we cannot question; they are, besides, new to

us; they relate to people with whose general habits and customs we are only partially acquainted; they occupy the foreground of the little knowledge we possess respecting them, and certainly indicate a fearful state of ignorance and moral degradation, as existing where such cruelties are not only practised but applauded.

But while our sympathies are thus actively called forth in behalf of these far-distant idolators, and we readily contribute of our means, and heartily co-operate in measures in order to deliver them from such a cruel thralldom, we forget, in our excitement, that in our own land, and at our own doors, there is a fearful amount of practical heathenism, which is just as distressing in its temporal, and far more appalling in its eternal results, than that of India. There, the people have no Vision; but here, there is Vision, and in open defiance of it "the people perish."

Forgetful of this moral waste that is around us, we feel shocked at the idea of a mother voluntarily drowning her child or casting it to alligators; but we are not shocked at the sight of hundreds of children in our city suffering for years a cruel martyrdom from cold, and want, and cruel usage, because of the wilfully ignorant and morally degraded state of their parents.

We shudder to read of men and women voluntarily throwing themselves before the car of Juggernaut, and perishing in their superstition; but we hear with little emotion of the countless victims in our own neighbourhood, who destroy themselves daily by a grosser and more debasing idolatry—the heathenism of irreligion, with its profligacy, cruelty and intemperance—men and women voluntarily casting themselves down before the idol, and perishing in their sin.

And yet the claims of the one are certainly stronger on us than the claims of the other, for if Scripture enjoins that we attend first to the wants of our household, and denounces him who neglects this duty as a denier of the faith, and worse than an infidel, *surely* our first duty in works of mercy is, *to see* to the moral and spiritual wants of those who are blindly perishing around us, and to endeavour to let in upon them the light of the truth, before we look to the regions beyond—we should not neglect *the duty* which is *near*, while we attend to *that* which is more remote.

It is true, that in our city there is ample church accommodation for the whole population; but it is just as true, that with a vast number of the poorer classes there is a deplorable neglect *of*, or contempt *for*, the public means of grace; and the excuse which many in old country

cities give for non-attendance at church—(the high price of the pews)—cannot be a plea in Toronto, for we believe there is not a place of worship in the city where there are not many pews set apart for strangers.

Carelessness, irreligion, profligacy, and scepticism, are the true causes of this neglect of, or contempt for the public ordinances of religion, and as unhappily these abound in all large cities, the aggressive measure of carrying the Gospel to them was adopted, and resulted in the formation of those Societies which are known as "City Missions."

In London, Manchester, Edinburgh, Glasgow, and some other cities, *these* have been in operation for many years, and they have been signally owned and honoured of God, for they have broken in upon the strongholds of irreligion, vice and crime, in the densely crowded parts of these cities, and have rescued many from the hands of the destroyer.

The same sad state of a large portion of our population, and a similar desire to send the Gospel amongst them, led to the formation of the "TORONTO CITY MISSION," above five years ago, and since that time the Committee, according to the measure of support they have received from the Christian public (which, however, has not been at all equal to the importance of the cause), have anxiously sought to carry out the great object of the Mission.

Three years ago, it was proposed at the public meeting that on account of the extent of the field to be occupied, two Missionaries should be employed in addition to the one already engaged in the work; but inadequacy of funds prevented the Committee from acting on the proposition.

Last year, however, through the active exertions of the Ladies' Committee, funds were provided, and two additional Missionaries, Mr. Gemmil and Mr. Johnstone, were employed for a great part of that year. These, with the first Missionary, Mr. Stewart, were actively engaged in distinct portions of the city; but unfortunately ere the year closed, the Committee were compelled to discontinue the services of those who had so recently been brought into the work, and for the same reason that has always crippled their efforts—the want of funds.

But experience has fully satisfied them, that such labour is imperatively called for, because such labourers are peculiarly fitted to reach and to affect that class, for whose benefit the Mission was instituted, and which, unhappily, is a numerous one in our city; and they cannot but hope, that when the subject is prayerfully considered, the friends of truth will be induced to come forward more liberally, and enable them

to do what they are most anxious to effect, *viz.*,—to send more labourers into the harvest.

To show the kind of labour in which the Missionaries have been engaged—their discouragements, encouragements, and success,—the following extracts from the Journals are given:—

CARELESSNESS.

E— Street and **S—** Street. Visited twelve families. Was kindly received by all; but when I entered into conversation on religion, one said—“Thank God, I never have done anything to keep me out of Heaven.” When I mentioned that it is written, “*There is none righteous—no, not one,*” and that only the believer in Jesus stands justified in God’s sight, one man said, “Religion never cost me a thought.”

Q— Street. Visited five families. A man said—“I do not care whether I am saved or damned.”

T— Street. Visited nine families. Some spoke of their belief in this way—“*I try to do my best;*” others spoke of their good hearts; and more said, “It is impossible for poor working people to be religious.” I endeavoured to convince all, that except there is repentance toward God, and faith in the Lord Jesus Christ, no man can enter Heaven. It is painful to hear so many acknowledge the truth of this, and still there is no visible improvement. I find but few who appear to read the Scriptures.

— Street. Visited thirteen families, from three to thirteen individuals in each family; in general met with a kind reception; but as to religion, the statement of some of the people themselves is, “You will not find a bit of religion from one end of the street to the other.” I am inclined to believe it is true; for out of the number, there is only one family who go occasionally to church. I have conversed with several families of them, who could not tell when they last entered a place of public worship; there is only sin and wickedness, and no respect paid to the Lord’s Day. Yet they all called themselves Protestants.

R— and **S—** Streets. I was informed by the person in whose house I hold my Prayer Meeting in **R—** Street, that a woman (a Roman Catholic) had lost a third child. A short time ago I had called upon this mother, then lamenting over the death of two out of four children by scarletina; it was stated, that this woman when her children were alive, had used towards them frightful imprecations, that in a fit of passion she had been heard to say, “I wish you were in hell, and may the Almighty never weary in damning you.” A day or two after, in going through **S—** Street, I looked in on this woman, and I drew from her a confession of her guilt in uttering such horrifying expressions as above stated, in the following way:—While in conversation she was bemoaning her sad bereavements; “Oh!” said she, “if the Lord had spared me my sweet little boy, I could have been satisfied.” I thought this a fit time to ascertain the truth of the report I had heard. I remarked how meet it was for mothers to treat and speak kindly to their children when alive; I have heard, I said, of a mother, in an evil passion, wishing her children dead. “Oh, Sir!” she cried, “that is my case; I have said of these children, I could see them all stretched on a table, and I would neither groan nor shed a tear, and the Lord has taken me sharp. Yes, I have so spoken.” I charged the wretched woman solemnly to repent of her great sin, and to implore forgiveness. She thanked me, and said she would. I left her a tract on the Way of Salvation.

Near A— Street. Visited four families; all most careless; never enter a church.

Visited fifteen families in **D—** Street, and conducted a Prayer Meeting. Within the very small compass of these fifteen families, I met with drunkards, Sabbath-breakers, profane swearers, and those who told me that they had so much to do with the world,

that they had not time to think about religion. I find it altogether uphill work—requiring much perseverance and self-denial, either to introduce religious conversation, or to keep it up when introduced, where the above mentioned sins are indulged in. They all said they were glad to see me; but, so far as I can judge, several of them would have been much better satisfied had I not called upon them at all. I often feel sad and discouraged when I am called upon to be an eye witness of how many there are in our city, who are going on (Galileo like) caring “for none of these things.”

Visited nineteen families in Q— Street, and conducted a Prayer Meeting. I met with a very poor man, professing to belong to the Scotch Church, who has not been to any place of worship for seven years. I told him that it was not only a great sin, but a shameful one, to be living in a city where there were so many churches, and not go to any. “I know it, I know it,” said he, “and I am very thankful to you for reminding me of my duty.”

Visited twenty-one families in Q— Street, and conducted a Prayer Meeting. In a Roman Catholic's house I met with a man belonging to the Methodist Church, who said that he had no time to attend to religion. I was quite surprised, especially as the man attends our meetings, and had always appeared quite willing to talk upon religious subjects.

POVERTY AND INTEMPERANCE.

Visited twenty-two families in J— and B— Streets, and conducted a Prayer Meeting. I met with a poor widow woman belonging to the Methodists, who had the most empty house for a home that I ever set foot in. She told me that her poverty had been brought on by her husband, who, when alive, was a great drunkard. Her children had been attending a school in D— Street, but she was obliged to take them from it, as they had no clothes fit to wear. She was very busy sewing, and seemed satisfied that, had she constant employment, she could easily support herself and family. As she appeared to be sober and industrious I left a little money with her, and told her that I would try and call again soon. I have seen enough in my visits among the poor to convince me, that a city missionary could make himself far more useful as a spiritual visitor, had he a little fund of money and some clothing at his command.

D— Street. In one house I found a little girl at the point of death; her father had got in a jar of whiskey over night, and in the morning the child rose before her parents, and took a drink out of the jar. No one could tell the quantity she had drunk, but it was the cause of her death. Many drunkards were witnesses to the sufferings of this child, for nearly all living in this street are given up to strong drink.

J— Street. A woman showed me her frock, cut where she received two stabs from her husband when drunk; and her infant child with two black eyes, from a blow of its father given at the same time.

S— A—. Visited eleven families; all, with the exception of three, given up to the use of strong drink.

Near A— Street. Yesterday, a man died in the morning and was buried in the evening; he died in a fit of drunkenness. This is two in the course of one week, who perished through drink.

Visited seven families in a small street in the east of the city. I could not get into one house, because its owner and his wife were both lying drunk on the floor. I have been trying to make an estimate of the number of drunkards that I have met with since I commenced the mission, (about five weeks,) and as near as I can come to it, it is about eighty-five.

Visited ten families in K— Street E—, and exchanged tracts. A woman, who was very drunk, tried to close her door against me, but I pushed my way in and offered her a tract. “I know not,” said she, “what is the matter with my eyes—

for I cannot see so well as I could, when you were here last week." "O," said I, "perhaps you will see better by to-morrow." I gave her a tract against drunkenness, and left her.

IGNORANCE AND INFIDELITY.

Q— Street. Visited six families. One man said, "I believe there is one Great Being, but I do not believe that Jesus Christ was God; I cannot see that I am a sinner, and as to speak of punishment hereafter, I believe there is no such thing." Another said, "I can have nothing to do with religion, for all that I ever tried has proved deceitful; there may be religion and religious people, but, my dear man, I have never met with them yet—still from what you say, I will consider the subject for myself." Another said, "If a man becomes a Christian, he is no sinner after that, for he is changed from darkness to light." And he added, "that he had lived without sin for about two months."

B— B—. Visited eleven families. Met with one man who said he went to church, and had not been such a breaker of the law as to keep him out of Heaven.

A— Street. Visited six families. One man said, "there is no Hell, and there is no use in going to a place of worship."

Near C— A—. Visited ten families; all civil, but as to religion, not one appeared to understand the Gospel; some never enter church; and when you speak of believing the truth, the invariable reply is, "where is the person who does not believe?"

J— Street. Visited nine families. One man said, "Can you prove there is a place of punishment after death—we are all punished here."

ENCOURAGEMENT.

Superintended the Sabbath School, and addressed the Meeting at the Don. A poor man, belonging to the Roman Catholic persuasion, who fixed his eyes on me with great earnestness while I was speaking, came up to me after the meeting, and introduced himself by saying, "I am very much pleased with your meeting, sir; what you said has done me good, and I am truly sorry that there are so many of my neighbours who will not go to hear the Word of God, even when it is brought to their very doors."

Q— Street. Visited fifteen families, and conducted a Prayer Meeting. A man, belonging to the English Church told me he thought I had better not call at the next house, as the people were all Roman Catholics; I told him that that was no reason why I should not call. When I came near the door, a young man opened it and said in a very friendly way, "Come in, sir,—come in, if you please, and take a seat." I went in and found myself completely surrounded with Roman Catholics. It being six o'clock, I had but a few minutes to spend with them, having promised to meet with some friends at that hour. I was quite delighted, however, the short time that I was with them to see how very attentive they were to what I said; they all put by their work, and sat like little children willing to be taught. I left a tract, which one of them commenced reading immediately. After I had closed the door, I overheard one of them say, "Well, I do not know what the rest of you think about it, but I, for one, am satisfied that that is a good man."

G— Street. Visited eighteen families, and conducted a Prayer Meeting. A woman (a Roman Catholic) said, "Sir, I was very much pleased with what you said at our last Prayer Meeting; you showed that no other river could possibly wash away the filthy stains of our sins but the river of Christ's blood." I had then spoken about the cleansing of Naaman the leper, and said, that as Jordan was the only river in which he could be cleansed, so Christ's blood was the only river in which the poor leprous sinner could be cleansed. I am satisfied that these little Prayer Meetings will be the means of doing much good.

Visited twenty-nine families in several small streets North of Q— Street E—, and conducted two Prayer Meetings. I met with a man belonging to no church, who said, "I am sorry to see that you Christians are such enthusiasts. I believe that there is such a being as God, and such a place as Heaven; but I cannot believe that there is such a place as Hell." "Do you believe the Bible?" I replied. "Yes, I do," he answered. "Well," I said, "it is said in one of the Psalms—'The wicked shall be turned into hell and all the nations that forget God,'—and in Revelations, 'The smoke of their torment shall ascend up for ever and ever.'" When I had said this, he sat for a little, like one in a deep study, and then rising to go to his work, said, "Sir, I hope you will not be offended at what I have said, but call as often as you can and see me; I am a wicked man, but I like to talk with good men."

Superintended the Sabbath School, and addressed the meeting at the Don; the house was filled with children, and the meeting was the largest we have ever had. The prosperous state of our meetings, and the thankfulness with which the poor people receive our visits, is a strong argument for the City Mission that it should be sustained.

JANUARY 21, 1851.—Conversed with a man and his wife to-day. The first visit I paid this family was on the 8th April, 1849; at that time they had been five months in the City, and never entered a place of worship; their money was all spent, and intemperance had destroyed every comfort. In my Journal for April 20, 1850, this family is mentioned; at that time the husband said to me, "Before you called, I thought all the world had forgotten me, and that I was to live and die as an outcast. You were the only person who in Canada spoke to me of the evil of sin, and the necessity of believing on the Lord Jesus Christ." To-day, husband and wife spoke to me in regard to their joining themselves to a church. I said if it was their conviction that God had renewed them by His grace, it was my opinion that faith in the Lord Jesus Christ formed that relationship between God and His believing people, which entitles them to the privileges of His house and people here upon earth. The husband spoke with confidence as it regards his hope towards God. The wife said, "My trust is in the finished work of my Saviour, but at times I have my doubts." From what I know of the parties, it is my conviction that a decided change has taken place in both.

In presenting a monthly statement of his labours, one of the Missionaries prefaces it:—

I feel reluctant in some measure in presenting my report, yet I feel assured that the few facts I am about to state will satisfy the Committee that the Toronto City Mission has not existed in vain:—

There is one woman whom I have now known for about six years, who, I trust, has been savingly converted to God, through the instrumentality of the Mission, and who labours to bring her friends and neighbours to my Prayer Meeting.

Another said to me lately, "I hope you will continue your visits to us, for there is such a change in my husband for the better, that our home is now a pleasure to live in."

A man, whom I had frequently visited, said to me, "I well remember the time when I did not know so much as that there was a Redeemer for me; but, thank God, it is otherwise with me now."

I was sent for last night to visit a woman at the point of death. I read the Scriptures and spoke of the love of God, in giving His Son, that all who believe in Him should not perish, but have everlasting life. She said, "I well remember when I was a wild girl—I feared death, but I have no fear of death now; I trust in the Lord Jesus Christ, and feel thankful that God sent you to make known to me what He has done for my poor soul."

These facts, and the remembrance of the sayings of some others who are now departed, cheer up my heart, and urge me to pursue my Missionary labours with more devoted diligence than ever.

NOVEMBER 2, 1851.—Held the usual Meeting in A—— Street; attendance good. I conversed with a man and his wife; the husband was a great drunkard. I got him to give up drink, and since the 1st of May last he has proved himself to be a sober man; during that time he has saved out of his earnings £25. Previous to that time all his money went for drink; his wife was always in sorrow. Now his health is good, and they are living in comfort.

Superintended the Sabbath School, and addressed the Meeting, at the Don. Both the School and the Meeting are doing remarkably well; there were 110 children at the School, and almost as many at the Meeting.

For several Sabbaths back I had been speaking very much against the awful sin of drunkenness; and as a proof that what I said was not altogether lost—a little girl, only eight years of age, said to her teacher, "Please speak to Mr. Johnstone, and tell him to call and see my mother, for she is a great drunkard."

BENEFITS OF TRACT DISTRIBUTION.

JUNE 28.—Visited my Tract District, N—— Street, and found much to encourage me. I met with several who could tell me almost as much about the tracts as though they had committed them to memory.

JULY 5.—Visited the Tract District, and found the people all glad to see me. A woman (a Roman Catholic) told me she had to hide the tracts to keep them from a person, a friend of hers, who used to take them to read them, as she said, but would never bring them back. This woman is the one who was so fond of tracts last summer, that I was induced, as she could not read, to get a neighbour woman to read them to her; her little boy, who has been at school, and learnt to read, reads them for her now. She is so very fond of the tracts, and so willing to speak about the truths which they contain, that I have no doubt but that much good will be effected through their instrumentality; already they have been the means of changing the denominational name, if nothing more, of one who was her next door neighbour.

AUGUST 9.—Visited my Tract District. I always meet with a kind reception here; the best evidence that I have that the tracts are doing good is, that when they are looking for the tract they wish to exchange, they can tell me what it is and all about it.

OCTOBER 5.—Visited my Tract District. It gives me great satisfaction to see how anxious the people are to get their tracts exchanged, and to get as large a one as they can. I know of nothing that is calculated, with God's blessing, to do more good among the poor than tract distribution. I have been engaged in this good work for about six years, and have found it to be a school in which I myself have learnt much and in which I have been instrumental in teaching others much about Jesus.

OCTOBER 12.—Visited my Tract District. A poor man with whom I used to leave a tract, met me on the street, and told me that he was very sorry indeed that I had not called upon him for some time: "and," said he, "whatever your reasons may be, I hope that you will not be offended if I ask you still to come, for my wife and I cannot do without the tracts." I told him that I would be glad to call, and would not have ceased to do so, had it not been told me that he had left the place.

GOOD DONE.

In looking back, says Mr. Gemmil, over the field of labour, I conceive of myself as more adapted for watering than planting,—for though I cannot boast of many conversions, nor indeed of anything, I have yet pleasant reflections from sick-bed and death-bed ministrations. One dying person, even while enduring great bodily suffering, saying, his voice from weakness scarcely audible,—"*I could hear you for a week.*"

Another, on the confines of an eternal world,—whilst I was praying, lifted both hands, and repeating my words, his soul quitted its mortal tabernacle, and as I

have reason to hope, ascended to take possession of "that house not made with hands eternal in the heavens."

On one occasion, in prayer with and for a dying woman, I had spoken of Christ, by His dying and rising a gain, as having triumphed over death and the grave—inspiring the triumphant song,—“O, grave where is thy victory; O, death where is thy sting.” Under strong excitement, she exclaimed,—“O, what a precious prayer.”

A— Street, visited eleven families. In conversation with Mr. — on the subject of salvation, the shortness of life, and the loud call which the Gospel addressed to all, who knew it, to glorify God,—when we were about to part, he said,—“There is no man in a country like this, who is trying to provide for a small family in the midst of strangers, that has not at times to contend with little trials, and a small sum of money at such a time might be of much service.—Now, you will not be offended with me in regard to what I am going to say: I have two dollars in my pocket, and four at home,—now, if it is of any service to you, I want you to use it—I will not need it for a month or two. I feel indebted to you, for before you visited me, my money was gone; my trade was gone; my character was gone; my health was gone; the peace of my family broken up; and only darkness and despair around my path.” This was a gratifying testimony, but I did not accept of his kind offer. This person appears, so far as man can judge, to have found peace with God; he reads his Bible attentively, and is a regular attender on the means of Grace.

OCTOBER 7.—N— Street. Visited Mrs. M. G. L. Still very poorly; to all appearance stretched on the bed of death; was glad to see me; greedily devouring the Word of Truth. After bringing to her view soul-cheering texts, reading and prayer, fervently recommending this dying yet immortal creature to the sympathy of the Shepherd and Bishop of Souls, I withdrew. She seemed so weak, that I said, when about to leave, “I fear I fatigue you.” “O, no,” she responded, “speak on, I like to hear you in such exercises.” I have reason to hope this daughter of Adam is a child of God.

13th. Visited her again, and found her no better, but visibly approaching the gates of death; but the soul giving symptoms of health—hungering and thirsting after righteousness. When I expressed my fears that I might fatigue her if I continued,—“O no,” she replied, “I could wish you to visit me every day.” Taking leave, I promised soon to see her again; she said, “The Lord be with you.”

26th.—Visited her again; found her fast sinking, but if possible more and more ardent in spirit, drinking in greedily the word of life. When turning to leave, she held up both her hands, and fervently said, “God bless you.” This woman died in November, giving evidence that, so far as man could judge, “she fell asleep in Jesus.”

Visited nineteen families in two small streets near the Don. I was kindly received, but was sorry to find several families, who leave their houses on the Sabbath, and trifle away the hours of that blessed day at the Cemetery or on the Island. I reprov'd them sharply for this sin, and told them that they were expressly commanded by God to remember the Sabbath day to keep it holy. One man said, “I am convinced that what you say is correct; I am ashamed of my conduct, and am determined to do better.” A woman, professing to belong to the Methodist body, but who had not been to any place of worship for some time said, “I do not wish to spend my Sabbaths at the Island, but I cannot possibly find any other time to go.” “Well,” said her husband, “I think that I can manage after this to take you on a week day, and we will go to our meeting and try to spend our Sabbaths as we used to do.”

P— Street. Visited nine families, and conducted a Prayer Meeting. I met with a very poor woman who was reading one of our Sabbath School Library books. I was surprised to hear her address me by name, as I was not conscious of ever having seen her before. “Well, said she, “although you do not remember me, I remember you; I do not forget your visit to my poor house last summer, for what you said did me good. I sent my little boy to your Sabbath School, where he learned to read the Bible, and there is nothing gives me greater pleasure than to sit down and hear him read it, more especially as I believe his love to it to be increasing.

Visited forty-two families in several small streets near the Don, and conducted a Prayer Meeting. I was received with the greatest kindness in all these places. Our Sabbath School has made such an opening for me in this place that even Roman Catholics receive me with pleasure, and infidels acknowledge that I am doing good. A woman (a Roman Catholic) thanked me for my visit, said she was glad to see me going about doing good, and hoped that God would bless me and prosper my work.

Superintended the Sabbath School, and addressed the Meeting at the Don. It is now sixteen months since I first visited the neighbourhood of the Don as a Missionary. I was then a stranger to the people, and the people were strangers to me. We had but seventeen children to commence the Sabbath School with, and about a dozen persons to commence the Meeting with. I am now acquainted with the great majority of the people south of Parliament Street. We have now 110 children at the School, and nearly the same number of persons attending our Meeting, and the attendance on both is increasing. We have, as the property of the School, 55 Bibles and Testaments, and an excellent Library of 275 volumes. The School has been instrumental also in putting into the hands of the poor people about the Don 83 Bibles and 37 Testaments—these have gone into the houses of infidels, deists, sceptics, drunkards, and some who were too poor to buy for themselves. Our outlay in sixteen months for Bibles, Testaments, Libraries, rent, &c., has been £26 10s., £11 of which came out of my own pocket; but I never gave money more cheerfully, and would have given twice the amount had I had it. I may state, as the results of my experience, that wherever there is a Missionary Meeting, there should also, if possible, be a Missionary Sabbath School, for such a school is the very best feeder to a Missionary Meeting that we can possibly have. There are several poor people attending our meeting regularly, who, I hesitate not to affirm, would not have attended either it, or any other place of worship, had it not been for the Sabbath School. I think there cannot be a more delightful sight than to see children leading their parents to the house of prayer.

In connection with this subject, your Committee cannot resist the pleasure of extracting from Mr. Johnstone's Journal, two extracts, tending to show what children can do in this way:—

JULY 27, 1851.—Superintended the Sabbath School, and addressed the Meeting at the Don; they were both well attended. It is most gratifying to see what the children of the Sabbath School are doing in the way of bringing out hearers to our Meeting. Many of these children have parents who go to no place of worship; and when we see their influence brought to bear upon such characters, who can help exclaiming, with the Psalmist,—“*Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies?*”

SEPTEMBER 15th.—At dismissing the School, I told the children to be sure and tell their people to come to our Meeting. A young girl, whose parents are Roman Catholics, when she went home from the School to the place where she works, (two miles), would not let the people of the house alone until she had persuaded two of them to come with her to our Meeting.

And that the instrumentality of the City Mission is appreciated by those in whose behalf it is exerted, the following will testify:—

A person called upon a lady, a friend of the Mission, with 5s., saying, “I give you this as a token of gratitude to the Lord for the good we have received through the Missionary. I cannot speak of the goodness of God to me without tears of thankfulness, for all His unmerited favours bestowed upon me and my family.”

Another family, in giving me the same sum, made a similar statement, adding, “Eternity alone will declare the amount of good done through the City Mission; it has been a blessing to us,—and the Prayer Meeting is a blessing to the neighbourhood.” These parties are poor working people.

In conclusion, your Committee cannot, without great regret, have to intimate, that while they have reason to be grateful for the measure of success which has been vouchsafed the Mission, they were, nevertheless, constrained to discontinue the services of two of the Missionaries, from want of funds.

They, however, did not decide on this mortifying step until they had incurred a heavy debt, from which the Mission has been nearly extricated by the indefatigable exertions of the Ladies' Committee.

But so circumstanced, the Committee are unable to occupy the field of labour which the City presents, as it ought to be occupied, unless a livelier and more practical interest is taken in the Mission by the disciples of Christ; and their hope is that they may be stirred up to do this, for they feel persuaded that the subject requires only to be brought before, and to be considered by them, in order to induce all to co-operate in a work, which has here and elsewhere proved a blessing to perishing souls.

Had not the extracts already given from the Journals extended to such a length, there were many others of a very interesting nature, especially in regard to the access which the Missionaries had to their Roman Catholic fellow-citizens, by great numbers of whom they were welcomed, and who willingly listened to their reading the Scriptures, as they attended also on their meetings.

But such as have been given, your Committee trust will convince many who have never aided the Mission, that they ought to do so; and induce those who have, not to be weary in well-doing, but to help on the good cause by increased liberality.

For five years the Mission has been literally struggling for existence, and this fact appeals strongly to the consciences of all, whether each individual in our community who has tasted of the grace of God, has, in this respect, done what he could in helping to sustain it.

The Mission appeals to no single section of the Christian Church,—its appeal is to all who love the Lord Jesus and seek the establishment of His kingdom in the hearts of men, and this is one feature of the Mission which must be peculiarly pleasing to every right-hearted Christian.

The Mission is a rallying point for the followers of Christ, where his people who conscientiously differ on minor points, may meet together and love and labour as brethren. There is no compromise of principle in so doing; the truth to be communicated to the perishing sinner is

the very truth about which all evangelical Christians are agreed. Your Committee are persuaded, that were Christians of different communions to come more into contact in promoting this good cause, it would excite many fraternal and holy emotions, and lead to more cordial co-operation in every other effort for the glory of Christ and the good of souls.

The work in which the friends of the Mission are engaged is one of great extent, and requires the hearty co-working of all who wish well to Zion. It is only by united and persevering exertion we can hope to accomplish the desired result, and that result surely deserves it. May your Committee then indulge the hope, that now you will "*come to the help of the Lord, to the help of the Lord against the mighty.*" The cry of the perishing is rising up into the ears of the God of Sabaoth, and shall they testify against us, that, though a professedly Christian community, yet no man cared for their souls ?

NOTE FROM THE TORONTO LADIES' CITY MISSION ASSOCIATION.

For nearly two years past, the collections for the City Mission have been taken up entirely by a Committee of Ladies appointed for the purpose.

The City was divided into districts, and it was proposed that each should be visited by two ladies.

Where this has been faithfully done a fair amount of success has been met with, but unfortunately a sufficient number of collectors has not been found to visit the districts simultaneously.

For so soon as fresh assistants in the work were procured, others (from various causes) have discontinued their aid, and thus the hands of those continuing to do their share of the work have been weakened, and their hearts discouraged.

The Ladies Committee would take this opportunity of appealing to members of Christian Churches, for assistance in the work which they have undertaken.

As the Mission is a general Protestant one, it has a wider field in which to find supporters, and could they prevail upon an additional number of ladies to join them in the work, there is reason to believe

that a sufficient amount of funds might be raised to support several Missionaries.

The districts might be sub-divided, so that the labour would not fall heavily on individuals.

Those already connected with the Association have ever found it a pleasant employment, from the good feeling and harmony which have prevailed among its members; they are at the same time cheered by the thought, that they are assisting to send the Gospel to the poor of the City,—to those who (from being unconnected with any church) are truly as sheep scattered without a shepherd.

They have reason to hope that the glad news have not been delivered in vain by their Missionaries, and they trust that many may yet be brought, by their instrumentality, to a knowledge of the truth as it is in Jesus.

SUBSCRIPTIONS AND DONATIONS.

	£	s.	D.			£	s.	D.	
Anderson, Mrs - -	-	0	2	6	Christie, Mrs - - -	-	0	5	0
Andeson, Mrs - -	-	0	5	0	Cook, Mrs - - -	-	0	1	3
Aikenhead, Mr. James - -	-	0	5	0	Crawford, Mr - - -	-	0	1	3
Armstrong, Mr. J. R. - -	-	0	5	0	Carmichael, Mr - - -	-	0	1	3
Allen, Mr - - -	-	0	1	3	Callaway, Mrs - - -	-	0	3	9
Badenach, Mrs - - -	-	0	2	6	Cassels, Mr - - -	-	0	10	0
Bell, John - - -	-	1	0	0	Clarkson, Mr - - -	-	0	2	6
Boyd, Mr. John - - -	-	0	5	0	Carr, Mrs - - -	-	0	1	3
Brown, A. V. - - -	-	0	2	6	Crease, Mrs - - -	-	1	0	0
Burns, Mrs. Dr. - - -	-	1	5	0	Cooper, J. L. - - -	-	0	1	6
Bryce & McMurrich - -	-	2	10	0	Clarkson, Mrs. - - -	-	0	2	6
Beekman, Mr - - -	-	0	15	0	Cleland, Mrs - - -	-	0	1	3
B's. Miss, School - - -	-	0	10	0	Cameron, J. - - -	-	0	2	6
Bastedo, J. - - -	-	0	2	6	Christie, Alexander - -	-	0	5	0
Barret, Mrs - - -	-	0	1	3	Clinkinbroomer, Mrs - -	-	0	2	6
Buckland, Mr - - -	-	0	5	0	Cash - - -	-	0	5	0
Bell, Mrs - - -	-	0	5	0	Charlesworth, John - -	-	0	5	0
Beekman, Mrs - - -	-	0	10	0	Cash - - -	-	0	1	6
Brown, James - - -	-	0	10	0	Cathcart, Robert - - -	-	1	5	0
Brown, Miss - - -	-	0	10	0	Dick, J. C. - - -	-	0	5	0
Brunskill, Mrs - - -	-	0	1	3	Davis, Mrs - - -	-	0	1	3
Bowes, Mrs - - -	-	0	5	0	Dick, Mrs Thomas - - -	-	1	0	0
Brown, Mrs - - -	-	0	2	6	Drummond, Mrs - - -	-	0	2	6
Brown, Mrs - - -	-	0	1	3	Doel, John - - -	-	0	10	0
Brett, R. H. - - -	-	2	0	0	Dunlop, Mrs - - -	-	0	5	0
Betley & Kay - - -	-	1	5	0	Drummond, A. - - -	-	0	2	6
Beswick, James - - -	-	0	2	6	Denholm, Mrs - - -	-	0	5	0
Barclay, John - - -	-	0	5	0	Doel, W. H. - - -	-	0	5	0
Brown, Miss - - -	-	0	5	0	Ewart, Mrs Thomas - -	-	0	10	0
Bowes, J. G. - - -	-	1	0	0	Ewart, late Mr. Thomas -	-	3	15	0
Brewer & McPhail - - -	-	0	10	0	Ewart, George - - -	-	0	2	6
Brett, James - - -	-	0	2	6	Errol, Mrs - - -	-	0	1	3
Brown, Mrs P. - - -	-	0	10	0	Elliott, Mrs - - -	-	0	7	6
Brown, Mr P. - - -	-	1	5	0	Ewart, John, senior, - -	-	2	10	0
Brown, George, M.P.P. - -	-	1	5	0	Ewart, John, junior, - -	-	2	10	0
Coles, George - - -	-	0	1	3	Elliott, Miss - - -	-	0	2	6
Cochrane, Mrs - - -	-	0	5	0	Ellis, J. - - -	-	0	2	6

	£	s.	D.		£	s.	D.		
Elliott, Mrs, Church-street	-	0	5	0	J. E. C.	-	0	2	6
Fowler, Mrs - - -	-	0	2	6	Kerr, John	-	0	5	0
French, Mrs - - -	-	0	2	6	Kerr, John	-	0	2	6
Fleming, Mr - - -	-	0	5	0	Logan, Mr	-	0	2	6
Freeland, Mrs P. - -	-	0	10	0	Lesslie, James, in Bibles and				
Fowler, H. - - -	-	1	0	0	Testaments	-	1	5	0
Fuller, Thomas - - -	-	1	10	0	Love, Neil, Yonge Street	-	0	1	3
Freeland, P. - - -	-	2	0	0	Lount, Mrs	-	0	2	6
Fuller, F. J. - - -	-	1	5	0	Leak, Mrs	-	0	2	6
Foster, T. - - -	-	0	5	0	Leask, Mrs	-	0	10	0
Freeland, Patrick - -	-	0	10	0	Langley, William	-	0	1	3
Friends' Subscriptions from 1d. to					Lounsborough, W.	-	0	1	3
10s., in all - - -	-	3	16	11	Leys, Mrs	-	0	1	3
Gardener, Mrs, Yonge-street	-	0	3	9	Lawson, Mrs	-	0	5	0
Gibb, Mrs, Richmond-street	-	0	1	3	Leachman, James	-	1	5	0
Gillow, Mrs - - -	-	0	5	0	Lesslie, Mr, publisher, Bibles				
Green, Mr - - -	-	0	2	6	and Testaments				
Geikie, Rev. W. - - -	-	0	10	0	McClure, Mrs	-	0	5	0
Gilbert, Mrs - - -	-	0	2	6	Morrison, Mrs J.	-	0	5	0
Grey, Thomas - - -	-	0	2	6	McClellan, Miss	-	0	5	0
Good, Mrs - - -	-	0	2	6	McDonald, S.	-	0	2	6
Greer, C. - - -	-	0	2	6	McEwan, Mr	-	0	2	6
Howard, Mrs J. S. - -	-	0	10	0	McNab, Mrs	-	0	10	0
Howard, Miss - - -	-	0	5	0	McPherson, Mrs	-	0	1	3
Hore, Richard C. - - -	-	0	1	3	McDonald, Mrs A.	-	0	5	0
Harrington, Mrs - - -	-	0	2	6	McMaster, W.	-	2	0	0
Hodgins, Mrs - - -	-	0	5	0	McMaster, A.	-	0	10	0
Henderson, Mrs - - -	-	0	5	0	McKeand, Brothers	-	1	5	0
Hewlett, Mr - - -	-	0	10	0	McDonald, Richard, junr.	-	0	2	6
Harper, James - - -	-	0	2	6	McArthur, Mrs	-	0	2	6
Hogg, Miss - - -	-	0	5	0	McFarlane, Mrs	-	0	10	0
Hayes, M. P. - - -	-	0	5	0	McCord, Andrew	-	1	0	0
Harrington, Mr - - -	-	0	5	0	McCutcheon, Mr	-	0	10	0
Hall, James - - -	-	0	10	0	Mather, Mr	-	0	10	0
Hackett, Mrs - - -	-	0	2	6	Maitland, R.	-	1	5	0
Hamilton, Mrs - - -	-	0	2	6	Muns, Mrs	-	0	1	3
Howard, Mr - - -	-	1	0	0	Montgomery, Mrs	-	0	1	3
Haworth, T. - - -	-	0	2	6	Malcolm, Mrs	-	0	1	3
Henderson, J. - - -	-	0	5	0	Mabley, Mr	-	0	5	0
Hannah, Mr - - -	-	0	5	0	Mulholland, Mrs	-	0	10	0
Hutchinson, M. - - -	-	0	5	0	Morrison, Mrs A.	-	0	5	0
Hutchinson, M. - - -	-	0	10	0	Maulson, Mrs	-	0	1	3
Hurley, D. - - -	-	0	10	0	Marling, J. F.	-	1	0	0
Henderson, Alexander	-	0	2	6	Meudell, Mrs	-	0	10	0
Henning, Mrs - - -	-	0	10	0	Maitland, D.	-	1	5	0
Hutchinson, Mrs - -	-	0	2	6	Marling, T. W.	-	0	5	0
Hamilton, Andrew - -	-	1	0	0	Millar, Miss	-	0	5	0
Hamilton, Andrew - -	-	0	10	0	Mitchell, Mrs	-	1	0	0
Hamilton A. (of E. & H.)	-	0	5	0	Mowat, Mrs	-	2	10	0
H. B. & Co. - - -	-	1	0	0	Marsh, Mr	-	0	2	6
Humphries, G. - - -	-	0	1	3	Mathews, J. F.	-	0	10	0
J. A. - - -	-	0	2	6	Morrison, Mrs Dr	-	0	2	6
Jamieson, W. N. - -	-	0	5	0	Mercer, A.	-	1	5	0
Jackson, H. - - -	-	0	5	0	Maitland, Mrs D.	-	0	5	0
Jacques, Mrs - - -	-	0	2	6	Mathewson, Donald	-	0	5	0
James, Mrs, Church street	-	0	2	6	Meudell, Mr	-	1	0	0

	£	s.	D.		£	s.	D.						
Nasmith, John	-	-	-	1	0	0	Sinclair, Miss	-	-	-	1	5	0
Norris, Mrs	-	-	-	0	2	6	Scott & Laidlaw	-	-	-	0	5	0
Perry, Mr	-	-	-	1	0	0	Shaw, James	-	-	-	0	10	0
Pfaffe, H., Yonge Street	-	0	2	6			Shaw, John	-	-	-	0	10	0
Polson, John, Yonge Street	-	0	2	6			Stuart, Mrs	-	-	-	0	2	6
Perkins, Mrs	-	-	-	0	10	0	Smith, Mrs, Yonge Street	-	-	-	0	3	9
Perkins, F.	-	-	-	0	5	0	Smith, Mrs	-	-	-	0	5	0
Patterson, David	-	-	-	1	5	0	Sherman, Margaret	-	-	-	0	2	6
Pypcr, Mrs	-	-	-	0	5	0	St. & R.	-	-	-	0	1	3
Perkins, Mr	-	-	-	0	5	0	Turner, J.	-	-	-	0	1	3
Rose, Mrs	-	-	-	0	5	0	Towler, Mrs	-	-	-	0	5	0
Ruc, John	-	-	-	0	1	3	Taylor, Mrs	-	-	-	0	3	1 ³ / ₄
Raines, Mrs	-	-	-	0	3	9	Telfer, Dr	-	-	-	0	2	6
Reeve, Mrs	-	-	-	0	5	0	Thompson, Mrs	-	-	-	0	5	0
Ryerson, Mrs	-	-	-	0	2	6	Taylor, Mrs	-	-	-	0	2	6
Ross, Mitchell & Co.	-	-	-	2	10	0	Torrance, Mrs, Albert Street	-	-	-	0	5	0
Rogers, Mrs J.	-	-	-	0	2	6	T. B.	-	-	-	0	1	3
Rankin, Miss	-	-	-	0	1	3	Thomas, G.	-	-	-	0	2	6
Rennie, A.	-	-	-	0	5	0	Torrance, John	-	-	-	0	10	0
Richardson, Mrs	-	-	-	0	5	0	Thom, J.	-	-	-	0	10	0
Roaf, Rev. Mr	-	-	-	2	5	0	Walbridge, Mr	-	-	-	0	1	3
Riddle, J.	-	-	-	0	10	0	Wilson, Mr	-	-	-	0	2	6
Rogers, Mrs	-	-	-	0	5	0	Wilkinson, Mrs	-	-	-	0	1	3
Rahn, Mrs	-	-	-	0	5	0	Webb, Mrs	-	-	-	0	1	3
Richards, Mrs	-	-	-	0	10	0	Wilson, Mrs	-	-	-	0	1	3
Ridout, Mr	-	-	-	0	5	0	Wilson, Mrs, Queen Street	-	-	-	0	2	6
Robinson, Mrs Dr	-	-	-	0	2	6	Watson, Mr	-	-	-	0	1	3
Reed, W.	-	-	-	0	2	6	Whittemore & Rutherford	-	-	-	2	10	0
R. B. J & Co.	-	-	-	0	5	0	Whittemore, J. F.	-	-	-	1	0	0
Rogers, J.	-	-	-	0	7	6	Whitt, Mrs	-	-	-	0	5	0
Stitt, Mrs	-	-	-	0	1	3	Woodall, J. W.	-	-	-	0	5	0
Scott, Mrs, Richmond Street	-	-	-	0	2	6	Workman, Mrs	-	-	-	0	3	9
Savage, George	-	-	-	0	5	0	Woodhouse, Mrs	-	-	-	0	5	0
Scott, Mrs	-	-	-	0	1	3	Wightman, G.	-	-	-	1	0	0
Salt, John	-	-	-	0	5	0	Wixen J.	-	-	-	0	5	0
Sargant, R.	-	-	-	0	2	6	Walker, R.	-	-	-	0	5	0
Strange, Mr	-	-	-	1	0	0	Walker, Mrs	-	-	-	0	5	0
Spencer, Mrs	-	-	-	0	1	3	Walker, G.	-	-	-	0	1	3
Smith, Mrs	-	-	-	0	2	6	W. H. D.	-	-	-	0	5	0
Sprague, Mrs	-	-	-	0	1	3	Wyllie, G. B.	-	-	-	0	5	0
Siffs, J.	-	-	-	0	5	0	Subscriptions under 1s. 3d.	-	-	-	3	12	6 ¹ / ₄

