

ened, if not blighted in its opening promise.—Let us then unite in beseeching Him who is the God of order and the God of peace—the Lord of hosts and the Father of mercies—who is also the hearer of prayer; and who stills the noise of the sea and the tumults of the people—to cause violence and bloodshed to cease—to turn the hearts of the wicked from their evil ways—to preserve our army both by sea and land—if necessary, to give success to the assertors of our country's rights, impart strength and courage to them in the time of need, and dispose to the exercise of christian moderation in the hour of victory—and to over-rule all, that in his unsearchable providence has been permitted to take place, for the advancement of his own kingdom and glory in the world.

It has also been suggested that the financial crisis, impending over this country, be made subject of devotional consideration, when approaching God in the service of humiliation and prayer. And this we should be ready to do, when we remember not only that a vast accumulation of domestic suffering, in all ranks of society, may result from a monetary pressure, but that we are exhorted to be "careful for nothing, but in everything by prayer and supplication, with thanksgiving, to make our requests known to God."

But while we humble ourselves to plead, let us not overlook grounds of thanksgiving and praise. Without any unworthy selfishness or undue exultation, we may, and we ought to acknowledge with gratitude the sovereign kindness of God in making us in this land differ so favorably from others, both in respect of exemption from the sad calamities which have overtaken our fellow-countrymen in India, and in respect of the religious privileges which we so abundantly enjoy. And seeing that He has been pleased again to crown the year with plenty, and that, notwithstanding a season almost unexampled in this country for unsteadiness in the weather, let us unite, as we have been disposed in former years to do, in thanking the Giver of all good for the bountiful harvest which has been gathered in, and not the less, because in some cases individuals may have suffered loss. Let us give thanks for the prospect of abundance in the land for man and for beast, and for the fact that while there are so many grounds for humiliation and repentance, we are yet permitted to wait upon Him in circumstances calling for rejoicing, and the exercise of praise.

Permit me then, reverend and dear sir, to request your co-operation in the observance of a form of general fasting and thanksgiving throughout the Church, and to recommend, in the event of no appointment issuing from the Government in the meantime, that, if possible, *Thursday*, the 12th of November, be set apart by you and your congregation for that purpose. And may He who has the hearts of all men in his hands, incline every one to the services of the day, and graciously vouchsafe to listen to and grant the petitions

which may then be presented at his foot-stool. I am with much respect and christian affection,

Reverend and dear Sir, yours,
G. SUMNER, Moderator of Synod.

THE COMMERCIAL CRISIS.

While the tide of war is spreading over the nations of Asia, a calamity of a different kind has befallen this continent. A commercial panic, such as has not been witnessed for many long years, prevails at this moment. In the neighbouring Union, the Banks have almost universally suspended specie payments, and many of the most powerful mercantile houses have yielded to the pressure. Railroad companies, also, have been compelled to declare themselves insolvent. In this province we have reason to be thankful that our banking institutions have weathered the storm, and that perfect confidence is reposed in their stability. Still the evils of a commercial crisis are very severely felt by all classes. Money ceases to circulate; trade is stagnant; mechanics and labourers have been thrown out of employment; land speculators have, in many cases, been ruined; and there is reason to fear that the income and consequent efficiency of our various religious institutions may be seriously impaired.

In such a crisis, it would be wrong not to acknowledge the hands of God. "Shall there be evil in a city and the Lord hath not done it?" Nor is it difficult to discover the sins which have provoked the present judgment. The connection between our guilt and punishment is very apparent. In this Province, and in the United States, the worship of gold has been almost universal, and therefore, the glittering idol lies shattered before our eyes. In our haste to be rich, we have recklessly indulged in gambling and speculating, and God has denied us the prize we so earnestly coveted. Six days we deemed insufficient for worldly concerns, and God has now shown us that the labours of the seventh can profit us nothing. In the expectation of vast gains, from doubtful enterprises, we have indulged in the utmost extravagance in the matters of houses, equipage, diet, furniture, and dress; and now we find it impossible to sustain, and humiliating to renounce the habits so unhappily formed. Among our agricultural population, increased prosperity during the last few years has unduly stimulated the desire of adding houses to house, field to field, and farm to farm; and now the value of their property and produce has been suddenly depreciated, and a fearful reverse stares them in the face.

What is now to be done? Besides the acknowledgement of our sins, earnest prayers should be offered to God, imploring Him to remove the present calamity. We should also see to it, that the present crisis shall form the commencement of improved habits among all classes. Wild extravagance, and reckless speculation, should give place to prudent economy, and honest industry. Higher than mere worldly advantages should be aimed at:

the uncertainty of earthly possessions should produce a more intense desire for the treasures which are priceless and imperishable. Wealth when bestowed, ought not to be retained for its own sake, or for mere selfish gratification, but to be employed in promoting the glory of God and the best interests of men generally.

"The silver and the gold," saith God, "are mine;" and as we have hitherto provoked His anger, by a practical denial of this, so for the future we ought more systematically to honor the Lord with our substance. Retrenchment in other matters is imperative; but here, as we would expect renewed prosperity, increased liberality is incumbent: for now, as in the days of Malachi, the Lord's message to us is this: "Bring ye all the tithes, into the store-house, that there may be meat in mine house, and prove me now herewith, if I will not open you the windows of heaven, and pour you out a blessing, that there will not be room enough to receive it."

KNOX'S COLLEGE—OPENING OF SESSION.

According to previous intimation, the College was re-opened on Wednesday, 14th ult.—There was as usual a large attendance of the Ministers of the Church, and of other friends both from Toronto, and from other places. Amongst those present were various ministers of other denominations. Dr. F. Monod of Paris, was expected to be present, but circumstances prevented his being forward in time. The opening address was delivered by Dr. Willis, Principal of the College. Its subject was the qualifications necessary for those who have to act as the interpreters of scripture. The lecture was listened to with attention and interest, and was peculiarly appropriate to the occasion. Our space will not allow of our inserting it at length in our columns, but we subjoin a synopsis of it. It is satisfactory to have to state, that, though all have not come forward yet, there is a respectable number of students in attendance. Dr. Burns has not yet arrived, but may be expected now every day, having sailed from Liverpool in one of the Canadian Steamers on the 21st ult.

In his opening address, Dr. Willis began by adverting to the employment of the students during the vacation months—some as Catechists or Missionaries—some as Teachers—These engagements might have left to them less leisure, than they desired for study. They would now prize the opportunities of undistracted application to what directly bore on their ulterior professional objects.—Yet those early experiments had not been without their use—some would call them those premature undertakings in the work of the ministry—if they had deepened their impression of the importance of that work, and of the value of the preparatory training which the church requires for its candidates. However the self-sufficient novice, in the confidence of his spiritual pride, may rate as supererogatory all that lies between him and the office of a Bishop, for which nature, and a little grace may have produced him ready; we feel assured that the modest christian youth, and all the more the highly gifted and sanctified one, will have