

raising up others, and it must be pleasing to know that some who were themselves scholars in the Sabbath School, are now devoting their time as the instructors of others.

The attendance during the year has averaged 130 scholars, and 17 teachers, but even this number is far below what should be expected from the size of the congregation.

The Committee have also the pleasing duty of reporting a marked improvement in the conduct of many who formerly gave a good deal of trouble, more attention has been paid to the Sabbath Lessons, and the deportment of all manifests a decided change for the better. It is to be hoped, that the truths inculcated from Sabbath to Sabbath, may be the means of leading many of those who are more advanced in years to a serious consideration of those things which belong to their everlasting peace, and that all may be enabled to "provo" that the fear of God is the beginning of wisdom, and that youth is the season for sowing for eternity.

The Scripture lessons for the greater part of the year have been drawn from the Acts of the Apostles, and many, it is to be hoped, will recall the pleasure they enjoyed from the study of the events contained in that book, where the great Apostle of the Gentiles is seen undauntly engaged in his master's work, as a missionary of the Cross, planting the Gospel where idolatry prevailed, and leading them away from the unknown God to Jesus, who was crucified—travelling from city to city, gaining converts wherever he went, and the ultimate promise of God's care until he preached the Gospel in Rome itself, thus presenting many striking illustrations of an overruling Providence controlling all events for his own glory, and the best interests of his own people.

For some time past the lesson has been the history of Elijah, as found in the 1st Book of Kings; it is intended to continue the study of Bible characters, as found in the Old Testament. The Shorter Catechism also forms a part of our Sabbath exercises, with and without proofs, according to the age and advancement of the learners.

During the past year a considerable addition has been made to the Sabbath School Library. Some \$70 worth of books have been purchased, and the variety of subjects embraced in the reading, must tend, under the blessing of God, to a thirst for books of a sterling character, where the religious and moral are happily blended together, and thus avoid a literature which tend to weaken the intellect and appeal only to the senses, rather than the understanding of the heart.

The Child's Paper published by the American Tract Society, is subscribed for by the greater number of those who attend the Sabbath School, and it is pleasing to note the eagerness of all to receive it, when published.

Before concluding the remarks about the library, the Committee cannot allow this opportunity to escape, of acknowledging their indebtedness to Jesse Ketchum, Esq., at present residing in Buffalo, for his annual donation of £5, towards the funds of the Library, and the warm-heartedness displayed by him at all times towards this Sabbath School in his visits, whenever permitted to visit the city.

The Committee would also allude to the necessity of increased liberality in sustaining the library; as heretofore, the funds required have been contributed by a few from time to time, it is to be desired that all may have an opportunity of doing a little, and for this object, the Treasurer, James Shaw, Esq., will be happy to receive any sums intended for this object, at his own place of business, or the meeting.

In regard to Missionary effort, the collections during the year have been devoted to the Buxton Mission, as being both foreign and local in its designs, offering to the enslaved sons and daughters of Africa a home from the tyranny of the

oppressor, and the means of becoming acquainted with a greater deliverance, even the ransom of the soul.

The collections for the past year amounts to £15, and it is desired on the part of the scholars that their contributions for the future should be devoted to the same object, it is to be hoped that a deeper interest may be felt and the means increased.

PASTORAL ADDRESS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH OF IRELAND.

A pastoral address has been issued by authority and appointment of the General Assembly of the Presbyterian Church of Ireland. It touches on several important topics, especially the necessity of greater spirituality, and of higher christian consistency. It refers also to family worship, and the evils of intemperance. We quote the part of the address in which these subjects are introduced, trusting that the observations may be useful in Canada as well as in Ireland:—

The Committee have been instructed to direct your special attention to the subject of Family Religion. This is a subject of pre-eminent importance at all times; but we fear that in these times it is greatly overlooked. We believe that, in many districts, the state of family religion is low. Although the Gospel is faithfully preached from our pulpits, and the teaching in the Church is sustained and brought near to the capacities of the young in the Sabbath-school, yet household religion, in many districts is not flourishing. In not a few of the dwellings even of Church members, family worship is unknown; in others it is observed imperfectly and irregularly. Even of those families in which this service is regularly performed, and has been performed for years, it frequently happens that few, perhaps not one, of the younger members gives any satisfactory evidence of having ever begun to seek and to serve God. This is a very solemn and startling fact; especially if it be true, as Richard Baxter affirms, that "the ordinary appointed means for the first actual grace is parents' godly instruction and education of their children, and public preaching is appointed for the conversion of those only that have missed the blessing of the first appointed means." And as Jonathan Edwards writes, "Every Christian family ought to be, as it were, a little Church consecrated to Christ, and wholly influenced and governed by His rules. And family education and order are some of the chief means of grace. If these fail, all other means are likely to prove ineffectual." Now, the religion of the present time partakes but little of the domestic. It is public rather than private; a religion of isolated individuals rather than of families. We have many noble examples (and of these not a few, we bless God, within the precincts of our own Church) of zeal, of large-hearted liberality, of self-denying effort in the service of God. Our religion is active, and often energetic, associated with the working of committees, with the management of institutions, with the out-door business of Christian benevolence;—but it wants fulness, consistency, and completeness, in the private as well as public relations of life. It wants the beauty and power of holiness, manifested in the ordinary, every-day, humble, unostentatious duties of home. We need to have our family intercourse perfumed with the fragrance of Christian graces. We need to have our children and servants breathing more habitually the atmosphere of love, and purity, and joy. Brethren, is it not even so? The family constitution is the arrangement of God; the training of the family in the knowledge and service of God has a special promise attached to it. It cannot be superseded by the teaching of the Sabbath-school, nor even of the Church. Are you doing your

duty to your families; you love your children dearly. You spare no expense of money, of time, of anxious care, to shield them from bodily harm, to educate their minds for the business of life, to promote their interests in the world; but are you caring for their souls?—are you bringing them up for eternity? One important duty requires of you is the regular observance of family worship. This is, surely, a reasonable homage.—Even the poor Gentiles, ignorant of revelation, admit that God, the founder, the preserver, the owner, and daily benefactor of all the families of the earth, ought to be acknowledged and adored from day to day in that relationship. Even the light of nature teaches that there are in every house family sins to be confessed, family wrongs to be acknowledged, family wants to be relieved. Throughout the Scriptures high testimony is borne to the favour with which God regards those who remember Him in their households.—You are all familiar with the story of Abraham (Gen. xviii. 19), of Job (i. 5), of Joshua (xxiv. 15), of David, 2 Sam. vi. 20), of Cornelius (Acts x. 2.) There are many of you who can testify, from your own happy experience to the various and vast advantages resulting from his daily service in the communication of Scriptural knowledge, in the restraining of sin, in the binding together of the members of the household in the bonds of mutual affection; and in these solemn times, when large families are soon broken up by the pressure of business, or by the spirit of emigration, or by the fatalities of disease, of shipwreck, or the battle-field, there are not a few of you who feel how grateful is the recollection of that morning and evening service which used to call together the parents, the children, and the servants of the yet unbroken household, to the sweet and hallowed exercise of praise, prayer and the reading of the Word of God. But remember, brethren, that, in order to attain the blessing connected with this service, you must attend to the mode in which it is performed. It must be lively, varied, appropriate; suited to the understanding of children and servants, and intermingled, if possible, with brief applications to the circumstances of the family, and to the passing aspect of Providence. It must also be sustained and recommended by consistency of life—(Gen. xxxv. 1. and Ps. ci. 6, 7.)—otherwise Family Worship will probably tend to harden the hearts of the young into a state of hopeless indifference, or even positive dislike, or, it may be, actual hostility to religion. If you would reasonably hope to succeed in your domestic training, you must manifest, not only in the mode of your Family Worship, but in the tone and bearing of all your domestic arrangements, in the style of your converse, in the society you cultivate, that for your households and for yourselves you are seeking first the kingdom of God.

Another topic, brethren, on which the Committee have been enjoined to address to you a word of warning, is Intemperance. This tremendous evil, which had been held in check for a while, is, we lament to find threatening once more to spread its manifold desolations over the land. You are, perhaps, disposed to regard this portion of our address as needless, inasmuch as you are not guilty of intemperance, and have no tendency in the direction of that awful sin. But even though you have not suffered in your own persons from this insidious and overwhelming vice, are there not some of you who have often, and perhaps grievously, suffered from Intemperance in those around you; as, for example, in hiring servants with whom you were obliged to part, or in lending money which was never returned, or in selling goods which were never paid for, because of the effects of drunkenness?

Are there not some of you who, in consequence of the intemperance of a parent or a child, of a husband or wife, of a brother or sister, have had your property diminished, or your station and influence in society lowered, or your