

itably bring along with it. If we quietly and passively submit to the perpetration of a great national outrage against the Lord of the Sabbath, need we wonder if He visit us with national judgments. Neh. xiii.

It is not within the walls of the Post Office only that we have to fear or mourn over Sabbath desecration. On our great thoroughfares, public conveyances are openly tolerated. And we regret to say, that our Sabbath quiet is disturbed by the landing of Steam-boats at our wharves.—There has not hitherto been a regular Sabbath traffic kept up on the Lake by our Steamers.—Only the boats which had sailed on Saturday came into port. There is reason to fear that a greater latitude is now to be taken. A boat with the mail, sails to, and returns from Hamilton to Toronto, on the Lord's day. We trust that this arrangement will not be persisted in, and earnestly hope, that the Post Office-law will provide for the transmission of mails, without doing violence to the consciences of Steam-boat proprietors, or persons engaged in their service; and with a regard to the Divine authority, so clearly and emphatically announced in the Word of God, in regard to Sabbath sanctification.

How many, by the continuance of such a practice, may thus be prevented from frequenting the House of God? How many attracted away from it? How many invited to travel for pleasure, or to attend the landing or departing of boats for amusement or curiosity? How many, by the arrival or sailing of a single boat, may be quite unfitted for the duties of the Day of God, or prevented from resting upon it "according to the commandment?" We find the following appropriate remark, in an American paper: "All these thousands," who may be tempted to violate the Sabbath, "have immortal souls, and instead of preparing to launch upon the vast ocean 'they must sail so soon,' are provoking God to plunge them hopelessly beneath its waves."

Where is the necessity of making such infinite sacrifices? Can't the Steamboats afford to lie by on the Sabbath? What do the owners gain by appropriating to themselves the day in which God has said "thou shalt not do any work?" Is it not time to try the experiment of obeying the Fourth Commandment, and to see if God will not prosper them more than he now does in the violation of it? Is it any hardship that men doing business on the waters as well as on the land, should be required to "remember the Sabbath day to keep it holy?" Is there not time enough in six days for all the necessary labours of the week? God did not overlook the physical wants of mankind when He instituted the Sabbath, and forbade any work to be done.

Since the foregoing was in type we have received a communication on the same subject.—The writer laments that so little attention has been directed to the subject of Sabbath Observance, and states that the principal evil does not exist in the Post Office department, as all the country Post Offices may be closed on the Sabbath, there being no instructions to keep them open, and in towns they are only open for a few hours. The evil chiefly exists in the public traf-

fic on our waters, sailing of vessels and opening of canals. "Our boatmen and lockmen on the Cornwall canal, are in a worse position than the slaves of the United States, who have their Sabbath; but our canal-men have neither their nights nor their Sabbaths to themselves. In Lower Canada the Canals are closed except for the mail boats."

We are happy to announce that the friends of the Sabbath in Toronto are moving, and will, we trust, ere long, take a position worthy of the capital. We again repeat that we need not new legislation so much as the faithful administration of the existing laws, by magistrates who have the moral courage to be honest toward God and their country, and true to their own consciences and their official obligations.

We call attention to the communication of the Convener of the Synod's Committee on Sabbath observance.

VISITATION.

This is a department of pastoral duty of much importance. It is necessary in order to rightly dividing the word of truth that a minister be acquainted with the people among whom he labours, that he may give to each, according to his circumstances and wants, his portion of meat in due season. The private faithful dealing of a minister with those whom his week-day visits may bring him in contact with, will do much to determine them to attend the public Sabbath services. Opportunities are offered to those who may be enquiring what they shall do to be saved, to unbosom themselves to their Spiritual instructor, and to receive his counsel. There are many who would avail themselves of an opportunity so offered, whose diffidence would prevent them from going to the minister. The familiar unrestrained intercourse between pastor and people gives the former a more intimate and correct knowledge of the latter, than could by any other means be obtained. Words of encouragement, consolation, admonition or reproof as the case may require, can then be fitly spoken; and some at least, of the wavering, be confirmed, and the mere casual hearers influenced to seek the Communion of the Church.

More than 100 years ago Dr. Doddridge submitted to his dissenting brethren a scheme of pastoral visitation, and which was adopted by them as calculated to revive religion.

"That it is proper that pastoral visiting should be more solemnly attended to; and that greater care should be taken in personal inspection than has generally been used; and, that it may conduce to this good end, that each minister should take an exact survey of his flock, and note down the names of the heads of families, the children, the servants, and other single persons in his auditory, in order to keep proper memorandums concerning each; that he may judge the better of the particulars of his duty with regard to every one, and may observe how his visits, exhortations, and admonitions, correspond to their respective characters and circumstances.

"That consequent on this survey it will be proper, as soon as possible, and henceforward at least once a year, to visit, if it be practicable, every head of a family under our ministerial care, with a solemn charge to attend to the business of religion in their hearts and houses, watching over their domestics in the fear of the Lord,—we, at

the same time, professing our readiness to give them all proper assistance for this purpose."

In a sermon on revivals preached by Dr. Candlish in 1840, after stating that the word of life should be held forth by ministers to their fellow-men, plainly, clearly, intelligently; faithfully; powerfully, authoritatively; affectionately and persuasively. The Rev. Dr. goes on to say,—

"The same principles may be applied to the more private ministrations of the pastor; and while they very clearly show the importance and necessity of such private intercourse between pastor and people, they go far to determine also of what character it should be. If indeed we deal with a weapon, so admirably and exquisitely fitted to the various elements of force and of feeling, in men's nature, then clearly the more closely we have access to that nature and to its workings in particular minds, the better may be our hope of success. If by our instrumentality the word of God which we handle is to have its free and full course, we must assist in bringing it to bear, not on men congregated in masses merely, but on families apart and on individuals apart. Hence in all cases in which the word is running swiftly and working powerfully, there will be an increased earnestness in seeking for such private and confidential ministrations on the people's side, and increased alacrity and delight in granting them on the side of the pastor: And not merely in cold and formal visitations, but in meetings and communings of two or three, where reserve is laid aside and hearts are laid bare, there will be openings for the most precise and pointed applications of Divine truth—opportunities of speaking a word in season. Would that there were more of this frankness and friendship in the fellowship of the saints generally, and especially in the fellowship of pastor and people—in the going in and out of the Lord's servant among the families to whom he preaches the word, and the application of one and another in these families to him, each laying open his own secret case, that he might prescribe to each his own suitable cure. Thus would we know better how the work of God is going on, and how it fares with your souls: And thus by our better knowledge and better understanding of one another, by the freer communication of your wants to us, and the better adaptation of our ministry to you, we should be mutually stimulated and revived, and the word of the Lord would have freer course; and in the deepening of many an impression, which is now suffered to fade away; in the following out of many a conviction which is now apt to be soon forgotten; in the right direction given to many an impulse and awakening, which men know not how to improve; in the confirming of many a purpose of those almost persuaded to be Christians; in the completion of many a conversion half begun; in the driving home of many a shaft, which else must soon fall powerless away, and the pouring in to the wounded spirit of many a healing cordial which it may be apt, when most it needs it, to refuse; in these various ways of reviving, awakening, soothing, sanctifying, the word of God, having freer course, would be more signally and effectually glorified."

THE APPROACHING SYNOD.

On this subject we have received another letter from our indefatigable correspondent "M." Our limits and our readers too, forbid our publishing very long communications. As in the case of the former paper, we shall endeavour to give the author's leading ideas in few words. The topics to which he now calls the attention of Synod, are stated as follows:—

I. *Dispensation of the Lord's Supper in recent congregations.*—As there are important settlements in which this ordinance has not been at all,