

over us the darkness best fitted for the prosperity of their system. They are to come to be a fulcrum for the priests to move our Legislature—to aid them in getting more grants of the public lands—more incorporations of monasteries and nunneries—and more laws of every kind passed, for their benefit, till our resources be cramped, our strength weakened, our liberties crushed, and a popery finds a new Ireland in Canada. It is no calumny—no exaggeration—to speak thus.—Read Bishop Charbonnel's pastoral, and judge if it be either. Our words are tame to point out our danger. The reality is indefinitely worse than we can describe. It is a mortal sin, he tells us, for a Romanist to enter one of our churches—or to send a child to a Common School—or to vote for any one not pledged to break up our school system. Their children must either continue uneducated, or the parents incur the doom of eternal ruin if they send them to a mixed school. To learn their letters on the same bench with Protestant boys, is to bring on a household the unspeakable terrors of hell. Thus to undo us—to wrest our dearest and most cherished institutions from us—to trample our soiled and degraded liberties in the dust—the enemies of our country, the priests, assume blasphemously to anticipate the opening of the great Book, and to dispense the eternal judgment of Heaven. In such a crisis, brethren, do we find ourselves. Our hope, our safety, under God, lie in union and devoted energy. Silent be every voice of party strife; forgotten be the jealousies and heartburnings of the past in the presence of this great peril of our all. We call on you everywhere to unite—to form Protestant associations—that your strength may be concentrated and well directed. Let Protestantism be your rallying cry. Support those only who support it. Remember the value of what is threatened. Wherever the foe is, be you. We call you to the struggle. Shall we be disappointed? Are you worthy of your fathers, or are you fallen? Are you men, or will you sit silent and be slaves? We are on the one side of freedom and of truth, and with these lies the Divine pledge of victory. We commit the ark of our liberties and rights to your keeping. Enemies and friends in every land have their eyes upon you. The past and the future alike urge you. To you are consigned the honor of the one, and the destiny of the other. We believe you will be faithful to both.

ALEX. SAXSON, *President.*
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PASTORAL VISITATION.

Few pastoral duties are more important, and demand more urgently the attention of the conscientious servant of Christ, than the household visitation of his flock. It is a duty solemnly enjoined on the pastor at his ordination. He is required to teach, not only publicly, but, as did Paul and the other apostles, "from house to house." Our Church has always viewed this as an important duty devolving on the pastor, and not without reason. For the benefits which may be expected to flow from a careful and conscientious discharge of this duty, are great and manifold. The pastor has thus most precious opportunities of urging the great truths of the Bible on the minds and hearts of his people, and of directing their attention to the necessity of personal and family religion. He becomes acquainted with his people. He has opportunities of ascertaining their religious views and spiritual state, and thus will be in a better position for setting forth to them in public the doctrines and precepts of the word of God. As the physician can only

prescribe properly after a careful examination of the patient, so the pastor can only apply with skill the various parts of the word of God, when he is, to some extent, acquainted with the mental and spiritual condition of his people. Household visitation gives him the most favourable opportunity of acquiring this knowledge. The judicious and affectionate minister will, through his intercourse with his people, by pastoral visitation, conciliate their affections, and attach them to his person and to his ministry, and especially, will secure the affections of the young, whose regards and interests no faithful pastor will neglect or overlook. Besides, in the course of his visitations, the pastor may often find out what effect his ministrations are producing—what fruit the good seed sown by him is bringing forth.

These are some of the beneficial results which may be expected to flow from the faithful and judicious discharge of the duty in question.—Many others might be mentioned. For instance, the minister will have opportunities of explaining in a more full and familiar way, than in the pulpit, the various objects for which the contributions of congregations are from time to time solicited. Many are ignorant of the nature and importance of these objects. They have never been in the habit of reading missionary intelligence, or contributing to missionary objects.—They are unacquainted with the objects of missionary enterprise prosecuted by the Church. They are often sadly ignorant, and sadly prejudiced, with reference to these objects. The pastor, in the course of his visitation, may have opportunities of removing such ignorance and such prejudices, and enforcing the duty which rests on all the members of Christ's Church, to give as God hath prospered them for the advancement of His cause, and the promotion of His glory, both at home and abroad.

Having reference then, on the one hand, to the solemn obligation resting upon him, to look after the individual members of his flock, and to teach not only in public, but from house to house, and, on the other hand, to the benefits which may be expected, the faithful pastor ought not to neglect the important duty of pastoral visitation. Of course, the frequency of such visitations will depend on a variety of circumstances, such as the extent of the congregation, and other local considerations. In a large scattered congregation in the country, as well as in city charges, where many other duties press upon the pastor, the flock cannot be visited so often, as in other places differently situated. Every minister, however, should, at least, once a year, endeavour to pay a pastoral visit to the families under his care. In moderately-sized congregations, where the families are not very widely scattered, the visitation might be twice a year, or even oftener.

Some complain of the want of visitation. The fault, in some instances, may possibly be with the minister. But often congregations, at least individual members of congregations, are very unreasonable. They expect too much. They think the minister should visit much more frequently than he does, yea, more frequently than he can possibly do. They complain, when perhaps the pastor is devoting all his time and energies to

the care of his flock. Were the minister to appear in the pulpit, on the Sabbath, without due preparation, those who complain of want of visitation, would likely be the very first to complain of want of preparation for the pulpit. There is another difficulty which the country minister has sometimes to complain of. Some of his people are not satisfied with a mere pastoral visit. This is not exactly what they want. They expect the minister to spend a whole afternoon, or perhaps the greater part of a day. It is, in short, a friendly, social visit that they wish, more than a strictly pastoral visit. Now, although it may be perfectly proper for a minister to be on a social footing with his people, it will be hard for him to give all the time necessary for those who may desire visits of this kind. Often, indeed, time is lost, when the minister is going through the families of his flock, in consequence of the members of the family not being ready to receive the pastor, and listen to his instructions. Sometimes time is lost by the preparations that were made for giving him a hospitable reception.—When the pastor is expected, all unnecessary bustle and hospitable preparations should be avoided, and the great anxiety should be to obtain real benefit from the visit.

Domestic visitation is frequently felt by the pastor to be exceedingly interesting and encouraging. Often the pastor, who goes forth depressed and discouraged, comes home cheered and encouraged. The manifested affection of his people—the indications of interest in divine things which he often discovers, perhaps, where he scarcely looked for it—the warming of his own heart by intercourse with his fellow-Christians—all tend to have a powerful reflex influence on the mind of the faithful minister, and help to encourage him in his work of faith and labour of love. Occasionally, it may be otherwise. Sometimes, when visiting, he may be met with something like a reproach for his long absence, or for his unfrequent visits. This is ill-judged and unwise. Not only does it damp and discourage the heart of the pastor; it is not the most likely way to bring him soon back. It is not by the exacting of attention that the object is to be attained. Dr. Chalmers says, with great propriety, "I see that, by a law of our sentient nature, love cannot be forced, and whenever attentions are demanded, I do feel a very strong repugnance, so that it is working against a moral impossibility to attempt the affection; and without the affection, I feel it very painful to be working at the required attention in the spirit of bondage." It is not, then, by harsh speeches, nor even by complaints, but by words and actions of love, and sympathy, and encouragement, that the pastor is most likely to be made to feel at home at the firesides of his people. When he goes away cheered, and comforted, and encouraged, he is more likely soon to return, than when he leaves chilled, discouraged, and wounded in his feelings.

In order, then, that this important work—pastoral visitation—may be really successful, two things are necessary. There must be zeal, diligence, and patient, persevering activity, on the part of the pastor. There must be also on the