

said, to show me his library, which at that time consisted of fourteen thousand volumes, which he had been accumulating all his life, from the rare catalogues of all nations; but still, he remarked, he had a list of five hundred other volumes to obtain; and after possessing these, he said, he should be satisfied. Alas! he little knew how soon the whole would appear to him less than the herbage of the desert!

At this time Mr. S. mentioned a trifling occurrence, arising out of what happened to be the nature of our conversation, although it is hardly worth naming to you, who so lightly esteem human honours. He said, some years before, when he chanced to be in London, he accepted an invitation to dine with the Archbishop of Canterbury, but, subsequently, he received an invitation for the same day, from the Duchess of Kent, to dine at Kensington Palace; and as invitations from Royalty supersede all others, he sent an apology to the Archbishop, and dined with more Lords and Ladies than he could remember. At the conclusion of the repast, before the ladies retired, she who was destined to receive homage on proper occasions, had learnt to pay respect, for the young Princess (our present gracious Queen Victoria) came up to him, and court-seizing, very prettily said, "Mr. Southey, I thank you for the pleasure I have received in reading your Life of Lord Nelson."—Cottle.

CHRISTIAN VISITOR.

SAINT JOHN, FRIDAY, MAY 11, 1849.

COVENANT.

"We acknowledge our everlasting and indispensable obligations to glorify God, by living a holy, righteous and godly life, in this present world, in all our several places and relations; and we engage by the assistance of the Divine Spirit, to improve our time, strength, talents and advantages to his glory and the good of our fellow men; promising, by divine help, to walk in our houses as becomes those professing godliness, and to maintain the worship of God in our families, and to train up those under our care in the ways of religion and virtue."

Without reference to the ease and comfort and temporal advantages secured by such a course of holy living as indicated in the above extract, the acknowledgement of the duty is a natural and reasonable one. When a person can say, "He hath made us," and to this also can add "He hath redeemed us," how can he refrain from acknowledging, We are not our own? And the Lord responds, if I am a Father, where is my honour? If again I am a Master where is my fear? and if the covenant of dedication is to be perpetual, if the salvation we hope for is an everlasting salvation, and the Lord is to be our God, our Father, our Saviour, and our Leader, it is too evident to be questioned that our obligations to glorify God are everlasting and indispensable, that they cover all times and extend to all places.

The more critically we examine the construction of this Covenant, the more we admire it. Those who framed it knew well what human nature is, and the best mode of treating its demands.

Holy living begins at home and not abroad. Public meetings and outward excitements may be of service in supporting it, but they are not so indispensable as the closet and the family altar. We may often be deprived of the former, and multitudes indeed of good men know but very little of them; and the piety of the world would be found exceedingly limited, if absolutely dependent upon such provision; but, according to the wise economy of the dispenser of all grace, the poor and the rich, the inhabitant of city and country, those on sea and those on land have the most essential provision within reach. Like the air which all need, encompassing the globe and pervading all inhabited space, and like the water breaking from every hillside, and coursing in every valley, the springs of holy living are in every one's place of retirement, and may be made to adorn and refresh the humblest fireside. It was with this in view that the framers of the Covenant have followed the acknowledgment of the duty of holy living with the pledge to observe the worship of God in our families. To neglect this, and sigh and wish, or pray for gracious affections and deliverance from temptations is mocking God. It is really mournful to hear the monthly formal lamentations of members over their want of religious enjoyment and usefulness, and of their hope of reviv-

val while living in deliberate and continued neglect of this solemn engagement to God as though He had never said "When thou voweest a vow unto God defer not to pay it."

The rod may be long withheld, but it will most surely fall at last upon those who are not showing piety at home. It will fall too as it has done in thousands and thousands of instances when penitence however sincere cannot avert it. Children trained in a godless manner, and following the prayerless practice of parents, will by and by become such a source of grief as they alone can realise who have seen their children hardened against God and indifferent to all reproof. If such parents are dishonoured in old age, and left to misfortune and want, however inexcusable may be such conduct in their children, it will not surprise those who believe the inspired testimony uttered against all those families that call not upon the name of the Lord. Those who despise admonition and pass carelessly on, will find it hard to kick against the goads. Let every parent consider this part of the cost of neglecting to use his advantages as head of a family in glorifying God. We do not pen these articles to make railing accusations against any and especially against christian brethren, but faithfulness requires us to direct the attention of church members, let them be found where they may, to the contrast in the character of those individuals and families who observe household worship, and those who neglect it; now which are the most intelligent, which are the most stable, which the most influential, which the happiest, in which are most of the young pious, most interested in the Sabbath School, and in plans of religious benevolence, by which God is most honoured, and souls most benefitted? Let a careful and an honest investigation of this subject teach the duty and desirableness of maintaining sacredly this part of the covenant engagement to the Church.

The news from Canada may change the current of thought in England, but we are quite surprised to see how thoroughly England and Scotland are aroused by the case of the Rev. Mr. Shore. Their papers, many of them, are more occupied by this than by any or all other subjects. Public Meetings are the order of the day.

Brother McDonald is now visiting Hampton Ferry and vicinity, to make arrangements for the preaching of the Gospel through the season in the elegant little Chapel in that village. The supply is to be from this city.

Brother Francis has made us a flying visit this week in good health, and with cheering intelligence. The report of the Ordination at Hillsborough will be seen in another column.

In the absence of Elder Ring from Springfield we would request Deacon Walter C. Davis to act as Agent. Elder Ring's remittance came safely, and is very acceptable.

We regret very much that by remissness on our part, some portion of the manuscript of bro. Elder's article could not be found, which occasions its delay till next week.

The Express with the English news arrived this forenoon, but no extra is yet published, so that we cannot present it to our readers this week.

Correspondence.

[FOR THE CHRISTIAN VISITOR.]

ORDINATION SERVICE AT HILLSBOROUGH, COUNTY OF ALBERT, N. B.

MR. EDITOR.—The Council for the purpose of deliberating upon the subject of the ordination of brothers James Newcomb and Patrick Duffy, to the work of the Ministry, was convened at this place yesterday by letters from this church to sister churches in this County. The Delegates met at half-past nine o'clock, a. m., and the Council was organized by the choice of Elder William Sears, Moderator; and Richard E. Steves, Clerk. Prayer was offered by Rev. E. N. Harris.

The vote of the church inviting the Council was then read, when the following brethren took their seats as Delegates, in compliance with said invitation, viz: From Hope-well Church, Elder William Sears, Deacons J. Calhoun, N. Bennett and P. Robinson, Brothers L. Wells and N. McAlmon; from

the Harvey Church, Elder John Francis, Deacon J. Cleaveland, and Brethren S. West, J. Turner and E. Foshay; from Coverdale Church, Elders M. Keith and J. Herritt, and Deacon Asa Philimore; from Hillsborough Church, Elder J. Wallace, Deacons E. Milton, Wm. Gross and Isaac Steves, and Brethren George Steves, Esq., Wm. Carlisle and R. E. Steves. The Moderator having read from the word of God the qualifications necessary to constitute a Minister of Jesus Christ, the Council called upon the Candidates to relate their christian experience, the evidences of their call to the Ministry, &c. &c., which being satisfactory, the Council unanimously resolved, that brother James Newcomb be ordained Pastor of this Church, and that brother Patrick Duffy be ordained to the work of the Ministry, as Missionary of the same church. The Meeting was then closed by Prayer.

The Delegates having repaired to the Chapel found it filled in every part at the hour appointed for the public exercises, which commenced by singing, after which the scriptures were read, and prayer offered by brother E. Foshay. The Candidates then successively addressed the Meeting, and were followed by Elder William Sears, in a very appropriate discourse from Titus iii. 8. The questions were then put by Elder James Wallace to the Candidates, which were satisfactorily answered. The imposition of hands was next attended to, when brother Keith offered the Ordination Prayer, in which it was evident that the large and solemn congregation most heartily united. A charge to each of the ordained brethren, and the hand of fellowship was given by Elders Wallace and Francis.

The charge to the church was delivered by Elder Herritt; Rev. E. N. Harris addressed the congregation; after prayers by Elders Newcomb and Duffy, the whole congregation sang:—

"Praise God from whom all blessings flow," &c. &c.

Thus closed one of the most interesting meetings ever held in this place.

I am your's, &c.

RICHARD E. STEVES, Clerk of the Council.

Hillsborough, May 2nd, 1849.

P. S. The Editors of the Christian Messenger will please copy the above.

R. E. S.

[FOR THE CHRISTIAN VISITOR.]

THE TWIG MISSIONARY SOCIETY.

MR. EDITOR.—Although unwilling to introduce ourselves to the public, or to proclaim to others our attempts to aid the friends of Jesus in sustaining the Missionary cause; yet we think it due to the children and to their parents to inform them through the Christian Visitor, before entering on our second financial year, the amount collected, and how appropriated.

This unassuming society was formed in April, 1848, by the children and teachers in connexion with the Germain Street Baptist Sabbath School, and collected during the last year about £10, twenty shillings of which were collected by the children taught in the Bethel, and — received from Brussels Street School since its formation.

At the commencement of our efforts our intentions were to assist the Domestic Missionary Board in sending out the word of reconciliation to some of the most destitute sections of our land; it was thought however advisable to apply the funds contributed thus far, to aid the benevolent individuals who have charge of supplying the poor of this City, and the mariners visiting this port with the preaching of the word of life. While the object of this Society has been to co-operate with the church of God to support the preaching of the word, among the destitute and those out of the way; we cannot but hope that the souls of those engaged in so righteous a work, may experience a reflex benefit from the hand of Him who omitted not to express his approval of the small offering of the widow because she did what she could. The first fruit of this Twig is truly very promising, especially in these "hard times," and will fully demonstrate the necessity of adopting the apostolic plan of contributing as the Lord prospered us on the first day of the week; and that the want of flourishing times and fruitful seasons, are not the only obstacles that stand in the way of having our institutions well supported, but the absence of a proper system. The training which these young persons are now receiving is evinced in the care with which

they preserve their pence, and the cheerfulness with which they deposite them in the plate on the first Sabbath of every month.

May this promising twig grow into a large tree; and the fruit thereof shake like Lebanon.

A FRIEND TO THE YOUNG.

CIRCULAR.

American and Foreign Bible Rooms, New-York, April 6th, 1849.

DEAR BROTHER:—You will greatly oblige us, and advance the interests of this Society, by having the following letter, which is addressed to the Church under your charge, read at the next church-meeting. In behalf of the Board, Yours, respectfully, WM. H. WYCKOFF, Cor. Sec.

DEARLY BELOVED BROTHER:—The American and Foreign Bible Society applies to you for aid. It requests that, during the financial year which commences this day, you may prosecute enlarged and effectual measures for the furtherance of the great objects which it contemplates.

The Society has been hitherto signally prospered. Its receipts have been gradually increased, and its operations largely extended. The income of the year which closed yesterday, was greater, by several thousands of dollars, than that of any preceding period of similar length.

But its facilities and opportunities of usefulness-increase in much greater proportion than its receipts and consequent operations.—For several successive years it has not been able to meet the demands upon it for gratuitous appropriations. The claims of the present year are larger and more pressing than those of any former period.

To accomplish much for the cause of God and truth, christians must be systematic in plan and persevering in action. A pastor writes us, that his whole church and congregation have been organized into an auxiliary, and that they are prosecuting effective measures to obtain some contribution, however small, once a month, from every man, woman, and child among them. If you are maintaining a similar organization, we would encourage you to cherish it, and to endeavor to increase its efficiency. If you have no plan or system of action in the Bible cause, we earnestly exhort and entreat you to mature one, and to bring it into immediate operation. Weekly contributions appear to us the most scriptural and generally prove to be most abundant in the aggregate amounts.

We invite your attention to the subject of domestic operations. The Society possesses a large variety of Bibles and Testaments, adapted to meet almost any demand in the English, German, and Welsh languages. We beg you to make investigation whether your neighborhood is fully supplied with copies of the sacred scriptures. If you have a depository of our publications in your vicinity, is it well replenished, and actively sustained? Is it doing all that duty to God and our neighbor demands, for the supply of the destitute?—Are vigorous measures constantly prosecuted for the sale of books to those who are able to buy, and the gratuitous bestowal of them to those who have not the means of payment?

If you have not a depository of our publications near, is it not your duty to establish one?

In either case, we entreat you to appoint a committee to investigate the condition of your neighborhood, and to ascertain what is necessary or expedient to be done in respect to scripture distribution. In such matters duty is sometimes neglected, not from indisposition, but from the want of proper observation, and ignorance of existing facts. Many a man, who supposed his neighborhood to be properly supplied, with the Bible, has, after personal examination, been forced to acknowledge himself woefully mistaken.

We address you thus early, dear brethren, because we wish you to commence your plans now, with the beginning of the year. If you begin the Bible year well, you will have the fairest prospect of doing the most good before its close. But if you postpone action, or neglect duty now, you cannot accomplish as much hereafter. In the kingdom of our Lord and Saviour Jesus Christ, there is no opportunity for the saints to redeem lost time. Each day has its duties, each week its responsibilities and obligations. As we feel, that we would neglect the proper season, should we postpone our exhortation till a large part of the year had elapsed, so we have reason to fear that