

dispensable to all genuine sympathy with each other, and of all true devotion. It is the spirit of Christ, without which we are none of his. It is the spirit of love with which every one of us is born of God, and by which alone we can make our filial acknowledgement of God. Do we look up to that which is purer and nobler than ourselves, a new possibility opens to us, and the superior attainment wields over us a new authority; and thus every soul above us in virtue and pity leads us upward to Christ, the culminating point of all spiritual aspiration, at whose feet we fall down and cry, Thou art worthy to RECEIVE HONOR, AND POWER, AND GLORY, FOR THOU ALONE ART HOLY.

Upon this great principle Christianity, as a religion of love and mutual aid, builds all its work. We feel the common end of life. And in order to gain it on the one hand, the strong must bend to the weak; while on the other, the weak must look up to the strong. In both cases there is self-denial—the one from pity, the other from obedience; in both cases there is reverence for the divine—for a god-like capacity in the low, and a god-like reality in the lofty. The church must encompass the immeasurable intervals that divide the differing ranks of souls, and must train its eye to see them, its affections to own them, and its will to serve them. Our Lord saw into the heart of the two-mites widow, and the Samaritan, and Nathaniel, and Zaccheus, while he laid bare the impostors to whom the world looked up. His church should find out and honor the good. If they are with us, they are the most precious of God's gifts. In the church the only difference is that of character and age; but whilst these are made the grounds of mutual service, provision will be made to teach the child—to lift up the fallen—to relieve the suffering—to confirm the weak—and to supply duties to all proportioned to their necessities and our strength.

To gain the end so indispensable we must exert a quickening power upon each other. There must be, as the Apostle expresses it, "the working of every member," to supply its place and part. We are members of the united spiritual body; and by Jesus Christ we are to be firmly knit together, as a harmonious organism in the exercise of all our gifts and capacity. To gain this unity of service we must banish all envy of the gifts of others; and seek through the services of each individual, according to its appointed measure of means and opportunity, the increased edification of the body, its union and advancement in the love of Christ, and all the happy effects and power of his love in us. No church of Christ can prosper, no matter what may be the gifts of its public teachers, where there is not a peaceful and loving improvement of every one's talents for the common benefit. "For the fruit of righteousness is sown in peace of them that make peace;" and where envy and strife are, there is confusion and every evil work.

We come together, then, in our places of worship, that heart may act upon heart—that the flame of our feeble piety may be kindled by the devotion of others—that we may gain a thirst after righteousness by beholding others drinking it in around us—and that our resolutions to obey God may be confirmed by beholding a holy energy in our brethren in the Lord. To this service the church is dedicated. And we should come together to preserve the signs of Christian affection, and to absorb each other's souls in a piety that may flow over all our fellow-sympathies and services. One look from a beaming countenance—one tone in the singing or prayer—a sigh of a deeply moved heart, when nothing is said, may at times serve better to hold me in intimate union with God than any sermon which I could listen to or deliver.

We must serve each other then, "and look not every man on his own things, but also on the things of others." We must watch over the spiritual safety and elevation of each other. It is for this we are brought near together in the church. This nearness should awaken sympathy, and its opening wants should knit us more closely together. We should seek to understand each other's perils, and act upon each other for good. We have but one body, the emblem of which sublime unity, we have on the Lord's-day before us in the sacramental loaf. We must care for each other, and consider it our highest glory and happiness to engage in rigorous efforts springing from love, sustained by faith, to diffuse amongst all classes intelligence, a sense of self-respect, of self-control, and a thirst for moral and religious growth.

☞ We have just received a telegraphic dispatch from Bro. I. Wallace, saying that he expects to be here to-morrow to collect the subscriptions for the Endowment of Acadia College. Owing to circumstances over which we had no control, the matter has been too long delayed. Bro. Wallace has consented to leave his studies for a time to undertake this agency. He will of course call upon the subscribers generally, who have not yet given their obligation. We trust they will be prepared for him.

We may remark that Bro. H. E. Seelye has kindly consented to collect the subscriptions in St. George.

There is not a moment to lose. A large sum is now in the hands of the Treasurer in Nova Scotia, but he is not authorized to fund it until the sum of £10,000 is fully secured. As we are just going to press, we have no time to enlarge upon the subject at present, but shall make some further observations next week.

☞ We are thankful to say that the Pastors of both the Baptist Churches in the city baptized several willing converts last Lord's day: several more are expected to be immersed into the name of the Father, Son and Holy Spirit, by them on the coming Lord's Day; and our Brother Clay, Pastor of the Church in Carleton, expects also to be so engaged. The interest felt in all the Churches is still kept up. There seems but one feeling, and that is to supplicate God for the conversion of sinners,—the returning of the "luke warm," and the "growth in grace and knowledge" of the church.

We intend to devote our first page, next week, to an account of Revivals in different localities, and to occupy the fourth page by a most interesting DONATION Meeting given to Father Harding.

☞ We are very thankful to all our Agents for the interest they take in the *Christian Visitor*, and shall be glad to attend to any wish of theirs. To secure a little more space in future, we shall only announce their names once a month.

MONEY LETTERS RECEIVED.—Deacon Lockey, £2 12s. 6d.; Rev. J. Rowe, Macan, 20s.; John S. Trites, Salisbury, 15s.; James Ayer, Sackville, £3; Geo. A. Hammond, Kingsclear, 12s. 6d.; Dr. Tremain, Albion Mines, 5s.; Ammon Fowler, Upham, 10s.; David Hart, 20s.; David Roberts, 10s.; George Roberts, 10s.

☞ Rev. J. Trimble's letter has been attended to.

Correspondence.

[FOR THE CHRISTIAN VISITOR.]

Quarterly Meeting.

In accordance with previous appointment our usual Quarterly Meeting of the Western districts was held with the Baptist Church at Kingsclear, commencing on Saturday the 12th of March. The ministering Brethren in attendance were Revs. G. Rigby, J. W. Saunders, J. Tozer, J. Magee, J. H. Tupper and K. H. Emerson, together with brethren G. E. Day and J. Estabrooks, two worthy young men who are about entering the holy office of the ministry. The exercises commenced on Saturday at 2 o'clock, P. M., with a conference meeting, and a few hours were spent in a very interesting and profitable manner.—At seven o'clock, the people came together, when a very interesting discourse was preached by brother Estabrooks from Psalms lvi. 16. A Prayer Meeting was held on Sabbath morning at half-past nine, after which Bro. Saunders addressed the people from Matthew viii. 2, 3. The leper's sad condition, his application to Christ, and his immediate success, formed the prominent features of the sermon, which was listened to with much attention. After an intermission of a few minutes, a few remarks were offered by the writer from 1 Peter v. 7. On Sabbath morning brother Tozer delivered a discourse from John vi. 37, which was very appropriate to the occasion, as it discovered to the unconverted the obligations under which they were placed to go to Jesus, and also the encouragement that he affords "I will in no wise cast out." At eleven o'clock on Monday a deep and solemn sermon was preached by Bro. Magee, who founded his remarks on 2 Peter 3, 7. Our brother presented the reasons for, and nature of the last tribunal of the Great Judge, in a manner calculated to awaken profound attention. Bro. Tupper

immediately followed with a short but warm sermon upon the ground and effects of justification, Romans v. 1. Appropriate and soul-stirring exhortations were delivered after all the above sermons, both by ministering and other brethren. The Quarterly Meeting closed on Monday evening with a general Conference. It was a meeting of great interest and one that will long be remembered by many. All felt that the place was awfully solemn on account of the Divine presence. The church, which has been in a cold and scattered state some time past, appeared to be aroused to a sense of their position, many acknowledged, with flowing tears, their wanderings from God and His people, while a tremendous sense of eternal things rested upon the minds of many of the unconverted; in short, the whole meeting from first to last, was one of great satisfaction. The presence of the spirit was manifested in all the sermons, exhortations and prayers, and we have reason to believe that God will favor the people of Kingsclear with a refreshing season if they will continue faithful in the discharge of every duty. For my own part I returned home deeply affected with a sense of my own momentous responsibility, and with a desire to be more faithful in my masters' cause for time to come, and this appeared to be the feeling of every minister who was present.

The next Quarterly Meeting will be held with the Church at Mauderville, commencing the last Saturday in June, at 2 o'clock, P. M. G.

[FOR THE CHRISTIAN VISITOR.]

SMILES.

Living as we do in an "atmosphere of sadness often thickened with grief," what can be more pleasant and refreshing than to be frequently greeted with smiles? Yet how few there are who really appreciate the full value and influence of smiles. What a powerful incentive to obedience and virtue is a mother's smile of approbation; and when in after years of manhood, the heart has grown

— "dizzy with its drunken dance
And the voluptuous vanities of life,"

And we look back with fond remembrance to the scenes of pure childhood and call up the image and teachings of a sainted mother, how else do we picture her countenance to our mind, than lit up with that sweet smile it was wont to wear when she taught us to clasp our tiny hands in prayer to our Father who is in heaven. In boyhood, my childish fancy always pictured angels as beings whose light countenances were ever radiant with such sweet smiles as my mother's.

How grateful and soothing to the feelings of the hardy son of toil is the sweet smile of the loving wife who welcomes him home to the frugal meal.

As the sunlight, which is heaven's bright smile, chases away the dark clouds, so do smiles—the sunlight of a cheerful soul, dissipate the feverish care which oppresses him who is daily immersed in the perplexities of a business life.

How many a wayward husband has been reclaimed from error's path, and led gently back to home's bright circle through the influence of the gentle wife, who, in spite of all neglect, still continued to greet her erring husband with the same cheerful smile which her countenance wore on the unclouded bridal day.

Christian, thou heir of glory, over whose pathway ever hover joyous "ministering spirits;"—with prospects so light as thine,—with the promise of a Saviour's presence to cheer thee amid the trials of this sublunary sphere, and a crown of unfading glory to deck thy brow when thou enterest the blissful city of the great King, surely no gloom ought to rest on thy countenance.

Hoary-headed sire, smile benignantly on the prattling child who meets thee in thy pathway, that he may learn to cherish a reverence for thy gray hairs.

Fond parent, reward the virtuous deeds of thy little ones by sweet smiles. Let thy counsels as "apples of gold" be framed in smiling "pictures of silver," that thy children may learn to look to thy countenance for the approval of their every act.

Fair maiden, let no cloud of passion rest upon thy brow, but ever wear that winning smile and cheerful serenity, which will adorn thee more than jewelled coronet,—that which

— "Gives to beauty half its power,
The nameless charms, worth all the rest—
The light that dances o'er a face,
And speaks of sunshine in the breast."

SZEWUS.

[FOR THE CHRISTIAN VISITOR.]

Johnston, March 23, 1853.

DEAR BROTHER,—I have been detained two days by a violent snow-storm and the ice on the Lake is not safe to travel on. I have the happiness to state that the paper, to all your subscribers in these parts, is giving general satisfaction; and from what I see and hear there is no reason to doubt but before long there will be an increase of 500 new subscribers. I am out of the way of a regular Way Office or I should remit you money. I desire to feel gratified to God and the friends wherever I go, for their generous hospitality and kindness. I addressed the people in Cambridge twice last Lord's day. I trust the Lord will bless his own word and that the seed sown will spring up and bring forth fruit, and to His name be all the praise. I am, yours truly for the Lord's sake, J. LOCKEY.

OBITUARY.

Died at Saint Martins, on the 23d instant, GEORGE KERSTEAD, in the 16th year of his age. On Monday, evening previous to his demise, he was riding on a hand-sled, down a very steep hill, when he came in contact with a stanchion of a bridge, and so violent was the collision that all sensation was instantly annihilated. Respiration, however, continued till the second morning after the fatal accident, when his freed spirit winged its way into the retributions of that eternity for which we trust he was prepared.

We trust he is gone to a world of bliss,
Where he greets his sainted mother;
Where strong in the faith—that in heaven above,
Relations do know each other.

The following lines (writing impromptu) were not intended for the press. In compliance, however, with the expressed wish of the Parents, the writer submits his hastily penned verses.

How frightfully steep is that curving hill,
Where our boys are wont to slide;
On their tiny sleds, at a dang'rous rate,
To the bridge below they glide.

We have often fear'd that some dread mishap
Would befall those boys as they go;
And alas! our fears have been realized,
As you'll learn from our tale of woe.

General and loud is the plaintive wail,
With an echo from every breast;
A youth has been kill'd 'gainst the Bridge
below;
He is gone to his final rest.

Last Monday Eve (by the Moon's pale light),
The lad whose fate we deplore,
Repair'd to the hill—in a joyous mood,
But, alas! he is now no more.

On the brow of the hill he placed his sled,
And on it recumbent lay;
Then off like a dart—with the light'ning's
speed
Down the steep and crooked way.

Bound—bound, went the sled o'er the last
steep pitch,
Then crash—and the sled is broken;
A stanchion has struck the lad o'er the heart,
His eyes he will never open.

Loud—loud, were the screams of the other
boys,
When they saw their comrade lying;
"Oh! run—run for help," was the thrilling
cry,
"For surely poor George is dying."

"In the midst of life, we are all in death,"
Our exit may be to-morrow;
We are usher'd into the spirit world,
And our friends are left to sorrow.

St. Martins, February, 1853. B.

BUTTER.—Speculators in Butter have got the blues and no mistake. Those who have been holding on to it in the expectation that about this time they would be able to obtain advanced rates, have been badly bitten. We know of recent sales made at prices varying from seven to nine cents less than could have been obtained two months ago. A sale of a pretty large quantity was made in this city this week at 17 to 18c., for which the owner refused in December 25c. per pound, and it is now considered well sold.—*Albany Journal*.

Clergy Reserves, Canada.—From a parliamentary paper published on Wednesday, it appears that the number of acres originally appropriated as clergy reserves in Canada, was 3,346,252. The number of acres remaining unsold was 1,574,600, and the probable value of clergy reserves remaining unsold, £43,048 10s.