

While we praise him for what he has done unto us, can she had saved by economy for the Missionary Soci- we be unmindful of those who are sitting in darkness etc. and the shadow of death—to whom the Sabbath brings no rest, and whose ears have never been saluted with the glad news of salvation? While we enjoy all the privileges of the Gospel, and all the comforts of Christian society, shall we overlook the claims of those who are calling for ministers to break unto them the bread of life?—to teach their children the fear of the Lord? Can we forget the scattered sheep of our flock, who are without a shepherd—with no one to lead them into the green pastures, and beside the still waters?

Then, by all the blessings of the Gospel, by all your Sabbath and sanctuary privileges, by all your means of grace and hopes of glory, you are called upon, on his holy day, and as often as you are gladdened by its weekly return, to do all in your power to extend these blessings to others—to send abroad the healing influence, the saving truths of the Gospel. "Freely ye have received; freely give."

Let every one of you lay by him in store. "Every one," says the apostle. There is no exception. The obligation rests upon all; men, women, and children; old, and young; rich, and poor; All are commanded, nay, privileged, to do something for the cause of their Divine Master. Every Christian is expected to do his duty, and bear his part of the burden. In order to secure the pecuniary means necessary for the prosecution of this enterprise, every one is commanded to lay by him in store, something every week. With many the weekly deposit will be small; but, as the drops of rain contribute to swell the great rivers, and to replenish the mighty ocean, so the aggregate of these small contributions will amount to thousands, will fill the treasury of the Lord, and will swell that river, whose stream shall make glad the city of our God.

In the United States, the Protestant Episcopal Church embraces 800 congregations, and the regular attendants will average, perhaps, 200 in each. If every one of these would lay by him in store two cents weekly, the annual amount would be \$166,400 00. Any one, with the help of a little arithmetic, may calculate how many Missionaries it would support, and how many Bibles, Prayer Books, and Tracts, it would circulate. Would these efforts impoverish the Church at home? Christian economy teaches otherwise. That which is lent unto the Lord, he will repay. Let the Church expend, annually, \$100,000, for the spread of the Gospel, and how much wider would her borders be extended, and how many souls might be saved!

In England, benevolent efforts are systematic. A large proportion of the income of societies there, is derived from "penny collections," made every week. Each parish is divided into districts, and collectors are appointed to visit the families, and to receive their offerings. They gather up the fragments, so that nothing is lost. By these humble efforts, great things have been accomplished. The three prominent societies for the spread of the Gospel, supported by members of the Established Church, have an aggregate income, exceeding \$600,000 a year. The Dissenters also, have Missionary societies, which are liberally supported.

Much of those noble charities of the English Church comes from the poor, who cheerfully give from the savings of toil and self-denial. Take a single example of what they do in this good cause. "A Clergyman, in his parish, visited a poor woman who offered him a large contribution for the Church Missionary Society. He asked her how she got together so much money—Why, Sir, she replied, I want but little, and therefore have been able to gather up that for the poor heathen. He asked her again by what means she had saved so much, for he wished to apply her principles of economy to himself and to his family. Sir, said she, I was going to purchase a bonnet, when it occurred to me that a much plainer one would do than my husband intended, and so I was enabled to save eighteen pence for the box. I was going to the baker to buy a loaf for my children, and it occurred to me that God's blessing and brown bread were better for my infants than white bread without; so I bought a loaf of an inferior quality, and thus I saved four pence of the bread of life. And so the poor woman went on enumerating, what sums

You doubtless remember the story of another poor woman, who, of her penury, did cast into the Treasury of the Lord "all that she had, even all her living." The world may regard the poor widow as imprudent and foolish; but Christ approved the act. She did her duty, and doubtless felt herself richly repaid, in having the testimony of a good conscience before God. With His blessing, her scanty store, like the cruse of oil and the handful of meal, would be multiplied to the relief of all her necessities. He loveth a cheerful giver, and will repay him a hundred fold.

The principle recommended by the apostle is, let every one give as the Lord hath prospered him. Our own consciences, enlightened by the word of God, must determine the amount. That is, we must honestly and conscientiously consider how much the Lord hath prospered us—how much, by his blessing, we have been enabled to acquire; and then lay aside accordingly. It was a saying of the devout Bishop Wilson, "proportion your alms to your estate, lest God proportion your estate to your alms."

Such is the "apostolic plan." The primitive Christians long observed it. Justin Martyr, in his Apology, bears the following testimony; "Each at his own discretion gives what he will, and what is collected is confided to the presbyter, who dispenses to all in necessity."

The attention of our own Church has recently been called to it. In the Diocese of New Jersey, the plan has been generally adopted; and a few parishes in other states have done likewise. On this plan a large sum may annually be raised at a small sacrifice. And who is not willing to make some sacrifice—who will not esteem it a privilege and a pleasure to practise a little self-denial, for the sake of the Lord that bought us? We ourselves are deeply indebted to Missionaries. Our forefathers received the gospel from Missionaries. Our beloved Church, in this country, owes much to the long continued and nursing care of the venerable "Society for propagating the Gospel in Foreign Parts." And now, you are called upon, in turn, to impart the blessing to others. "Let this mind be in you, which was also in Christ Jesus." Copy the primitive examples, and imitate the zealous efforts of your brethren in other parts of the world.—*Southern Churchman.*

VISITATION SERVICES.—We have only just received our parcel of these, which have been for some weeks advertised in the Halifax papers. They are three in number, preached by the Rev. E. Gilpin, Rev. James Robertson, and Rev. Dr. Shreve. We recommend these discourses to the attentive perusal of every churchman, and especially of those who think it a matter of indifference whether the unity of the Church be violated or preserved. We may give some extracts hereafter.

THE REV. MR. STANNAGE, we are happy to find by a letter just received from him, has returned in safety, and with some improvement in his health, to his mission.

THE THERMOMETER

At Lunenburg, marked at noon—northern exposure.

	June.	July.	August.	Sept.
Average.....	66.....	68½.....	68½.....	62½.....
Maximum.....	75.....	79.....	82.....	75.....
Minimum.....	50.....	59.....	62.....	51.....

The early part of October has been colder than has been noted for ten years. On the night of the 8th, ice was formed at Lahave nearly an inch thick, and there have been several showers of snow.

DIED.

At Willowpark, near Halifax, JOHN YOUNG, Esquire, aged 65 years, one of the Representatives in Provincial Parliament for the County of Sydney.

At Amherst, suddenly, Mrs. TOWNSHEND, wife of the Rev. George Townshend, missionary there.

At Windsor, THOMAS, second son of Lewis M. Wilkins, Esq. in the 7th year of his age.

OBITUARY.

In a late No. was recorded the death of Mrs. JANEY HURSTON, an aged and respected inhabitant of Shelburne. We have since received the following notice respecting her, to which we readily give insertion:—

"During her long and painful illness not a murmur or complaint was she known to utter; but praises and thanksgivings for the manifold mercies she had received were continually in her mouth. Often when repeating passages of scripture and those beautiful paraphrases used by the Kirk of Scotland, of which she was a member, would she break forth in praise to God, for having blessed her with pious parents, who stored her youthful mind with those sacred truths which were then affording comfort in her old age. Towards the last she became (to use her own words) "anxious to depart and to be with Christ;" but she would add "God's will be done, I am willing to wait all my appointed time,"—a delightful example of child-like submission to the pleasure of her heavenly Father. Thus did she breathe out her life in "the confidence of a reasonable, religious, and holy hope," affording her friends and relations cheering evidence of the power of that faith which depends upon the alone merits of Jesus Christ for the salvation of the soul. Her remains were followed by a large concourse of people who have long known and respected her, and she "came to her grave in a full age, like us a shock of corn cometh in its season."

For the Colonial Churchman.

Messrs. Editors,
Your Editorial attached to the "Old Churchman" of the 21st Sept. I trust, will find many respondents. There are very few Clergy men whose parochial visits would not furnish matter for useful comment from their pulpits on the Sabbath,—and why not extend the sphere by making your columns the medium to many at a distance. They would no doubt recall circumstances in the mind of others, clerical and lay, which would not only be interesting, but useful for the prosperity of our Zion. Local intelligence keeps alive that feeling of affectionate liberality that is ever ready when our church calls for assistance. But how frequently do we find, when nothing is known beyond our own parishes, the liberal hand is shortened, and the ready reply 'you are doing nothing,' 'you will never succeed,' meets the call for a church, &c.

These reflections have led me to respond to your editorial by recalling one of those 11 churches in King's County, which the "Old Churchman" refers to. In the lower part of the parish of Kingston, a number of Protestant families,—emigrants from Ireland—purchased small lots of land, erected their cabins, and with the woodman's axe, have now cleared sufficient to give them a comfortable independence. The parish church was too far for them to attend, there being no roads, and with the exception of a visit from the Rector in the winter season, when the Kennebecasis was frozen, they had no opportunity of hearing that Liturgy which they had heard in the land of their fathers. Mr. White, a son of the loyalist, who 10 years ago made the first improvement in this rugged spot, kindly opened his door on these occasions, when from 150 to 200 persons gladly availed themselves of these opportunities of hearing the word of God; they sympathised with each other in being cut off from hearing the "church going-bell," but these feelings, I have reason to think, under Divine Providence urged them to unity of purpose. In the winter of '35 it was proposed to erect a church. With what eagerness did they receive the proposal,—one poor man said he would sell his cow to forward the undertaking. With such feelings what cannot be done. A site was chosen, not only for their immediate convenience, but also for those persons on Long Island immediately opposite. Two acres for