

HENRIANA.

It is very desirable that those, who have large gifts of any kind, should have large hearts to use them for the good of others.

If nature excels art, much more does grace.

The knowledge God gives by special favor, goes far beyond what man gets by his own labour.

The jewel of wisdom may receive great advantage by being set in gold and glory.

It is good keeping up friendship and communion with families, in which religion is uppermost.

Satan does all he can to hinder temple-work, the building of God's spiritual church—when there is no evil occurrent, then let us be vigorous and jealous in that which is good.

True piety is a much more valuable gift of heaven, than the highest degree of ingenuity.

Silence and retirement befriend our communion with God; His kindest visits are often in the night.

That about which we care most, commonly affects us when asleep, so that by our dreams we may often know upon what our hearts are set.

Those who praise godly men, ought to imitate them.

Children should thank God for His mercies to their parents; and an effectual way for getting the entail perpetuated, is to bless God that it has hitherto been preserved.

The more knowing and considerate men are, the better acquainted they are with their own weakness, and the more jealous of themselves.

Those who are employed in public stations ought to be very sensible of these things; the weight and importance of their work, their own insufficiency for it, and their urgent need of divine help and instruction.

An understanding heart is God's gift.

That is the best knowledge, which is most serviceable in doing our duty.

Those who are accepted of God, who prefer spiritual blessings to temporal, and are more solicitous to be found in the way of duty than of preferment.

Happy are they, who prefer grace to gold.

Length of days, that is eternal life, is wisdom's right-hand blessing; but it is in her left hand that riches and honour are.

The true way of obtaining temporal blessings, is to be indifferent to them, and to refer ourselves to God concerning them.

The true way to obtain spiritual blessings is to be importunate for them, to wrestle with God in prayer for them.

Solomon had wisdom given him, because he did ask for it, and wealth, because he did not.

God's passing by our mistakes, should persuade us to amend them.

The age of infancy is the valley of the shadow of death; and the lamp of life, when first lighted, is easily blown out.

It is a wonder of mercy that so few perish in the perils of nursing.

Little stress is to be laid upon extorted obedience.

Parents should show their love to their children, by taking special care of their souls, and with a holy violence, snatching them as brands out of the burning.

Many pride themselves in being the reverse of their good parents.

The ordinary growth of man's powers of reason is owing to God's providence, and their sanctification to His grace.

It is a great comfort to good men, to think that God will never want instruments to do his work; but, when they are gone, others shall be raised up to carry it on.

Discontent is a sin, that is its own punishment, and makes men torment themselves. It makes the spirit sad, the body sick, and all the enjoyments sour. It is the heaviness of the heart, and the rottenness of the bone.

Office of Ecclesiastical and Missionary Record, &c.

The Office of the Record and of the Schemes of the Church, will now be found in Yonge Street, East side, second door from Richmond Street.

THE RECORD.—All possible care is taken in addressing and mailing the Record. Should any irregularity occur in any quarter, in the receipt of the Record, intimation should be sent at once to this office, in order that the irregularity may be remedied.

All communications connected with the Record and the Several Schemes of the Church, to be addressed to "REV. W. REID, OFFICE OF THE MISSIONARY AND ECCLESIASTICAL RECORD," 105, Yonge Street, Toronto.

TO CORRESPONDENTS.

Communications intended for the Record should be in the Editor's hands by the 15th of the month.

The Record.

TORONTO, APRIL, 1856.

WIDOWS' AND ORPHANS' FUND.

We remind Ministers, Sessions, and Congregations, that the Annual Collection for this Fund, will, according to appointment of Synod, be made on the third Sabbath of this month.

We have, we are sorry to say, found, in many quarters, a great indifference manifested towards this scheme. Not a few, who are laudably forward in supporting all the other schemes of the Church, seem to look coldly on this. We are convinced that this arises entirely from these parties not having maturely considered those circumstances which made such a fund all but essential to the comfort and efficiency of our ministry. We cannot, in one short article, discuss this important subject in all its bearings; nor do we propose to vindicate and support it now on scriptural grounds; but we will endeavour to place a few considerations in connection with it before our readers, so as to make the propriety of such a fund more apparent.

It is presumed that no one will question the propriety, and, in general, the desirableness of a minister being a married man. The reasons on which this opinion is grounded, deduced both from the beneficial effects of domestic life upon the pastor, and the greater liberty experienced in intercourse with his flock, especially among the young, are so apparent, and so generally felt, that most congregations are happy, when their minister is blessed with a suitable help-meet.

Marriage, however, though desirable, brings a great responsibility on the minister. "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." But how shall he provide? With comparatively few exceptions, our Canadian ministry possess little or no personal property. Some have expended all they earned in early life, on their education, and others, during their college course, required all they could earn to meet current expenses. If, then, they marry, what provision can be made by them for their widows and orphans, in case of their

death? Some say, "trust in God. God will provide for them." &c. He will. But will He send ravens to feed them or clothe them as He clothes the grass? No. He will provide,—when hungry and naked. He will feed and warm them, for He will put it into the hearts of some to help them. He will provide by means of the liberality of their fellow men. To that same liberality we appeal to establish a fund, that these widows and orphans may be helped before they feel the pinching of want, and that they may not be subjected to the cold treatment of a heartless world.

But, to answer the question, there are four ways, which occur to us, as likely to make the provision required.—1. By the minister's giving part of his time to something else. 2. By his laying up a little each year. 3. By a Life Assurance. 4. By the fund for widows and orphans. On each of these we say a word.—

1. The pastor may make provision for his family, by devoting part of his time to some other occupation. Against this we are happy to think that the feeling of the Church, generally, is very strong. The minister should give himself wholly to this work. That work is so great, that if faithfully prosecuted, it will occupy all his time, employ all his talents, and call forth all his energies, "and who is sufficient" for it even then? In this new country, particularly, the duties are so numerous, and in the discharge of them, call for an expenditure of so much time, travel, and labour, as to render it scarcely within the power of any man to do more than imperfectly fulfil them. Besides, would not congregations soon cry out, and, with justice, complain of the conduct of a minister, who came unprepared into the pulpit on the Sabbath, or excused himself from pastoral visitation, instruction of the young, or attending on the sick, by the plea of having to attend to secular business for the sake of his family?—Would not such a one be chargeable with preferring his own temporal interests to the spiritual interests of his flock, and the welfare of his family to the welfare of their souls? It will then, we suppose, be readily conceded that a minister cannot devote his time to other work in order to provide for his family.

2. Let him, then, lay by a little every year.—A minister must not be mean, nor appear greedy of filthy lucre; he must maintain a respectable appearance, and live in a respectable manner. How this is to be done, and at the same time money laid up, we leave the reader to say, after perusing the following statement. The salary of many of our ministers, is £100, and the average is probably £125. The following expenses are all but necessary:—

Clothing.....	£10	0	0
Travelling Expenses	5	0	0
House Rent	15	0	0
Servant's Wages and Board	20	0	0
Horse, Smith, &c.....	25	0	0
Fuel.....	10	0	0
Postage and Stationery.....	7	10	0
Periodicals, &c.....	5	0	0

Making £97 10 0

* In towns a Minister may not need to keep a horse, but in such a case, the increase on house rent, fuel, &c., will more than make up the difference.