

## The Record.

COLLECTION FOR BUXTON MISSION  
AND SYNOD FUND.

The collection for the Buxton Mission and Synod Fund will be made, according to the appointment of Synod, on the third sabbath of the present month. Should circumstances occur to render this day unsuitable for the purpose, the collection should be made on the first convenient sabbath thereafter.

The objects, for which this Synodical collection is taken up, are known generally to the members and adherents of the church. In the first place, it is for the support of the Buxton Mission, an Institution which has been in operation for several years, with a view to the improvement of the moral, mental, and spiritual condition of the coloured population. The labours of the Rev. Mr. King, the Missionary at Buxton, have been unremitting, and have not been without evident success. The church is well attended, and not a few of the young people have given satisfactory evidence of being really under the influence of the truth. Mr. Thomson, the Teacher, also labours with unremitting zeal. It would be desirable to have a female teacher, and to have a school in another section of the settlement. But the state of the funds at present forbids any extension of the work however desirable it might otherwise be. Indeed there is a debt of nearly £200 now due. We commend this object to the Christian liberality of the people of our church generally. Most of the families now settled at Buxton were in bondage, and came to this land with nothing. It is surely our duty to afford them not merely an asylum on our free soil, but also encouragement, sympathy, and assistance. To show that past efforts have not been altogether without fruit, we may mention that there are now fifty-four church members, a staff of Elders, and Deacons, a congregation from sabbath to sabbath of two hundred, a sabbath-school with eighty-six enrolled scholars, and a day school with upwards of ninety.

The collection is intended to provide also for those expenses which are unavoidable in connection with our Synodical organization, such as printing Minutes, proportion of the salary of the Synod Clerk, and General Agent of the Church, office rent, and expenses, &c. To these expenses it is clearly the duty of every congregation on the roll of the Synod to contribute according to its means. If each of our hundred and thirty congregations were to contribute adequately, we should have enough for all our purposes.

We commend then these objects to the conscientious consideration, and the liberal support of the members of the church generally. We are not ignorant of the pecuniary difficulties which are now so generally experienced. But the very fact that such difficulties exist, should only serve as an additional inducement

to those whom God hath blessed with the means, to give as the Lord hath prospered them. Were each member and adherent of the church conscientiously to practice systematic benevolence, we should, even in these times, have no reason to complain of insufficient resources for carrying on the Lord's work.

### THE WORK OF A CHURCH, AND THE MEANS BY WHICH IT IS TO BE ACCOMPLISHED.

Judging by the appearance and conduct of many Christian churches, we should conclude that their work was easy enough—simply to rest in the enjoyment, or rather the mere possession, of those privileges to which they have access. Many congregations do nothing more than this. While destitute of ordinances, they are uneasy and dissatisfied. They use efforts to obtain the stated supply of ordinances, and by their anxiety and their efforts, may lead some to believe that they really appreciate the privileges of the gospel. But when once the object of their desire is obtained, they are satisfied, and sink down into apathy and indifference. They have ordinances dispensed in the way to which they have been accustomed. They have got a 'Levite to their priest.' They appear to think that all is right, and never imagine that they have work to do, or that they are called upon to co-operate with their pastor and office-bearers. It is not the Romanist alone whose religion is identified with the priest, or the ordinances of the church. Many nominal Protestants appear to entertain the same belief.

This is a sad delusion. The church or congregation has work as well as the pastor. The truth is, they are not to be dissociated. It is the duty of a church or congregation collectively, and of all the members individually, as well as of the pastor, to show forth the praise of God, to seek the advancement of His glory, in the conversion of sinners and the edification of believers. There is not one rule of conduct laid down for ministers and office bearers, and another for private members. There is not one spirit to characterize ministers, and an opposite spirit to distinguish members. It is not the rule of the word of God that ministers are exclusively to labour, and toil, and pray for the conversion of sinners and the advancement of the Redeemer's kingdom, while private members may be as careless and worldly as they please. All true believers are baptized with the same spirit. Devotedness to the service of the Redeemer must characterize all who are His. This is the rule of the New Testament, however much it may be in opposition to what is often seen in the present day. We find exhortations and admonitions in the scriptures, addressed not merely to office-bearers, but to members of the church generally. They are all exhorted to be fellow-helpers to the truth. They are all to exhort one another, and to be steadfast, unmovable, always abounding in the work of

the Lord. In the apostolic times we know that efforts for the advancement of the truth was not confined to apostles, and evangelists, and Elders;—it characterised also private Christians, yea even gentle and retiring females, who in many ways hid themselves out as labourers for Christ. So it hath been also in later times. In every season of spiritual prosperity and of revival, the activity of members of the church generally has been a peculiar and distinguishing feature. During the late, or rather as we may still call it the present revival in the United States, this has been noted as a characteristic. A writer in the *Presbyterian Magazine* mentions as one of the noticeable characteristics of the Revival,—the fact that "God has been pleased to employ the officers and private members of the Church to an unusual degree in promoting the revival." He adds, "the noon-day prayer-meetings in our cities have been generally conducted by business men. Clergymen have often taken part in them, but their principal management has, by common consent, been yielded to laymen. Their lips have also been opened at other times and places to speak a word for Jesus; and many have been brought to Christ through their instrumentality. Young Men's Christian Associations, composed mostly, though not exclusively of laymen, have also been particularly active in various ways in promoting the revival."

As an evidence and illustration also of the energy and usefulness of private members of the Church, in a healthful and revived state of religious society, we may refer to the various Christian enterprises carried on by devoted men in London, where if there is much vice and crime, there is also much that is truly good and benevolent. One of the leading men connected with these enterprises, J. McGregor Esquire was lately in this land and gave an account of their operations and success. Besides Young Men's Christian Associations, there is a Pure Literature Society,—Ragged-School Societies, and an Open Air Mission, all mainly directed and wrought by devoted laymen. With reference to this last enterprise Mr McGregor states that laymen generally officiate, not by formal preaching, but by engaging in conversation, refuting infidel objections, explaining the scripture, and seeking to reach the hearts and conscience of the hearers. Mr McGregor concluded one of his addresses by stating that what was most needed on this continent, so far as he could see was "a larger portion of really busy business men to devote a portion of their time to similar labours."

This is really one of our great wants, more earnest-hearted working Christians among our church members. They need not all be employed in like duties. They need not all use the same means and appliances. Their peculiar talents may be different. "There are diversities of gifts, but the same spirit, and there are differences of administration, but the same Lord. And there are diversities of operations