

carried away by the same disease, in the course of a few days, and are already with her—*asleep in Jesus.* D. I.

## HENRIANA.

[FOR THE RECORD.]

Much true worth lies hid in this world; obscurity is often the lot of real excellency. Our combats with Satan shall keep us close to the communion of Saints; two are better than one.

Whatever God is pleased to take from us, if he take away our sins, we have no reason to complain.

Those who have said the most honorable things of Christ will never see cause to unsay them.

God's children are made manifest by their graces; their glories are reserved for their future state.

The prudent study how to improve conversation rather than how to decline it.

Prayer is the messenger that sends for Christ from heaven; and he will come.

Those who follow Christ shall feast with him.

In our own and our friends' straits, it is wisdom and duty to apply to Christ.

The delays of mercy are not the denials of prayer.

It is best not to deserve reproof from Christ, and next best to be meek and quiet under it, and to count it a kindness.

Those who expect Christ's favors, must, with an implicit obedience, obey his orders.

The way of duty is the way of mercy, and Christ's methods must not be objected against.

Christ is often better than his word, but never worse.

Christ's works are all for use, he gives no man a talent to be buried.

Even the faith that is true is at first but weak. The strongest men were once babes as were the strongest Christians.

Delays of promised mercies are ordained to exercise our patience, and ought not to weaken our confidence in the divine promises. God's time for performing his promise usually is, when it labors under the greatest improbabilities.

Men ought not to be upbraided with the scandals of their ancestors. It is what they cannot help, and has been the lot of the best, even of Christ himself. Neither grace nor reigning sin runs in the blood—God's grace being his own, He gives or withholds it as he pleases. The child of an Abraham, may be a Judas, and the son of a Cain may be a Paul.

Deliberation and not haste should characterize our entrance into the married state. Better take time to consider before hand, than find time to repent afterwards.

Those in whom Christ is formed, will show it.

After much advancement, we may expect something to humble us, lest we be puffed up. Exaltation to the third heavens calls for a thorn in the flesh.

Those, who keep a good conscience may entrust God, with the keeping of their good names.

Had our censures and judgments more of deliberation, there would be more of mercy and moderation in them.

It becomes us in many cases, to be gentle toward to such as are suspected of wrong.

The rigor of law is not unfrequently the height of injustice.

Necessary censures should be managed without noise; for the words of the wise are heard in quiet."

Those who expect direction from God must themselves exercise prayerful deliberation—God will guide the thoughtful but not the inconsiderate.

God's most usual time for instructing his people is when they are at a stand and non-plussed.

When we are most composed, we are in the

best frame for receiving the motives of the divine will. The spirit moves on the calm waters.

Those who seek not their own glory, obtain honor from God, for "before honor is humility."

Like cold water to a thirsty soul, so is deliverance from dreaded fears to the mind.

*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," Toronto.*

## TO CORRESPONDENTS.

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

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.

## The Record.

TORONTO, OCTOBER, 1854.

## COLLECTION FOR BUXTON MISSION AND SYNOD FUND.

We beg to remind all ministers, missionaries, and sessions, that the second quarterly collection for the year, as appointed by the Synod, should be taken up on the third Sabbath of this month. It is to be hoped that it will be universally responded to. There is perhaps not any collection which it is more obligatory on every congregation to attend to. The Synod Fund is charged with all the expenses connected with our Synod, with such as clerk's salary, printing, and various incidental expenses. In the payment of these necessary expenses every congregation on the roll of the Synod should bear a part.

The larger proportion of the collection, however, is required for carrying on the Synod's Mission among the coloured population at Buxton. This mission, under the judicious and zealous direction of the Rev. W. King, who is most favourably known to most of our congregations, has been in operation for several years, and has, by the blessing of God, attained a position of no small importance and success. About 150 colored families reside in the settlement, which extends over a tract of country six miles long and three miles wide. The day school is attended by 147 scholars, and the Sabbath school by about 120. The church is well attended.—The Sabbath is observed in a most exemplary way, and nothing that intoxicates is manufactured or sold in the settlement. The settlers are gradually improving in worldly circumstances, and no doubt will, by and bye, be in a position to sustain among them the means of grace.—They are not in this position yet; and the Synod having begun a good work among them, is bound to carry it on with vigour and efficiency. For some years the mission was crippled by debt, and a want of adequate pecuniary support. At the meeting of Synod, however, in June, it was reported that, for the first time, it might be pro-

nounced to be out of debt. This gratifying result was mainly owing to the persevering efforts of Mr. King, who, in the summer and autumn of 1853, visited, in behalf of the mission, several of the Presbyteries in the East. It will be to our shame, if we do not keep it out of debt now.—

Two circumstances may be mentioned with the view of pressing on our congregations the importance of a liberal collection on this occasion. In the first place, in consequence of the great rise in prices, it is but equitable that our excellent missionary, Mr. King, who has made great sacrifices in carrying out the object to which he has devoted himself, should receive a higher salary than he has hitherto received. In the second place, from the growth of the settlement, it is necessary to have, if possible, an additional school, one for females. We trust that the liberality of our people will justify such measures.—God has again crowned the year with his bounty. His mercies and goodness have been abundant. His hand, which was stretched out to smite, has again been withdrawn. Surely then it becomes us to say, "what shall we render unto the Lord for all his benefits." Surely it becomes us to honour him with our substance and with the first fruits of our increase.

We trust prompt returns will be made from all our congregations. If special circumstances should prevent the collection being made on the day appointed, let it be made on the first convenient Sabbath thereafter.

## THE PRAYER-MEETING—ONE OF THE MEANS OF GRACE.

Prayer meetings may be regarded both as means of grace, and as tests of the real state of spiritual religion. Their importance it is difficult to over-estimate. Their influence on the progress of religion is very great, and every faithful pastor will encourage the formation of them—will rejoice when many of his people attend them, and mourn when such meetings are deserted or thinly attended. Prayer meetings will generally be found to have a most important bearing on the revival of religion. Very often a revival has been preceded by a multiplication of prayer meetings, and by growing earnestness and fervency on the part of those who have attended them. We lately read of a prayer meeting, which had been kept up for forty years. For fourteen years of that period, coldness and worldliness generally prevailed in the neighborhood, and few were enquiring the way to Zion, with their faces thitherward. The prayer meeting was but thinly attended, but it was never given up. Those who feared God still met together from week to week, to plead his faithful promises and to remember those who were living forgetful of God, and of their own souls. At last their hopes were revived. The meeting became more full and solemn. Impressions became more and more deep, and many were led one after another, to humble themselves before God and seek pardon and peace, at the foot of the cross. The results were most interesting and blessed. From amongst the families attending the prayer meeting, not less than ten were raised up to preach