

At the Albert Bridge already referred to, where the different roads meet, and which is so accessible from all the surrounding settlements within a circumference containing at least one thousand square miles, the great congregation assembled. The spot fixed upon was a sheltered glen at the head of a small bay, between which and the congregation was a thick row of ever green. To the west of this spot there is a high wooded ridge and to the east another of the same kind. The south side was equally well protected by large branchy spruces and juniper. The tent stood in the western extremity with a level green tract immediately in front, capable of containing many thousands and remarkably well adapted for sitting and hearing. This was the place of meeting—a place which, it is believed, will never be forgotten.—Here many have to acknowledge that they received the first impressions of religion, and that Christ made himself known to their souls. And here there is every reason to hope that many shall be ripened “for the inheritance of the saints in light.”

Mira, 12th August, 1853.

SYNOD'S HOME MISSION SCHEME.

The saying, “charity begins at home”, is often in the mouth of those who really know nothing of the Bible meaning of this virtue,—is a saying in perfect accordance with the general analogy of faith. We hold it to be the paramount duty of every man to seek, in the use of every scriptural means, the salvation of his own soul. And if he really becomes a partaker of the gospel salvation, he will, the moment he feels its expansive and diffusive influences, naturally long for the salvation of all dear and near to him, and labour and pray that they may be brought to the enjoyment of the same blessings and hopes with himself. But will his charity terminate here? No; it will have its outgoings, first of all, in reference to these objects, but this will only be that it may embrace a wider range, and take in a more extensive circle. Every effort he makes on behalf of his kinsmen, according to the flesh, will but prepare and encourage him to go forth and employ his energies for the evangelization of the world.

We have been led into this train of observation by the perusal of the proceedings of the last meeting of our Synod in connection with the Scheme that

heads our Article, and most earnestly would we commend these proceedings to the careful attention of all the adherents of the Free Church. No scheme nor operation of our church can surpass this in magnitude, and therefore it is truly gratifying to find it occupying that position in the deliberations of the church to which it is so justly entitled. It was hard for the church, at the commencement of this and similar undertakings, to frame those regulations that might be necessary for their best and most effective execution. The object and general usefulness of the undertaking might be acknowledged and acted upon by the church, and yet she might require some little experience to enable her to give forth a distinct and specific code of rules for the full carrying out of the same. Thus it fared with the Home Mission Scheme of the church. There are peculiarities in the Colonies; there is from the very paucity of ministerial labourers an ever-changing variety of external circumstances, which must be met and accommodated the best way possible, or to the extent to which the means are available. This scheme has now been in operation about four years; and the church has, we trust, during that time, obtained no small amount of knowledge as to the best mode of effecting the end intended. Availing herself of this acquired knowledge, the church, at the last meeting of her Supreme Judicatory, drew out and sanctioned a few regulations for its future management. The first of these restricted the application of its funds to catechists and missionaries, save in those cases where settled Pastors are enjoined by the Synod to visit certain localities. It is well known that at the outset a considerable proportion of the funds was devoted to the defrayment of the travelling expenses of the ministers appointed by their respective Presbyteries to visit certain congregations and stations. This was attended with considerable inconvenience, but it arose in a great measure from the want of Catechists and Preachers to labour in destitute localities. This want has been now, to a certain extent, supplied through the medium of the College, and therefore there is no longer the same necessity of sending stated pastors to visit these localities. The second regulation is a very important one. It instructs Presbytery Clerks to transmit to the convener of the committee on or before the 1st of March every year, a list of the stations in their respective Presbyteries,