

who are in a great measure excluded from these enjoyments; and whose case, therefore, calls for our sympathy, and requires that an effort should be made for their relief. There are many who prize, as we profess to do, the unmutated standards of the Westminster Assembly, as exhibiting the pure principles of the Gospel, as setting forth a mode of worship, an order of discipline, and a system of church-government in beautiful accordance with the light of scripture; but who are so situated that they cannot connect themselves with any congregation favoured with a pastor who is engaged to minister according to these scriptural principles. The church is bound especially to care for such; and although in their dispersed situation it may not be possible to form them as yet into congregations, and, still less, to appoint over them a stated pastor, yet arrangements may be made for favouring them from time to time with the ministrations of a missionary, that they too may be glad when it is said to them, "Let us go into the house of the Lord," and that with emotions of delight they may exclaim, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." Nor do we accomplish our duty, when we have merely attended to such. There are others who have a relish for the truth, and who would gladly receive the ministrations of the gospel at our hands. There are numbers who cannot be described as having a relish for the truth, whose minds may be quite uninformed on the subject of religion, and who may have none near them to care for their souls. Are we to be indifferent to the case of such? Can we look up with comfort to God while, with reference to them, we are reducing to practice the principle of him who said, "Am I my brother's keeper?"

Still further, even where pastors are settled over congregations, it is not always the case that there is an adequate provision made for their support. They too need to be kept in view, and the members of the wealthier congregations especially must stretch out their hands to assist those who are less able to bear the burden.

All this involves an outlay of money. Ministers, Missionaries, and Catechists, require support while engaged in these duties. It requires no inconsiderable sum to meet even their travelling expenses. It is for objects such as these that

the Home Mission Fund is established. The collection for that Fund is appointed to be made in the different congregations, and at the different preaching stations, on the first Sabbath of May next, and we would press it upon the conscience of our people that they consider their responsibility to God, that they act as faithful stewards of his bounty, and that, out of that with which in his goodness he has favoured them, they give with willing minds, and in the spirit of prayer, for an object which so directly bears upon the progress of Christ's cause amongst us. In the providence of God, numerous districts depend for the supply of gospel ordinances which, for a time, they are to receive upon the liberality displayed in contributing to the Home Mission Fund; and we hope the collection will be such as may bring gladness to the hearts of many.

CIRCULAR.

SYNOD'S HOME MISSION
SCHEME.

To the adherents of the Free Church within the bounds of the Synod of Nova Scotia.

As Convener of the Committee of the Home Mission Fund, I beg to remind the adherents of the Free Church within the bounds of the Synod, that the day fixed for the collection, on behalf of this scheme, is the *first Sabbath of May, being the 4th day of that month*, and to request all the Catechists, Preachers and Ministers, to give due intimation thereof on the Sabbath preceding.

The object of this scheme is now, it is hoped, well understood. It is intended to aid in obtaining, at least, an occasional supply of religious ordinances in those districts or settlements where much destitution of the means of grace prevails. And if such a scheme is found to be indispensably necessary in the Parent Church, where the organization is so complete, it must be still more so in a branch of that Church, where the adhering population is so widely scattered, and, in many places, without enjoying anything like the regular administration of religious ordinances. Such indeed is the state of matters within the bounds of this Synod, that but for such a scheme as this many settlements of adherents might remain unvisited by any of our Ministers for a long period. It is true that the Presbyteries of the Church are, in their own sphere, unwearied in their