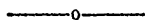


others. Oh! my friends, it is my own belief, that the professed friends of Christianity have done more to tarnish its glory, and impede its progress, than even its bitterest foes. I believe that the bitter and bloody persecutions that the Church had to endure, have indirectly done her good rather than harm. The blood of the martyrs has been said to be the seed of the Church. But the professed followers of Jesus, by their want of love to each other, have greatly retarded the spread of religion in the world. "If a man say, I love God, and hateh his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" And again, our Saviour Himself says: "By this men shall know that ye are My disciples, if ye love one another."



BURSARY FUND FOR STUDENTS FROM THE COLONIES.

1. The importance of securing the services of a native clergy in the Colonies is conspicuously obvious; at any rate, it is so to all who have had occasion to acquire a practical knowledge of the subject, and the assertion of it may be vindicated by a twofold argument.

A minister from home certainly does not, when he enters on the duties of a Colonial appointment, labour under the serious disadvantage of having a foreign language to learn before he can commence his work. But then, in his case, and with a reference to the special object of his intercourse with his charge, much else besides a mutually understood speech is requisite. His flock, with the very partial exception of fresh immigrants will necessarily consist of families, the members of which have been born, educated, and trained under conditions, and to habits both of thought and of action, with which he is wholly unfamiliar. In order, therefore, to be really useful, he must begin by divesting himself of much that, in his old world life, had entwined itself with all its associations,—much, no doubt, also, that had grown dear and almost indispensable to him; and he must go on to acquire, what is often of slower and more difficult acquisition than a new language, a practical acquaintance with the minds and hearts of men, as these develop themselves under relations by him previously unknown. A forest habitation, or a home in one of those new towns which spring up like mushrooms,—with a sparse society, or among a mobile, restless, adventurous population,—remote from libraries and from people who love books,—everything, from human manners and customs, down to the music of the birds and the forms of the vegetable world, foreign and strange,—why, thus situated, he might as well, so far as any real companionship is concerned, be living in the parched plains of Hindustan, or among the

swamps of Africa. If he have not a new language, he has certainly a new life to learn.

Many, no doubt, of our ministers and missionaries, have been, with a remarkable facility, able to accommodate themselves to the special circumstances and relations in which they came to be placed. But it has been everywhere manifest, as was to be reasonably anticipated, that even the highest principle and self-devotement, without a peculiar and instinctive, perhaps a congenital, flexibility, will not ordinarily secure so happy a result. And accordingly the most gifted and earnest ministers, have many times failed in the Colonial field, simply because they continued to be European or British, perhaps even rigidly Scotch, instead of becoming Colonists in thought, feeling, and habit.

Yet what is wanted assuredly is not men who will perpetually feel themselves to be out of their sphere, bewildered and unanswering as they gaze on a region of scenery and activities which are not theirs, but men who can enter into what is going on about them; who can interpret the clouds and the seasons, and in the industry which depends on them; who can comprehend the domestic economy and life progress,—sympathize with the trials,—understand the local allusions,—appreciate the gestures and silent looks,—and see into the very hearts, of the people. For all this, or even for any available portion of it, a native clergy, trained in the midst of what they need so thoroughly to know, is manifestly indispensable.

And, moreover, there is a second argument which leads to the same conclusion. An emigrant clergy from Scotland, like most other classes which emigrate thence, continue to have their hearts turned backward and homeward—an attitude which, for them, is eminently paralyzing. It not only prevents them from doing their work with their entire strength; it even prevents them from earnestly trying to learn how to do it. With hands it may be at the plough, their thoughts are among the heather; and, instead of their master's vineyard, they would fain be ploughing the ocean on their way to their native hills. Beyond the somewhat dreary prospect of a few years' work in the Colonies, and, as it were, in the background beckoning their return, they are apt to contemplate a quiet Scotch manse, with, it may be, some dearly-loved adornments. Yet no kind of human employments more imperatively demands that a whole soul should be in it, than the employment of the minister, let his field of exertion be wherever it may. We here, so far from blaming, cannot reasonably be even surprised at, the weary home-longings of Colonial ministers who have emigrated; but however natural it may be, this sentiment is clearly disabling—one under whose operation at least the best half of any man's strength must be absorbed and wasted.