

of them, and seeking the best interests of the Colonial Churches themselves, is firmly fixing in the same direction. It cannot be that the Church of Scotland is to any extent withholding her grants. She was so no longer in commencing her Colonial work than the other church, that she suffered irreparable injury, and it may be for this reason that she adheres to the system longer than fairly begun. At any rate, it cannot be that she is to any extent withholding her able aid. On the contrary, she is more liberal than ever, liberal to a degree which exceeds the highest hopes which we dared entertain, and which ought to call forth our warmest gratitude.

Let every one be assured, however, that in British North America, the amount of money conferred upon organized congregations for the support of clergymen, whose services they enjoy, and which they are able to pay much better than they do, will in a few years be small indeed. People at home will discover and express some amazement at the fact, that people in America, which is becoming physically and morally under the influence of luxuries, to which the poor contributes the schemes of the Home-Church are hapless strangers, should be able to afford so many things which they cannot afford, and should yet call upon them to furnish the gospel in the deepest necessity of our race. They will soon say: "We are very sorry that we cannot afford you such a cheap gospel as you would wish. It is high time for you to provide yourselves with money and men. We intend to send our means and missionaries to the battles of the Lord on the broad plains of India, blackened with superstition, among the countless bands of human beings, prostrated under Satan's sway in China and Japan. For India we have paid dear in blood and treasure; other bodies are pushing the field, and we must secure our hold, or we lose all. Upon the poor Chinese, we have inflicted unspeakable wrongs in the desolation of their bodies and their souls by the consumption of opium, which we have supplied and thus sacrificed our religion to the worship of Mammon. We are determined now to retrieve our error, and make up for our unwisdom, and instead of the poisonous drug, let them in ten-fold abundance the bread of life." We imagine that we have seen indications of this day being much nearer than we suppose. We have reason to *prepare* for it, but not to *dread* it; as it by no means seems that it will be a day of calamity. It has been attended not with calamity, but with benefit to other churches; and what is there peculiar in our case, that should make us an exception? If there is not *internal* life enough to maintain existence, no *external* power will sustain it. If there is, we have no fear of destruction through any outward attack.

There is a period in the progress of empires, when it is the duty and privilege of the mother-country to throw her protecting shield

over her children, struggling in the uncultivated wilds, where they are the pioneers of a civilization, which they shall probably never live to contemplate. Reason and experience assure us that without this, colonies would either never be formed, or when formed, be visited with premature ruin. Without this motherly superintendence, the new settlers would sink under the toils of an unaided contest with savage beasts, still more savage men and savage nature. Whereupon, at such a stage, it is the custom for the mother-land to assist her offspring with soldiers to defend them, ships to carry necessaries, money to support good order, and science to develop the natural resources of their country. But there is a time when all this must come to a judicious termination. As an empire is an aggregate of families, it is to be viewed as a family of gigantic proportions. When the members of a family arrive at a certain age, they should be ready to go forth from the parental home, earn their own bread and secure an independence for themselves. Thus will they become a credit and satisfaction to their parents, and bear an honored share in the onward march of a sanctified and refined humanity. If they are not thus thrown upon their own resources, they may *live*; but it will be a miserable, dependent, spirit-consuming life, which may be physically good enough in its way, but will morally and intellectually be worse than death; and when the time of reparation comes, as of necessity it must, it will be marked not with advancement, but decline.

And thus it is with those divinely appointed institutions, called the Churches of Christ. There is a time in their history when the mother-church feels bound to assist her children, who are attempting to plant her banners, set up her institutions and revive her old associations, dear as the Christian alphabet of home, in remote corners of the globe. By early neglect, these revered principles and ancient manners would, without spiritual aid from home, wither and die in the foreign soil—as a sucker would perish if too early and too rudely torn from its parent trunk. It is, indeed, passing strange, how persevering and constant are the efforts which our colonists make to keep alive the cherished attachments and associations of home. But no life however strong, is wholly independent of external circumstances. It is a vigorous tree that, when transplanted, is independent of climate, sun, rain and culture. Who can read the account given in the January number of the *Record* of the comfortless struggles of the Sutherlandshire settlers in the north-west territory, and their patient and discouraging efforts to obtain a minister of their own church, without lamenting that there was *then* no such Colonial Committee as we have *now*, to cast the garment of defence over them and supply them with the bread of life to cheer their hearts amid their manifold calamities? But when the nonage of which we speak, is past, it is an