

sands of their people? Surely no faithful member of the Church of Scotland will say, by word or deed, that their souls should be allowed to famish for lack of spiritual food—that their yearnings for the bread of life are to be disregarded. The duty and responsibility of providing them with the means of grace must rest somewhere. Our devoted people in Nova Scotia have undertaken as much as they can well accomplish. The ministers there have more work than they can well undertake. Already we are nearly exhausted, ministering to our own extensive charges, besides having to give stated supplies to vacant congregations. Deploring the neglected condition of these people, our Church in Nova Scotia felt it our duty to make known their clamant wants to the Church. To our Church in this country—satiated with Gospel ordinances—they must look and do look. Here they have had their desires implanted and cherished. From this country most have gone in indigent circumstances. By industry many in older settlements have acquired a competency. Many more of the later immigrants are not able to support the ministry for themselves. To whom, then, should they look but to the Church at home, who have bread enough and to spare. Can the parent Church lend a deaf ear to their urgent wants? Can the mother refuse to hear the cry of her children? Then their cry must ascend to heaven against the Church of their cherished hopes and fond desires. Rather may our beloved Church secure the double blessing that enriches the needy, and is returned sevenfold into her own bosom.

While there is much cause for thankfulness that many of our noble-hearted people at home have taken much interest in their colonial brethren, we are persuaded that this interest and sympathy have not been so general as should be expected. We think that more might and ought to have been done, than hitherto, to manifest continued interest, both in ministers and people, who go to the colonial field. How does it happen that our parent Church, notwithstanding her well-equipped universities and divinity halls, never established similar institutions for the benefit of her many thousands who went to the colonies? It is true that one has been established in Canada, but not until our people there acquired strength and means to make the effort. How does it happen that other denominations—that even sections, who have separated themselves from the Scotch Church there, have been provided with men and means to train up a native ministry for their people?—that the Scottish Church, too felt the duty of providing an institution for the heathen in India, but did not feel the moral obligation of making similar provision for their expatriated countrymen? Surely their brethren “scattered abroad,” had, by the ties of nature and of grace, no secondary claims on your regard and generous effort? But this obliga-

tion seems never to have been felt to the same extent. The consequence is, that several ministers are now labouring in other churches, who, at the outset, had all their sympathies with the Church of Scotland. Whereas, had our people in Nova Scotia the opportunities of a collegiate education during the past twenty or thirty years, they would have ample supplies for themselves in both languages, and could now repay the Church, at home double for the measure received. We have had, and still have, the materials of such as would regard the Church the highest and noblest object of ambition. And, moreover, had our people there the necessary supply of ministers in all times, they would now embrace an independent Church of ten times her existing numbers.

I would most respectfully, yet most earnestly, press these considerations on the parent Church. Can she allow the branches to pine and wither and drop off, one after another, without injuring the beauty of the whole tree? Can the roots and stock be regarded in a healthy condition if the branches are disregarded? We submit it to the piety and wisdom of every true member of our Church whether it is not your sacred duty to take not merely a passing glance at the needy and attached children abroad, but to follow them with your earnest solicitude, until you know that they are well and sufficiently supplied with religious ordinances?

For our immediate wants we have the prospect of securing the services of three English-speaking licentiates, of ability and, we trust, of excellency of character. We still want Gaelic preachers. As yet we have not the assurance of any. Even amid this seeming dearth, is it not wise to learn that it is better to give than to receive? Could not two or three of the Highland presbyteries spare one each of their number, for a twelve month, to minister to *their* own neglected people? For many of these people were once of their fold, or in their parishes; and not a few of these ministers have relatives in the colonies destitute of Gospel ordinances. Ought not, then, love of country, love of kindred, love of duty, natural love, and, above all, love to Christ and His people, one and all combine to urge the claims of these people on your attention? Should these claims be disregarded, every argument of ours were fruitless. Does not the great Shepherd declare that the character of the good Shepherd is to look after the flock, not merely within the fold, but more especially when they have gone away, and would gladly recognise the voice of the good Shepherd? Might not the practical carrying out of this part of our Saviour's teaching, and that of his constituted teachers, prove invigorating to your own souls, and bring down abundant blessings on those within your own charge? Let the parent Church, with one heart, combine to supply the present need of the colonists, and we