

For these reasons a native clergy, familiar from infancy with the local peculiarities, determined to spend and be spent among their own people, and to whom the field of labour is in the truest sense the proper earthly home must be contemplated as not only desirable, but as absolutely essential for the Christian edification and comfort of our Colonial population.

2. This line of reasoning, however, supposing it to be demonstrative, by no means conducts us to the conclusion at which we aim. The exigency, so far as we have explored it, might be completely met by a professional education in the Colonies themselves or elsewhere abroad; and the project of a bursary fund for Colonial students would be merely fantastic. But there is another side of the question, and one which in its turn deserves to be well considered.

Be it that the propagation of the holy gospel, simply and irrespective of all ecclesiastical distinctions, should prescribe the scope as well as inspire the motive of missionary effort everywhere, still, in the actual state of the religious world, this truth is likely to linger long where it now is—among barren sentiments, or even mere attractions. The holdest aspirations of charity will be ultimately fulfilled; but meanwhile, if we feel ourselves to be justified in our separation from other Christian societies at all, when we are shut up to the diffusion, by every competent method, of our own creed and of our own forms of worship. In the Colonies, accordingly, and among our emigrant countrymen, we desire to see the Church of Scotland reproduced in all her integrity; the daughter animated with the mother's spirit, and walking in the old maternal paths—nay, the new ever clinging, with filial loyalty and love, to the elder institution. And nothing can well be more obvious than that a clergy, who shall be qualified to promote and perpetuate this affectionate alliance, must be imbued with the spirit, and familiar with the working of our ecclesiastical system at home. This is, with a view to the whole object which is contemplated, no whit less indispensable than an intimate knowledge of Colonial life, and a hearty sympathy with the Colonial mind.

For although the wonderfully persistent attachment of those who have emigrated from our shores, to everything connected with what, even in the third generation, continues to be fondly called home, might be supposed to guarantee all that is desired, yet clearly the very wonder which it excites betrays an instinctive apprehension of its necessary evanescence. Painfully acute at first like the grief of a recent bereavement, it gradually yields to the claims, if not to the charm, of novelty; and subsides, as the stream falls after a flood, from a passionate regret to a pleasing melancholy. Thus it is with the emigrant himself. In his successors, the home-longing of which, from rever-

ed lips, they have heard so much, becomes an interesting tradition or a mere prejudice. Of course, the question, whether the patriotic or the ecclesiastical attachment will fade away soonest and fastest, must turn on personal peculiarities which cannot be abstractly determined; but the latter, amid the struggles and engrossments of a Colonial life, is sure to be too rapidly lost; for there is certainly much to counteract, and may be nothing at all to stimulate it. No doubt it may survive those religious feelings which are apt to subside in the absence of ordinances, substituting for vital Christianity the merely sentimental preference of a venerated Church. This deplorable state of things, however, cannot possibly continue, nor is it desirable that it should. Either the lingering sentiment will follow the lapsed faith into oblivion or the reviving faith will avail itself of whatever means of social worship may be attainable. To meet the first contingency, a zealous native ministry is requisite; the second cannot be effectually provided for otherwise than by a clergy who are thoroughly imbued with the spirit, and versant with the working and traditions of the parent Church, or, in other words, who have been trained for their profession at home.

Now, if these views be even generally sound, the conclusion is obvious and inevitable. A Colonial birth and early education, crowned by a professional training at one of our Scotch universities, are, as human arrangements and subject always to the divine blessing, in the highest degree requisite for the efficiency of a Colonial clergy in connexion with our Church. And if this be so generally, it is pre-eminently so as respects a colony like Ceylon; where the great mass of our adherents are of foreign descent, partly of Oriental blood, and partly Portuguese, but chiefly Dutch. In these circumstances, every statement and argument which have been advanced above, and that on both sides of the problem, tell with a reduplicated force in favour of the solution proposed by the Colonial Committee.

For, if we are to have students from the Colonies trained in Scotland, we must to some considerable extent provide the means. The great distance from home, in the case of young men from the British provinces of North America, and much more in the case of those from Ceylon, leading necessarily to a heavy expenditure, presents an obstacle which nothing but a liberal provision, in the shape of bursaries, can overcome. Bursaries accordingly ought to be at command, under proper restrictions; nor can it be doubted that, if the merits of the question be fairly represented, they will be easily obtained. There is no reason why any individual, or associated body—as a presbytery, for instance—should not, if so disposed, both raise and apply an endowment of this nature for Colonial students. Still, the Colonial Committee