

Concluded from the Supplement, page 56.

tion and conversion of many sinners? Oh! if His Holy Spirit should bid light and life spring up around us, while we move steadily forward through this dark world, in the path traced by the bleeding footsteps of our crucified Master—if, while we publish peace and salvation, the cold hearts of our people were to be warmed and melted—if the young, forsaking their youthful follies, were to devote the first-fruits of their affections to their God and Saviour—if the hoary heads of aged sinners were seen bending in humble penitence round the foot of the Cross—if, among our own beloved flocks, and throughout the great mass of our population, the love of God were to be in the heart, and the precepts of his word were to adorn the character—if the present generation, as in the days of their forefathers, were to sanctify the Sabbath, that a holy stillness should spread over our houses, our streets, and our highways, while man and beast rested from their weekly toil—if the whole land should once more become vocal with our morning and evening devotions, and the solemn anthem of the palace should be echoed back in hallowed strains from the lowly cottage—if such were, under the blessing of our Supreme Head, to be the fruit of our pastoral labours, what words could express the privilege, the honour, the immeasurable delight, of such a consummation!

Right Reverend and Right Honourable,—I trust you will accept of my heartfelt acknowledgements for the kind support and friendly countenance I have received at your hands during a period of most intense anxiety and excitement. Your favour raised me to a distinction of which I am unworthy, and I am deeply sensible, that while I have endeavoured to discharge its important duties faithfully, impartially, and assiduously, I have erred in many things, and fallen far short in all. Your tenderness and generous forbearance under these trying circumstances, I shall never forget—they shall live in my heart while consciousness remains. Your welfare shall be my daily prayer—my constant prayer shall be that, though separated in this world, we may be united by ties of Christian love which can never be broken; and, when called from the discharge of earthly duties, we may meet to part no more in the general assembly of the first-born, whose names are written in heaven.

The Moderator then dissolved the Assembly in the name of the Lord Jesus Christ, the Great Head of the Church, and indicted it to meet on the 21st May, 1840; after which, turning to His Grace, the Lord Commissioner, he said—

May it please your Grace, It is my grateful and honourable duty to be the organ of this Assembly in presenting our humble acknowledgments for the attention you have shown to our accommodation and convenience; for your faithful attendance on the several diets of this Court; and for the marks of kindness which the members of this Assembly have received at your hands, in the whole of their intercourse with your Grace. For myself personally I hope that I may be permitted to add, that I feel peculiarly gratified with the urbanity and friendly attention with which your Grace, in your regard, not to the humble individual, but to the office he unworthily holds, has condescended to honour me.

Your Grace has witnessed the free discussion of subjects in which the vital interests of the Church and of religion were deeply concerned. If on such subjects our deliberations should have sometimes exhibited a warmth natural to ardent minds, we do trust that you must have perceived in them all a pervading sentiment of loyalty to our earthly Sovereign, mingled with a sense of paramount duty to our Divine Head;—and that you will carry to the foot of the throne an assurance, that whatever may be our differences of opinion in other respects, there is one sentiment in which we are all most cordially united—that of an earnest desire to promote fealty and dutiful subordination among her Majesty's subjects, while we endeavour above all to advance the spiritual efficiency of our Church, and the moral and religious welfare of the people of this land.

May it please your Grace.—You are well aware of the unanimous and earnest desire of the Church to relieve the spiritual destitution which so unhappily prevails in various districts of Scotland, where the rapid increase of the population has far outgrown her means of pastoral and parochial superintendence; and your Grace is also acquainted with the disinterested efforts which have been made, and the pecuniary sacrifices which have been incurred, for abating this evil. I need only therefore mention it as the last and earnest request of this, as it was of the preceding Assembly, that in the influential circles to which your Grace has access, our urgent claims for the extension of our churches and of our schools, may be promoted by your Grace's countenance and friendly aid.

The prayer of the Assembly for you is, that the blessing of Almighty God may attend your private engagements, your public duties, and your temporal and eternal interests—that his grace may be in your heart, and may sanctify your domestic affections,

your views, and your pursuits. We are about to be separated, never to be all assembled again on earth, and our relative condition is on the point of being dissolved. May the Holy Spirit so guide your Grace and us, that when called hence, we may all meet in that blessed country where, if there be any distinction, it is only that which arises from more holy affections, and a more intimate union with our adorable Head. The Commissioner replied.

The Assembly then dissolved at two o'clock in the morning.

THE GUARDIAN.

HALIFAX, N. S. WEDNESDAY, AUGUST 7, 1839.

MINUTES OF THE SYNOD OF NOVA-SCOTIA.

We have this day commenced the publication of the Minutes of the Synod of Nova-Scotia, containing a full and particular account of the proceedings of that Ecclesiastical Court, at its late meeting held in New Glasgow. Amongst the different decisions recorded in that document, the resolutions which refer to the terms of the proposed Union of the two leading denominations of Presbyterians in this Colony, are peculiarly deserving of attention, and will probably lead the parties more immediately concerned. If the Presbyterian Church of Nova-Scotia, was the first to recommend in her collective capacity, this very narrow and intimate Union, the Synod of Nova-Scotia has certainly been the first to state the particular terms in which it is desirable that such an Union should take place, and the way and manner in which this new connection should be formed. And in the resolutions contained in the Minutes, to which we now allude, the members of that court have expressed themselves in an open, frank, cordial, and straight forward style, in such a way as men ought to speak, who are conscious of the rectitude of their cause, and at the same time wish to receive the credit and approbation of the public; they have there declared—

“That the only basis of union of which this Synod can approve is, that of a close communion with the Established Church of Scotland.”

Now whatever views may be entertained respecting the wisdom and propriety of this declaration, we should think that there can be no diversity of opinion regarding its honesty and sincerity, as the genuine and cordial expression of the sentiments of the body which has adopted it. In estimating the character and purport of this declaration, it is necessary for us to attend not only to the terms of union here proposed, but also to take into account the circumstances in which the members of the Synod of Nova-Scotia found themselves placed at this particular period, when a desire for an Ecclesiastical Union seemed to be very generally entertained, without any fixed and definite proposal having been made by either party. The members of the Synod could not for a moment forget, that they were then met in a solemn and deliberative capacity, as the acknowledged and regularly appointed representatives of a very large portion of the inhabitants of this Colony, all professing and entertaining a steadfast attachment, to the civil and ecclesiastical institutions of the mother country, and a very great number of them educated within the pale of the church of Scotland. This resolution may be viewed as a general statement of the leading principle, which ought to be distinctly recognized by both parties on this question, subject however to such restrictions and modifications as time and circumstances may suggest. Indeed such a statement was indispensably necessary, for every person must at once see the manifest impropriety of appointing a committee, to correspond with another religious denomination, on a subject of great importance, without stating the principles by which that committee ought to be guided, and the manner in which the correspondence ought to be conducted; for no Church Court could grant unlimited authority to a subordinate and delegated portion of their own members. It could scarcely indeed be expected, that the Synod of Nova-Scotia would, in their present cir-

cumstances, propose any other terms of union, than those which are here recommended.

It has already been mentioned that a vast number of the members of that Church, are either natives of Scotland, or their immediate descendants, many of whom have enjoyed in early life the friendly attentions and pastoral superintendance of the Ministers of the National Church. It is well known that all the Ministers of the Synod residing in this Colony, have been born and educated in Scotland, and have received their license and ordination from Presbyteries of the Established Church. Their very right and authority to meet and transact business, as a regularly constituted Church Court, depends upon a legislative enactment of the General Assembly.

Many of the present office-bearers of the Synod, were originally appointed and sent out as Missionaries, under the sanction of the Church, and with a fixed allowance from the Glasgow Colonial Society, for a limited period, which is continued to some of them till the present hour. The want of assistance from the parent Church, both in Missionaries and in funds, is still deeply felt, and the Synod is yearly soliciting and receiving support from the General Assembly's Colonial Committee, both for the relief of its own members, and for carrying the Gospel into the destitute settlements throughout the Colony.

Some of these we are aware are inferior, and by unfriendly persons may be condemned as selfish and mercenary considerations. But although they can and ought to have little or no weight in inducing other denominations of Presbyterians to join the Church of Scotland, they may and probably have some influence in retaining her own members in their present ecclesiastical connection. But we are inclined to believe, that the Synod of Nova-Scotia in adopting these resolutions, and in recommending them to the attention of others, were guided by still higher and nobler views.

The Church of Scotland has long been famous among the Churches of Christendom, for the purity of her doctrine, the simplicity of her worship, the efficiency of her Clergy, and the intelligence of her adherents. She has been often and justly designated the fairest daughter of the Reformation, and although at some particular periods she has been under a dark cloud, yet it is evident to every impartial observer, that she is now shining daily brighter and brighter, carrying on with distinguished liberality, and almost unexampled success, a number of excellent Missionary schemes, and providing not only for the religious instruction and improvement of her own people within the realm of Scotland, but for the spiritual welfare of multitudes in the British Colonies, and in distant parts of the earth. It is her present high character and noble achievements; her reforming spirit, and Missionary zeal, which have led the Original Seceders in Scotland, to seek a friendly alliance with her, and we are happy to find that the same kind feelings have travelled across the Atlantic, and begin to animate the breasts of many of the friends of our Zion in Nova-Scotia.

We are persuaded that both denominations are now desiring and praying for a Union, because they cherish a mutual esteem and good will towards each other, and because they are anxious that the interests of pure and undefiled Religion should prosper in the midst of us. We would not venture to advocate such an important measure as this, if we did not consider it not only safe and convenient, but also highly honourable and profitable to all parties. We think that it would not only have a tendency to combine our energies, and multiply our resources, it would also stimulate the zeal, and promote the happiness of the members of both denominations, it would naturally allay all these animosities and contentions which have already too long prevailed, and provoke those who were formerly alienated from each other, to love and to good works.

We certainly do consider this movement as one of the tokens for good to the Church of Christ amongst