

and joined earnestly in his fervent and grateful prayers.

The morning of the day appointed for the Ordination of Charles Douglas dawned propitiously. It was a bright and calm morning early in autumn.—Mary had arrived at the manse two days before, Mrs. Ogilvie having at once made arrangements for her absence for at least a fortnight, or longer if she wished it; and Mr. Stewart, who was to preside and officiate on the occasion, came on the preceding evening. John Gordon and Andrew Guthrie had also both arrived, and were accommodated in the manse. Charles had passed a sleepless night, occupied in reviewing his past life, the leadings of Providence, the state of his own heart and soul, and his preparedness for the solemn scene before him. With the deepest humility of spirit did he confess his utter insufficiency for the sacred office, so far as depended upon himself; but still the voice within his soul continued to say,—“Lord, what wilt thou have me to do?”—“Lord, here am I, send me!” In his profound spiritual communion with the great Head of the Church, he continued engaged the greater part of the morning alone, imploring and obtaining grace according to his need. Mrs. Douglas also kept her room a considerable time, her spirit earnestly supplicating the blessing of the Almighty upon her son.

The hour drew near. The Presbytery came in a body, desirous of testifying their sincere esteem for their new brother, by their entire presence at his Ordination. Nearly the whole population of the parish flocked to the church, to receive their new minister. At length the bell pealed out its cheerful invitation, and they began to throng into the sacred building. The Presbytery left the manse collectively.—The Minister's Family followed closely after, Mrs. Douglas leaning on the arm of her son, his two sisters walking beside him, John Gordon and Andrew Guthrie walking immediately behind. Not a word was spoken as they moved along, each being too much under the influence of deep feeling, and engaged in solemn awe-inspiring thoughts. A low whispering sound, like the faint bushings of a distant brook or an expiring breeze on a summer night, spread along the sympathizing crowd in prayers and blessings breathed deeply from many hearts on the young minister and his dear relatives, as they entered the Church, the latter moving along to the minister's seat, while Charles, quitting them, took his place beside the members of Presbytery.

The sermon of Mr. Stewart was peculiarly suitable, setting forth, in a very impressive manner, the relative duties of pastor and people, and the even awfully solemn nature of the bond by which they were soon to be united—a bond transcending the limits of time, and involving the interests of eternity. Charles listened with the most profound attention, and the most sacred and thrilling emotion. The whole audience were filled with corresponding sentiments, and hushed into the deepest stillness, as if consciously in the presence of the Searcher of Hearts, the Redeemer, the Ruler, and the Judge of the world.

The proper questions were then put to Charles from the pulpit, and were by him satisfactorily answered. Mr. Stewart then came down from the pulpit, and approached the spot where the Presbytery and Charles were seated. Then referring to the Apostolic practice, wherein it appears that Timothy was ordained “by the laying on of the hands of the presbytery,” and offering up a fervent prayer, that the Holy Spirit would set apart and consecrate to the sacred office of the ministry this their brother, on whom they now, according to the Word of God, imposed their hands; while Charles knelt down to receive it he laid his hand on the young minister's head, all the Presbytery joining in the solemn act, and in this posture continued for a few minutes to lift up his voice in the earnest prayer of strong and holy faith, that the God of hope, and peace, and holiness, would himself hallow and ratify the deed of His Church, and bless and strengthen, and adorn with the spirit of his office and the gifts and graces of the Holy Spirit, this his consecrated servant, and the flock over whom he was thus appointed pastor. He then, followed by all the Presbytery, gave to Charles the right hand of fellowship, welcoming him as a brother in the Lord, a fellow-labourer in the vineyard of the gracious Redeemer.

During the performance of this sacred ceremony, the heart of Charles was stirred to its inmost depths; and when the hands of the Presbytery were laid upon his head, had he not mentally prayed to God, and thus joined in the solemn dedication of himself, he felt as if his soul would have forsaken its mortal tenement, in the strong agony of his mental emotions.

Scarcely less profound were the feelings of Mrs. Douglas, as she at times gazed on the solemn scene, at times concealed her face beneath her widow's veil and wept; and the pale countenance and trembling frame of Mary gave ample evidence how deep were the throbbings of her heart, as her swimming eyes

rested on her brother thus consecrated to the service of his God and Saviour.

A serious, well-chosen, and earnest exhortation, was next addressed to both pastor and people by Mr. Stewart; and after the conclusion of the service Charles was, at the church-door, met and welcomed in the most affectionate manner, by the whole congregation. Nor were the least fervent welcomes those of Andrew Guthrie and John Gordon.

On the evening of that important and heart-stirring day, when after family worship they rose from their knees, Mrs. Douglas approached Charles, and grasping him tenderly by the hand, while her trembling lips could scarcely articulate distinctly,—

“Now do I feel, indeed at home!” said she; “for now am I again beneath the roof of an ordained minister, my own son, and again at the head of a Minister's Family!—*Minister's Family.*”

## THE GUARDIAN.

HALIFAX, N. S. WEDNESDAY, OCTOBER 23, 1839.

### ON THE CONNECTION BETWEEN THE PARENT AND THE COLONIAL CHURCHES.

We endeavoured in our last number to trace in some introductory observations, the nature of that connection which happily exists between the Presbyterian Churches in the Colonies and the Parent Church in Scotland; and as there is sometimes a very strong attachment where there is not a complete and inseparable union, we mentioned in the first place the circumstance of being born and trained up in Scotland, and in the second place the influence of early Religious Education, either at Home or in the Colonies, as two very powerful ties connecting many with that Church, which maintains such a strong hold upon the affections of our Provincial population.

In the absence of other and more intimate bonds of union, the instructions and the recollections of early days, become intimately associated with the sentiments and feelings of more mature years, and exert a greater and more salutary influence upon our principles and conduct, than we are at first inclined to admit. It is pleasing to find warm friends, even although they should not be actual members of our beloved Zion, and some of our most steadfast adherents, and most liberal supporters, have no closer connection with the Church, than that which we have now stated. From various causes, which we do not now stop to particularize, they have been prevented from joining that Church to which they profess to adhere, and manifest only an external respect for an ordinance in which they ought cheerfully and constantly to participate.

3. It ought not however to be forgotten, in an enquiry of this nature, that a very large number both of the Scottish Emigrants and Native Colonists have given still more unequivocal and satisfactory evidences of their esteem and affection for our national Church than these, and have connected themselves with our congregations by the closest and the dearest ties.—Whilst they feel in common with other attendants upon our Assemblies, the full force of the obligations, we have already mentioned, these sincere and devoted persons, have from a strong sense of duty, and love to their Saviour, after serious self-examination, with the full and deliberate consent of their own minds, and with the sanction and approbation of the office-bearers of the congregations, to which they belong, made an open and avowed profession of their faith, entered into communion with us, as a distinct and independent Religious Society, and engaged to submit to the authority, to attend the ordinances, and support the Institutions of the Presbyterian Church.

This is one of the most solemn and important acts of Religion, which a human being can perform, one of the strongest proofs which we can give of our sincerity and piety, and implies also an enlightened and cordial approbation of the peculiar principles and observances of that Church, of which we then become members.

We readily admit, that in the highest and most appropriate sense of the term, the communion of true believers at the Lord's table, as well as in the observance of the other ordinances of Christianity, is “with the Father and with his Son Jesus Christ.”

We have no wish to encourage a blind reliance upon the external forms of Divine Worship, or compass sea and land like the hypocritical Pharisees to make mere Proselytes to a sect or party. We have always believed and taught, that the ordinance of the Lord's Supper, is a spiritual, a Divine ordinance, intended for true Christians, in the observance of which they are admitted to near and delightful communion with their adorable Redeemer, and required to dedicate their bodies and their spirits, all that they are, and all that they possess to his honour and glory. These were the leading objects which the Saviour had in view, when he instituted this ordinance, and these are the chief ends which we ought always to have in view in its observance.

But whilst we admit that the principal design of the Sacrament of the Lord's Supper, is to promote communion and fellowship with the Father of our spirits, and the God of our salvation, we ought not to forget that in this solemn service, we have also communion and fellowship with each other, the bonds of christian love are cemented and strengthened, and the peace and unity of the Christian Church greatly promoted. We are considered by this act as giving our approbation of the principles and forms and observances of that Church with which we then become connected, and as binding ourselves to walk in intimate friendship with our fellow worshippers and fellow communicants, “in all the commandments and ordinances of the Lord blameless.”

Now, there are many thousands in these Colonies, who have made such a profession of their faith, and such a dedication of their souls to God, and have formed such a fraternal relation as this, who are just, we conceive, as intimately and inseparably connected with the Parent Church, as if they had been born and educated, and had communicated in Scotland, nay, to strengthen if possible our reasoning on this head, we are enabled to mention it as a very striking and important fact, that many of these communicants did join themselves to the Church, long before they arrived in this country, and were members of the Parent Church long before they became members of our Colonial Congregations.

Now we can scarcely conceive of any connection more close and endearing than this. These individuals in removing from Scotland to the British Colonies have only changed their place of residence, but their religious principles, their ecclesiastical connection, and their early attachments remain unchanged, and they have given in mature and in advanced life, the most undeniable evidence that they wish to live and die in communion with the church, of which they in the days of their youth, and their fathers in past generations have been ornaments and members.

4. If we attend, in the fourth place, to the station and circumstances of the office bearers, and more especially of the ministers in the Colonial Church, we shall find, if possible, still stronger evidence in support of that connection for which we are now contending. The Ruling Elders of the Presbyterian Church, a numerous, respectable, and influential body of laymen, who participate along with their pastors in the administration of the spiritual affairs of the Church, have not only been examined by their Sessions on the leading doctrines of the Gospel, and the peculiar tenets of Presbyterianism, but they have been all regularly set apart and ordained to that sacred office, and have engaged to maintain the doctrine, discipline, and government of the church by all lawful means, and to follow no divisive courses from her communion.

Now if there be any validity in an engagement, and any sanctity in an oath, then we conceive that the ruling elders of our church, are bound by the most solemn obligations to maintain her authority, to promote her purity, and to increase her usefulness and efficiency in these provinces. It is as members of the Presbyterian Church that they have received their commission and authority as ruling elders, (for the office is unknown in Episcopal and Independent churches), and it is the peculiar form of her ecclesi-