

supplies has been unusually great. During the year Mr. Barker has made one journey to Wallachia, with a view to distribute the Wallachian New Testament, the completion of which was announced in the last Report. In Bucharest his reception was very favourable, and he mentions the following gratifying incident:—

"I arrived here at a very interesting time—when the Prince was going in state to distribute the prizes to the children of the great charity school, who had previously undergone their examination. I immediately proposed to add to the prizes some of our Wallachian New Testaments, and my offer was accepted with thanks: consequently, 150 volumes were thus effectually disseminated, and at once found their way into about as many families in Bucharest, where, perhaps, the Word of God never before had entered. The ceremony was truly interesting; and I only regret that my ignorance of the Wallachian language, prevented me from understanding some elegant discourses delivered by the professors on the history of the country, the necessity of educating the poor, &c. &c. The Prince, the Archbishops, and all the principal persons composing this little state, were present in their rich uniforms, as well as a considerable number of other individuals. The Prince placed a green wreath on the heads of such boys as had particularly distinguished themselves in their studies; but all the children received gifts of different books, together with one of our New Testaments. After the ceremony was over, the Prince's brother—the Minister of the interior, thanked me for the New Testaments which I had given as prizes; he at the same time observed that they ought all to be greatly indebted to our Society; because, whilst occupied in disseminating so extensively the word of God amongst the people of so many great nations, we did not forget those of their little province."

THE GUARDIAN.

HALIFAX, N. S. WEDNESDAY, NOVEMBER 13, 1839.

ON THE CONNECTION BETWEEN THE PARENT AND THE COLONIAL CHURCHES.

[Concluded from No. 18.]

We have already directed the attention of our Readers, in two preceding numbers of this paper, to this most important subject, and have endeavoured to trace our present connection, in so far as the Colonists are concerned, to early and local attachments, to the influence of Religion, to the ties of friendship and to official station and engagements. By one or more of these strong and endearing ties, almost all the adherents of our Colonial Church, are more or less attached to the Church of Scotland. Living in the midst of Presbyterian settlers, worshipping with their Brethren in the same services, and in the same sanctuary, instructed and edified by the public and private ministrations of Clergymen connected with the same Church, enjoying all the privileges and all the advantages, which they enjoyed in Scotland, the members of our Congregations feel themselves just as much at home, and consider themselves just as closely connected with the Parent Church on this side the Atlantic, as if they were residing in Scotland; and their chief desire and earnest prayer is, that the services which they so highly prize, and the Ministers whom they so cordially esteem, may be encouraged and supported, and that every settlement and every hamlet throughout the Province, in want of such Religious ordinances, may be speedily and abundantly supplied.

We shall now endeavour to show, as we have already proposed, that these are the very objects which the Parent Church has principally in view, and that it is her desire to strengthen and to perpetuate by every means in her power, the intimate connection which has now been so happily formed. We are naturally led to believe that the Parent Church does feel deeply alive to the spiritual necessities of her expatriated members, and is anxious to retain them within the pale of her communion, and the extensive emigration which has for many years been going on, from Scotland to the Colonies, has afforded full scope for all her energies, and raised a loud call for her sympathetic regards.

During a period extending to more than a century she has sent out at different times, individual Clergy-

men to the towns and villages, where their services were most required. For a number of years the immortal Brainerd laboured among the Indians on this continent, as one of her Missionaries. A very great stimulus was given to her Missionary exertions in the year 1825, when the Glasgow Colonial Society was regularly instituted, under the Patronage of the late lamented Earl of Dalhousie, and with the sanction and approbation of the Church, for the express purpose of "promoting the Moral and Religious interests of the Scottish Colonists of North America, by sending out, or assisting to send out, Ministers, Catechists, and Schoolmasters; by donations of Bibles; and by such other means, as to the Directors shall seem most expedient."

Soon after the formation of this Society, whose praise is in all our Churches, a standing Committee of the General Assembly was appointed for objects of a similar nature, and with a view to render assistance to the Infant Churches in the Colonies. A very extensive correspondence was carried on by this Committee with the British Government, and with the Colonial Churches, on Ecclesiastical affairs, and in 1833, after careful examination, and mature deliberation, an Act was introduced by Principal McFarlan, the distinguished Convener of this Committee, and passed by the Assembly, granting a constitution to the Colonial Churches, and enabling the Ministers and Elders, who were formerly in an unconnected and independant condition, to assemble together, not only in Kirk Sessions for the regulation of their own congregations, but also in a Presbyterial and Synodical capacity, for promoting the interests of the Church at large. By this Act, ordained Ministers connected with fixed congregations in the British Colonies, were not only empowered to form themselves into Presbyteries and Synods, but authorized at the same time to ordain Licentiates of the Church, who should enjoy the same rights and privileges as if they had been ordained in Scotland, and all Ministers and Licentiates removing to the Colonies, were earnestly recommended to put themselves under the inspection of the Presbytery of the Bounds, a recommendation with which all the Clergymen, almost without exception, instantly and cheerfully complied.

This statute may be considered as the charter of our privileges, and has actually incorporated all those Colonial Synods formed under its authority with the Church of Scotland. It granted to the Colonists powers, and conferred upon them rights, which they did not previously enjoy, and which they could not obtain, but from a superior Church Court. It united the Ministers, Elders and Members of the Church as one organized and vigorous body, under one supreme Ecclesiastical authority. It granted to the Colonial Church Courts, not only the free and unfettered management of their own domestic affairs, but the power of Ordination, one of the highest privileges and most solemn observances of the Church, and it declared that the Ministers who should be ordained, and the Members who should be admitted by the Colonial Church Courts, should on producing satisfactory certificates, be admitted to the same church privileges in Scotland, as in the Provinces.

It is scarcely possible for us to over-estimate the value of this act, although it is not the only boon which the General Assembly has conferred upon us. Her friendship has not been displayed in pastoral communications and verbal acts only. With a generosity and a liberality, which redound to her immortal honour, and for which we cannot be too sincerely thankful, she has accompanied her recommendations with her gifts. Acquainted with the feeble and languishing condition of many of our Colonial Churches, and feeling a deep sympathy with them in the midst of their spiritual necessities, she has endeavoured to procure pecuniary assistance to their pastors, both from the Imperial Government and from the contributions of her own members. One of the very latest Acts of the General Assembly, the act of 1839, which is a continuation of former Acts, "ear-

nestly recommends to all the Ministers of the Church to make collections every year, in behalf, not only of Education and Church Extension, but in behalf of the Colonial Churches, and earnestly urges on her faithful people, seriously to consider the duty of contributing liberally towards the advancement of Christ's cause, according to the ability, wherewith God has blessed them." These collections are annually made and appropriated for the benevolent and patriotic purpose above mentioned.

If any person after perusing these acts, should entertain doubts of the attachment of the Parent to the Colonial Churches, he must be unwilling to be convinced. We can scarcely think of or desire stronger proofs of her affection and attachment, than she has already given, or expect a closer union than has already taken place. The only additional enactments required, to render the Union between the General Assembly and the Colonial Synods perfect and complete, appear to be the right of appeal, in matters of doubt and difficulty, to the Supreme Court, and the admission of Representatives from the Colonial Churches into the General Assembly. These privileges, necessary as we apprehend to perfect and perpetuate the connection already established, we have no doubt will be cheerfully and fully accorded, so soon as this venerable Court is made acquainted with the stability and permanence of our Ecclesiastical Institutions, and with the great desire which is felt to conduct our spiritual affairs with the utmost prudence and moderation. The idea entertained by some of the leading men in the Assembly, that this right of appeal, and the presence of our Colonial Representatives, would greatly increase the business of the Assembly, is altogether visionary. The Synod of Nova-Scotia has held six regular meetings which have been numerous attended, and have been spent in the greatest friendship and harmony, and we are not aware at the present moment, of the least disputation or alienation of affection amongst any of the members within the bounds of our Church. But we have not time nor space to argue this point at present, which can be done much more advantageously by personal intercourse with the Ministers and Elders of the Parent Church, than by distant correspondence.

We shall conclude this long article, with an extract from a communication of the Committee on Colonial Churches, to Lord Glenelg, the late Secretary for the Colonies, in reference to the very unpleasant and painful dispute which has lately occurred in our Church in New South Wales, from the inordinate ambition of a Brother Clergyman. We are led to publish this extract, because it contains in a clear and comprehensive form, the views of the Colonial Committee on this subject, defines the extent of authority which they claim, and the nature of that connection which they seek to maintain, and states in a brief and distinct manner, the principles on which the Church of Scotland has uniformly acted with regard to her branches in the Colonies.

"While, however, the Church of Scotland disclaims all jurisdiction over the Presbyterian churches in the colonies, she asserts for herself certain privileges, as she is responsible for certain duties in regard to them—

"1. She considers herself entitled to determine what judicatories shall be recognised by her as church courts, and as such, admitted to connection and communion with her, and for that purpose to judge whether they have been constituted in accordance with that polity and those fundamental principles of government which she professes and maintains.

"2. In regard to those judicatories recognised by her as the duly constituted church courts of the colonial branches of the church of Scotland, she considers herself entitled and bound to tender counsel, admonition, exhortation, and, it may be, reproof, so long as from their relative extent and position, and their state of mutual feeling, these may be appropriate and useful; and it is a matter of satisfaction that no colonial church court, in connection with the Church of Scotland, has ever expressed any feeling but that of gratification at this species of authority. On the contrary, strong desires have repeatedly been expressed, that the Church of Scotland would consent to exercise authoritative jurisdiction over and receive appeals from the church courts of the colonies. This, however, she has uniformly declined to do, as not