

claim this doctrine in his ears. His son, in opposition to it, arrogated to himself the power which the Church and people of Scotland held to belong only to her Divine Head, and thereby raised a storm which swept him from his throne. Untaught by his fate, the children of this infatuated King warred against the same sacred principle, until their race became exiles, and the sceptre of their fathers departed from their hands for ever. No party ever prospered permanently who assailed it, no party ultimately fell who maintained it. In its defence many suffered; but their love, strong as death, no sufferings could quench. Persecution spent its utmost force. A cruel war was waged unceasingly for years against all who maintained their allegiance to the Head and King of the Church—ministers were driven to the wilds, and their flocks scattered—the substance of the people wasted by fines, or the rapine of a savage soldiery let loose upon the land—sons murdered under form of law for succouring a dying parent—parents for harbouring a hunted son—multitudes imprisoned, driven into exile, or led to death—neither age nor sex regarded by a ruthless soldiery, or more ruthless judge—the bright light of youth quenched in blood—the dim eye of age blasted by the flash that dealt death upon a darling child—invention racked to devise tortures for the victims of oppression—the fingers of the tender maiden burnt with fire—the strong limb of the grown man crushed in the fearful boot—the trembling hands of palsied age racked in the merciless screw—and thousands martyred for their faith, of whose names no roll is kept “anywhere but under the altar, and about the throne of the Lamb, where their heads are crowned, and their white robes seen, and where an exact account of their numbers will at last be found.” During this long night of cruel woe, when the piteous cry arose, “How long, O Lord, holy and true, dost thou not judge and avenge our blood?”—the suffering remnant bore witness to the great doctrine of the Headship of the Lord Jesus, with a constancy not wonderful, for it rested on faith in God, but most noble.

If they would have renounced it, and acknowledged that civil supremacy which is now once more asserted, though in other hands, all their sufferings would have ceased. Simply by acknowledging this, the victim might have stepped from the place of torture or the very scaffold unscathed—the inhabitants of the dungeon might have breathed the free air of heaven—the prisoners on the rock of the sea, or in the dismal cavern on the stormy shore, who, year after year, had heard no sound, save that of the howling wind and the dashing waves, might have rested on the sunny brae-sides of their sheltered glens, listening with grateful hearts to the bleating of their flocks. Many a scattered family might again have met together—the dark walls of many a cottage, long desolate and silent, might have been brightened by the blaze from an encircled hearth, and have resounded at morning and evening with the glad psalm of praise—the minister hunted upon the mountains, might have been restored to a peaceful home; and his flock, no more assembling with arms for their defence to worship their God, by the wild linn or on the barren moor, might have been called by the tinkling of their own Sabbath bell, to the much-loved church in the midst of their fathers' graves. Faithful, however, even unto death, they bore all sufferings, and withstood the strong yearnings of nature, willing rather to endure the afflictions of the people of God, than to prove traitors to their heavenly King, by acknowledging an encroachment on his sacred power. Crowned at last with success at the glorious Revolution, their beloved Church was established, free from all usurped authority, and her independent spiritual power, as derived from her Divine head, secured, as they fancied, by the strongest bulwarks.

And shall we, hitherto protected by the ramparts which our fathers reared at so great sacrifice, and cemented even with their blood, basely abandon them at the first assault—at the first threat of personal inconvenience—or even at the infliction of the very utmost injury which the better spirit of the times would admit of?—Shall the members of the Church of Scotland, after professing that the supremacy of their heavenly Master they would “assert, and at all hazards defend, by the help and blessing of that great God, who, in the days of old, enabled their fathers, amid manifold persecutions, to maintain a testimony, even to the death, for Christ's Kingdom and Crown,” prove these professions to have been a mockery, and for any worldly respect abandon what they have so solemnly pledged themselves to maintain? It cannot be that the Church of Scotland will so utterly degrade herself—will so treacherously deny her Lord and Master, by giving up now, this great and holy doctrine, to which she has ever so closely clung. It has been the pole-star of her course. By its guidance she steered her way from the dark abyss of Popery. When sent forth upon the troubled waters, though surrounded by clouds, ever and anon her watchers glimpsed of its glad light. In the storms in

which she was so long tempest-tossed, her mariners, clinging to some fragment, looked up to it in the dark night, and had hope. And although the heavy eyes of those who guided her after-course fell from their steadfast gaze, so that she too often followed a wavering and devious way; yet, now that once more they have their look fixed upon its brightness, if they wilfully turn away from this heavenly guide, to some deceiving beacon upon earth, they may be well assured that she will be led upon the rocks on which she will suffer wreck. On the other hand, if directed by its sacred lustre, through whatever dangers she may pass, she will at last reach the desired haven, in which she may rest in joy, till that great day when her King and Lord shall himself appear, and all contests of authority shall cease, for He shall take to himself his great power, and reign.—*Dunlop's Pamphlet.*

THE GUARDIAN.

HALIFAX, N. S. WEDNESDAY, MARCH 4, 1840.

EVILS ARISING FROM PROTRACTED VACANCIES.

Every person who is intimately acquainted with the condition of the Presbyterian Church in these Colonies, and sincerely desirous to aid her extension and prosperity, cannot fail to perceive and to lament the great and lasting injuries, which she must necessarily sustain, when any one or more of her congregations are left for a series of years, without the stated dispensation of the ordinances of Religion. At the first settlement of the Provinces, when the Ministers of Religion were few in number, and when an accession to their ranks could only be obtained, after earnest and repeated applications from a distant country, it was no uncommon occurrence for a congregation, at the death or the removal of their pastor, to remain vacant for a number of years. And even now in this advanced state of Colonial Society, it is painful to be informed that there are always a greater or a less number of congregations in a bereaved condition.

In taking a general survey of the present state of our own Church, we are grieved to think that no appointments have yet been made, either for Lawrence Town or St. George's Channel, although it is more than twelve months since Mr. MORRISON, removed from Lawrence-Town to Bermuda, and nearly eighteen months since Mr. STEWART left St. George's Channel for New-Glasgow. In continuing our researches, we find that more than two years have elapsed, since Mr. MCKENZIE resigned the pastoral charge of St. Andrew's Church, Pictou, and the congregation at Barney's River, Merrigomish, has been still longer unprovided for. When we turn our attention to Prince Edward Island, and New-Brunswick, we meet with still more lamentable cases of destitution, for the congregation of St. James' Church, Charlotte-Town, has been vacant for nearly five years, and it is almost five years, since the congregation of St. James's, New-Brunswick, were called to lament the death of their excellent Pastor, Mr. MCINTYRE.—Surely these are instances of spiritual destitution, requiring the immediate and anxious attention of the Office-Bearers of the Colonial Church, and the sympathy and liberality of the General Assembly.

All who know and appreciate the value of Religious ordinances, and have weekly opportunities of attending them, must be convinced that these congregations are at present in a forlorn condition, without the watchful care of diligent and faithful Pastors, and deprived in a great measure, of those religious ordinances, which are intended and fitted to enlighten, convert, and sanctify immortal souls. The young and inexperienced do not enjoy those means of grace, which are found to be so useful, in tripping them up in the nurture and admonition of the Lord, and the aged and the afflicted are deprived of those religious instructors, to whom they have been accustomed to look, for encouragement and consolation in their declining years.

Many a long and silent Sabbath is spent, by the members of these congregations in their private dwellings, and the labours of the week are not cheered and enlivened, either by the recollection of the

services of the past, or the anticipation of the enjoyments of the coming Lord's day. Little indeed do many of our highly favoured fellow worshippers think, of the privations which many of their Brethren in different parts of these Colonies are doomed to experience, when they are sitting comfortably under their own vine and fig tree, perhaps neglecting and undervaluing those very ordinances, which multitudes of their less fortunate fellow colonists are anxiously seeking to obtain and to enjoy. What renders the destitution of these vacant congregations so much the more gloomy and insupportable, is the conviction that their circumstances are becoming daily worse and worse, and the prospect of supporting a regular Ministry among them is every year growing darker and darker.

A few aged persons, whose principles have been long fixed, and whose zeal for Religion is strong and ardent, may retain amidst long deferred hopes, an attachment to the Church of their fathers, and a grateful sense of the blessings which they have formerly enjoyed in her communion. But the young and the uninformed, who constitute always a very large and hopeful portion of every community, and every congregation, cannot be expected to feel any such attachment, or experience any such gratitude. Influenced by present circumstances, persuaded by intimate associates and acquaintances, yielding to the claims of convenience or relationship, they are carried about from place to place, and either become indifferent to religion altogether, or connect themselves with congregations, to which their fathers were entire strangers. By such a gradual wasting process as this, a congregation once flourishing will in the course of a few years be entirely broken up, and it is sometimes more difficult to revive and to reunite the scattered members of such a broken body, than it would be to plant a new and flourishing congregation in the wilderness.

To be Concluded.

Extract of a Letter from Windsor, Nova Scotia, 21st February, 1840.

“Union gives strength,” “and in those days it would be mutually advantageous if the slight wall of partition which divides our Presbyterian population, could be removed, and that every Presbyterian in Nova Scotia, could put forth his energies, for the advancement of the temporal and spiritual interests of the “Church of his fathers.” As it is however, it appears to me doubly imperative on the friends of the Church of Scotland in the Colonies, to exert themselves with increased vigor, to promote the religious interests of her numerous children, in the various settlements of this and the adjacent Provinces. If a Theological Professorship could by any means be established, I have little doubt that pious and active young men, natives of the Provinces, would soon come forward, eager to qualify themselves for becoming laborers in the vineyard. At present there are quite too few, and the prospects of an adequate supply from the Parent Church, are any thing but encouraging. My attention has been drawn to the consideration of this subject, by observing the editorial in the Guardian of the 5th inst. and the notice therein taken, of the proceedings of the Halifax Presbytery. I do not perceive that any very active measures were decided on, to meet the wishes of the numerous petitioners. I know that it must be quite out of the power of the brethren, to afford time from their arduous duties, to enable them to give even a scanty supply of the ordinances of our religion, to the many scattered bodies of Presbyterians in Nova Scotia, who are without any thing like a resident missionary. And I should much doubt, if any measure can be adopted, short of the establishment of a Theological Professorship in Nova Scotia, which will enable the different Presbyteries in this and the neighbouring Provinces, to supply the many calls made on them, for resident ministers of our church. But the question naturally arises, whence are the requisite funds to come, wherewith to establish a Professorship? I may be mistaken in the estimates I