

tively few of whom he met during his first visitation, he had felt extremely anxious to have some opportunity of more direct intercourse with them, and it was therefore with feelings of deep satisfaction he learned that such a society as this had been formed, and they having at their first meeting (held during his absence from the City) elected him as their President; he had availed himself of the appointment and continued to meet together to the present time, a period of three years, and his intercourse with this Society and the Female Bible Class had been among the happiest—aye, and the most profitable hours of his residence in Halifax. The portions of Scripture he had gone over with the Society, especially the Epistle to the Galatians had been of a most profitable character, and were well calculated to establish and confirm them in the truth. In taking leave of them he urged the necessity of encouraging a feeling of affection, and by all means to continue their weekly meetings for devotional exercises, expressing the pleasure he felt in the choice, which by their resolutions he perceived they had made of subjects for study, especially the doctrines and similitudes of the Church with the "Catechisms," these if properly examined, and diligently compared with the scriptures, they would day by day see more fully their value and excellence, and their entire harmony with the word of God. He related to the remarkable times in the history of the Church, when these standards and catechisms were adopted, and the men who for that purpose met in that Assembly at Westminster, as undoubtedly the most learned and pious that had ever met since the days of the Apostles.

The address, of which the above is but an imperfect outline, written from memory, was listened to with deep interest by the Society and a number of the congregation, not members, including several Ladies.

The Association intend to meet as usual each Tuesday Evening, in the school house, under the guidance of their Vice-President, until the arrival of another Pastor, and they have the high satisfaction of anticipating the arrival of the Rev. Dr. Burns, who may be expected in June next, to spend some six months in Halifax.

I have understood that the Members of the Female Bible Class had previously presented their beloved Pastor with a very substantial token of their affection and gratitude.—*Halifax Paper.*

(To the Editor of the Record.)

MR. DEAR SIR:—The following is a pleasing, and I think, if publicly were given to it, it might prove a profitable memento of one who is now shining as a star of the first magnitude in the happier firmament, and whose memory is everywhere embalmed in the affections of "the faithful." It was addressed to a Student of Divinity now labouring successfully in a department of the Master's Vineyard, in this widely extended land.

The solemn and salutary admonitions which it contains must come home with power to all, and peculiarly so to those belonging to our College, who have a similar prospect and are placed in a kindred position. The lamented writer was cut down with the sickle in his hand, but he had many "sheaves" as his reward.

Oh! that his mantle would fall Elijah-like on not a few of those whom the Lord may be pleased to "thrust forth" into our *replenishing harvest!*

Yours, very sincerely,

R. F. B.

Copy of a Letter from the late Rev. R. McCheyne, to a Student of Divinity, dated June, 1842.

MY DEAR JAMES:—I was glad to receive your letter, and to hear that you are making progress in your studies, and I trust not falling back in your love to Christ and His glorious cause. I have time only to write a short line, because my calls are many. You will come to know by-and-by, why I was always so cautious in encouraging you to look forward to the Ministry. I wanted to make sure of your being a child of God before I dared to press you to become a Father of Israel.

Remember, natural feelings will carry us through snare, hardships and difficulties, just as they carried Captain Cook round the world, and Mungo Park over the deserts of Africa, but nothing but grace on the heart will make useful Ministers of the Lord Jesus Christ. Paul says of himself, Rom. i. 1, that "he was separated unto the Gospel of Christ," and again e. 5, that "he had received grace and Apostleship." Remember, if you are to be a Minister whom God will bless and not cast away, you must be separated from your own righteousness, from the world, from your lusts, from your pride, separated from all things unto the Gospel of Christ. "We are a garden walled around." We are marked out by blood and by the Holy Spirit, else we had better cut off our head than put it to Christ's plough. A carnal head will never make a straight furrow in Christ's field. Some men have Apostleship without grace, and some have grace without Apostleship, (supplicate Christos,) but some, like Paul, have received *grace and Apostleship.* Pray to be one of these last. Mr. W. is truly a friend to you all, and you must be attentive and obliging to him. Do not allow Latin and Greek to put you off your daily study of the Word of God. All these are but pragmat's husks when compared with God's own book. A knowledge of your own wicked heart, and of Christ are the grand preparations for living and dying. Never forget that you carry about with you a heart containing all the lusts and enormous sins of other men. Confess your sins and forsake them. Often read over the fate of an unfaithful shepherd. Zech. xi. 17.

Commend me to P. D., A. L., and Mr. Mylee, and any others who know me. You may read this note to them also, for what I write to one, I write to all. I commend you all to God, and the word of His grace.

There are some drops of the Spirit falling here, (St. Peter's Dundee,) James Laing has been made a little pillar in the house of our God, and will go no more out.

Ever yours, in the Gospel,

(Signed)

ROBT. MURRAY MCCHEYNE.

THE PROTESTANT FRONT.

In the coming struggle against an aggressive Popery, fast rising into the ascendant, and a school of semi-muddled statesmen bent on endowing religious error purely as a matter of secular policy, and because they chauce to know and care nothing about religious truth, the Protestant force, like that of the Scots at Bannockburn, will be ranged in *three battles*. But the arrangement is that of no human general; it arises inevitably in the economy of Providence, out of an existing position of things which a thousand previous events have united to induce and determine. The Protestantism of the country has been thrown into three separate detachments, that will assuredly not fight in one united body; there will, in consequence, be a front of *three battles*: and each in the coming engagement must be permitted to use its peculiar weapons, and employ its own special tactics, or there will be otherwise no hearty fighting at all. It is not in man to alter the predisposed arrangement. What wisdom should set itself to effect, in the circumstances, is simply to stir up the *three divisions* to a generous rivalry, like that of the *three Scotch battles* described by Harbour, and to see that they turn not the arms against each other's bosoms in suicidal warfare, like the doomed factions of Jerusalem, when the insidious Roman bent on the destruction of all alike, was thundering at their gates.

The middle Protestant division holds, we are inclined to think, a highly important position, as it chances to be a middle one. The extreme right and extreme left divisions could scarce be brought by any possibility to act together, were there no force of an intermediate character—in contact at certain points with the other—marshalled between them. It consists of the Wesleyans, Whitefield Methodists, and Presbyterians of England, and of the Reformed Presbyterians, Original Seceders, and Free Churchmen of our own country—in short, of all the Protestants of the empire who

hold by the Establishment principle, and yet share in the secular benefits of no Establishment. This numerous and powerful class approximates to the ecclesiastically endowed Protestantism of the country on the one hand, in holding that there is nothing necessarily false in its position as endowed Protestantism, and to the Protestant Voluntarism of the country on the other, in holding that it is practically right in refusing to share in any of the existing endowments. It believes that there is that there is nothing radically unsound in the theoretical principle of the one *battle*, and holds that there is nothing practically wrong in the actual position of the other.

The established Protestantism of England and Ireland we place on a decidedly higher level than the established Protestantism of Scotland. Poperyism has doubtless made great inroads on the Episcopacy of the empire, especially on that of the Anglican Church; and Poperyism, in the coming battle, will be assuredly a force on the Popish side. There is perhaps more, not less Canterburyism in the English Establishment at the present time than there was at the beginning of the troubles of Charles I. But then, on the other hand, its Evangelicism is also strong—considerably stronger, we are of opinion, than it was at the Revolution, when the bishops made so noble a stand against the encroachments of James; and we are convinced there is much vigour and bottom in the evangelistic Episcopacy of England. The circumstances of the English clergy are not favourable to the development of great independency of character. The genius of their Church is submissive; their lower working ministers are not represented by any body of men, ecclesiastical or lay; they have no constitutional opportunities afforded them for concert and union; and bonds and covenants are altogether alien to the spirit of Episcopacy. But they are Englishmen, and they are Christians; they have, withal, ever maintained a consistent protest against Popery; their national spirit, as sprung from a race of men to whom liberty has ever been as the breath of their nostrils, cannot fail to have militated against their subserviveness as Churchmen: the root of the matter is in them; and we have little fear that, should the worst come to the worst, the Protestant cohort furnished by the English Church will approve itself a thoroughly efficient one in the Protestant cause. It would be doing these men gross injustice to regard them as adequately represented by the *London Record*. They are in reality what they profess to be—English Episcopalian sincere in their Protestantism—not Scotch Mob-rates disporting in an Episcopalian cloak, and in putting forth their endeavours to prevent good men from giving evidence of the reality of their religion by making sacrifices in its behalf.

To this division of endowed Protestantism, not only the Evangelicism of the Irish Establishment, but also that of the Irish Presbyterian Church, must be held to belong; for it also shares in an endowment; and in the coming battle, not only its ministers, but also the scheme of their partial support—the *regium donum*—will be fairly on trial. We doubt not that our Irish brethren will acquit themselves in a manner worthy of their ancestors.

The third great battle in the Protestant front includes the Independency of England, with its Baptist and some of its New Connexion Churches; and with these, the United Secession, Independent, and Relief bodies of our own country. It consists in short of all the Protestant Voluntarism of the empire. And in the coming contest this class will have two distinct principles to maintain. The scheme of living with State support, for purely secular ends the Irish priesthood includes both Popery and Endowment; and so our friends of the third battle will have, as consistent Voluntaries, to raise their protest against the one, and, as conscientious Protestants, to oppose themselves to the other. They have two separate points at which to give vent to their energies on the question; and our chief fear regarding them is, that these distinct issues may be found to lead rather to a waste than to a concentration of power.

There are several grave considerations which weigh with us in urging, on at least the middle battle of the Protestant front, that its tactics in the