

The Protestant

AND EVANGELICAL WITNESS.

"PROVE ALL THINGS: HOLD FAST THAT WHICH IS GOOD." — 1 THESS. V. 21.

Vol. 4.

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The Protestant

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Resting in God.

My heart is resting, O my God,
I will give thanks and sing;
My heart is in the secret service
Of every precious thing.
Now the full vessel Thou hast made,
No hand but Thine shall fill;
For the waters of the earth have failed,
And I am thirsty still.

I thank for resting of heavenly life,
And here all day they live;
And close at hand it is;
And a new song is in my mouth,
To long-remembered words;
Glory to Thee for all the good
I have just tasted yet!

Glory to Thee for strength withheld,
For want and weakness known,
And the fear that made me to Thy breast,
For what is most my own.
I have a heritage of joy,
That yet I must not see,
But the hand that bid me to mine,
Is keeping for me.

I will give thanks for suffering now,
For want and toil and loss,
And the death that didst bid me to see
Upon my Father's cross.
Thanks for the little spot of love
Which gives me strength to say,
If Thy will be done as I am,
Let all things pass away.

His be the reward, listening love
Which waits all day on Thee,
With the faith that in a hidden way
Whispereth to me.
Finds all its daily work prepared,
And loves to have it so.

My heart is resting, O my God!
I hear the voice of Thy health
Recommending every word.
"Thou art my portion, my God,
Thou hast my life;
And the echo of thy glad Amen
Will never die away."
—D. L. Ward.

Union among Presbyterians.

It is one of the remarkable signs of the times, that wherever Presbyterians meet in their church Assemblies, at home or abroad, the subject of union between themselves and some Presbyterian body, adjacent to them, and differing in some minor peculiarities from them, is introduced. It is also manifest that no church extends its arms to another, or more warmly the Christian affection of the ministers and people of the various Presbyterian Churches in which it is discussed. It surely must be acknowledged that attention so widely awakened cannot be exercised by an unimportant matter, and that a current of thought and feeling, so extensively and so generally, must be gratified, in some way, by the Head of the Church, to fulfill his own gracious purpose, and make the Church more effective in preparing his way among the nations. We have watched this growing tendency to union with profound interest, not without some apprehensions, as to whether it be good or evil, but, on the whole, earnestly desiring that the swelling current should be enlarged, until the metes and bounds which now circumscribe distinct churches, very nearly related to each other, are lost in a general mingling of the waters.

It is well known to our readers that this tendency, towards union, has resulted, in some instances, in the actual consolidation of Presbyterian bodies occupying the same general field. In Victoria, there has been a union effected between the churches connected with the Established Church of Scotland and the Free Church of Scotland, forming thus the Presbyterian Church of Victoria. In Canada, there has been a union of the Presbyterian churches connected with the Free and United Presbyterian Churches of Scotland, and the body resulting from this union is known as the Canada Presbyterian Church. The Synod of the Presbyterian Church in Canada, in connection with the Church at Scotland, declares union to be desirable, but declines at present, from a fear of endangering its own harmony, entering into any union with the Canada Presbyterian Church. In the Province, the various Presbyterian bodies have considered the subject with great care and much interest. In the Lower Provinces, the Synod connected with the United Presbyterian Church in Scotland and the Free Church, have effected a union, and Committees of Correspondence on the subject have been appointed by other bodies. In regard to all these contemplated unions, the testimony is abundant and most decided to the fact that they have left no ripple upon the waters—the spirit of brotherly love so thoroughly pervades all hearts, that they care not to raise the boats of past controversies, and do not anticipate the stirring of any clouds to obscure the future. Indeed, how pleasant it is for brethren to dwell together in unity!

The tendency to unity which has already accomplished so much has by no means spent its force. The proposals for union among Presbyterian bodies now distinct are almost unanimous, and the unions actually accomplished. In New Zealand, these proposals have been so far accepted, that it is probable that in November of this year the General Assembly of the Presbyterian Church in New Zealand will be constituted.

In England, the union of the churches is being carried on with rapidity, and the churches in that country connected with the United Presbyterian of Scotland has already been the subject of negotiation. In a meeting of the English Synod, held in London during the last month, the report of a committee having the subject in charge was read by Dr. Hamilton the chairman of the United Presbyterian Church in Canada, the chairman of the report was, to quote the words of Dr. Hamilton, "that though the difficulties might be apparently insurmountable, yet the reasons for union would be found irresistible." No definite proposals were made, however, to the Synod of the United Presbyterian Church, nor can there probably be any such until the United Presbyterian Church in England has been disconnected from the parent Church in Scotland, and thus enabled to treat as an independent body with the English Presbyterians.

Meanwhile both bodies pursue their appropriate work with great diligence, and enjoy the most fraternal intercourse with each other. It was stated by Dr. Hamilton, as a gratifying fact, illustrating the same general tendency, that the Welsh Calvinistic Methodists were daily giving in their adhesion to the Presbyterian communion, and a church of this body was lately organized at Swansea. In the United Presbyterian Church in Scotland, the three great Presbyterian communions, which composed almost the entire population, remain apart; nor are there any movements visible which indicate a return to a state of unity. But it is plainly manifest that the asperity and bitterness of feeling which have marked their controversy are dying out, and the good services and good deeds of each body are more generally and cordially acknowledged. It is possible that, as the points on which these bodies have differed lose their prominence, the more numerous and important points on which they agree will come into closer connection than they hold in common, and thus bring into closer connection those who hold in common the great truths of the gospel, and the great principles of Presbyterianship.

In our own land, a survey of the great Presbyterian family gives, as a result, either never accomplished, or only in a few instances, the great objects proposed, and discussed with great earnestness, but with singular temperance and good feeling. Of the former, the chief is the union of the Associate and Associate Reformed Churches, resulting in the establishment of the United Presbyterian Church, a body already manifesting activity in all the work of a church of Christ, and marked by inflexible adherence to the faith and worship of the fathers of the Church. It may be that the pleasant feelings begotten by this union have made the brethren looking to this honored body desirous of some more cordial connection with the same kind; for we have noticed with pleasure that, when Dr. Paxton, the delegate from our Assembly, addressing the General Assembly of that Church, alluded to the improbability of a complete union of the bodies, he was instantly met by a reply from one of the leading members of the body, to the effect that he regarded it as very desirable and by no means impossible—an expression of opinion which seems to have passed unchallenged in the Assembly. It is certain that the correspondence already opened between the two churches, and the fraternal feeling which ought to exist between those who are so nearly allied in faith and order.

Of the proposed union between our own Church and the New-school Presbyterians we need say little, as our readers have already learned from our columns much of what has been said and done; the only official action which has yet been taken, is the action of the last General Assembly of our Church, proposing to the New-school Assembly a correspondence by delegates sent from each Assembly to the other. We have no doubt that this proposal will be accepted. Whether anything more will be done at present, beyond the interchange of delegates, is not yet clearly defined; but it is a very good question whether it would be desirable. An extract from the Cincinnati Christian Herald of last week will shed some light on this subject, if that extract represents the views of any considerable portion of the New-school body. It is as follows:

"One reason why we have not been convinced that the two branches of our once united Church are not prepared for a re-union is, that we have no evidence that our Old-school friends are prepared to begin an expurgation of their denominational literature, and accept what little we have as just so orthodox as that. Now are we prepared to make the exchange? We presume that we express the universal sentiment in our Church when we say that the day is far distant when we will consent to revise the Catalogue of our Board of Publications, in order to discontinue works which we have accepted as sound and profitable, or consent to insert in these lists in their place such books as we do not regard as orthodox. The only one which our contemporary mentions. At the same time, if there are, in any part of these widely extended Churches, those who are in the condition described by the delegate in the New-school Assembly from California, when he said, 'The fact is, Moderator, the Old and New-school Presbyterians in California are desperately in love with each other, and we want to be married.' We presume that there are very few in the Old-school Church who will forbid the banner. The Christian affection which will suffer men to remain happily apart is the essential condition, and necessary preparation for a cordial and lasting union. When it pervades both Churches, they will melt into one another as readily and as quietly as drops of pure water run together when brought into close proximity. To bring about this happy state, let each body consistently seek for that which is first pure, and then peaceable." —*Phil. Presbyterian.*

The Pope has at length obtained a measure of relief to his burdened spirit by the discharge of a flood of wrath, menace, and condemnation on all of every land who think that Popery either admits or requires any improvement, or that any change ought to be effected relative to the temporal power. The Allocution was full of good words to his mistered audience, whom he exhorted to proceed vigorously but warily against the usurpers and the infidel, "the factory of fraud, the impious liberties," "the dreadful dynasty, the 'the lion,' those who do not in spreading deadly poison under the guise of 'odious hypocrisy.' The Holy Father exhorts them "to remove the faithful from the contagion of this plague; to tear their eyes and their hands from the pernicious books and journals; to instruct them in the holy precepts of our sacred religion; to exhort and warn them to fly from those doctors of iniquity as from a serpent."

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The Virgin Mary comes to preside in a sort of colonial Court of Chancery, deciding all cases of heresy. The Pope accordingly exhorts the Bishops "to take for matricatrix with God the Virgin Mary, who full of pity and love for all men has always annihilated heretics, and whose patronage with God has never been more opportune than for the Virgin, of the Apostles Peter and Paul, and of all the inhabitants of heaven, especially those whom we honor and venerate as saints in the records, of sanctity." "Queen of Heaven, rather a monarchic office assigned to her; and if she takes cognizance of all the heretics of this our ruined world, she will have but little time to attend to minor matters. We suspect there is need for a little reform of the Papal heavens as well as in Rome."

The Queen of Heaven, rather a monarchic office assigned to her; and if she takes cognizance of all the heretics of this our ruined world, she will have but little time to attend to minor matters. We suspect there is need for a little reform of the Papal heavens as well as in Rome. The Pope having finished, the Bishops step forward to perform their part in the grand drama. The reply is replete with impiety. Penance was but a pale orb compared with the glory of their anathemas. Gazing at the Man of Sin, they exclaim, "When you speak, it is Peter that we hear; when you decree, it is the Pope that we hear!" It may well be supposed that these champions of the Tyranny come full of the temporal power. Pio Noni, as their god, is the rightful owner of all the earth, although, through the wickedness of his rulers, it has nearly all slipped through his fingers. Time was when a pope meant a gift of hemispheres to kings, while all that is now possessed in a little spot. These wise men do not venture to affirm that Peter was a temporal sovereign; this were too much even for the collective cardinals of the world. They leave darkness to dwell upon that point, and clear the remaining patch of Papal territory. Let us hear them then:—"We affirm that the temporal sovereignty of the Holy See is a necessary, and that it has been established by the manifest design of Divine Providence. We do not hesitate to declare that, in the present state of human affairs, this temporal sovereignty is absolutely requisite for the good of the Church and for the free government of souls. It is accordingly necessary that the Roman Pontiff, chief of all the Church, should be neither the subject nor the guest of any prince; but that, vested upon a throne, and master in his own domain and his own kingdom, he should recognize no law but his own, and in a noble, peaceful, and gentle liberty should protect the Catholic faith, defend it, and rule and govern the whole Christian Republic. Who can deny that, in the conflict of opinions, of human institutions, and of national interests, it is in the center of the same kind; for we have noticed with pleasure that, when Dr. Paxton, the delegate from our Assembly, addressing the General Assembly of that Church, alluded to the improbability of a complete union of the bodies, he was instantly met by a reply from one of the leading members of the body, to the effect that he regarded it as very desirable and by no means impossible—an expression of opinion which seems to have passed unchallenged in the Assembly. It is certain that the correspondence already opened between the two churches, and the fraternal feeling which ought to exist between those who are so nearly allied in faith and order.

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On Friday morning the Conference opened with singing and prayer by the Rev. Mr. Peck. The Journal of Thursday's proceedings was read and adopted, after which the Rev. Messrs. Peck and Hambley were appointed to prepare the Pastoral Address, and the Rev. Messrs. Davis, Hartney, and Hambley a committee to prepare the address of the day. The Rev. Messrs. Peck and Hambley were appointed as letter-writers.

The next question in order was—what ministers of our Conference should be received into the British Church in connection with the British Church in connection with the British Church. The Rev. Messrs. Peck and Hambley were appointed as letter-writers. The Rev. Messrs. Peck and Hambley were appointed as letter-writers.

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the city, who have so kindly and hospitably entertained the visitors during the session of the Conference. The Contingent Fund Committee met at half-past ten, to make the appointment for the year. At half-past four, the Conference met to hear the Minutes read; after which the Conference of 1862 closed with the usual religious exercises.

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