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THURSDAY, JULY 20, 1865.

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HIGH AND LOW CHURCH EPISCOPACY WHICH IS LEGITIMATE?

The Episcopal Church, both in England and in this country, seems doomed to incessant agitation. There is such an amount both of truth and error of the most radical sort included in its comprehensive pale, that such agitation must be expected. Nor can this branch of the Church escape the difficulties of reconstruction, common to all difficulties of reconstruction, common to all denominations, at this crisis of our country's history. But it is not of these last that we would now speak. It is of that renewal of would now speak. It is of that renewal of the conflict between the High and Low church parties which has just broken out, and which exhibits more vigor, and which seems more likely to produce serious consequences than any previous conflict on this field in our country.

Never were Low churchmen more bold or more demonstrative; never, we think, in a generation, have they, in such prominent places, gone so far in their advances towards other denominations; or so fully ignored the barriers of prelatic exclusivism, as in the proceedings of their clergy in and around New York city, during the past fall and winter. In 1844, Mr. Barnes wrote of and winter. In 1844, Mr. Barnes wrote of the low church clergy; "they never assowith a short selection from the Prayer-Book, ciate with ministers of other denominations of lay exhortation in a variety of forms were freely and habitually adopted by the people, them to preach for them, but uniformly say when the question comes before them, that they cannot reciprocate an act of min-

fall and winter in and about New York afterwards published in a Tract on Prayer-Meetings." On the occasion of the opening of a new Episcopal church in Brooklyn, the Church of the Messiah, March 30, clergymen of no less than five different denominations, by invitation of the rector, Mr. Thrall. took part in the services. Other instances If my life has been a life of perjury, so was the life of Bishop Griswold. In the free use upon which we cannot now lay our fingers, of extemporaneous prayer on all other occaquite as significant of the length to which sions than the regular public worship of the these Low churchmen are prepared to go, occurred about the same time, and declarations were frequently heard like that made by Rev. John Cotton Smith, at a meeting of denominations for the promotion of Christian and gave me my direction. I adopted his Union in New York city, viz: that he regarded his Episcopal ordination as essential indeed to the well being, though not to the being of a church, and that he considered Presbyterian ordination as perfectly High Church exclusivism was no part of

On the other hand, as if not to be outdone by the evangelical party, the High churchmen took the opportunity of the appearance of an official of the Greek church in New York, to show the strength of their | character of the Archbishops of Canterbury regard for the hierarchical and prelatical bodies from which they are so slightly and token of the opposite decision. From separated. This Greek priest was allowed the use of Trinity church, in which to perform the entire ritual of that semi-pagan

Thus the the language of Trinity church, in which to perform the entire ritual of that semi-pagan while all whose names have given honor to the language of the semi-pagan while all whose names have given honor to the language of the semi-pagan while all whose names have given honor to the language of the language of the semi-pagan while all whose names have given honor to the language of the language of the semi-pagan while all whose names have given honor to the language of the langu walls of exclusiveness seemed about to go down on every side, and the Episcopal church ran no small risk of losing its dis-

These movements, on both sides, show a great advance beyond anything previously try. The Low church party especially distinguished themselves by an unwonted degree of boldness and persistency. And June, the Bishop of the Diocese, Rev. Horatio Potter, D.D., took the alarm, and issued his Pastoral Letter, calling these solemnly to account for these disorders, reminding them that they were sworn to susintent of which they were plainly violating, the Episcopal church.

What has been the effect of this pastoeral? At first, there was great silence; but if any thought it the silence of submission, they were greatly mistaken. Under that

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better Episcopacy than his own. Rev. Dr. has been requested by forty of his fellowcal Association," to publish the letter, which has been done; and it now stands as the declaration of the entire body. Several other pamphlets have appeared arguing the same side with great vigor and tion. boldness. The great point made by Dr. Tyng is, that high church exclusiveness. denying validity to all churches and all ordination outside of the pale of the Episcopacy, is a modern innovation; and that true, primitive Episcopacy, in England and in this country, is fairly represented by the Catholic course, which he and his associates in this movement have been pursuing. He says :---

heard, Provost or Moore, professed to stand upon that platform. The open and earnest vindication of the scheme began with Bishop Hobart, who was consecrated in 1811.

The rise of High Churchism in the Epis copal church in this country is a phenome non which has, therefore, lain entirely within the observation of Dr. Tyng, as one born and brought up in the church. He was prepared for the ministry by Bishop Griswold, of whom he thus speaks:-

"In his retired parish in Bristol, Rhode Island, Bishop Griswold's ministry had been very remarkably blessed with revivals of religion. His people were much accustomed to in the presence and with the approval of the Bishop. The first public display of the High Church scheme was in a series of attacks in The Gospel Advocate, a periodical established isterial courtesy of this kind."*

Mr. Barnes could not make this statement after what has happened during the

by Dr. Jarvis in Boston, which were written by him. The Bishop defended himself in some essays, the publication of which was refused in The Gospel Advocate, but which were

"By Bishop Griswold I was prepared for my ministry. I was instructed by him in the system of faithful ministration which he practised, and which I have endeavored faithully to maintain. The Prayer-Book and the Canons generally were the same then as now. Church, in preaching without restraint wher ever he was invited to preach, in invitation to ministers of other churches to preach in his church, in a free and friendly union in religious exercises with all who loved the Lord Jesus, Bishop Griswold set me the example, system of ministry, and I have endeavored to carry it out in all my subsequent career.'

Going back to the English Church of the Reformation, by an induction of particulars, Dr. Tyng endeavors to show that its policy. He says:—

"The English Church has never received opposed and contended with, as a novelty which the church had never received. The in the whole line of their testimony from the Reformation, has been the solemn witness Cranmer down to Sumner, they have transtheir station, like those whom I have mentioned, and Wake, and Reeve, and Tennison, and Tillotson, and Secker, and others like them, have presented no such doctrine as the doctrine of the church over which they so

honorably presided.'' What is to be the issue of this struggle does not appear. We cannot but admire seen in the Episcopal church of this coun. | the spirit and ability shown by these evangelical brethren in maintaining a position so honorable to their catholicity and their piety. Twenty years ago, Mr. Barnes our readers are aware that about the first of declared that the evangelical part of the Episcopal church must succumb to the High Church, as alone truly consistent with the standards and spirit of the body, or brethren, especially of the Low church, must abandon it. Since that time, the struggle has gone forward with varying indications. Just before the war, High tain the laws of the church, the spirit and Churchism gave some evidences of power, which we miss at present. The leading and declaring that in his official capacity he | journals of the denomination are, we should | have their own opinions on such a subject. knew of no ministry outside of the fold of judge, in the hands of the Low churchmen. The "high" organ in New York city, the Church Journal, can scarcely be supporting and says both Assemblies are determined itself. The Churchman went down at the very outbreak of the war. Has this party in the church suffered on account of its see Presbyteries lately incorporated in our

silence, there was buried a world of consul-| struggle? Is the Low Church now reap-| three Presbyteries in East Tennessee, there | venient resource of all maligners who tation and preparation, and now the air of ing the benefits of its hearty sympathy with are small minorities, who, in the absence of the Episcopal church resounds with its ripe | the government and the great moral interresults. There is not the remotest idea of ests at stake in the war? We do not know, names and powers of the judicatories to submission, but, on the contrary, a sturdy, but it is certain they are acting like men manful, outspoken defence of the course conscious of strength, if not fully masters vited the General Assembly to send men to pursued, and a vigorous effort right over of the situation. No less than forty of their that field. We do not know of any other the head of the Bishop, to prove that course | clergy in New York city and vicinity, have | applauded and sustained their patriarch in Tyng, now, as twenty years ago, a leader in his bold rejoinder to his bishop. There is the movement, having written a personal little appearance of succumbing to the High letter in defence of his course to the bishop, church, or of shaking off the dust from the at Murfreesboro, has been destroyed, and soles of their feet, and leaving the old clergymen in the vicinity of New York, Church. Claiming, as Low churchmen, truly constituting the "Protestant Episcopal Cleri- | to represent it, and endeavoring to conform its practice to their views, they seem much more likely just now to make the church too hot for the exclusives. We have no doubt great good will result from the agita-

A RICHMOND RELIGIOUS PAPER.

The Christian Observer is being issued in Richmond every other week, on a small dingy single sheet, at \$4 in advance, " payable in Federal currency." The change to regular weekly issue is promised "as soon as we can find means of circulating the paper." The tone of the last number, July 6, is somewhat more careful, but not less artful and perverse than before. An argument, which it contains, for entire and cordial submission to the powers that be, meaning the United States Government, would be very good indeed, if i were not for the application made to the previous state of things in the South. Rebels are defended and loyalty is preached from the same text and in the same paragraphs. Doth a fountain send forth at the same place sweet water and bitter? Can a fig tree bear olive berries, or a vine figs? Which did Paul, in the 13th of Romans, design to uphold, usurpation or legitimate authority? Would Jeff. Davis and Mr. Lincoln have been the same to him after the

election of 1860? For men who voluntarily put themselves under the dominion of rebel leaders, who left the scene of legitimate authority, and volunteered the aid of the religious press to promote rebellion, to plead that they were only following Paul's command of obedience to the powers that be, is a degree of mendacity, of perversion of the Scripture, and of cool impudence which can only be looked for among those who justify the starvation of rebel prisoners. who leave their own Northern relations to die, unheeded and uncared for, in rebel dungeons, branding them, when in their fresh graves, as outlaws, and worthy only of the burial of an ass!

This argument on Duty to Civil Rulers, contains sentences like the following:-"The duty of the citizen then, is not changed, even if the Government be the worst the world ever had." "The apostle commands obedience to it [the Roman government] even after it became a miserable abortion, and had forfeited every claim to respect," &c. What such language means, all understand. If, however, it is true now, was it not true in 1861? Has Dr. Converse got light on the passage in Scripture, which he had not then? Was the authority of our government less tolerable then than now? Is submission any more a duty now than it was then? "This language addressed to men living under these [Roman] rulers, strikes the reader with astonishment. But his duty is, nevertheless plain. Render therefore (that is because God has appointed these monsters as your rulers) to all their dues," &c.

How far such language will go towards reconciling men in the South to their new condition, and how much sincerity there is in it, we will leave our readers to judge. Its animus may be further seen in the concluding sentence: "If suspicion fof the loyalty of returning Southerners] rests any where, does it not rest on the integrity and veracity of those who profess to have been disloyal to the government under which they were living the last four years?" A climax of unparalleled impudence! Dr. Converse claims and expects to be counted East Tennessee! A base Northern renegade who went South, as Gustavus Smith of New York, did, to help on the rebellion, now dares, in his hollow submission to its overthrow, to put himself in the scale with those true Union men of the South, who risked everything in opposing it! We suspect General Terry and Governor Pierpont

In an article on the action of the two Assemblies, the editor repudiates them both. there shall be no union between them and the Southern Churches. Of the East Tennes. to use no stronger word, during the national Northern ministers, he says: "In two or charged with plagiarism. It is the con-

most of their members, have assumed the which they belonged. These minorities in-Presbytery or even a congregation which this Committee can divide in all the South."

Among other items of interest we select the following:—Dr. Eagleton's church some of its wealthiest members are almost totally ruined by the war. The Presbytery of Abingdon, Southwest Virginia, met at Christiansburg, June 1. Present, eleven ministers and eight ruling elders. Corresponding members from Lexington, Hopewell and Roanoke Presbyteries were present. The organization of a new church of thirty-one members and four ruling elders is reported. Rev. D. B. Ewing, of West Hanover Presbytery was received into membership, and arrangements were made to install him at Bell Spring, July 2. Mr. P. C. Morton, candidate for the ministry, asked and obtained leave to withdraw from the care of the Presbytery. Adjourned to meet at Wytheville in September. Political matters do not seem to have been touched. The Presbytery of Abingdon is a new body, not being on our own roll of '57, nor upon the minutes of the other

In Portsmouth, Va., Presbyterian service has been kept up by the elders officiating. Rev. I. W. K. Handy, former pastor of one of these churches, is in Richmond. In Norfolk, Rev. Dr. Armstrong has resumed his position as pastor of the Presbyterian church. He, like Mr. Handy, has been in prison. The Trinity Episcopal church is used as a hospital for United States colored troops. The High street Presbyterian church, Portsmouth, is used as a school for persons of the same color. The pastor has persons of the same color. The pastor has words, or to exact a literal subscription to been a rebel chaplain and is now at Lex- article of faith. "We do not assume to our ington, Va. A Bible Committee of the city of Richmond, Rev. F. B. Converse the Confession which they then affirmed, it shairman has been organized. The whole is taught that "in the unity of the Godhead chairman, has been organized. The whole stock of the Virginia Bible Society was burned at the fall of the city. The Observer quotes with applause, the laudatory account of Rev. John Chambers' forty years' pastorate, which surprised so many readers of the New York Observer, three or four weeks ago. Notice is also taken of the reports of the speeches of Messrs. Reeve and Thompson (colored members) on the floor of the Assembly at Brooklyn, and the Observer pretends to be surprised at the marks of ability shown by colored men. "Is it complimentary to the abilities of the body," he asks, "that its best speakers are colored men?" Can there any good thing come out of Nazareth? Dr. Converse is living in "Nazareth," and he evidently thinks not. Behold he shall see it with his eyes, but shall not partake thereof. The despised race will one day be found triumphing over the base men who would pervert a Presbyterian church and a Republican form of government to the monstrous work of oppressing and debasing them to all generations.

THE NORTH AMERICAN REVIEW AS A MALIGNANT.

For the third time, this would-be oracle and judge of literary merit, comes to the attack of Dr. Gillett's noble and invaluable monument of ecclesiastical biography, THE LIFE AND TIMES OF JOHN Huss. The pertinacity of these attacks is something unheard-of in the higher walks of American criticism, and furnishes good ground for suspicion that it is not merely in the interest of honest and impartial criticism that they are written. Or has the North American Review suddenly become more concerned for truth and accuracy in religious and ecclesiastical history, than all the ecclesiastical organs in the country? Is the Life and Times of John Huss, such a portentous literary event that it must needs occupy the critics of a journal of belles lettres merely, on three separate occasions, with perhaps more to come? Has it been before the public for eighteen more loyal than the hunted Union men of | months, and has the examination been such a serious matter, that only now the discovery of extensive "plagiarisms" has been reached?

Yes, that is the cry in the last article. Plagiarism! If anything was wanting to show the animus of the attacks, we have it in this assault, involving the moral character of the author of John Huss. Any one acquainted with the characteristic frankness, truthfulness and simplicity of Dr. Gillett, will know at once how to estimate such a charge. It is one easily made and one to which almost every great work in literature has been subjected. Milton's Paradise Lost, Bunyan's Pilgrim's Progress, Shakespeare's Plays, Coleridge's Hymn prevailing, though not total, lukewarmness, body, and of the proposed visit of ten to Mont Blanc have, we believe, all been

wish to put on the air of critics. They forget that there is a liberty accorded to all writers to use the materials accumulated in the past, to any degree not destructive of the claims of their own work to originality. All that the North American critic has proved in regard to the unacknowledged citations equality in the broad sense of our Declaration in "John Huss," is the due diligence with which the author has availed himself of such materials, while making the "Life and Times" the splendid monument of his own powers of thought, judgment, elucidation and style.

We have had no thought in this of writing a refutation of the charges made by the Review. We doubt not the matter will receive proper attention from

competent hands.

The Congregationalist, answering some inquiries of a correspondent as to the meaning of the phrase, "Substance of Doctrine," gives a column of explanation from which we quote the following sentences :-

THE RELIGIOUS PRESS.

In Congregational usage, the phrase "substance of doctrine" always has this meaning: that the doctrines of the Confession are assented to substantially as therein set forth, and not that the Confession itself is sub scribed verbatim et literatim, as though fit embodied the substance of all Scripture. embodied the substance of all scripture.

Of course a man can honestly declare that he accepts a symbol "for substance of doctrine," though he rejects or qualifies certain phrases of that symbol. Indeed, this is the only way in which a man of independent of the period of the standard and symbol.

dent thought can honestly accept any public and general symbol of faith. In a word, then, the phrase "substance of doctrine" has been used in New England theology from the beginning as a declaration of Congregational liberty. It is not a modern evasion of the old confessions; it expresses the spirit and intent of the fathers at Cambridge, at the Savoy, and at Saybrook. The imposition of a creed, the subscription of articles verbatim et literatim, begets dishonesty, and tends to demoralization. But our fathers were called unto liberty. They disowned any intention to impose upon others a form of selves," said the Synod at Saybrook, "t anything be taken upon trust from us." there be three persons of one substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost." This all believers in the Trinity will accept as the substance of the doctrine. But the Confession adds, "the Father is of none—neither begotten, nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son. This is metaphysical theorizing, and does not belong to the essence of the doctrine. Dr. Bushnell accepts it; but shall he charge proor with dishonesty in delaring his belief in the Savoy Confession, while he does not assent

to its metaphysical exposition of the Trinity The Cambridge Synod has answered such inquiries. It declared its adherence to the Westminster Confession "for substance of doctrine," and then illustrates its meaning by a reference to "vocation and other words. which are "capable of a larger, or more strict sense and use," and are "not intended to bind apprehensions precisely in point of order or

The Christian Intelligencer has the following paragraph on a topic discussed in our columns last week :---

In a recent letter of Mr. John Stuart Mill. he says :- "I defy any one to point out in my writings a single passage that conflicts with what the best religious minds of our age accept as Christianity." This has a very strange sound to one who has read Mr. Mill's article on Comte, in the January number of the Westminster Review. So far as we remember, he expressed no dissent from the theological bearings of Positivism, and in one place hinted that the prominence given to Satan in the ordinary faith of the Church assimilates Christianity to Polytheism. But, in truth, Mr. Mill's challenge, bold as it seems, amounts to nothing. Who are "the best religious minds" of our age? If they be such as the late Theodore Parker, or Mr. Maurice, or Baden Powell, or the minster reviewers, then Mr. Mill is quite safe. But this is simply one heresiarch or errorist bolstering up another. If our re-collection of Mr. Mill's views be correct, he rejects creation, incarnation, miracle, provilence, atonement, special grace, and final retribution, as these points have been held by the great body of Christians from the beginning. If this be so, Mr. Mill's claim to be a Christian is a case of false pretence

wholly unworthy of a philosopher. The delicate manner in which the Independent treats the same personage is characteristic of that journal's position on matters of faith regarded by the great body of Christians as vital.

J. Stuart Mill is the Liberal candidate for Parliament before the voters of Westminster His opponent is a Mr. Smith, "head of the greatest news agency in the world." whose friends bring against the eminent philosopher charge of atheism, founded upon a passage in one of his works, wherein he affirms, in substance, that he would not worship a being, however powerful he might be, who was not what the human soul and conscience could declare good. In this country, such a charge, founded upon such evidence, would be generally spurned as the offspring of religious bigotry and intolerance; but in England it may perhaps have more weight.

Professor Tayler Lewis has come forward as a champion of the equal right of the freed people to full citizenship in our country. He thus writes to the Christian Intelligencer in answer to the objection that "suffrage is not a natural right."

But "suffrage is not a natural right." Admit it, we say. The objection is not to the position, but to such an application of it. It | phia.

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proves nothing in respect to the great question

now before this nation; it does not touch the real point in the case, any more than another proposition which we have seen lately presented as conclusive in this matter, namely, that citizenship does not involve the right of voting, and which is not so clear, if we take suffrage, in its widest sense, as denoting some measure and means of representation in the of Independence? If there is, can the proposition that direct individual suffrage is not a natural right be reconciled with it? We think it can be, and in the simplest way. The colored man has not a natural right to vote, the white man has not a natural right to vote; but every man has a natural right to become a voter. We mean by this, that every man, black or white, unconvicted of crime, and who holds any kind of membership in the State, by birth or otherwise, has a natural right, by virtue of such membership and its implied representation to obtain these arditions have representation, to obtain those conditions, be they easy or difficult, which the State, in its wisdom, may have connected with this or any other political franchise. He has a natural right to obtain them, if he can obtain them in the use of the natural powers that God has given him to be thus used. He has a natural right to be unhindered in such attainment by anything in the law laying class exclusions, or insurmountable obstacles of any kind in his way, that are not thus laid in the way of every other man. Nothing for or against any that is not equally for or against all—nothing by law we mean—this is the natural birthright of every child born in a free State. This, and this alone, is political equality, however much we may distinguish it from natural or social equality. The denial of it is the denying of any possible sense to the famous assertion contained in our Declaration of Independence, or if that declaration be true, it is a denial of the proper humanity of those who are thus prevented by law in the attaining that which their natural powers are capable of attaining, and which is left attainable to other men born in no higher, no lower, condition of natural right, God may have made, or permitted, inequalities physical or mental; with that the law has nothing to do. There may be social rigidities, reasonable or unreasonable; these the law cannot well prevent. The way may be hard, harder for some than for others, but it should be an open way, as far a the law is concerned, for all umanity.

Suffrage should be made difficult, but there should be the same difficulty—the same legal difficulty, we mean—for all. The law may impose *conditions*, but there should be the same conditions for all. The right of voting may be made a high privilege instead of a right to be abused and contemned. A wise State may make it precious by making it it may demand knowledge, it may demand the acquisition of a certain amount of property, or of an interest in the soil, or any-thing which may be regarded as the means, however imperfect, of securing some degree of moral and social worth; but these should be demanded alike of all; the way should be left open to all, and when attained they should secure the precious right to every man whose unhindered natural powers have enabled him to reach the prize thus offered to the free competition of all.

The Boston Recorder is in a mighty od humour over the action of Council, the enunciation of doctrinal principles being precisely after that journal's heart. It quotes from our notice of the Council, and comments as follows :-

We must notice the leading editorial of a valuable paper, differing from us much more in polity than in creed—the American Presthe central organ of the "New "Presbyterians in Philadelphia. Such words cheer us. Our steadfastness in the aith, our determination that the action of a Council shall be more than "the resolves of a mass meeting "—nay our intended aggressiveness, meets its approval. With the author of this we should love to contend till we die—contend which of us and whose forces shall quickest and widest spread the principles of our common ancestors. Let our Presbyterian brethren redouble their exertions or we shall beat them. We will if we can, and we hope we can.

GREAT ENTERPRISE SUFFERING.

We call attention to the statement of facts in regard to the financial condition of the American Board, in another part of the paper. The deficiency, even upon the most economical basis of calculation. is very large. The churches can meet it; we think they will meet it, but it is matter of regret that the deficiency has been allowed to reach such a height and that such an embarrassment has been suffered to hang upon the plans and measures of the executive officers. They have a trying position, and deserve the admiration, the thanks, and the prayerful and liberal sympathy of the church for standing in their lot so faithfully.

We cannot find that the Boston Congregational Council took any notice of the Board in their proceedings, notwithstanding Dr. Anderson was a member. Why was this?

A PHILADELPHIA PASTOR RETAIN-ED.—The West Arch street Presbyterian Church of this city, (O. S.) occupying, on the corner of Eighteenth and Arch streets, one of the finest church edifices among us, has long been involved in difficulties, chiefly financial, under the discouragements of which its able and highly esteemed pastor, Rev. Dr. Edwards, was induced recently to offer his resignation. To prevent the disruption of the pastorate, a Committee of Presbytery came into counsel with the congregation. The result was so far successful as to prevent the dismissal of the pastor, and to furnish good hope that the church will be relieved of its embarrassments and enter upon an era of prosperity. Dr. Edwards is a gentleman whom we should greatly regret to spare from the ministry of Philadel-

*Essays and Reviews, I. 365.