

Protestant its conti-... decayed... authority... Church's... humble de-... gift... and privi-... favoured... the Divine... as a Hebrew... of Is-... of God... charged, in... of Christ's... daughter of... We can... pledge to... that whilst... lamentable... over their... joy? which... sends a domi-... requires... extended... to the con-... of the hope... secular cir-... tural truth... mother of... either fitted... unity to a... salvation to... signs which... which... upon Zion;... of blessi-... both of... are assured... shall... 'promises... lie... of truth in... in this... that his... and his... manifested... may be... what trials... harass you... to discour-... earnestly... 'The Lord... that hath... address, to... is substi-... at you and... bers of our... frequent... reaching of... of Christ's... closed your... sent, in the... that the first... since the... apostolic age... that his first... of prayer... The recol-... will long be... the increased... del... to, to assure... pray God... fully, and so... Chief Shep-... a crown of... all pray more... in God bless-... your old... the minister... 'Chapel... a Christian... of our... 'and our... ally respond...

to rejoice, and infidels to triumph, and say, 'there, there, we would have it so.' Most happy are we to learn from the following communication, that our correspondent quite mistook Dr. Miller's meaning, and that the latter disavows all intention of saying one unkind word against the Episcopal Church. Most cheerfully do we comply with his request, in inserting his letter in our paper. Far be it from us to encourage or give countenance in any way in our paper to those bitter, denunciatory, unchristian attacks, that are now so common in the religious papers of the day. Our constant prayer is that we may have grace to follow our divine Master in that heavenly temple, which led him to receive indignity with meekness, to return blessing for cursing, and when reviled, not to revile again. We believe the time to be short. We expect soon to stand in His presence, who is all our hope, and all our salvation. We would not willingly have our paper speak one word that we should regret, when we stand in the presence of the Lamb, and meet those, from whom we have honestly differed on earth, among the saints in light. We have no controversy with Dr. Miller, nor with any Presbyterian, for loving and defending his church. We claim for ourselves the same privilege. We honestly believe that the ministry was originally constituted with three orders. As we love Christ, and hope to meet him in peace, we dare not depart from this constituted order of things in the Christian church. We do not sit in judgment upon others. It is for ourselves, and not for others, that we must decide, and having sought the truth, we must act according to the honest convictions of our own minds. Acting thus, we must cleave to an episcopally constituted church. We feel that it is our Christian privilege, to state our reasons for so deciding, and to inform our people through our paper and pulpits, why we are Episcopalians. If, in doing so, we are assailed, by those who differ from us, with carnal weapons—with bitter taunts—with manifest misrepresentations—with harsh denunciatory speeches, we shall, as we have hitherto done, make no reply, but pray that we may have grace to go on, unflinching, in the path of duty, still loving all who love our Lord Jesus Christ. But we have already too long kept our readers from Dr. Miller's letter.

standards of the Presbyterian Church, as diametrically opposed to all reliance upon external rites and forms for acceptance with God, whether among Papists, Protestants, high-Churchmen, or blinded formalists, of whom I fear there are many among nominal Presbyterians themselves. Does the "Layman" think this wrong? If so, does he not thereby condemn himself? If not, wherefore his resentment, and his severe censure? In regard to the "Layman's" tone of exaltation and triumph at the rapid increase of his sect, by means of proselytes from Presbyterianism, and his confidence that there will be much more of this increase in time to come, I have little to say. There has often been such a thing as unhalloved and premature triumph. There is an excellent book in which it is written, "Pride goeth before destruction, and an haughty spirit before a fall, for when pride cometh, then cometh shame; but with the lowly is wisdom." I am, Messrs. Editors, Respectfully yours, SAMUEL MILLER. Princeton, Dec. 20, 1841.

struggling against the virtual Romanism of the Oxford heresy." This last reason is capital. We should be thankful for scores of such kind-hearted, and "benevolent" men. Our readers, both clerics and laics, will of course know which of those motives influenced them in connecting themselves with the Episcopal Church. But our co-temporary discourages this "benevolent intention," and calls upon his brethren to give the kind of instruction that will prevent such an issue. "The youth," says he, "of our churches, have minds and hearts which will kindle and wax mighty under the influence of such instructions. But if those from whom these instructions are to be expected, are unfaithful to their lofty trust, we have no reason to be surprised if our sons and daughters are again entangled in the yoke of bondage."—Therefore—is not the duty most obvious?—We must expose the absurdities, the arrogance, and the evil tendencies of Episcopal peculiarities." But what are those evil tendencies? Could the thing be set forth with more transparency than in the graphic statement that follows! "The gay festivals, and imposing shows, and lax discipline, and worldly accommodations of the Episcopal Church, will attract the thoughtless, the imaginative, and all those who are willing to be relieved as much as possible of individual responsibility." Our readers of course will know whether this be a true picture of the churches to which they belong. But still we hope they will keep in perfect good temper—since it is all kindly intended; for, continues this philanthropic journalist, "if we enlighten the eyes of all to see the evil tendencies of those elements of Romanism which are cherished in the Episcopal Church, much more shall we be so doing erect a strong barrier of truth against full blooded Popery." We hope our readers will pardon us for the playful mood in which we have noticed this subject; had we been in any other mood, we would not bring ourselves to write one bitter word against brethren who, with all their infirmities, we love, and with whom we hope yet to walk the streets of the heavenly Jerusalem. Let not our readers be otherwise moved by attacks upon the Episcopal Church, from whatever quarter they may come, except it be to be provoked to more love and good works, and to greater and more untiring efforts to adorn the doctrine of God their Saviour in all things.

REFORMATION OF THE CHURCH.—Few men evince more wisdom, or more enlightened and enlarged Christian charity in discussing Church principles than our present Presiding Bishop. His remarks, in our present number, in reference to tradition, are admirable. They dissipate the fog and mist which papists and semi-papists have endeavored to gather around this subject, and contain more sound sense than all the Oxford Tract productions that have been written, or ever will be written, though they should make a stack of volumes as high as the brass ball on St. Peter's Church at Rome.

THE CATHOLIC CHURCH.—The article under this head, upon our first page, taken from the Churchman's Monthly Review, will be read with great interest. It will not suit ultra Churchmen, or men of the Puseyite school, but it will meet the views, and strengthen the convictions of that far larger class of Episcopalians, who, with Bishop White, and our present presiding Bishop, are decided in their belief of the divine right of Episcopacy, but find no warrant in Scripture, nor in the Perfectionists of the west, scattered here and there through the Presbyterian Church, are the true representatives of that church. In our view it would be wholly wrong to denounce Congregationalists, because so many of their ministers had become Unitarians, or to hurl thunderbolts against the Presbyterian Church, because perfectionism had secretly spread its baleful leaven through the minds of some of their communicants. As long as there is so much sin and imperfection in this world, and so much of the remains of corruption even with the regenerate, we suppose there will be hypocrites and self-deceivers in all churches.

NEW PUBLICATIONS. CATECHISMS ON THE HOMILIES OF THE CHURCH. No. 2. THE NATIVITY, AND BIRTH OF OUR SAVIOUR JESUS CHRIST. BY HENRY ANTHON, D. D., Rector of St. Mark's, New York. New York, Swords, Stanford & Co. 1841. pp. 15. This is the first No. we have seen of these excellent publications. We regard it as a token of good to the church, when her ministers are led to study her standards, and to seek to imbue the minds of the young, the lambs of the flock, with the pure milk of her Scriptural doctrines. We never expected to live, to hear ministers in good standing in the Episcopal church, depreciating, and speaking disparagingly of the Homilies of our church. But that has become the fashion among ultra Churchmen of the Pusey school. It is therefore a subject of congratulation with those who love "the old paths," when men, whose churchmanship is so unquestioned, whose information is so extensive, and whose piety is of so solid and stable a character as that of Dr. Anthon's, direct their attention to the illustration, and enforcement of the Scriptural truths contained in the Homilies of the church. We hope the author will continue to prosecute the work commenced until there shall be revived among all classes an increased interest in these valuable writings. We should like to see those Catechisms on the Homilies introduced into all our Sunday schools.

THE WAY OF LIFE.—The American Sunday School Union have lately published a book under this title, written for them by the Rev. Dr. Hodge of Princeton. We have read this work with the care and interest, which its important subject and extensive circulation, as a book for the young, demand. The result of our examination is a high degree of satisfaction in the manner in which the author has fulfilled his undertaking. It is an accurate and excellent exhibition of the great truths, principles and duties, which are involved in the way of spiritual life; containing a large amount of very valuable instruction. And though the very condensed arguments which it contains, and the concise style in which it is written, will probably interfere with its success, as a book of attraction for the young; it is a most valuable book to be given them for a future and more intelligent perusal. It is very gratifying to see the Sunday School Union engaged in publishing works of this valuable and permanent character; and employing writers of the known ability and excellence of Professor Hodge, to execute them. In this case, we feel able to speak with unqualified commendation; and would urge the study of this valuable book, both upon the young and old, who feel desirous to attain a clear intelligence of the way of life.

For the Episcopal Recorder. CHURCH OF THE ADVENT. I know not in what I have been more highly gratified than in attending divine services, a few evenings since, at this church, and in witnessing a large and attentive congregation waiting on the ministry of its able, zealous, and indefatigable rector.

There are already connected with this recently organized church upwards of a hundred Sunday-school pupils, a numerous Bible class, and about sixty communicants. So rapid has been its increase, that within a few months past, its congregation has been compelled, for want of room, to remove from the commissioners' building of the

Northern Liberties to the spacious Temperance Hall in the immediate vicinity, where its services are regularly held every Sunday at half-past ten o'clock in the morning, and at seven o'clock in the evening, besides a lecture in the vestry-room, which is an ample apartment, every Friday evening, at seven o'clock. A subscription is about to be commenced to procure funds for the erection of a suitable house of worship for this church, and it is to be hoped, that in this instance, contribute liberally for the purpose of extending them to others.

DIOCESAN. PENNSYLVANIA. At a meeting of the vestry of St. Mark's Mission Church, Ninth and Catharine streets, Moyamensing, on Saturday 4th inst. the Rev. Mr. Davis lately of Ohio, was unanimously elected Rector of the same. The Rev. William Herbert Norris has been received into this diocese, upon Letters of Dismissal from Bishop Onderdonk, of New-York. Mr. N. has been chosen the Rector of St. John's Church, Carlisle. MASSACHUSETTS. Bishop Griswold preached in Dedham on Christmas day, and administered the communion; and on the Sunday following preached twice. He has made appointment to be in Cambridge on Sunday next.—Ch. Witness. NEW JERSEY. The Bishop of New Jersey confirmed eight persons in St. Peter's Church, Freehold, Tuesday evening, December 7th. On the following day he admitted the Rev. Philip E. Milledoler, M. D. Deacon, to the order of Priests. FOREIGN. CONSTANTINOPLE AND MARDIN. We continue from the Rev. Mr. Southgate's letter from the last No. of the Spirit of Missions in reference to the Syrian Church. But amidst all this outward beauty, the life of the early church has departed. Darkness has covered the land, and gross darkness the people. Ignorance universally prevails. The beautiful services of the Church are in ancient Syrian, which not even all the clergy understand. The Bible is seldom to be found, excepting in the churches. Instruction is almost unknown, and the most common departments of knowledge are, from want of books and means, inaccessible. "Do good to all men," said the Patriarch, when I encouraged him to hope that the American Church would do something for the relief of his people, "do good to all men, especially to those who are of the household of faith." I would take up the holy sentiment and send it into the ears and hearts of every member of the Church. All our recent communications from America would seem to show that there is a growing apathy instead of a growing interest in the Eastern Churches. I hope that it is not so, or that it is but a temporary indication. But it is an awful indication—an indication of brethren whose bowels of mercy are shut against their less favored brethren, who can look upon the ancient Church of Christ growing under the oppression of Mohammedanism and suffer it to groan on without a word of sympathy—who can see it ravaged by wolves, even the deadly wolves of schism—and extend not a finger for its protection. How will you answer, Christians, for these broken folds and these wandering sheep? How will you answer to Him who has commanded you to be one, to love as brethren, to bear one another's burdens? You cannot answer; you will be speechless in that day; a neglected duty will go with you into eternity, unless (God grant) you arise at this eleventh hour (for it is the eleventh hour in this work, as you would readily believe if you could see the tares which have grown while you slept,) and lend a sincere, though late response to the cries, which like that of Macedonia, come to you from this desolate heritage of God. From Mossoul I proceeded to Mardin, taking the route through Kurdistan by Jezin, but not going through the mountain country of the Syrians as I intended. From this I was prevented by circumstances which I will relate in my journal. I reached the monastery of Zafaran, the seat of the Patriarch, about an hour from Mardin, on the ninth day, and remained there a fortnight. My reception was cordial in the highest degree. Besides the American Bishop, of which I had, and which, after being translated into Arabic, I had caused to be beautifully written in the Syriac character, I had strong recommendatory letters from the principal Syrians of Mossoul. I greatly regretted the want of the letter to the Patriarch from our own Bishops, which arrived here during my absence, but even this could hardly have added to the warmth of my reception. I will not now enter into particulars, as you will find a full account of my visit in my journal, which it will be my duty here to send out as soon as I have had numerous interviews with the Patriarch, the character of our Church, its doctrines, worship and regulations, were fully explained. The plan of a delegation* from the American Church and of the work which they had to perform for the improvement of his people, was laid before him and approved. The proposal of a correspondence between the two Churches was warmly embraced, and I have brought with me a letter from the Patriarch to our present Bishop, of which I hope to send a translation by this mail. The original I will forward by an early opportunity. My whole intercourse with the Patriarch, the metropolitan residents in the monastery, and the monks, was gratifying in the highest degree. My fondest hopes were verified by the result of my visit, and my most sanguine expectations fulfilled. My impressions with regard to the character of the Syrian Church were heightened, and my convictions of the better way we have in our own powers of the good of the Syrians were discussed during my stay at the monastery and adopted. These, which will be made known to you in my report, will for some time engage much of my attention. There is at present a Syrian metropolitan, a deputy of the Patriarch, in this city, in conjunction with whom most of my plans in question will be prosecuted. The others relate to the supplying of certain schools, lately established by the Patriarch, with the means of instruction, which will be done for the present, by selections from the publications of the Church Missionary Society at Malta; and to the distribution of the Syriac New Testament of the edition published by the British and Foreign Bible Society, which is believed to be an exact copy of the ancient MSS. possessed by the Syrians, and accordingly has been approved by the Patriarch. I am thankful that though at so great a distance from the field, such opportunities of usefulness are given to me, and that while prosecuting my labors here, which is now assuming new importance, I can do something for my Syrian brethren of Mesopotamia. I need not say that in all these efforts I have the hearty concurrence and co-operation of my respected colleague; our maxim being to keep, from this high post of observation, all the Eastern churches under survey, and to act upon each part as we find opportunity. The work is one reaching over all the East, and which promises to open into movements, ever-widening, results, of which no ever-growing, ever-widening, results, of which no human being can estimate the value or the end. I believe that the Church has commenced here an enterprise which, though silent and unostentatious in its beginnings, is destined, if we persevere, to achieve wonderful things for the glory of God and the good of his Church. I believe that such principles cannot be applied in such a field without producing momentous effects. I believe that the Western Church cannot appear here in her Catholic character, with her holy array of primitive doctrines and worship, and stand up before these Churches, and reveal herself as she is, without gaining for herself an influence such as she has never exerted and never can exert in any other mission. In this view of our work I look upon the present as most important as the most important of all, not excepting that from which I have just returned. If it is abandoned, the East is abandoned. I would not, in that case, go to Mesopotamia myself, or advise that any one should go thither. There would be no point that would be worth the occupying unless it might be in Syria or Egypt. This is, as I have said, the highest point of observation. It is the seat of some of the chief ecclesiastical powers of the East. It is the centre of life and action to the largest bodies of oriental Christians. It presents, in itself and the regions which surround it, one of the most interesting fields of usefulness in the land. These regions are more densely populated by Christians than any other part of the East. We have not as yet commenced systematic action in any of these causes are plain. It is now a year since the mission was made complete by the arrival of a second representative of the Church. Some months were given to preliminary investigations and various preparations for action. Much of my own time was occupied in preparing for the Mesopotamian mission. Lately, my absence has been a hindrance to action; for, however busy in heaven and earth, I nevertheless, in itself, the absence of one of us is numerically the absence of half the mission. Finally, we have but just received, through some unaccountable delay on the road, the credentials, which it was always intended should be the basis of action. Happily they are at length in our hands, and by the goodness of our God upon us, we are brought once more together in peace. The moment for action then lies but just now open, and we are prepared for it. You may expect shortly to hear of our first movements, and we entreat your prayers for their success. Much of my time, for two months to come, will necessarily be occupied in preparing the report of my late tour. (To be continued.)

Eccelesiastical Calendar. FIRST SUNDAY AFTER EPIPHANY.—Jan. 9. Proper Lessons for Morning Service, Isaiah xlv. Matt. ii. ver. 13. Evening, Isaiah xlv. 1 Cor. ii. Collect.—O Lord, we beseech thee mercifully to receive the prayers of thy people who justly beseech thee, and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfill the same, through Jesus Christ our Lord.—Amen.

SECOND SUNDAY AFTER THE EPIPHANY, Jan. 16. Proper Lessons for Morning Service, Isaiah li. John. i. 29. Evening, Isaiah li. v. 13. 1 Cor. xii. Collect.—Almighty and everlasting God, who dost govern all things by thy power, and who dost have the supplications of thy people, and grant us thy peace all the days of our life, through Jesus Christ our Lord.—Amen.

ST. ANDREW'S CHURCH. The anniversary of the Sunday Schools connected with St. Andrew's Church will take place next Sunday afternoon, and the usual sermon will be delivered to the children.

GRACE CHURCH. Next Sunday being the second in the month, the afternoon service in this Church will be on tied. Evening services to commence at 7 o'clock.

THE CHURCH OF THE ASCENSION will be opened on Sunday next, Jan. 10.

ALL SAINTS' CHURCH, MOYAMENSING. The Rev. Mr. Tyng will preach at this Church next Sunday the 9th inst., in the morning at half past 10 o'clock and in the afternoon at 3 o'clock.

COMMITTEE OF RECORDS. The Committee of Records, appointed under a Resolution of the Convention of the Protestant Episcopal Church in the Diocese of Pennsylvania, in March 1837, for completing and depositing under the direction of the Standing Committee, the printed Journals of the convention of the Church in Pennsylvania, and of the General Convention, from the year 1820 to the present time, in Pennsylvania, 1812; the Forty-first Convention, 1825; the Forty-second Convention, 1826; the Forty-seventh Convention, 1831; the Fifty-third Convention, 1837; the Fifty-fifth Convention, 1839. Journals of the General Convention from 1784 to 1814. Printed and published by John Bienen, 1817. Journals of the General Convention, in the respective years 1820, 1823, 1825, 1838.

The Committee wish to obtain three copies of each, and are willing to purchase from the proprietors may not be disposed to give.

HORACE BENNEY, } Committee JAMES COLEMAN, } Records G. M. WHARTON, }

ACKNOWLEDGMENTS. The Episcopal Female Tract Society gratefully acknowledges the receipt of thirty dollars from a friend. The Rev. Dr. Wm. Staley, received from a gentleman in Bethlehem.

RECEIPTS OF THE BISHOP WHITE PRAYER-BOOK SOCIETY SINCE NOV. 15. From St. Stephen's Church, Wilkesbarre, for books 13 00 Rev. G. T. Bell, West Chester, for books 3 50 Edward S. Peggam, Virginia, do. 3 50 Miss Lardner, Holmesburg, do. 2 50 WM. MCGRAW, Treasurer, No. 175 Market st. \$31 50

Rev. J. Payne desires to acknowledge the receipt of fifty dollars from the Philadelphia Society of Rev. Messrs. Maxwell and Newton of Emmanuel Church, Kensington, and St. Paul's Church, to purchase a horse for his use in Africa.

The Accounting Warden of Emmanuel Church, Kensington, thankfully acknowledges the receipt of twenty-five dollars from St. Paul's Church, per hands of Rev. Mr. Newton, towards the rectory's salary.

EVERY Sunday School Teacher, on the commencement of a new year, should see that he is supplied with the Gazette of Education and Sunday School Journal, which is published in the first and third Wednesdays of each month, at one dollar per annum in advance. Every number of this paper is made up with exclusive reference to the improvement, encouragement and assistance of Sunday-schools—and yet perhaps not one in two hundred of them read it.

If it is not what it ought to be, Sunday-school public sentiment should be so distinctly expressed as to stop the circulation of the paper, and to induce the Sunday-school public sentiment should give it liberal support. They owe it to themselves, if not to the publication. Subscriptions received at 145 Chestnut street, Philadelphia, and 152 Nassau street, New York.

MONEY RECEIVED FOR THE RECORDER. Rev. George R. Haswell, Toledo, Ohio, \$2 00 J. C. Groome, Elkton, Md. 5 00 Susan W. Cummins, Smyrna, Del. 5 00 Dr. M. P. Nelson, Red Lion, Del. 3 00 Mrs. Margaret Richards, Reading, Pa. 2 50 George Z. Tybout, Chester, Pa. 2 50 David McKnight, do. 5 00 Chas. J. Marshall, Leonardtown, Md. 2 50 Mrs. Ann Abel, do. 2 50 Rev. Seth Davis, Manlius, N. Y. 5 00 John Seed, Lawrenceville, Ill. 5 00 Rev. G. L. Mackenheimer, Good Luck, Md. 2 50 Mr. Walter Bowie, Fishing, N. Y. 2 50 St. Paul's College, Le Roy, N. Y. 2 50 Mrs. L. B. Ross, Le Roy, N. Y. 2 50 Thomas Bird, Covington, Ky. to April 1842. 2 50 Rev. Dr. Aydelott, Cincinnati, Ohio. 2 50 Lewis Brinley, do. 2 50 Dr. Wm. Darlington, Westchester, Pa. 2 50 Clement Brooke, Douglassville, Pa. 2 50 \$65 75