nty-eight on

instrated in ome Turkey illustrations

rge 8vo. verse, 8vo. io fine sleet

engravings,

engravings,

engravings,

in Turkey

udouir—Do.
Historical—
e—Drawing
Dette—The
Gems of
Desak—The
Desak—The
Women of
Rs—Hannah
r—Herbert's
oranches for
ng, wife

ng, with an r-books, and

UALS,

PERKINS.

rt of Queen rails of the eminent art. of W. & E.

illustrations,

finished en-dited by the

Blessington,

t Civil War Rev. Richard

engravings,

nce, illustra-

utifully illus-

ath, a Christ-

present, mag-

present, with

nsuing Holi-

ESENTS.

reet, opposite

leath's Pic-

tvings by the by the Count-ngravings.—

ton, with 13 ch.—Friend-

k.-Mignion

oir of Affec-Forget-me-nd in calf.— The Rose,

y a Lady.-icholas, with

cloth, gilt.-

Lady's Book e beautifully

to their chil-

Dec. 18.

with thirteen tess of Bles-

1842, edited

11 beautiful

merous em-

sting works, nts.

and Brillian-

ements, and arge Organ rich, N. Gay uliar combined from all the tried the interest profesortunities of the best

perament, so m, invented application, g of Organs, the first ap-me and other and other and other title appreci-tice it to say, correct in its y any other much longer considerably mon method

The Episcopal Recorder.

REV. JOHN A. CLARK, D. D. BEDITORS AND WILLIAM SUDDARDS, PROPERTY. STEPHEN H. TYNG, D. D. PROPRIETORS.

PUBLISHED EVERY SATURDAY MORNING BY WILLIAM STAVELY, AT NO. 12 PEAR STREET.

TERMS .- The price is \$2 50 per annum in adsubscription received for a less term than six months. paid, except at the option of the Publisher.

Moetry.

For the Episcopal Recorder. THE LOVED AND LOST. Time bath not power to bear away Thine image from the heart, No scenes that mark life's onward way Can bid it hence depart. Yet, while our souls with anguish riven, Mourn, loved and lost, for thee, We raise our tearful eyes to heaven, And joy that thou art free.

We miss thee from the band so dear, That gathers round our hearth, We listen still thy voice to hear Amid our household mirth-We gaze upon thy vacant chair, Thy form we seem to see, We start to find thou art not there, Yet joy that thou art free.

A thousand old, familiar things, Within our childhood's home, Speak of the cherished, absent one, Who never more shall come. They wake with mingled bliss and pain Fond memories of thee. But would we call the back again? We joy that thou art free!

Amid earth's conflict, wo and care, When dark our path appears, 'Tis sweet to know, thou canst not share Our anguish and our tears-That on thy head no more shall fall The storms we may not flee-Yes, safely sheltered from them all, We joy that thou art free.

For thou hast gained a brighter land, And death's cold stream is past-Thine are the joys at God's right hand, That shall forever last, A crown is on thine angel brow, Thine eye the King doth see, Thy home is with the seraphs now-We joy that thou art free! November, 1841.

From the London Churchman's Monthly Review.

the title of the Church Catholic, in any other is preached and the Sacraments duly administered;" it is a peculiar people which Christ it is a selection made from all externally-concertain forms, but of those living holy lives and holding the unity of the Spirit in the members, and unless a visibly local Church was the case with the first Church at Jerusalem) no particular church can be called Christ's body. When Christ and the Apostles speak of the Church for which he died, they never point to any particular church, but they mean to include in that spiritual building, which they always speak of as one, all who are united to Christ by a living faith, although they may belong to various visible

Church, which is His body, who are mili- mystical body of Christ, which is his Church | woman that sitteth upon the seven hills, is the | Author of grace: to worship the thing made, the written word of God what was wanting to

visibly constituted among us, are, that we shall be taken for certain low Churchmen, who consider all Ministers equally authorized, providing they preach the Gospel, or what we consider as such; and all churches equally safe, providing their members be good and godly; or, in other words, that "every man shall be saved by the law or sect which he professeth." For the obviating all such unfavourable conclusions with regard to our orthodoxy, we churches or communities, calling themselves to consider them as members of the same body. We take the definition of the visible Church (a congregation) and the lawfulness it is either corrupt, or false, or imperfect. If adds other things to those truths, which are not found in God's word, but are rather renot preached, but is made vain by human traand of Judea, as so many separate congrega- formed, then its members are justified in septions—the church at Jerusalem, the church at arating from it, and seeking the pure word ers. Sometimes a party of believers gathered | Church is the Church of Rome, such another together in a private house was called a is the Church of Greece; and we may add, the believing and baptized persons of such National hath renounced the great and essenhousehold, and such as were permitted to join tial truths of the Gospel, denied the divinity them. We are sure that all those churches of our Lord and Saviour, set aside the Cathowere originally founded upon the rock, which lie creeds and formularies, and interpreted tles; but not one of them could lay claim to gination-such a Church, whatever else it may possess of order and discipline, is a false mean the Church which Christ had purchas- consistorial Churches of France; and a great ed with his own blood; for among those number of the Lutheran Churches; and in churches there were many who never became our own country those Unitarian or Socinian members of Christ's Church which is His associations, which are organized with public body. In order to compose that Church for teachers and public ordinances. Again, if a which Christ died, and which He said He Church continues steadfastly in the Aposwould build upon the rock, and promised that tles' doctrine, teaching the pure Word of God, the gates of hell should never prevail against showing to fallen man his need of an atoning it, it seems to us that a selection must be sacrifice, setting forth the work and offices made out of all those churches, of such as of the Spirit, and omitting no great and estruly love and serve God, and this body so sential truth of the Gospel, but at the same selected is the Church. It is "a congregation time hath not the Sacraments duly adminisof faithful men, wherein the pure word of God tered, nor her ministers lawfully called to execute the same; or, which is the same thing, assumes an ecclesiastical authority which the has purified to himself, zealous of good works; Church universal never recognized, this we call an imperfect Church—and such a Church stituted churches, not of persons following is the Church of Scotland, and those orthodox Presbyterian assemblies amongst ourselves, and these must be improved. There bond of peace. The Church is Christ's body; are then amongst the Churches that are visibut Christ's body has no members but living ble, some corrupt that require to be reformed, some imperfect that require to be improved, could be found with all its members, sound, (as and others so heretically false that they require to be subverted. Of these latter we shall say no more than to explain that by subversion we mean not that they should be persecuted or restrained by the secular arm; but that not having any foundation in Christ Jesus, the task of reforming or improving them is hopeless, and therefore the foundation must

don, then were it not a matter of faith, but a form of discipline. "Ecclesias reformatas etsi in ali- in sincerity." matter of fact. No one says he believes in a quibus a nostra Anglicana dissentientes libenter am-Church at Rome, furnished with Bishops and plector." He pleads indeed for the Episcopal form as Sacraments, and containing some thousands of baptized persons; nor would any say he believes in a Church of New Zealand, with a Bishop at its head and several hundred native. The please indeed the best, and as that which has been received since the age of the Apostles, and wishes to see it prevail, as we do; and then adds (we quote the exact words, for the benefit of our modern divines end writers, with Bishop at its head and several hundred native out applying the epithet):—"Interim absit ut ego tam out applying the epithet):—"Interim absit ut ego tam ferrei pectoris sim ut ob ejus modo defectum, aliquis object of faith is, that in all these and all oth- earum a communione nostra abscindendus credam: aut er churches, more or less corrupt, more or cum quibusdam furiosis inter nos Scriptoribus eas

be laid again. In such Churches or Societies

we expect to find none who belong to the

be among the general assembly and Church | munities to come out from among them, and of the first-born, whose names are written in be separate, and touch not the unclean thing; heaven. This is the Holy Catholic Church. and much as we deplore the apostate condi-We are aware that our ultra-Churchmen re- tion of those Churches which have defiled the pudiate this term, 'Invisible Church;' but faith and blighted the sinner's hope, yet we Archbishop Secker uses it, and in the very had rather have to deal with a corrupt than sense we have here explained: and he might with a false Church; for in a corrupt Church, TERMS.—The price is \$2 50 per annum in ad-justify the expression by a catena patrum, as the Apostle declares, some shall be saved, such as our modern divines delight to hang yet so as by fire. If, however, we should he A notification to discontinue must be made at least about our necks. The Church then for which called to decide between the corrupt and the might be a visible body of witnesses to him in 1-9.) Far from giving any sanction to their A notification to discontinue must be subscription will be discontinued until arrearages are of the world, is that which we believe to be a legitimate ministry with corrupt doctrine, composed of all true believers, who show by or pure doctrine with an unauthorized ministratheir lives and conversation that they have tion-how could we for a moment hesitate, not received the grace of God in vain, and seeing that life eternal is, to know Jesus Christ these are said to form the mystical body of and Him crucified, and not to belong to any Christ; and he is not complete in his Media- particular form of Church government. With torial character if a single member be want- those who love the Lord Jesus Christ in sining. This Church is the fulness of Him that cerity, whatever be the visible church to filleth all in all: other members of visible which they belong, we can at least hold churches there may be who have been bap- spiritual communion; but external communion tized and catechized by a Priesthood, "in suc- we can only hold with such as are members cessive ordination," but they no more belong of the same congregation, and acknowledge to the Church which is Catholic than Anani- the same constituted authority. We can be as and his wife belonged to the Church at Je- joined and knit together in one communion, rusalem.* The Holy Catholic Church, then, which is the communion of saints, with all which such converts as the Spencers and the those who hold the doctrines of the Gospel, Sibthorps seek, is not any particular Church, although they may not adhere to our forms nor all the visible Churches put together, ex- and discipline; and therefore whilst we call cept in essence, but is the blessed company certain Churches imperfect, inasmuch as we of all faithful people; and to live without be- find them not constituted according to Christ's longing to this is 'the grand mistake,' and not appointment, yet do we verily believe that to live apart from the Church of Rome or the they furnish a good supply of living stones for that temple of Christ which is his body. It is very probable, unless we state what Now although we are fully persuaded that our views of an Apostolic Church, as it is from the Apostles' time there have been three orders of ministers in the Church, viz. bishops, priests, and deacons, and that therefore any departure from this order renders a Church imperfect,-yet we are far from holding with certain fanatics of our day, that there is no such thing as a Church without this form of discipline; nor have our strictest Churchmen ever held any such an opinion. "Episcopal divines," says Archbishop Bramhall, "will readily subscribe to the determination of the shall particularize and describe the visible learned Bishop of Winchester in his answer to the second Epistle of Molinus. "Neversuch; and state how far our charity leads us theless, if our form of Episcopacy be of divine right, it doth not follow from thence that there is not salvation without it, or that a Church of ministering publicly, as contained in our does not see Churches consisting without it; cannot consist without it. He is blind who Nineteenth and Twenty-Third Articles, to be he is hard-hearted who denieth them salvaagreeable to God's word written. And that tion;—we are none of those hard-hearted perwherever a Church fails in any of those things, sons; we put a great difference between these a Church preserves the great and essential exterior regimen which is of divine right, and things: there may be something absent in the truths of the Gospel, such as they have been yet salvation to be had." And this is what days of the Apostles, but at the same time Church. It is necessary to distinguish between the true nature and essence of a Church, and the integrity or perfection of a Church. pugnant to the same, that we call a corrupt Church—although the ministers may be called by proper authority, and although the Sacraments may be duly administered in all craments duly administered. Where these those things that of necessity are requisite to Church; but the integrity of a Church conthe same; yet because the pure word of God is sists further in that apostolic form, and in Every reader of the Scriptures knows well ditions, or by any other spurious authority, can be traced back to the age of the Apostles that the term Church is used in very different we call such a Church a corrupt Church, and without interuption. We value this suc-We hear of the Churches of Galatia, it must be reformed; if it hateth to be recessional order of men, and think it a great privilege that we have our ministers thus law-Corinth, the seven churches of Asia, and others. Sometimes a party of believers gathered. Church is the Church of Person such and seeking the pure word fully called and sent by those who derive their authority from Christ. We consider that if we preach the pure word of God, and rightly Church; as, the Church in the house of Nym-such are all the Oriental Churches at this mophas. Such a church was nothing else but ment. Again, if a Church calling itself have a visible Church in its integrity; and we need not, under these circumstances, wait, as others must do, to see whether or not God will give his blessing. We try no experiments, but we have the promise beforehand is Christ, and upon the preaching of the Apos- the word of God according to its own ima- to the world. But the mistake is in considering a Church so constituted, in sense than as being a part of a whole; and even if all of them should have been taken as Church, and must be subverted. Such a church of as the Church which Christ has purchased, and holding up this framework of a true visia whole and called the Church, it could not Geneva; -many of the so-called reformed ble Church as the body of Christ: whereas it mystical body. The mistake is in insisting upon this Church being the only means of salvation which God will own; comparing it to Noah's Ark and to the ancient Church of the Jews, and to the ship in which alone Christ s; whereas all these comparisons only relate to the spiritual body of Christ, wherein all his true followers are united. The ark is Christ, the ship is Christ, the rock is Christ. But there are many ways which God may have permitted, and by which we may get safe into the ark, or the ship, or obtain firm standing upon the rock. Upon these principles we think we can be good Churchmen whilst we Christ is the only door by which heaven can denunciation upon those who shall add to or literature were small, or that their principles of in communion with a reformed Church with the Church; that is, for the advancement of that kingdom which Christ came to establish upon earth; we too would contend for a principle, "which will include all other lower that we hold to be the love of God, and of all mankind for his sake; for love is the fulfilling life," through which every individual memof the law. We too would maintain the dis-

SCRIPTURAL NOTION OF A CHURCH.

good Bishop of Chester. We insert, from his and to dishonour the Maker. It is to array give us a full knowledge of the gospel, and of recent, which the Editor of the Churchman's Monthly Review denominates GOLDEN charge, some remarks upon the church.

The Bishop has already been combating with his usual ability, the first great error of the Oxford Tractarians-reserve in preaching the doctrine of the Atonement-and in enfor-Church, really magnifies the Church, to the believers. depreciation and disparagement of the Saviour.

Practically he is treated with dishonour, when itself against its Aust. uthority which belongs to himself alone.

It is convenient, no doubt, in language, embody the multitude who believe in Christ under one comprehensive term: and our Lord has himself taught us by example that we may do this safely and legimately. But language may mislead. We may personify a degrees forget that a community is not a per- siding Bishop. the first and most needful works of the Refor- the Scripture." mers was to pierce the veil, to divest the Much has been recently written and pubform the prescribed rites: to teach, to rebuke, have yet to learn what is.

be entered; and many may be admitted into take from the words of that book. Christ alone is "the way, the truth, and the istry.

cipline of our own beloved Church as being Church government which gives validity to ordinances; and with such views, we cannot the ordinances and the ministerial office are with power from on high, and by which three publications, reasons urged with apparent but think that our minds are as easy as those magnified beyond their due proportions, or thousand were converted and added to the serionsness, to show that the Protestant Episof our erring brethren can be who have taken placed before the people with a prominence church. Was there no text—no appeal to the copal Church has a right to claim or adopt ual building, composed of faithful souls living to Christ and for his glory, is to be found, we answer that the Church in this sense is we answer that the Church in this sense is Church of God mystical and visible—then between vincible ignorance) hold not communion with an object of faith, as that which is invisible; the visible sound and corrupted, sometimes more, sometimes to search the articles, that sincere preference of the visible sound and corrupted, sometimes more, we believe that such a body there is upon times less, the oversights are neither few nor slight of joining the Church triumphant are less that we helieve in the Halm Cart is the hearts of two his disciples hurnt. earth; we believe in the Holy Catholic Church; but if this were a church visible in some locality, as at Rome, or at Jerusalem, or at Jerusale cality, as at Rome, or at Jerusalem, or at Longon, then were it not a matter of faith Longon that creed, which and nothing else, must be the meaning of the don, then were it not a matter of faith Longon that creed, which have nothing in common with our lall the Scriptures, the things concerning him. phraso, unless it is intended to avow that the all the Scriptures, the things concerning him- we do not much better learn from the Holy Church is to assume the place of the Church's self." See also Luke xxiv. 44—48. And see Scriptures? except it be the descent into hell. head, and to be reverenced, served, and trust- all the discourses of the apostles. And see which was not added to the creed till several ed instead of Him. No one will deny our particularly what St. Paul said to king Agrippa, centuries after the apostolic age. Several of In the last English periodicals brought over right to maintain Church principles, in refer. Acts xxvi. 22, 23: "Having, therefore, obtain- the most important doctrines of Christianity by the Columbia, we are happy to find seve- ence to the principles of the Presbyte ed help of God, I continue unto this day, are not found in that creed; and a great part ral new Episcopal Protests against Oxford rian or Independent. But, on the other hand, witnessing unto small and great, saying none of the twelve articles which it does contain heresies. Among those who are warning the land that to set up, as it were, Church other things than those which the prophets cannot be rightly and fully understood without Pastors and flocks under their care against the respect to the written word of God. On this the Gospel, and place them in invidious control of the principles of the Scriptures which were, by

has established against Satan. He appointed salvation which is in Jesus Christ. his ministers, that there might be a perpetual There is in fallen man a natural disposition provision for opposing "the power of dark. to depart from the word of God, and follow, in

The other error to which I purpose to al- be a Church—a continual "congregation of prophets, of which Jesus Christ is the chief lude is no less injurious to the Saviour's glory. faithful men." And shall this Church boast Practically he is treated with dishonour, when itself against its And shall this Church boast the Church which he has established is made which he has never given? Shall the earthly gress the commandments of God by their transto usurp his place, to perform his acts, to re- members assume the authority of their heavceive his homage: is so represented as to be, enly Principal? Such seems to be the case, we find so to be. At the time of the Reforrirtually, the author of salvation, instead of when they confound church membership with mation, Christians had in many things not he channel through which salvation flows. faith: or so magnify the ministrations belong. only departed from the unerring standard of This is, in truth, to depose him from his ing to their office, as virtually to represent God's word but had made it void-had rehrone, and to invest his subjects with the that, except through their instrumentality,

> From Bishop Griswold. REFORMATION OF THE CHURCH.

We continue the insertion in our columns, from the Christian Witness, of these interestbody, for the convenience of discourse, and by ing numbers from the pen of our venerable pre-

on. And it is still worse, if the body which | XIII. Another and very important point was first personified comes afterwards to be dei- in which we profess to be, and trust that we fied. Yet a process of this kind has gone on truly are, reformed, is in the authority and use with regard to the Christian Church. When of tradition. The rule of faith, according to Jesus declared that he would build his Church the Roman Church, is not merely the written upon a rock, and that the gates of hell should word of God, but what they call the whole word not prevail against it, he simply declared that of God, both written and unwritten; in other there should hereafter ever be a body of men words, Scripture and tradition, and these probelieving in Him as the Son of God-a body pounded and explained by the Catholic Church, which Satan might assail, but should never meaning exclusively their own as the only succeed in destroying. He did not say that Catholic church. The doctrine of our church he would set up a power upon earth, which is, that "Holy Scripture containeth all things should possess his authority, act in his stead, necessary; so that whatsoever is not read thereand as his vicegerent dispense his anger or in, nor may be proved thereby, is not to be rehis favour. We look in vain for a single sen- quired of any man that it should be believed tence in which such a purpose is implied: a as an article of faith, or be thought requisite purpose so important, and, I may add, so ex- or necessary to salvation." On this point, our traordinary, that it must have been written in church is very decided and express. Every words which none could fail to read. But ad- one, and of every grade, who is ordained to her vantage has been taken of the obscurity of ministry, is required, with his own hand, to ie, explaining the prophetic anticipation, has Holy Scriptures contain all doctrine necessary assumed the place of God. We too well for eternal salvation, through faith in Jesus source; what opportunity was given to the said Scriptures to instruct the people comexercise of the worst of human passions; what mitted to his charge, and to teach nothing as food was applied to malice, enmity, pride, co- necessary to salvation but that which he shall vetousness, and ambition. So that one of be persuaded may be concluded and proved by

Church of the mystery in which it had been lished upon this subject, to which the reader, shrouded, and to disclose it to the world in if he is in doubt, is referred. We must have its true and scriptural form, as the company a standard to resort to; but as no one can be of believers. The Church is that body which more doubtful or contradictory than tradition, had assembled in the upper chamber at Je- to remedy this, the Romish Church resorts to rnsalem, and there received the promise of her infallibility. In several things what is their risen and ascended Lord. The Church called tradition runs counter to the Scriptures, is that party which united together, and " had and makes void the word of God. The one all things common," and "continued in the or the other must be our authoritative guide apostles' fellowship." The Church is that we must test Scripture by tradition, or tradition congregation of faithful men," in all ages by Scripture. Our church, and I believe all and of all countries, who maintain in their Protestants, have most decidedly taken the purity the doctrines and institutions of the latter ground. Some have said that the Refor-Gospel. The ministers of this Church are mation is without principle; if this be not those called to serve the united body: to per- principle, and of the highest importance, I

to exhort, to warn, to comfort; and to com- Some have urged, as an argument for the world. We must beware of assigning to the Ghost they were inspired with the knowledge Head alone. If we speak of the ark of Christ's them preach did of course know. What was mited to any special locality on earth, like the leave a written record of the life and ministry death. ark of Noah: it extends as far as the knowl- of Christ, the fulfilment of the prophets in him, edge of Christ extends : for He is the true ark, the doctrines which by his authority they examined as witnesses of facts, not as teachers prepared of God for the saving of all who com- taught, and whatever was wanting to complete of doctrine. As one writer observes, "On mit themselves to Him. The ministrations of the volume of God's revealed word. And the Church are the door by which the com- this they faithfully and in due time did, set- they are not of much weight; for it is well munity of the faithful on earth is entered : but | ting to it their seal, and pronouncing a heavy | known that either their attainments in biblical

a quiet conscience. We too would live for to the true Shepherd. The members of the not the apostles wrote in their Epistles the have introduced, if useful, may, because use-Church are branches of the vine; but the same doctrines and other truths which they ful, be continued; but we cannot be too cau-Church is not the vine: that name belongs to taught by their words? Indeed, we have re- tious not to let their supposed authority sanc-Christ alone. The Church is "the pillar and corded a number of their discourses and other tion the practice of what is at variance with principles, and be a main-spring of life," but the Church is not lacts, and know, of course, what doctrines they the Scriptures. Indeed, nothing good should "the truth;" neither has it life in itself; preached, and how they exercised their min- be rejected because it has, by other denomi-

less perfect, there are certain faithful members whom Christ owns as belonging to the

against Christ the instrumentality which he what we must believe and do to obtain the

ness," a perpetual provision for carrying into preference, the commandments of men. This effect, through conviction and conversion and was very much the fault of God's people under sanctification, his merciful purpose of "bring. the old dispensation: they made void the law ing many sons to glory." He instituted his of God by their tradition; for which the Sasacraments, that they who observed them viour severely reproves them. (See Matt. xv. the world: and that, after the usual manner of tradition, he condemns it; and he appeals to that sophism, which, under colour of magnify. the divine operations, there might be known and manifest channels in which his Spirit thou?" Under the gospel dispensation, men ing the Saviour, through the madium of the might flow, to the edification and comfort of are of like passions as they were under the Jewish; and we might reasonably fear and Therefore he ordained the ministry, and expect that such tares would still be sown,he ordained the sacraments, that there might that on the true foundation of apostles and dition," which, to our great sorrow and regret, vived doctrines and adopted practices contrary to the Holy Scriptures, as (should the Lord permit their continuance) may hereafter be further seen in these remarks.

Upon oral tradition there can be but little dependence. Almost all of our knowledge of times past is from the written pages of history: what concerns the church is called ecclesiastical history. From this we learn what have been the state and the doctrines and practices of the church, from its earliest date to the present time. From history we have full and satisfactory proof that we now have those. Scriptures which were given by inspiration of God. There is from history satisfactory evidence that we have the writings of uninspired men, of nearly the same age; of Virgil, for instance, and Horace, and Cæsar. The Mahometans have no reason to doubt of their still possessing the genuine writings of their prophet; and still better historical evidence have we of the authenticity of our Bible, without any resort to the divine authority of tradition, or to any infallibility of the church.

It is reasonable to suppose, and, as we search for the truth, to expect, that, in the earliest ages, "the faith once delivered to the saints" would be the most truly regarded; and this does history confirm. Even in the apostles' days, schisms and heresies disturbed the language, to maintain and encourage this idea. sign a declaration of his belief in this doctrine church, and corruptions began to appear. The The Church had been made, first an abstract of the sufficiency of the Scriptures. And not spirit of anti-Christ was even then already in tion, and then a person, and then a Saviour. only this; but when he is ordained with full the world. (1 John iv. 3.) In the church in taught in all ages and in all places since the days of the Apostles, but at the same time days of the Apostles, but at the same time Church. It is necessary to distinguish bee and apostolie church. The Christians in Galatia soon began to be removed from the gosknow what corruptions found entrance at this Christ;" and also his 'determination out of the pel which Paul preached to them. And some of the seven churches of Asia, spoken of in the second and third chapters of Revelation, were much corrupted. But still they were all churches of Christ, and by Christ himself so acknowledged.

In the second century, when the first apostles were all removed from the church on the earth, corruption began slowly, and at first few in number, to take root in the church. In the third and following ages, they increased more and more, until the times of the Reformation. Church history is very useful in its teaching at what times and under what circumstances trials, and temptations, Christians departed from the standard of the Holy Scriptures, and, like as the Jews had done before them, made void the law of God by their traditions. The Fathers, as we call them, were competent and credible witnesses of the facts, of which they had knowledge, and the transactions of the times in which they lived. Since the second century, we may well believe that the doctrines of Christ have in no age been better understood, and the Holy Scriptures more caremit perpetually to other faithful men the authority of tradition, that the apostles preach-fully, critically, and prayerfully examined, things which they have themselves received. ed without Scriptures. Any force in this than by many Christians at the present time. "Such is the simple analysis of the Church: argument I cannot perceive. Suppose this to Of the erroneous practices which early crept the Holy Catholic Church, of which Christ is be the fact,—that they preached without Serip- into the church, we may hereafter have occais only the ordained means by which members the head, and with which he has engaged to tures; the will of God respecting man's salvasion to speak. Some of them have since been, be present by his Spirit unto the end of the tion was fully revealed to them; by the Holy if I mistake not, by most, perhaps by all Christians discarded: such as, baptizing people members, or to the body which the members of all truth. The people had need only to naked; giving the Lord's Supper to infants; compose, a power which really helongs to the know what they taught; which they who heard forbidding Christians to kneel in prayer during a large part of the year; not allowing un-Church, we must remember that we are only necessary for others and for all future times baptized persons to be present at public prayspeaking metaphorically. That ark is not li- was, that, before their decease, they should ers; and delaying baptism till near the time of

> The ancient writers in the church should be questions of interpretation or sacred philology, philology were, to a great extent, fluctuating the visible fold, who remain forever unknown | Can any one reasonably doubt whether or and unsound.' Ceremonies which the Fathers nations, whether papists or Protestants, been ber of the Church must seek access to God. without Scriptures? Do we learn this from nothing superstitious or at variance with God's Yet all this, undeniable in itself, is pract their recorded discourses? Take the first ser- word may, for its antiquity, be safely followed.

of Oxford, are legitmate offspring of the scarlet It is to confound the means of grace with the and, by the same inspiration, they added to And what is there essential to Christianity

there, there, we would have it so."

Protestant

its conti-

e decayed

e authori-

d Church's

humble de-

itual gift'

and privi-

n favoured.

the Divine

s a Hebrew

ation of Is-

ses of God

harged, in

of Christ's

laughter of

We can-

pledge to

that whilst

lamentable

over their

their joy;

which sends

domineer.

ch requires

etended su-

o the com.

v the hope

eculiar cir.

tural truth.

"mother of

either fitted

unity to a

salvation to

igns which

ished eyes.

apon Zion:

iod of bless.

rity both of

are assured

alem 'shall

romise, we

shment lies

of truth in-

ence in this

ws that his

at, and his

manifested

he may be

what trials,

harass your

pt to discour.

ve earnestly

'The Lord

rd that hath

address, to

s subsisted

at you and

bers of our

ve frequent-

reaching of

of Christ's

esent, in the

that the first

m since the

postolic age,

hat his first

e of prayer,

The recol-

will long be

st that the

creased de-

, to assure

e pray God

nily, and so

Chief Shep-

a crown of

Il pray more

n God bless-

for your old

he minister

a Christian

guage of our

ou;' and our

lly respond,

ends,

s' Chapel.

gregation.]

er this head

ks since, the

containing

by the Rev.

's Force of

the preface

nade by our

d with the

ttachment to

cast a most

hurch. We

lthough we,

nt of Episco-

believer and

directly op-

inistry-yet

those, who

lieved, and

ords against

pe to do so

ur brother in

us in other

in nothing

Christ,' and

ing, its sum,

ee, rich and

ighteousness

Lord." To

l, to suppose

or at Prince-

nd with whom

ce and error

down in the

thrown such

fear that our

e bearing of

ct, that we

ch an united

almost every

ie Episcopa

nths. These

Church.

M.,

s' Chapel.

iel.

ple.'

Most happy are we to learn, from the following ammunication, that our correspondent quite istook Dr. Miller's meaning, and that the Dr. tterly disavows all intention of saying one unand word against the Episeopal Church. Most cheerfully do we comply with his request, in inserting his letter in our paper. Far be it from s to encourage or give countenance in any way n our paper to those bitter, denunciatory, unchristian attacks, that are now so common in the eligious papers of the day. Our constant prayer Master in that heavenly temper, which led him to eceive indignity with meekness, to return blessng for cursing, and when reviled, not to revile gain. We believe the time to be short. We xpect soon to stand in His presence, who is all ur hope, and all our salvation. We would not illingly have our paper speak one word that we hould regret, when we stand in the presence of the Lamb, and meet those, from whom we have nonestly differed on earth, among the saints in

We have no controversy with Dr. Miller, nor with any Presbyterian, for loving and defendng 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 aet 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 tauntswith 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, anfaltering, 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. Messrs, Editors,-I never read with more un-

that which was directed against me in the Recorder of Friday last, under the signature of "a lay-Recommendatory Letter prefixed to an edition of the Rev. Dr. Scott's " Force of Truth," lately sent forth by the Presbyterian Board of Publication, I caution my readers against the possible influence of the life of a holy man who "happened to be connected with an unholy Church." The last man" with inverted commas, as if it were my language; and there can be little doubt that he intended that his readers should so regard it. I tered such language, and should abhor the thought

I forbear to apply what appear to me the apwhat I say concerning Dr. Scott, as an Episgrace of God," I proceed thus :-

" What though the venerable author of this narrative belonged to a different ecclesiastical pale not, with me, form the least deduction from its value. Pehaps it may be said to be one of the chief glories of that system which we adopt, as Preshywhich is 'the power of God unto salvation to every one that believeth;' that it guards us against the miserable worship of heartless rites and geneing sacrifice and perfect righteousness of 'Him who, through the eternal Spirit, offered himself without spot, the just for the unjust, that He might bring us to God.' May it ever be so! I and so much of the remains of corruption even regard every man as my brother in Christ, how- with the regenerate, we suppose there will be ever he may differ from me in other respects, who hypocrites and self-deceivers in all churches. teaches me to 'glory in nothing save in the cross of the Lord Jesus Christ,' and who represents reign grace, 'abounding through righteousness, unto eternal life, by Jesus Christ our Lord; and who, while he unceasingly proclaims that my title to heaven rests solely on the ground by the renewal and sanctification of my heart by the power of the Holy Spirit, inclining me to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present evil | was formed against us to prosper."

world,' and to walk before God in all the ways of "When therefore, I open the volumes of such men as Scott, and Newton and Cecil, I entirely forget the system of Prelacy with which they cious streams of evangelical and experimental truth which they pour forth, without thinking that they belonged to a different fold from myself; blood, and sanctified by his blessed Spirit. Let my soul be with the souls of such men, in whatever ecclesiastical connection they may be found, and by whatever name they may be called. realize the distinctions between us."

If the inspired Apostle Paul preached the true

Who could object to any thing so Gospel, THESE MEN PREACHED IT, for their language and spirits are all as exactly his, as if he

man," loads with the epithet of "narrow-minded bigotry." He asks whether it is to be considered as the result of "wilful ignorance, or blinded prejudice !" If I understand this writer, the part of a sentence which most offends him, is the following the miserable worship of heartless rites and genealogies, as a ground of hope towards God; and teaches us to place all our confidence on the nal Spirit, offered himself without spot, the just for the unjust, that He might bring us to God." to the mass of Episcopalians, as such, a reliance on "heartless rites and genealogies" for acceptance with God. But is it possible for a candid mind to put this construction on my language? Do I not expressly represent Scott, and Newton, and Cecil, (well known as Episcopalians) and all who agree with them, as rejecting all such should consider themselves as pointed at, in the statement complained of. But I was mistaken. United States, to whom that statement does legitimately and correctly apply, I have no doubt. But I trust they are, as yet, few.

to rejoice, and infidels to triumph, and say, standards of the Presbyterian Church, as diametand 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

is resentment, and his severe censure? In regard to the "Layman's" tone of exultation and triumph at the rapid increase of his sect, by means of proselytes from Presbyterian-ism, 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 unhallowed and premature triumph. There is is that we may have grace to follow our divine 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 wisdon."

I am, Messrs. Editors, Respectfully yours,

SAMUEL MILLER. Princeton, Dec. 29, 1841.

Sense of Duty .- We surely ought to look very kindly and with great forbearance upon those, who urge, as the ground of their conduct, a solemn sense of duty. We recollect once being present, where a Rev. divine, in giving his reasons for wishing his people not to keep Christmas, delivered the most dreadful philipic against the Episcopal Church that was probably ever pronounced.

We could not, however, but listen to this Rev. gentleman with great composure, because he assured us that in what he was going to say, he was urged by a most solemn sense of duty, that he took this step with great reluctance, that he would rather suffer almost anything, yea that "he would rather bleed at the lungs," than utter what he felt it to be his solemn and bounden duty to do.

We have been quite at a loss to understand, why there has been of late, so many, and such acrimonious attacks from certain quarters upon the Episcopal Church. We are aware that there have been and still are, within the borders of our communion, individuals who during the last two or three years have advocated the novelties imported from Oxford. But with these novelties, the Episeopal Church, as a church, has had no sympathy. From her midst has come, the most uncompromising testimony against these errors-the most unqualified condemnation of them.

We are free to admit, and to take shame to ourselves that it is so-that in point of piety, and zeal and devotedness to the cause of Immanuel, we are mingled amazement any newspaper assault, than far behind what we should be. As a Church in this respect, we have nothing in which The writer tells the public, that, in my to glory. But as Dr. Miller, in his letter in the present number of our paper, very justly remarks in substance, "there are blinded formalists among all denominations, the Presbyterians themselves not excepted." We undoubtedly have our their superior spirituality and heavenly mindedness. But low as may be the state of vital can only say, Messrs. Editors, that such an impu- piety among us, and manifold as may be our short tation is a most unjust one. I never penned or utvation. If there be a human standard that will | Church at Rome. propriate epithets to the language which this writer thinks fit to employ. The best answer, as I uppose, that can be given to his harsh and aeri- be the LITURGY and ARTICLES of our Church. It ons representation, is to transcribe the whole is only those, who drink in the spirit of that liturclergyman. After speaking in high terms gy, and who hold in all their integrity those artieminently adapted to illustrate and magnify the sense represent the Episcopal Church. If semithey surely are not the representatives of the Episfrom that in which it is our happiness to find our- copal Church, any more than the Unitarians, minselves, and to labour? This circumstance does gled with the Congregationalists of New England, represent that repectable body of Christians: or the Perfectionists of the west, scattered here and terians, that it turns away the minds of men from there through the Presbyterian Church, are the an undue regard to the external forms of the Gos- true representatives of that church. In our view pel, to that simple purity of evangelical truth, it would be wholly wrong to denounce Congregationalists, because so many of their ministers had become Unitarians, or to hurl thunderbolts against alogies, as a ground of hope towards God, and the Presbyterian Church, because perfectionism teaches us to place all our confidence on the aton- 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,

We felt therefore perplexed and could see no salvation, in its beginning, its sum, and its manifest grounds for this extended and united atcompletion, as wholly of free, rich, and sove- tack upon the Episcopal Church, as though she were the impersonation of all that was evil, and that it would be a doom richly merited, if a millstone were tied about her neck and she cast into the atonement and righteousness of the the depths of the sea. Hence, amid all the wrathful, Redeemer, as my surety, ceases not to insist that bitter, acrimonious attacks upon our much-loved my preparation for heaven can be effected only Zion, we felt quite indisposed to say a word in reply; because we felt, that if we were for God, He would take care of us, and suffer "no weapon that

article, in the Journal of one of our contemporaries, that puts a new face upon this whole matter, and enables us to contemplate it in a far more charilis therefore a subject of congratulation with those happened to be connected, and drink in the pre- table light. We learn from him that he and his co- who love "the old paths," when men, whose or rather feeling that they and I belong, in reali- puritans, he says, "We must explain the principles and stable a character as that of Dr. Anthon's, ty, TO THE SAME CHURCH, the same precious body of our communion, we must expose the absurdidirect their attention to the illustration, and enfirst, the speaker regarded it as both the interest which the Redeemer hath purchased with his ties, the arrogance, and the evil tendencies of Epis- forcement of the Scriptural truths contained in ty, whom our voices can reach, understand and Who could object to any thing so reasonable

especially when the provocation was so great! should like to see those Catechisms on the Homi-What was the provocation? Listen to the same lies introduced into all our Sunday schools. Such, Messrs. Editors, are the language and article, "Several cases of defection from puritan spirit which your correspondent, the "Lay- principles have recently occurred among candidates for the ministry in the Presbyterian and Congregational communion. Two sons of Rev. Dr. this title, written for them by the Rev. Dr. Hodge Cox have entered the Episcopal Church. Four of Princeton. We have read this work with the students from the Andover Seminary have receiv- care and interest, which its important subject and -The Presbyterian system "guards us against ed ordination from one of her prelates. Rev. extensive circulation, as a book for the young, de-Flavel S. Mines, formerly of Laight St. Presbyte- mand. The result of our examination is a high rian church, in this city, (New York) has sought degree of satisfaction at the manner in which the atoning sacrifice of "Him who, through the eter- refuge in the same enclosure. Other cases have author has fulfilled his undertaking. It is an acoccurred in different sections of the Presbyterian curate and excellent exhibition of the great and Congregational church, sometimes among the truths, principles and duties, which are involved in He seems to consider this sentence as ascribing Old school, and sometimes the New. It is reason- the way of spiritual life; containing a large able to suppose that the same tendency may be amount of very valuable instruction. And though seen in the private members of our communion." the very condensed arguments which it contains, the S. S. canse than this could not at the present Therefore--who will not admit the sound and logi- and the concise style in which it is written, will cal deduction—therefore "we must expose the ab- probably interfere with its success, as a book of surdities, the arrogance, and the evil tendencies of attraction for the young; it is a most valuable book reliance, and as teaching doctrines, in this respect, in which I perfectly concur? It never "the causes of the tendency" above stated? The perusal. It is very gratifying to see the Sunday "the causes of the tendency" above stated? The perusal. It is very gratifying to see the Sunday occurred to me as possible that any of the conductors or friends of "the Episcopal Recorder" same article replies, "Sometimes the romantic and conductors or friends of "the Episcopal Recorder" same article replies, "Sometimes the romantic and conductors or friends of "the Episcopal Recorder" same article replies, "Sometimes the romantic and conductors or friends of "the Episcopal Recorder" same article replies, "Sometimes the romantic and conductors or friends of "the Episcopal Recorder" same article replies, "Sometimes the romantic and conductors or friends of "the Episcopal Recorder" same article replies, "Sometimes the romantic and conductors or friends of "the Episcopal Recorder" same article replies, "Sometimes the romantic and conductors or friends of "the Episcopal Recorder" same article replies, "Sometimes the romantic and conductors or friends of "the Episcopal Recorder" same article replies, "Sometimes the romantic and conductors or friends of "the Episcopal Recorder" same article replies, "Sometimes the romantic and conductors or friends of "the Episcopal Recorder" same article replies, "Sometimes the romantic and conductors or friends of "the Episcopal Recorder" same article replies, "Sometimes the romantic and conductors or friends of "the Episcopal Recorder" same article replies, "Sometimes the romantic and conductors or friends of "the Episcopal Recorder" same article replies, "Sometimes the romantic and conductors or friends of "the Episcopal Recorder" same article replies, "Sometimes the romantic and conductors or friends of "the Episcopal Recorder" same article replies, "Sometimes the romantic and conductors or friends of "the Episcopal Recorder" same article replies, "Sometimes the romantic and the romantic a imaginative character of the Oxford delusions, valuable and permanent character; and employsometimes the vanity of appearing in peculiar ing writers of the known ability and excellence That there are semi-Popish Episcopalians in the priestly vestments, sometimes a conscious inabili- of Professor Hodge, to execute them. In this ty to maintain a firm cause amidst the discussion | case, we feel able to speak with unqualified com- organized church upwards of a hundred Sundayof a free and intellectual religious communion; mendation; and would urge the study of this valand sometimes the benevolent intention of contri- uable book, both upon the young and old, who feel

struggling against the virtual Romanism of the rically opposed to all reliance upon external rites 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 by 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 have touched this matter, for we could 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 Jernsalem. 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

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 The last full proportion of these. If other churches have to tradition, are admirable. They dissipate the clause in this sentence is marked by the "Lay- fewer of these dead limbs than we, we rejoice in fog and mist which papists and semi-papists have endeavoured 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 eternal rock. Jesus is all our hope, and all our sal- of volumes as high as the brass ball on St. Peter's

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, The Force of Truth," as an excellent work, cles, that are truly Episcopalians, or in any just or men of the Puseyite school, but it will meet the views, and strengthen the convictions of that papists and formalists find their way into our pale, 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 Christian charity, to unchurch those bodies of Christians in the Protestant world around us who continue steadfast in the Apostles' doctrine, teaching the pure Word of God, showing to fallen man his need of an atoning sacrifice, setting forth the work and offices of the Spirit, and omitting no great and essential truth of the Gospel-but are still defective in their ecclesiastical authority. We hope the article will be attentively read, as it is both interesting and instructive.

NEW PUBLICATIONS.

CATECHISMS ON THE HOMILIES OF THE CHURCH, No. 2. THE NATIVITY, AND BIRTH OF OUR SA-VIOUR 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, deprecia-We have, however, recently read an editorial ting, and speaking disparagingly of the Homilies of our church. But that has become the fashion among ultra Churchmen of the Pusey school. It adjutors are doing all this from a sense of duty. In churchmanship is so unquestioned, whose informaa very touching address to the descendants of the | tion is so extensive, and whose piety is of so solid copal peculiarities, and make the whole comuni- 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

> THE WAY OF LIFE.-The American Sunday School Union have lately published a book under

Swords' Pocker Almanack, Churchman's Ca- Northern Liberties to the spacious Temperance | ciples cannot be applied in such a field without YEAR OF OUR LORD 1842. New York, Swords, Stanford & Co. No. 152 Broadway, pp. 156.

This publication, whose value is so extensively apprecisted, that no clergyman of our church feels that he can in any way cispense with it, has this year the additional recommendation of containing the Constitution and Canons of the church, as revised at our list of the clergy we find there are set down 1109 purpose of extending them to others. names, a considerable increase since last year.

NORWAY AND THE NORWEGIANS, OR FEATS ON THE FIORE, A TALE, BY HARRIET MARTINEAU. New York, D. Appleton & Co. 1842, pp. 180. For sale by R. S H. George, 26 South Fifth st.

THE GOLDEN GROVE. A CHOICE MANUAL. By Je-REMY TAYLOR, D. D. New York, D. Appleton &

This manual, we are informed by the title page, contains what is to be believed, practised and desired or prayed for, the prayers being fitted to the several days of the week, to which is added, A Guide FOR THE PENITENT, or A Model drawn up for the help of devout souls wounded with sin. Also festival hymns, according to the manner of the ancient church; composed for the use of the devoul, especially of younger persons."

DEFERRED ARTICLES .- We are obliged to postpone, for want of room, till our next paper, the insertion of several articles of correspondents, also a number of interesting items of intelligence.

Entelligence.

DOMESTIC.

Report of the Episcopal Female Prayer Book Society of Pennsylvania, for 1841.

The Episcopal Female Prayer Book Society present annual claim to the kind regard and remem the friends of the church—its opportunities of usefulness are restricted only by the want of pecuniary supplies, and among many claimants on public benevolence, it espeaks a warm preference in the hearts of the men ers of the charch. In the past year it has pursued in constoned routine in a very limited sphere of duty, but a looking around the vast space presented for active peration, in our own country alone, it droops in the onsciousness of duty unperformed, while holding in harge a treasure of inestimable worth to the church which is locked up for want of the means to circulate it nis the managers especially deplore, when a Bishop tilly acquainted with the wants of his diocese, usks a large supply of books, but finds the Society unable to furnish half the number required. The expenses of paper, printing and book-binding demand larger funds than the Society, unassisted, is able to provide; the manapers, therefore, earnestly commend it to the notice and patronage of the pious and benevolent, that the Prayer-book may be sent wherever it may be useful, and especomfort "the church in the wilderness." Prayer-books published in 1841,

Distributed gratuitously fifty " Offices" twenty quarto, Sold forty-eight "Offices" three quarto. 379 12mo 1573 On hand for sale 2050 To the Foreign Missionary Society.

remaining from 1840,

Domestic Missionary Society, Right Rev. Bishop Polk, Clergymen in other states, Poor, old and sick persons

For the Episcopal Recorder.

The second meeting of the Sunday School Teachers of the City of Philadelphia was held on Monday night of this week, in Rev. Dr. McDowell's Church corner of Eighth and Cherry. Those who were surprised a month ago, at the first meeting of the kind, to find the Leeture Room of the Church on Washington Square crowded, were doubly surprised, on the present occasion, to find the Lecture Room at the central church completely filled as early as 7 o'clock, and multitudes standing without. Presently those who could not gain admittance to the Lecture Room began to pour into the body of the Church, which was soon lighted, and almost as soon, when the word to adjourn thither was given out, filled to overflowing. It was truly a mass-meeting, and it has not been our fortune for a long time to look upon an audience which in numbers and appearance presented a more inspiring array to a speaker's eye, than this. It was a noble representation of the youth and strength of the congregations of the City.

In the absence of Dr. Wm. Shippen, the chairman of the Philadelphia Sunday School Union, Oliver Brooks, Esq. was called to preside at the meeting. The exercises were opened by the sing-ing of a very spirited and appropriate piece of music, by the choir of the church, under the direction of Mr. Hood, their leader, assisted by a few volunteers. Rev. Mr. Rood, of the Central Church, Northern Liberties, then read a part of a Psalmafter which Dr. McDowell called upon the audience to unite in prayer. After the singing of another hymn Rev. Mr. Todd, who had been invited by the Committee of Arrangements to deliver a Lecture on the occasion, rose and addressed the audience. We wish that every person engaged in the cause of S. S. instruction could have listened to this Lecture. No analysis of it would do it justice at all. Those who would enjoy these good things, and what is more, profit by them, must go where they can be had. The two prominent ideas discussed, were the duty of Pastors in relation to the Sabbath School, and the importance of teaching by the eye as well as by the ear. Under the and the duty of every Pastor to make his influence felt in the Sunday School by meeting his Teachers weekly and assisting to furnish them more perfectly on the lessons which they are to teach. But the principal strength of the Lecture was devoted to the second head, under which the utility and importance of maps for the use of the S. S. Teachers, n riveting the attention and informing the minds of their scholars, was most happily demonstrated. In this part of the address, several illustrations of great beauty and force were presented from a few maps of Mr. Todd's own manufacture, which he had brought with him. To attempt to sketch these would be only to mutilate and destroy them.

After Mr. Todd sat down, an invitation was given by the chairman for any who chose, to address the meeting. Mr. Stone, the Secretary of the City Union, rose in reply to this call and spoke for a few moments upon the proposition, that the only adequate purpose with which a S. S. Teacher could engage in a work of such importance, was the dedication to it of his whole life. We understand that it is the intention to continue these meetings through the winter, and we are perfectly sure, that no measure fraught with better influences for S. S. Teachers, and better prospects for time have been devised.

> For the Episcopal Recorder. CHURCH OF THE ADVENT.

tified than in attending divine service, a few a large and attentive congregation waiting on the ministry of its able, zealous, and indefatigable I believe that the Church has commenced here an

There are already connected with this recently sixty communicants. So rapid has been its in-The truth is, in penning the sentence referred to, as so offensive, I meant to represent the system of religious truth contained in the system of religious truth contained in the research that, within a few months past, its congresuation, is not applicable to desirous to attain a clear intelligence of the way of life.

*I use the term detegation instead of mission, as the term detegation instead of the desirous to attain a clear intelligence of the way of life.

LENDAR AND ECCLESIASTICAL REGISTER FOR THE Hall in the immediate vicinity, where its services are regularly held every Sunday at half-past ten Western Church eannot appear here in her Catholic o'clock in the morning, and at seven o'clock in the evening, besides a lecture in the vestry-room, and worship, and stand up before these Churches, which is an ample apartment, every Friday evening, at seven o'elock.

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 last recent General Convention. By glancing over the will, in this instance, contribute liberally for the every churchman, who values his privileges,

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 re. ceived into this diocese, upon Letters of Dismission 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 below 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 Syriac, 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 Ameri a 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 groaning 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 sehism-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 (which 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

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 credentials which I had, and which, after being translated into Arabie, I had caused to be beautifully written in the Syriae caused to be beautifully written in the Syriae character, I had strong recommendatory letters second Convention, 1826; the Forty-seventh Convention, 1831; the Fifty third Convention, 1837; the Fifty-fifth 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 are willing to purchase such as the proprietors may not be account of my visit in my journal, which it will be my first duty here to write out and forward to you. In numerous interviews with the Patriarch, the character of our Church, its doctrines, worship and institutions, were fully explained. The plan of a delegation* from the American Church and of the work which they had to perform for the improve-ment of his people, was laid before him and ap-proved. The proposal of a correspondence between the two Churches was warmly embraced, and I have brought with me a letter from the RECEIPTS OF THE RISHOP WHITE PRAYER-BOOK Patriarch to our presiding Bishop, of which I hope to send a translation by this mail. The original I think it safest not to send at the same time, but it will be forwarded 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 benefits that we have it in our power to bestow upon it strengthened. Several projects for 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 puty 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 work 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 re-

spected 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 I know not when I have been more highly gra- over all the East, and we can see already a line of movements begun, which promises to open into ever-growing, ever-widening, results, of which no human being can estimate the value or the end. enterprise which, though silent and unostentatious in its beginnings, is destined, if we persevere, to achieve wonderful things for the glory of God and school pupils, a numerous Bible class, and about the good of his Church. I believe that such prin-

producing momentous effects. I believe that the character, with her holy array of primitive doctrines 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 manner. In this view of our work I look upon the mission to Constantinople 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 scat of some of the chief ecclesiastical powers of the East. It is the eentre 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 country. We have not as yet comneneed systematic action. The 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. Latterly, my absence has been a hindrance to action; for, however humble and unimportant my agency 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 has but just now come, and we are prepared for it. You may expect shortly to hear four 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.

Eccles fastical Calendar. FIRST SUNDAY AFTER EPIPHANY .- JAN. 9.

Proper Lessons for Morning Service, Isaiah xliv. Matt. ii. vcr. 13. Evening, Isaiah xlv. 1 Cor. iii-

Collect .- O LORD, we beseech thee mercifully to ecceive the prayers of thy people who call upon 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 fulfil the same, through Jesus Christ our Lord .- . Amen.

SECOND SUNDAY AFTER THE EPIPHANY. Jan. 16.

Proper Lessons for Morning Service, Isaiah li. ohn i. v. 29. Evening Isaiah lii. to v. 13. 1. Cor. xiii. Collect .- ALMIGHTY and everlasting God, who dost overn all things in heaven and earth; mercifully hear the supplications of thy people, and grant us thy peace all the days of our life, through Jesus Christ our

ST. ANDREW'S CHURCH.

The anniversary of the Sunday Schools connected with A. Andrew's Church will take place next Sunday after-toon, and the usual sermon be delivered to the children.

GRACE CHURCH. Next Sanday being the second in the month, the af-ernoon service in this Church will be omitted. Evening ervice to commence at 7 o'clock

THE CHURCH OF THE ASCENSION will be

ALL SAINTS' CHURCH, MOYAMENSING. The Rev. Mr. Tyng will preach at this Church next

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 May last, are desirous of eompleting 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 of the Church in Pennsylvania, and of the General Convention of the Church in Pennsylvania, and of the General Convention of the Church in Pennsylvania, and of the General Convention of the Church in Pennsylvania, and of the General Convention of the Church in Pennsylvania, and of the General Convention of the Church in Pennsylvania, and of the General Convention of the Church in Pennsylvania, and of the General Convention of the Church in Pennsylvania, and of the General Convention of the Church in Pennsylvania of the tion, from the earliest dates to the present time. As they have not been able hitherto to obtain several of the print ed Journals of the Convention in Pennsylvania, and of the ed Journals of the Convention in reimsylvania, and of the General Convention, the Committee request the members of the Church who may have spare copies of any of the Journals mentioned in the following list, or know where they can be obtained, to send them for this purpose, or to route through Kurdistan by Jeziuh, but not going through the mountain country of the Syrians as I give the necessary information of the place where they may be obtained, to George M. Wharton, Esq., the Secre-

> Journal of the First Six Conventions in Pennsylvania Journal of the First Six Conventions in Pennsylvania. Printed by Hall & Sellers, 1790.
>
> Journal of the next Five Succeeding Conventions in Pennsylvania. Printed by Ormrod & Conrad, 1795.
>
> Journals of the Twenty-eighth Convention in Pennsylvania, 1812; the Forty-first Convention, 1825; the Forty-record Convention 1826.

Convention, 1839. Journals of the General Convention from 1784 to 1814 Printed and published by John Bioren, 1817.

Journal of the General Convention held in the respec

tive years 1820, 1823, 1832, 1835, 1838.

The Committee wish to obtain three copies of each, and Honace Binney, Committee

JAMES COX. S of G. M. WHARTON, Records.

ACKNOWLEDGMENTS.

The Episcopal Female Tract Society gratefully acknowledges the receipt of thirty dollars from a friend. Also the transfer of two dollars by Mr. Wm. Stavely, received from a gentleman in Bethlehem.

SOCIETY SINCE NOV. 15. Stephen's Church, Wilkesbarre, per

Rev. R. B. Claxion, Rev. G. T. Bedell, West Chester, for books 3 50 sold, Edward S. Pegram, Virginia, do. \$31.50 WM. MUSGRAVE, Treasurer, No. 175 Market st.

Rev. J. Payne desires thankfully to acknowledge the receipt of fitty-two doltars from friends in Phdadelphia, by the hands of Rev. Messrs. Maxwell and Newton of Emmanuel Church, Kensington, and St. Paul's Church, to purchase a horse for his use in Africa.

EVERY Sunday School Teacher, on the commence-ment of a new year, should see that he is supplied with the Gazette of Education and Sunday School Journal, which is published on 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-school Teachers—and yet perhaps not one in two hundred of them read it. It is not what it ought to be, Sunday-school public sentiment should be so distinctly expressed as to stop it. If it is (in the main) what it ought to be, Sunday-school public sentiment should give it liberal support.

They owe it to themselves, if not to the publication.
Subscriptions received at the DEPOSITORY.

146 Chesnut street, Phila..
and 152 Nassan street, New York

MONEY RECEIVED FOR	THE	RE	COR	DER
Rev. George R. Haswell, Toledo,	Ohio,			\$2 0
J. C. Groome, Elkion, Md.			-	2 50
Susan W. Cummins, Smyrna, Del.			*	2 50
Dr. M. P. Nelson, Smithfield, Va.				5 00
George Z. Tybout, Red Lion, Det.				3 00
Mrs. Margaret Richards, Reading,	Pa.			2 50
David McKnight, do.				2 50
Col. J. J. Marshall, Cheraw, S.C.				5 00
Joseph K. Greenwell, Leonardiow	n. Md			2 50
Mrs. Ann Abel, do.				2 5
Rev. Seth Davis, Manlins, N. Y.				5 0
John Seed, Lawrenceville, Ill.				5 0
Rev. G. L. Mackenheimer, Good Luck, Md.			-	2 5
Mrs. Walter Bowie. do.			-	2 50
St. Panl's College, Flushing, N. 1	7.		**	5 0
as I I Brown Lo Roy N. V.				2 00
Thomas Bird, Covington, Ky. to A	pril 18	12,		5.06
Rev. Dr. Aydelott, Cincinnati. Oh	io.			2 50
I amia Dainton Thornmity, Id.				2 50
D. Wen Darlington, Westellesier.	Pa.		*	1 25
Clement Brooke, Douglassville, Pa				2 3
Clement Brooks, Boos				000 8

not because ly injure our the father of

imself as to the