

possessed them with an ambitious desire of a forbidden superiority, was it possible they should attempt and achieve it at once, without any opposition or contradiction? And besides, that the contagion of this ambition should spread itself and prevail without stop or control; nay, without any noise or notice taken of it, through all the churches in the world; and all the watchmen in the mean time being so fast asleep, and all the dogs so dumb, that not so much as one should open his mouth against it?

But let us suppose—though it be a horrible untruth—that the presbyters and the people there were not so good Christians as the Presbyterians are now; that they were generally so negligent to retain the government of CHRIST'S Church commanded by CHRIST, which we are now so zealous to restore; yet certainly we must not forget nor deny that they were men as we are. And if we look upon them but as mere natural men; yet knowing by experience how hard a thing it is, even for policy armed with power, by many attempts and contrivances, and in a long time, to gain upon the liberty of any one people; undoubtedly we shall never entertain so wild an imagination as that, among all the Christian presbyteries in the world, neither conscience of duty, nor love of liberty, nor averseness from pride and usurpation of others over them, should prevail so much with any one, as to oppose this pretended universal invasion of the kingdom of JESUS CHRIST, and the liberty of Christians.

When I shall see therefore all the fables in the Metamorphosis acted and prove stories; when I shall see all the democracies and aristocracies in the world lie down and sleep, and awake into monarchies—then will I begin to believe that Presbyterial government, having continued in the Church during the apostles' times, should presently after (against the apostles' doctrine and the will of CHRIST) be whirled about like a scene in a mask, and transformed into Episcopacy. In the mean time, while these things remain thus incredible, and in human reason impossible, I hope I shall have leave to conclude thus:—

Episcopal government is acknowledged to have been universally received into the Church presently after the apostles' times.

Between the apostles' times and this presently after, there was not time enough for, nor possibility of, so great an alteration.

And therefore there was no such alteration as is pretended, and therefore Episcopacy being confessed to be so ancient and universal, must be granted also to be apostolic.

COMMUNICATIONS.

For the Churchman.
SUMMER ENDED.

There is something delightful in the approach of our autumnal season. The pure and refreshing atmosphere which generally prevails at this period, produces an irresistible influence upon the mind and feelings; gives a buoyancy to the spirits, which renders bodily exertion, as pleasant and healthful, as it is useful and necessary, both for intellectual improvement, and for the support of human existence. But amidst the various engagements, and occupations of daily life, how little is thought of the salubrious air we have inhaled during the summer months; the comforts we have enjoyed, and above all, the entire exemption from "the pestilence that walketh in darkness," with which we are still favored, while so many parts of our globe, have been the scene of its fatal and desolating effects! How prone are we in lamenting the privations we are called upon to sustain, by the loss of property and other worldly disappointments to keep out of view those mercies which have been so freely lavished upon us, and to forget, that were disease and contagion at our door, we should not consider any earthly treasure too great a sacrifice, to make, for its removal. How highly then, ought we to value our health and strength, and justly to appreciate the spiritual, as well as temporal blessings, which a merciful God has thrown around us! Can we enter the sanctuary whose doors have been closed for a time, and not feel a deep sense of gratitude, for being permitted to assemble again within its sacred walls? And is not this season which brings together pastor and people, and re-unites them in the bonds of holy fellowship, and affection, one of peculiar interest and delight—does it not insure peace, and comfort to the soul, as well as renewed vigor to the body? And although heavy clouds may have pressed over our Zion, and the bolt may have descended, and numbered with the dead some, whose vacant seats proclaim too faithfully the sad reality, still we must be thankful—and if youth has been snatched away, in the prime of beauty and loveliness, and the aged has put off this mortal coil, they may have left behind an example of patience and resignation, of faith and hopes, which, by the blessing of God, may induce many to follow in their steps, and endeavor so to live, that they may finally die the death of the righteous.

"And as from earth's vain scene they sever,
Be lost in immortality."

L.

We agree with the writer of the annexed article in his disapproval of the custom of extending a special invitation to members of other denominations to unite with us on communion occasions. But we differ from him in the reason which he assigns for the omission. We suppose the invitation of the Prayer-book to extend to all the members of the Church of CHRIST who possess the proper moral and religious qualifications. After this general and authorized invitation, a special and unauthorized invitation by the minister to members of other denominations has ever appeared to us to be needless and improper; and gratuitously offensive to those to whom it is offered, as carrying with it an implication that they have not been comprehended in the general invitation, and are therefore not members of the Church of CHRIST. We have great respect, however, for the views expressed by our correspondent, whose contributions it will ever give us pleasure to receive.

That we do not esteem advert to the condition of the Church in the state in which our correspondent resides is owing solely to our inability to obtain information respecting it. Any statements and views furnished by Presbyter Indianicus on this topic will be particularly acceptable.

For the Churchman.
COMMUNION WITH SEPARATISTS.

Mr. Editor.—I am a missionary in one of the western states. While I make it my constant endeavor, with the help of God, to promote the vital religion of the heart, I feel that the times and surrounding circumstances impose upon me the obligation of building up the external barriers of divine truth. Accordingly, in the midst of religious anarchy I exhibit the Church as a visible kingdom founded upon the immutable will of God, and claiming universal obedience; as an external government, the laws of which, both general and special, ought to be religiously observed, not merely in the letter but in the spirit. Guided by these views, and believing that principles are useful only so far as they lead to practice, I labor to procure respect for those often slighted enactments of the "kingdom of heaven," denominated canons and rubrics. In like manner I consider myself bound to express both in my instructions and in my official con-

duct a deep sense of the sinful and pernicious nature of schism. I have thus been led to adopt a course of action which is novel in the estimation of many, and which is far from enlisting general approbation. I shall specify but one instance at present; and if in that instance I am wrong, I shall consider it a favor if yourself, Mr. Editor, or any of your correspondents will point out my error.

It is a practice with many of my clerical brethren on communion occasions, to invite any members of other denominations who may be present to partake with them of the holy eucharist.—On the principles above mentioned I have felt it my duty to refrain from giving any such invitation; and have thus incurred the double hazard of being treated as an illiberal bigot, and of being enabled to present but a scanty list of communicants in my quarterly report to the Missionary Society. My chief reasons are the following.

The address in the communion service, "Ye who do truly and earnestly repent you of your sins," &c., although apparently general, is in fact limited by a special rubric at the end of the confirmation service. "There shall none be admitted to the holy communion, until such time as he be confirmed, or be ready and desirous to be confirmed." Now as the clergyman is the only judge of the fitness of candidates for the holy communion, I do not feel authorized to admit any but those who I am satisfied have complied, or are ready to comply with, the required conditions. A general invitation, it seems to me, would tend greatly to diminish in the minds of the congregation, the importance and solemnity which Scripture attaches to confirmation; and I cannot bring myself to believe that the Church intended to admit the separatist to her privileges on easier terms than those prescribed to her own dutiful children.

In the next place, supposing the above rubric to be set aside, I cannot think that communion with a schismatic sect is any qualification for admission to the communion of the Catholic Church. At the same time so many schismatic sects are also heretical, that it is exceedingly difficult to draw the line where orthodox ceases and heterodoxy begins. A man may be in good standing with Unitarians, Universalists, Swedenborgians, Shakers, or Mormons, and he may yet be entirely unfit for communion with the body of CHRIST, and in short such a one as the primitive Church would have speedily delivered over to Satan. I remain, yours respectfully,
PRESBYTER INDIANICUS.

For the Churchman.

APPROACH BY SEXES TO THE CHRISTIAN ALTAR.

Letter of K. L. M. to Rev. Dr. Rudd.

Those females, Mr. Editor, were Onida Indians. In the log cabin of an aged mother of the tribe, as for the last time the sun was shining on her silvery locks, and three generations of her offspring were casting their farewells looks upon her sinking countenance, that highest act of mortal worship, which in the proudest of cathedrals has made monarchs robed in purple bow the knee, was, by the ministry of our Church, spreading grace and consolation through the desolated hearts of the children of the forest. They were realizing that gracious truth which primitive piety asserted by universal practice, viz. that "CHRIST at home is the same being as CHRIST at the church," and that therefore for the disciple of affliction sighing for his courts in vain, and for the trembling soul upon whom the gate of death is opening, an altar may be erected beside the couch, and the memorial set forth upon it of that great sacrifice, which alone can lighten up with faith and hope the dark valley that is before us. Thus it is, that by her perpetuity preserving always, and her diffusiveness disseminating every where the rites of her early and palmy ages, our Church binds together distant times and distant nations with the golden chain of her common worship.

But one trait in this transaction, as contrasted with a different practice which it has recalled to mind, is deemed worthy of especial notice. "The females first kneeled around the table, Next followed the men." I know not whether this custom be elsewhere in vogue; but I am familiar with another, which obtains somewhere among the oldest of our churches, and which I beg leave to set down here by way of contrast. It is this: "The men kneel first around the altar, Next follow the females."

To discuss the respective merits of these opposing customs upon the miserable ground of mere human courtesy, is the furthest from my wishes. Too absorbent of other emotions is that rite; too deep are those feelings of contrition; too elevated above earth those raptures of gratitude which lead Christians to the altar of their crucified Redeemer, to admit of such an influence over such an act. But if, in the present state of society, one or other of these customs must prevail, I need only say that that of the half-civilized Indian presents stronger claims than that of the well-educated Churchman.

There was indeed a period in the Church, when that separation, and even subordination, may have been suffered to prevail. But it was in her earliest infancy, when she was struggling to break down the iron sway of Paganism, which had degraded female character, and between the sexes placed a barrier not to be passed at once. Society, as then constituted, was loud in requisitions, which, when demanding from her no compromise of principle, the Church for her Master's cause could not disregard. Accordingly, she for awhile appointed deaconesses, and so gained an influence and discharged a duty which could be effected in no other way. But when by her holy influence she had changed the constitution of society, then, as she needed it no longer, so (it being not of her Master's, but merely of her own appointment) she abolished at once that office. And in the same way, though at that time she may have recognised in the order of approach to the altar even the same subordination of woman to man as she did too of subjects to the emperor, that custom is no guide for her at the present day; for she has changed the sentiment and constitution of society, and so gained for herself full scope for the exercise of her principle in the establishment of her practice.

And what is then the principle which on this point should dictate her practice? Is the Indian's, though now the better of the two, the custom which she must follow? By no means! For we find a principle forbidding it in that expressive title of the holy sacrament, the communion. It is no separation; it is a communion of saints, and in a holy catholic Church. Then, (be the distinctions of society false or real, what they may, still,) as walking all in light, and therefore having fellowship one with another,* as being all branches of the common vine, and engrafted upon the common stock, and nourished by the common root,† as holding the same head from which by joints and bands all the body has nourishment ministered, and is knit together,‡ Christians of both sexes and all ranks ought to meet upon the common level of one fellowship around the altar of "one LORD," thereby acknowledging "one faith, one baptism, one God and Father of all." Even as those calm streams

which, until discord disturbed their tranquil surface, refreshed the bowers of Eden, alike for Adam and for Eve, so, too, the meek current of Christian love, flowing from the eucharistic altar throughout the Church, should pervade and soothe the hearts of all, unruined by the inequalities of caste. All, monarch and subject, male and female, alien and citizen of Israel, must drink "of the same spiritual rock," and by the same bread and the same cup have their common hopes enlivened and confirmed.

"But from their very numbers all cannot approach together. Some must precede others; and if this principle of division between sexes be not, what for convenience may be adopted? That which both sentiment and piety dictate. Let those that surround the same domestic altar encompass together the altar of the Church, and side by side commune in spirit with their crucified and risen LORD. By no means let the husband and the wife, the son and widowed mother, the brother and the sister, whose spirits in the sacred privacy of home have often held sweet converse with each other and with God, be discovered in presence of the memorials of Him who died to purchase the blessings they enjoy; for religion sunders not one of all true affection's ties. Nay; around relationship and friendship it casts another, more silken, and yet tighter cord. The Spirit, who kindles upon the heart that flame of love which shoots its gleams into the remotest corners of the world, makes it shed its brightest radiance around the sanctuary of home. And when that sanctuary pours its pious inmates forth into the public temple, there by the living coals upon the altar of a crucified Redeemer, may they heighten still more together the ardor of their affection for the world, for each other, and for God. Associations such as these cannot be out of place in the Church militant below, since in that which shall triumph through all eternity above, they shall be recognised by Him who hath taught us not to sorrow for departed friends as "those who have no hope" of meeting them again. Yod.

* 1 John i. 6. † John xv. 5. ‡ 1 Col. ii. 19.

Selected for the Churchman.

EXTRACTS.—NO. III.

One of the most valuable effects of genuine philosophy, is to remind us of the limited powers of the human mind and understanding, and to revive those natural feelings of wonder and admiration at the spectacle of universe, which are apt to languish in consequence of long familiarity.

D. Stewart.

He who reads poetry is as one who is strolling through a grove; he turns aside at every rill, he stops to listen to each wood-note wild; now buried under the leaves, now enjoying the most exquisite prospects; wandering at random, much delighted, but making little progress. But he who studies philosophy is as one on a long journey, he goes straight on, and his only object is safely to reach his destination. The smoother and more direct the road the better for his purpose, and the less there is of fine scenery, or interesting objects to divert his attention, the quicker he arrives at the end.—Wilson.

There is scarcely a vice which a man may not prove to be advocated by Scripture, if he only takes the detached texts, and is determined to deceive himself. The existence of one half the world is passed in deceiving others; the other half in deceiving themselves. What is society, generally speaking, but a tissue of deception? An eternal attempt to seem, or appear to be what the person is not?—And what is the root of this? What but vanity? We see each other on the stage, but seldom get a peep behind the scenes, or view the real dress, and every day character of the actors.—Allen.

There is no condition of life which excludes a wise man from discharging his duty. If his fortune be good, he tempers it; if bad he masters it; if he has an estate, he will exercise his virtue in plenty, if none in poverty. A wise man, in what condition soever he is, will be still happy; for he subjects all things to himself, because he submits himself to reason, and governs his actions by counsel not by passion.—Seneca.

To say the truth, we are all of us as cruel, as ambitious, and as luxurious as our fellows, but we want the fortune, or the occasion, perchance, to show it. In the examination of my own heart, I find some vices that lie open; others more obscure, and out of sight; and some that take me only by fits. Which last I look upon as the most dangerous and troublesome; being neither provided against as in a state of war; nor secured as in any assurance of peace.—Brid.

The foolishness and practical wickedness of the heart cloud and darken the intellectual powers and faculties. Nothing tends more to the binding and perverting of the understanding than the corruption and depravedness of the will and affections.—M. Henry.

The violence of some present temptation may hurry a man into the commission of such sins himself, in which the vitiated appetite may take a pleasure; but to be pleased with other people's sins, is to love sin for sin's sake. Such do not only commit sin, but they defend and justify it, and encourage others to do the like. Our own sins are much aggravated by our concurrence with, and complacency in, the sins of others.—Brid.

Submission is only yielding to that which we cannot help. Acquiescence is a more sublime kind of resignation, it is a conviction that the Divine will is holy, just, and good. Charity is the calling of a lady, the care of the poor is her profession.—H. More.

At the last day, what a fall will the proud, ambitious man have from the top of his honors! As his dust and bones will not be known from the dust and bones of the poorest beggar, so neither will his soul be honored or favored more than theirs.—Baxter.

The Christian is not without his trials and distress, but he has comfort in the reflection, that they come from a kind, beneficent, and wise Father. The worldling has no dependence but on himself, and so is broken down and carried away by every storm.—Brid.

The most effectual means of preaching the Gospel to the poor, is by charitable provisions for the religious education of their children.—Horsey.

It is no weakness to sympathize in the real hardships of the working classes; it is no weakness to be touched with anxiety for their welfare—to feel a complacency and holy joy in the reflection, that, by the well-directed exertions of a godly charity, their interests, secular and eternal, are secured: it is no weakness to rejoice, that, without breaking the order of society, religion can relieve the condition of poverty from the greatest of its evils, from ignorance and vice; it is no weakness to be liberal of your worldly treasures, in contribution to so good a purpose.

Brid.

Nothing can so much fortify the minds of the faithful against all alarm and consternation,—nothing so much maintain them in an unruined composure of mind, amid all the tumults and convulsions of the world around them, as a deep conviction of the truth of the principle that "the Most High ruleth in the kingdom of men."—Brid.

The propensity to love money, is the duty of every Christian to resist in its first workings; for it is entirely opposite to the temper of mind required in a Christian, and it is declared by

Scripture to be ruinous to the soul wherever it prevails.—H. Venn.

The propensity to covetousness, unless denied, will utterly benumb all feeling of futurity, suffering the unhappy person to think of nothing with frequency or earnestness, but wealth and its present advantages. It will possess the mind with a strong delusion, that money is the chief good of man on earth; and utterly exclude all just apprehensions of the religion which cometh from God, whose characteristic is, that it overcometh all worldly lusts.—Eid.

A man grows rich in his business, not through fraud or extortion, but by the blessing of God upon his labor and skill. As is usual, he is highly delighted with his success; he exults in the prospect of being master, in a few years, of an independent fortune! In the meantime he is determined to be frugal and diligent till he takes his final leave of business, to enjoy all the sweets of ease and splendor. Now who that are governed by the common maxims and principles of human nature, can see any thing to blame in this man's sentiments or conduct? Is it not what they applaud and imitate themselves? Yet this very man, our LORD sets before our eyes as the picture of one crossed by a covetous desire of the things of this world. It is to this very man he says, "Thou fool, this night shall thy soul be required of thee!" and summons him to appear a guilty criminal at the bar of his Maker. For what? In his prosperity he had forgotten his God who gave it—he worshipped the creature more than the Creator—he was not rich towards God; rich in faith, hope, and holiness.—Eid.

What abundance of good might rich men do, if they would support in academical education such youth as they have first carefully chosen for their ingenuity and piety, till they should be fit for the ministry! How many souls might be saved by this small instance of self-denial!

Baxter.

The Gospel ought to be preached boldly; he who brings a message from God ought never to be afraid of man. He ought to remember, that, if he delivers his message faithfully, he will be accepted, if not, he will be condemned. Nor ought he any more to forget, that, in the former case, he will in all probability promote the salvation of his flock; and, in the latter, conduct them only to destruction.—Deight.

Man can but have one great absorbing interest. If that absorbing interest is the world, then religion will be to him but a secondary concern, and he never will accomplish any thing important. If the salvation of his soul be the absorbing interest, then the concerns of the world will be subordinate, and he will accomplish all that it is important he should accomplish.—Bedell.

There is but one source of happiness for all mankind.—the favor of God.—Josephus.

W. V.

For the Churchman.

Mr. Editor.—Many readers will doubtless have been right glad at the announcement in your last, that the proposed Bible Questions of our Sunday School Union are now ready for press. If they come approved by the very respectable committee to whose supervision they were submitted, undoubtedly hundreds of schools would willingly pay for a number of copies in advance. This would give at once the required capital for their publication; and it may be very useful to suggest it in your paper.

A CONSTANT READER.

P. S. The present writer will take twenty copies, and pay for them as soon as the works are really committed to the press.

To the Editor of the Churchman.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY OF THE PROT. EPISC. CHURCH.

Sir.—Permit me to employ your columns for the purpose of laying before the Christian public a few facts relative to the present condition of the Young Men's Auxiliary Education and Missionary Society.

The extent of their responsibility for the present year is \$2000 towards the support of nine missionaries, and \$1100 to support eleven benefices, exclusive of incidental expenses, which will render it necessary to raise the sum of \$3200 previous to next Easter. Towards this amount there has only been raised \$422 27, leaving the Society in debt at the present time \$2675, and requiring nearly \$2800 before the end of the official year, to meet their engagements.

When I state, that during the month of August there was only seven dollars paid into the treasury for subscriptions, and a donation of \$30 from Mississippi, it will be very plainly seen how rapidly the debt of the Society is increasing, and that unless unusual exertions are made it must soon be involved to a hopeless extent.

The period of the year is now approaching when the return of our population to the city will afford an opportunity for renewed effort, and I have a twofold object in making public the present state of this Society.

First to solicit a full and general attendance of the members of the Board at a special meeting to be held on Monday evening, the 25th inst. when it is intended to organize measures for immediate operation, and secondly to draw the attention of the members of our Church to the urgent wants of this Society in hopes that a portion of their Christian beneficence may be directed in that channel.

Immediately previous to the commercial embarrassments of the present year, this Society had enlarged the sphere of its usefulness and assumed a degree of responsibility, which it was hoped would stir up its members to further efforts for the promotion of the kingdom of CHRIST;—but the great changes which have taken place since that period have thrown an unlooked for difficulty in the way.

Discouraging, however, as the present prospects of the Society are, they are not desperate; and being satisfied that with some aid from extraneous sources, together with proper exertion on the part of those who manage the Society, its affairs may yet be retrieved, I have thought fit to make known its condition.

Your paper being extensively circulated, may come to the hands of some who have felt the pressure of the times less than this community, and whose sequestered position may allow them fewer opportunities of doing good than are afforded to the inhabitants of this crowded city.—To such I trust this appeal will not be made in vain: at the same time, I would hope, since the efforts of this Society are chiefly directed to this diocese, that many will be found to afford it aid both in our city and state.

To raise up faithful ministers of the Gospel, workmen that need not be ashamed, able rightly to divide the word of truth, is the first object of this Society; the others is to sustain missionaries of the Cross in the destitute regions, both of our own and foreign lands. Two more important objects cannot be combined, nor any which the peculiar state of this country so loudly demands.

The operations of this Society have so far been blessed with success; every year has added to the amount of its pledges, and the growing piety of some of its beneficiaries holds out the prospect of an ample remuneration of its labors ere long.—In addition to this, the interests on behalf of the missionary cause, which has been excited by this Society, and which continues to increase among

the young men of this city, is not one of the least blessings, which have flowed from its existence.

I feel most anxious that its onward course may not be checked, and that the efforts and hopes of past years may not suddenly blighted, seeing how much the interests of our own Church and the cause of CHRIST have already been promoted by its efforts.

May God with a kind and beneficent providence avert the threatened evil, and put it into the hearts of some to devise liberal things on its behalf.

Any donations or subscriptions may be enclosed to me by post, and will be acknowledged in the Churchman of the following week.

I remain, yours respectfully,

G. T. Fox, jun., Treasurer,
New York, Sept. 19. 59 Pine Street.

For the Churchman

Mr. Editor.—I would not say a word to discourage the laudable efforts of the Andover press in their exertions to "bring out the luminaries of our Church in an American garb." I would only ask if it were from this press that an edition of Calmet's Dictionary was issued, in which the phraseology was so altered as to exclude Episcopacy, and make it conform to Congregational church government? If the "luminaries of our Church" are to be made still brighter by such additional rays of light, I for one should rather remain in darkness. Permit me to express the hope, that if the valuable works of the fathers of the Anglican Church are to be republished, they will be given to the public without alteration or sectarian adulteration.

Z.

Remarks.—Our endorsement of the Andover press extended merely to its typographical accuracy. We disapprove, as strongly as any, the practice of garbling those works which are republished. In regard to Cudworth nothing of the kind has been done.

THE CHURCHMAN.

SATURDAY, SEPTEMBER 16, 1837.

LETTER III.

To the Rt. Rev. Benjamin T. Onderdonk, Bishop of the Diocese of New York.

RT. REV. AND DEAR SIR.—From the sources to which I have alluded, viz. secretary letter writers and religious and political newspapers, the idea is here prevalent, that the Church in England is on the eve of such a revolution as will effect her destruction; that some one or all of the sectaries who are assimilated in doctrine and discipline with the sectaries in this country will be substituted in her place. This is a consummation most devoutly wished for by many both here and there. We can hardly fail of coming to the conclusion, that this desire really exists, for it often shows itself. When I think of the number, the piety, the zeal, the learning, of those who serve at her altars; of the high character of her distinguished laymen and the devoted attachment of her great majority; of the overpowering influence of her universities and colleges, in controlling and directing public opinion, and the religious influences of the day; I cannot for a moment entertain the opinion that this true branch of CHRIST'S Church can be in any real danger—the gates of hell cannot prevail against her. It is not improbable that some great changes may be made in her outward establishment, and perhaps this is very desirable. On this subject, Right Rev. and dear Sir, I write with much diffidence; I will, however, give you the conclusions to which I have been led by what I heard and what I have read during my absence.

When it is considered that few alterations have been made for almost two centuries in the Church as established by law in England; that, during the same period, improvements have been introduced into every other state of society, by which great changes have been effected; it can scarcely be possible but that the outward form of church government, in respect to some parts of its administration, should require alteration and reform. Of late years the public mind has been much occupied on this subject. In the year 1826, a volume was published "On the Church," in which the doctrine of an entire separation of Church and State was ably advocated. It excited universal alarm at the time. Some of its recommendations have since been adopted, and are now universally admitted to be wise and good. As this book contains an able defence of our own Church, as one independent of the state, and so fully defends our nation against the charge of infidelity as such, I hope soon to see it republished in this country. One important change has been made. The system of supporting the parochial clergy by a tenth of the produce of the soil, taken in kind, though sanctioned by antiquity, and in former ages acquiesced in by the people, was found to be little suited to the temper of these times; an Act of Parliament has been passed, the effect of which will be speedily to abolish the system, which had become odious, and to substitute in its place the payment of a gross sum, to be mutually agreed upon between the minister and people. An important step has been taken to equalize the compensation to the bishops for their services to the Church. These and some other improvements have been adopted; although, when first proposed, they were vehemently opposed by those who really esteem themselves the best friends to the Church. If it would not be presumptuous in me to hazard the opinion, I must say, I think other changes will follow. There are many, very many, of every political party, and the number is fast increasing, who regret that the constitution of the country requires the bishops of the Church to act as temporal peers of the realm. I heard the opinion frequently and freely expressed, that it was extremely injurious to their habits of piety; that it was impossible for them to discharge their duties in Parliament, and to visit the parishes and inspect the clergy as they ought to do, and as many of them would wish to do; if it is considered that, in addition to this, they are in certain cases temporal judges, it may well be asked, "Who is sufficient for these things?" I doubt not, that ere long, by the acquiescence of the bishops themselves, they will be exempted from all this business so foreign to their spiritual calling, and thus be enabled to devote their whole time and talent to their pastoral office. I have reason to believe that some of the bishops themselves sincerely wish that such was now the case, and the opinion is gaining ground among them.

On the subject of equalizing to a greater degree the compensation of the parochial clergy; abolishing pluralities of livings; altering the mode of appointing ministers to the congregations, so that church preferment shall be no more a matter of public sale; there appears to me great unanimity of sentiment, that something must be done; though, on all hands, these are confessedly most difficult matters, and require to be approached with much care and prudence, and handled with caution; yet, here is a reform, for it is demanded by the principles of common justice, and when such is the case, the government of England is sure sooner or later to act, and we believe it will act prudently and effectually.

In theory the legislation of the Church is with the Convocation, composed of the bishops, as an upper, and the clergy as a lower house. For many years this body has never been convened for the transaction of business. All questions in relation to the Church have been decided by Parliament. Petitions have been offered, praying, that to the Convocation may be restored its former constitutional powers, that the Church may again legislate for herself in all matters relative to her government and discipline. Should this be granted, and surely it is most reasonable, it will indeed be a bright day for our mother Church;—if she can be released from a legislation which is most generally at her expense—in which her own good is

so frequently second in consideration—if this can be effected, she will arise in her strength.

I have been disposed to think it probable, Right Rev. and dear Sir, that some or all of these alterations or reforms will be made, and that, when made, the Church, as such, will shine forth with redoubled splendor. Many, alas! too many, are striving to promote them from any other motive rather than the good of the Church. Deists and infidels, who always hate the Church and the religion of Christ, and Dissenters of every kind and every shade of doctrine, have of late united their efforts, and are urging what they call church reform, with the hope of overturning the whole order of things, and thus effecting its overthrow.—They want to lay violent hands upon the property of the Church—to level all distinctions among the clergy, and to deprive them of all their influence. The true friends of the Church want no such aid. The cause of truth and reform suffers greatly by their pretending to advocate its claims. Does it at all follow, that if these reforms be made, the visionary and destructive schemes of her enemies will be realized? Would her doctrines, founded as they are on the word of God, be corrupted? Would the apostolical character of her ministry be affected? Would her sublime and spiritual liturgy be mutilated? Would she be despoiled of her lawful endowments? Not in the least. The Church wants not the aid of destructives to carry into effect any needful reform; she has children enough of her own to carry her safely through every needful reformation. It appears to me, that these are beginning to act more and more in union, and to separate those questions which relate solely to the Church from those which relate to her as connected with the state. Many clergymen hesitate not to say openly that these reforms ought to be made; they are willing to give up all questions of self-interest for the general good; they love the Church, and are willing to make any personal sacrifice for her good. God grant that the number of these may increase more and more! Others, and of these there are no inconsiderable number, which is fast increasing, have become convinced that the true method of defending and upholding the Church is to enlighten more fully the public mind upon the great original principles on which the Church was founded by its divine Head; that it is better to cease urging her claims as an establishment by the state, and to rest her defence upon her divine character. From this class of late have proceeded many books, tracts, and sermons, on the "Divine Constitution of the Christian Ministry;" "The Duty of Submission to its Authority;" "The Danger and Sin of Schism;" on the "Expediency of Forms of Prayer, and the great excellence of that in use by the Church;" on the unreasonableness of Dissent, and the conduct and motives of early Dissenters, upon which much new light is in the way of being thrown by a more careful examination of original documents. The extensive circulation of these works is evidently effecting a great change in public sentiment, and increasing the attachment of the people to the Church as the spouse of Christ.

These, Right Rev. and dear Sir, are in my opinion favorable signs of the times. Many party men look at them as surely threatening destruction. The true friends of the Church, with an eye of faith, behold in them blessings, and are fully persuaded that all will result to the glory of God.

I am, Rt. Rev. and dear Sir,

Very truly yours,

EVAN M. JOHNSON.

THE MISSIONARY JOSEPH WOLFF.—Among the new lights which are sorely tempting men to forget the first principles of common sense, we look upon certain credulities with which we understand this celebrated missionary is amusing the "religious public," as second only to the attractions of phrenology and animal magnetism. Mr. Wolff was once a believer in Mr. Irving's mission, and his gift of tongues; and we must take leave to say that the man who has been once led away by this delusion has placed his reputation for sanity on no very stable foundation. Something, too, we have seen—though we cannot just now put our hand on the proof—of this supposed power of miracles and belief in natural magic. Enough, at least, there was, to throw around Mr. Joseph Wolff a mysterious reputation; and this, in addition to his extensive travel, known eccentricity, and burning enthusiasm, would hardly fail to attract for him full houses in our good city, especially if he advertised his lectures to be delivered in the "Tabernacle." With all this, however, we have little concern; but we are concerned with every supposed "improvement" in theology, and are disposed to aid, in our humble sphere, either in exposing the quackery, or extending the benefit of each new discovery. Now, Mr. Wolff, we understand, (for we have not been edited in person by his lectures at the Tabernacle,) has discovered a new method of argumentation with the Jews. Of this an idea may be formed from the annexed extract from an analysis of one of Mr. Wolff's lectures, in the New York Evangelist, of Sept. 2d.—

MR. WOLFF'S THEORY AS ADAPTED TO JEWISH OBJECTS.—In preaching the Gospel to

disappointed in that design, the desire became stronger than ever. To the belief, however, that the sacrifice of his own life would be an acceptable offering to God, he added the conviction that he must show himself a worthy follower of Christ and his apostles by treading in their steps; by making his existence, like theirs, one continued cross and a daily death. His view of ministerial faithfulness was infinitely elevated above the secular standard of his age and Church; and though misguided in the severe mortifications which he imposed upon himself to the injury of his labors, the principle of genuine self-dedication was in his heart.

It was during the interval between the first designation of Xavier to the missionary work in India, and his acceptance of it, that the representation of his future trials appeared to him in the dream with which we presume all our readers are acquainted. It is peculiarly illustrative of the singleness and sincerity of his devotion. In his sleep he beheld "a vast and dreary ocean, on which were desert and rocky islands; barbarous countries, thronged with savage people; hunger and thirst every where; nakedness, multiplicity of labors, with bloody persecution, and imminent dangers of death and destruction. In the midst of this ghastly representation he cried aloud, 'Yet more, oh, my God, yet more.' Rodriguez, who was in the chamber with him, heard the words, but it was not until after their departure that Xavier explained their meaning to him."

For the Churchman.
"KNOW THYSELF."

The importance of the foregoing precept has been acknowledged by the wisest and best of men of every age and every clime. So pregnant with wisdom was it esteemed by the ancient world, that after conferring on its supposed human author an immortality of praise, it was traced up to a higher than an earthly source, and a god assigned as the worthy proclaimer of this first of maxims. Revelation has sanctioned it, and in various forms the word of God enjoins the sacred duty of self-knowledge. What man's highest wisdom has thus in every age and every place borne witness to as sacred truth and inspiration, has impressed with the current mark of God's approval, reason might well expect would easily compel the universal homage of mankind. Alas! it is universally lauded only to be universally contemned in practice.

But why is this? What is the cause of this marvellous inconsistency between the conviction and the conduct of men as regards this precept, fundamental as it is to sound doctrine and pure practice in religion and morality? Is it that man wants curiosity to stimulate him to the inquiry? Does this defect appear in less important matters? Witness the untiring industry with which he investigates external nature, collects innumerable facts from which to deduce his principles, racks his invention to devise the means whereby to reduce these long-sought principles to practice, and thus to improve his physical condition, and extend his control over the material elements of the world without. Nay, with what infinite toil and exhaustless patience does he explore those departments of nature which promise to yield less practical advantage, and which only gratify the thirst for knowledge; inasmuch that scarce one of the tiniest insects that float in the air, or one of the smallest shells that furnish the foundations of the deep, but is made subject to his inquiries, and brought within the domain of science. Here is no lack of curiosity.

He has curiosity to know, but not to know himself; because to know himself is to know his corruption, to know his ignorance and littleness; and in this, man's pride revolts. Were he pure and holy, he would know, and study, and admire; the stars would then be unworthy of his gaze; all external objects would sink into insignificance; his own nature would be his daily lesson, and in it he would see the image of his Maker, and rise from his own nature up to his nature's God. But now how changed—how fallen! His fall suggests the author of his fall; his sin links him to Satan. Hence he turns from self—he will not know himself; but, like the man whose involved affairs threaten him with ruin of his state, he willfully shuts his eyes against the unwelcome truth, and blindly rushes forward to accumulated woe! Consummate folly! To know one's danger is to escape it half. God has ordained self-knowledge an important means to self-restoration. Then "know thyself," and let the sight of thy corruption excite within thee a salutary hatred of thy tempter, inspire thee with ardent aspirations after thy redemption, and lead thee to the throne of God, thy breast with gratitude to Him who out of darkness brings forth light, converts the greatest misery into the greatest happiness, and makes thy littleness the measure of thy greatness. Let the ever-present consciousness of your own imbecility and helplessness move you to fervent, frequent, unremitting prayer for the safe conduct of the HOLY GHOST, that your corruptions may be subdued, your ignorance instructed, your body and soul, with all their faculties, sanctified and made to act harmoniously in obedience to the law of God, and with a single view to his glory. Then, whatever remains of corruption may still adhere to your soul; whatever temptations of Satan may still assail you, and seek to disturb you, you will find self-knowledge a source of peace and joyful hope; for you cannot compare your present with your former self without discerning the power of the HOLY GHOST exerted upon your soul, in changing its tendencies and inclinations; in implanting a love of God in opposition to your natural love of the world; in exciting, as an antagonist to your original appetite for sensual pleasures, that "hunger and thirst after righteousness," which here will be fed and nourished with the manna of heavenly truth, and hereafter will, without satiety, be satisfied and filled with such food and drink as suit celestial natures. Dro.

For the Churchman.

Mr. Editor.—Did I not know that in religion as in politics there are ultras in either extreme—loco-focists and mystics,—professed disciples who deny the fundamental verities of the Gospel, and others who place the whole of Christianity in the belief of doctrinal subtleties which have no foundation in Scripture, and serve only to engender Pharisaical complacency, or form a rallying point for party, I should be surprised at the exceeding imprudence—to use a mild expression—of the Rev. T. Kelly in proclaiming on such slight foundation as he has done, a change in the opinions of Alexander Knox, which implies a censure upon his long life of piety and usefulness. The falsity of the imputation has been conclusively demonstrated by the Rev. Mr. Hornby, in the article which you published last week, but there is reason to regret that he should have permitted the Reverend gentleman and his "judicious friends" to escape with the simple exposure of the utter groundlessness of their "inference." The most Christian forbearance did not require such gentle usage, and justice demanded an example which might deter others from the perpetration of similar offences. I do not presume that Mr. Kelly was actuated by any such motive as that which makes "Folly love the martyrdom of fame,"

he was doubtless sincere in his belief, and may hereafter be adduced as a remarkable instance of the proneness of mankind to give credence to that which they wish to be true; but the desire to cast reproach on a different system of theology, or to glorify his peculiar tenets by the accession of a distinguished convert, constitutes no apology for his rashness in advancing such an accusation on the strength of a casual expression, which (supposing the correctness of his statement) is plainly, and more rationally susceptible of a very different interpretation.

I know little of Mr. Knox beyond what I have gathered from the perusal of his thirty years' correspondence with Bishop Jebb, but the opinion which I have formed of his piety from that publication, is such, that if that of Mr. Kelly makes any near approximation thereunto, he has much reason to congratulate himself upon the advances which he has made.

Such representations, Mr. Editor, have become too common of late, and impugning as they do, the Christianity of individuals, eminent among men, for piety and virtue, are calculated to bring religion itself into disrepute,—for the question may very naturally be asked, if such persons be not "evangelical" Christians, where are they to be found?

The correspondence of Mr. Knox, just alluded to, has excited in the mind of the present writer, a strong desire to become acquainted with the other writings of that estimable man,—the British Magazine expresses its opinion, that "a selection of the more practical and less speculative portions of his remains would be highly valuable," and one object of this communication is to express the hope, that there may be found on this side of the Atlantic some qualified person to undertake the preparation of such a work. His letters prove him to have been an enlightened Churchman, a sincere and humble Christian and the republication of his writings here, could not fail to be productive of much advantage.

THE CHURCHMAN.

SATURDAY, SEPTEMBER 31, 1837.

To the Editor of the Churchman.

Rev. and Dear Sir,—As the impression has heretofore existed, that the administration of the holy communion at the opening of the Convention of the Diocese is designed only for the clergy and lay delegates, I beg leave to express, through your paper, the hope that it will, at the approaching Convention and thenceforward, be otherwise regarded; and that all communicants present will unite with the clergy and the lay representatives of the parishes, in commemorating the sacrifice of the death of Christ.

I would also ask that the members of the Church come not then before the Lord empty, but bring each a gift to be presented at the altar, and devoted to the promotion of his honor and glory, through some of the means to that end fully established in this Diocese. I propose that the contributions at the offertory at the next conventional communion be appropriated to the Disposable Missionary Fund of the Diocese.

I remain, Rev. and Dear Sir,

Very truly, your friend and brother,

BENJAMIN T. ONDERDONK,

Bishop of the Diocese of New York.
Walden, Orange county, N. Y. Sept. 25, 1837.

LETTER IV.

To the Rev. Benjamin T. Onderdonk, Bishop of the Diocese of New York.

RE. REV. AND DEAR SIR,—During the last twenty years it has been fashionable to establish voluntary societies to carry into effect objects which the Redeemer of the world especially established his Church to perform. In many instances, these are composed of individuals of great contrariety of religious sentiment. It has been urged by the friends of such associations, that they are eminently useful in promoting union and harmony among Christian denominations. It has been said, the more the members of the Church become acquainted with sectaries, and these latter with the former, the greater would be their love for each other. By referring to the many speeches and addresses delivered at the Bible, and Tract, and Missionary Societies' meetings, this will be fully confirmed. As far as my opportunity afforded me means for information, I am persuaded, that in England this is a complete failure. On the part of the Establishment, I heard of none more actively engaged in opposing any reform by which the least concession would be made to Dissenters, in attending and haranguing at political discourses, and preaching in their pulpits political discourses, than those who have taken an active part in such societies. On the part of the Dissenters, the most violent opponents of the Church, the most boisterous declaimers, and in some instances, the most strenuous advocates even of infidel members of Parliament in preference to the most exemplary Churchmen, are found among those who are members of these societies. However beneficial in the opinion of some the general operation of these societies in other respects, they have not been instrumental in increasing brotherly love among their members. Notwithstanding the opposition to church reform from this and other quarters, there can be no doubt that the efforts of her true friends will become more and more concentrated towards this great point:—to effect the independence of the Church, to free her from her shackles, to make her as she ought to be, simply and solely a spiritual kingdom, supported and sustained by the mystical members of the body of Christ. This they can do without compromising any of the lawful rights of the Church, without despoiling her of her lawful revenues, and without doing injury to the state. This having been done, the Church of our fathers will shine forth, "clear as the sun, bright as the moon, and terrible as an army with banners." Then all reasonable cause for dissent being removed, the pious of all denominations will "flock to her as doves to their windows," and she will become truly the "joy of the whole earth."

You will observe, Right Rev. and dear Sir, that what I have written refers chiefly to the Church in England. The Protestant Episcopal Church in Ireland is under different circumstances. To us, united as we are to religious establishments, it is not at once apparent why this is the Church alone recognized by laws enacted by a government which has established the Episcopal Church in England, the Presbyterian denomination in Scotland, and the Roman Church in Canada; because the great majority of the inhabitants of each of these respective countries profess these respective modes of faith. A vast majority of the inhabitants of Ireland are Roman Catholics. However, the Protestant Episcopal Church is established by law.—It has been striving to obtain the ascendancy in numbers by aid of the civil law and with the help of its penalties. I am compelled to acknowledge my candid conviction, that this has proved an entire failure. At no time since the Reformation has the Protestant cause been more on the decline than of late. A number of distinguished and liberal-minded Protestants, at the head of whom is the Most Rev. Dr. Whately, Archbishop of Dublin, have honestly acknowledged their entire conviction of the impossibility of forcing a religion upon a people who are not willing to receive it; they are convinced it is not by "power or might," but by far other and more gentle means, that the cause of truth and virtue must be promoted in that hitherto unhappy land. Instead of that system of religious oppression, which has been tried in vain for two centuries, a system of forbearance, and brotherly kindness, and Christian charity, is recommended by them, and exemplified (though in the midst of persecution by some of their own brethren) by their conduct towards those who differ from them. Through their exertions

public schools, for the gratuitous and universal education of youth, have been established and endowed by the government, where children of every religious persuasion are instructed in the fundamental branches of learning. By means of a letter of introduction from a highly-useful and valuable clergyman of our Church in the city of New York to his brother, who, with much credit to himself and usefulness to others, fills the responsible office of Secretary to the Board of Commissioners, I had an opportunity to visit the schools in Dublin. The Rev. Mr. Carlisle, a Presbyterian minister of high standing, showed me every attention, and I wish thus publicly to acknowledge the favor. I was highly delighted with their appearance. This reverend gentleman, and the Protestant Archbishop Whately, and the Roman Catholic Archbishop Murray, constitute a committee of publication. Every book to be used in these schools, throughout Ireland, must receive their united approbation. I was furnished with a complete set of them, which since my return I have carefully examined. They are exceedingly well compiled; they abound in good, and wholesome religious and moral instruction, and are in every way calculated to make the rising generation wiser and better. How the objection can be urged against these schools, that they are deficient in this particular, as it frequently was in my hearing, I cannot conceive. As I have thought upon the character and employment of this truly amiable and excellent Christian, whose name I have mentioned, and who I remember with great respect, thus devoting his time and talents to the good of his countrymen, though widely differing from the great majority of them in religious opinions, I cannot forbear to contrast his conduct with that of some of his deluded, or fanatic, or wicked brethren in this country. While he is striving to do good to the Roman Catholics of Ireland, and to do away with needless jealousies, and to allay strife, the latter are throwing firebrands, and thundering anathemas.—They are not contented with making this country the scene of their deluded operations. I was truly mortified to learn that the miserable and polluted trash put forth in New York as the biography of a man, which has been here nailed to the counter as a base fabrication, which has done such incalculable injury to the cause of truth and virtue, and which has brought, or ought to bring, disgrace, if not infamy, upon its author and its abettors, had been most extensively circulated in Ireland; and at that time, in June last, was placarded in the streets, as having been fully substantiated as true. I blushed for my country, that such wicked mischief had ever been countenanced by any within its limits, who even call themselves Christians.

I regret to have observed, that at present so many questions of church policy are connected with state politics, in this country, I fear true religion suffers in the extreme; for nothing is more fatal to its existence than party feuds and contention. The Protestant Episcopal Church in Ireland is in a critical situation. If the present effort which is being made by enlightened and liberal members of the Church, to moderate the excited prejudices of the great majority of its inhabitants, should fail of success through the opposition of bigoted Protestants themselves, it is impossible to say what may be its fate. There is, however, no cause for despair. Should this Church be deprived of a share, or indeed of all its endowments, its situation would be far from desperate. Judging from what I saw of the clergy, I have no doubt those would be preserved to who now serve at its altar with a single eye to the glory of God, and they are very many.—Such as now serve only for a "morsel of bread" would undoubtedly fall away, but those that remained would be the faithful in the land.

I am, Rt. Rev. and dear Sir,

Very truly yours,

EVAN M. JOHNSON.

THE BOOK OF JOB.—Two works, on this unrivalled production, of a very opposite description, have lately appeared on the other side of the Atlantic. The one is, "A New Version of the book of Job with expository notes and an introduction on the Spirit, Composition, and Author of the Book, by D. F. W. C. LAMBERT, Professor of Theology in Heidelberg;" the other is, "The Book of the Patriarch Job, translated from the Original Hebrew, to which is prefixed an Introduction on the history, times, country, friends and book of the Patriarch, with some strictures on the statements of Bishop Warburton and of the rationalists of Germany on the same subject; to which is appended a commentary critical and exegetical, containing elucidations of many other passages of holy Writ, by SAMUEL LEE, D. D., London."

The work of the Heidelberg Professor has been translated from the German and published at Edinburgh, as the sixteenth volume of the Biblical Cabinet. Professor Umbreit agrees in the main with the generality of the German rationalists in regard to the date and design of the book, though he so far differs from them as to allow, that such a person as Job really lived in the land of Uz in the north of Arabia. The author of the work he concludes to have been some Jew, "a minstrel sage" who lived during the captivity of Babylon, and who used the tradition of Job as the foundation of a dramatic poem. He considers the work "as written in a spirit of philosophical contradiction to the Mosaic system;" and regards the appearances of AMURRAY God recorded in it as mere poetical inventions introduced for the purpose of embellishment and effect.

Professor Lee, on the other hand, not only contends and proves by the most solid arguments that such a person as Job really existed, but utterly discards the opinion of the fictitious and dramatic character of the work. This opinion has commonly been sustained by those who have adopted it from a supposed resemblance of the book of Job in its structure to the productions of the Grecian school, and by an appeal to principles on which the tragedies of a comparatively modern date have been constructed. But in reference to such a mode of argument Dr. Lee remarks:

I cannot help thinking, nevertheless, that the whole of this is extremely unhappy, because we are now judging of a book which, as to style, sentiment, subject, language, and date is as far removed from every thing of Greek or Latin origin and character, as it is possible to imagine. But this may be got over, could it be shown that the drama was common to both the East and the West. No such thing, however, can be shown. Neither the Hebrews, Chaldeans, Syrians, nor Arabians, as far as we know, ever yet entertained any thing like the drama of Greece, or in the least degree assimilated either to its dramatic or epic composition. To attempt, therefore, to judge of the writings of one nation by the laws set up by writers of another, differing from the former in language, modes of thinking, customs, origin, and date, as widely as can be supposed, appears to me to be an effort as far removed from sound criticism, as it is from the requirements of common sense; and yet, this is the sort of argument most earnestly pressed by Bishop Warburton against the historical character of the Book of Job, and most frequently brought forward by the very learned critics of modern Germany for the same purpose. All I shall now say of this mode of arguing is, that it cannot be relied upon.

The first and strongest objection usually adduced against the strictly historical character of the book of Job is the extraordinary account in the first and second chapters of the interview and the dialogue which is said to have taken place between Jehovah and the sons of God with Satan amongst them. This, it is argued, must be fictitious and parabolical. Dr. Lee, however, replies that this is quite of a piece with what is revealed in other parts of the inspired volume respecting the unseen world and its inhabitants; for instance, the conversations of God with the father of mankind, and on one occasion, in the presence of the tempter,

Gen. iii. 9-10; and the vision of Michael, 1 Kings xxii. 17-23; which Dr. Umbreit himself admits are "recorded as historical facts," and "are to be taken literally."

Another objection usually brought against the historical character of the work is, "that it is not only written in measured verse, but also partakes of all that fervor and feeling which constitute real poetry." To this Dr. Lee answers:

With regard to the first of these objections it may be said, that hitherto no one has been able to show that this book, or indeed any other in the Hebrew Bible, is written in measured verse. Jerome, it is true, makes the assertion that this is the case; but then he does not confine the remark to the book of Job; he extends it to the Psalms, Lamentations, and some other parts of the Hebrew Scriptures. Still the assertion is worth nothing, as neither Jerome, nor any other person could or can, to this very day, give proof of its truth. The whole must therefore stand for nothing.

In another reference to this subject, Dr. Lee has the following important and original remark on parallelism, which has long been considered as the distinguishing feature of Hebrew poetry.

Although it is true that the elevated style,—termed by Lowth and others the poetic style,—of the Hebrews, and indeed, of the Arabs, Syrians, and Persians, abounds in parallelisms of this sort; yet it is equally true, that in no case does this constitute poetry. The Arabs and Persians have, besides this parallelism, their measured verse, not unlike that of the Greeks and Romans; while the Syrians, I believe, know nothing of measure. Besides, the parallelism, which has been so taken for a mark, and indeed a constituent part of poetry with the Hebrews, is also found in their style of narrative, as it is also in that of the Arabs, Syrians, and Persians. The late Bishop Jebb found it also in the gospels; and Mr. Boys contends that it is likewise to be found in the greatest abundance in the epistles of the New Testament.

One would, I think, be inclined to conclude from all this, that the existence of parallelism was no good proof that the context in which it was found was decidedly and beyond all doubt poetry. It may, I believe, also be shown, that this said parallelism really exists in all written composition to some extent; and that it is a necessary appendage to human speech. And if this be true, then, either all human composition and conversation must be poetry—which some indeed are whimsical enough to hold; or else parallelism and poetry have no necessary connection; and this last is, I think, the true state of the case.

Dr. Lee supposes that Job himself was the author of the book and that he wrote it after his recovery.

We have not seen either of the above works, but have condensed the above account of them from the August number of the Dublin Christian Examiner.

* Especially in our Lord's Sermon on the Mount.

CLERICAL REPORTS.—The Bishop begs us to mention that the clergy of the Diocese, (as well those who have not, as those who have, parochial cures or missionary appointments) who may not have previously handed him their annual reports, will be called on for them on the first day of the meeting of the Convention.

We also, at the suggestion of the Bishop, republish the following from the appendix to the Journal of the last Convention.

I beg leave to call the attention of the Diocese to the subject of the parochial and missionary reports required to be made to the Bishop "on or before the first day of every annual Convention."

It is provided by Canon VII. section 1, of the General Convention of 1835, that such reports shall contain "a statement of the number of Baptisms, Confirmations, Marriages, and Funerals, and of the number of Communicants, and of all other matters that may throw light on the state of the "parish or church."

Canon VII. section 2, of our Diocesan Convention of 1834, contains the further provision, that in the report of the communicants, there shall be distinguished "the additions, removals, and deaths, since the last report."

Canons XIII and XV. of this Diocese, of the same year, also provide, that the amounts of the contributions required by them to be made, in every congregation, to the Episcopal Fund, and to each department of the Education and Missionary Society, be reported to the Convention, and entered on its Journal.

These requisitions of the Church are clear, and need not comment, nor, I trust, any other enforcement than a proper regard for her authority, and a proper sense of moral obligation.

In order, however, that the good end which she obviously has in view may be more fully answered, I request attention to the following points connected with the reports:—

1. That in the Baptisms, the respective numbers of adults and infants be distinguished.
2. That in the Confirmations, all belonging to the parish who have been confirmed within the year, whether in their own parish or not, be regularly reported. It is desirable that when a confirmation is not expected in one's own parish for some length of time, candidates properly prepared should avail themselves of an early opportunity in a neighboring one, and this should especially be the case where sickness or some other unavoidable cause has prevented an expected confirmation. By attention to this, the obviously proper rule of preceding communion by confirmation may, in a very great majority of cases, be observed. And as the instances of such confirmations, as well as appointed confirmations therein, are evidences of the state of a parish, they ought to be reported; as, I am glad to say, has been the case in some instances.

3. That among the "matters that may throw light on the state of the parish," there be included the number of children instructed in the Catechism, and the frequency with which such instruction is given by the pastor; the number of attendants at Sunday schools, and of aids whom the pastor has in the conducting of such schools; and the number of members of other classes, if any, formed for catechetical or other familiar instruction, in the doctrines and duties of revelation; also, the frequency with which the service of the Church is celebrated on holy days, Litany Days, or other occasions, in addition to Sundays.

4. That besides the contributions required by the Canons to be reported, there be also included such as have been made for other religious and charitable objects connected with the Church.

5. That the various items of statistics be so arranged, in tabular or other distinct form, as to be easily distinguished from the body of the report, so as to facilitate the drawing up of a tabular view of the statistics of the whole Diocese, a work involving much difficulty, if the items are to be gleaned by the perusal of a full report, instead of being placed together and in prominent view, either at its commencement or its close.

Lastly, I ask the attention of the vacant parishes to the duty laid on their vestries of appointing a suitable person to keep the parish register, and on the wardens to present or forward the annual parochial report.

BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New York.

MEETING OF CONVENTION.—There will be divine service and a sermon in Trinity Church, on occasion of the opening of the Annual Convention of this Diocese, on Thursday morning next. Service to commence at ten o'clock. A collection will be made in aid of the Disposable Missionary Fund of the Diocese.

GERMAN EPISCOPAL CHURCH.—The cornerstone of the German Protestant Episcopal Church of St. Timothy will be laid on Wednesday, the 4th of October, by the Rt. Rev. Bishop Onderdonk.

The Reverend the Clergy, the Vestries of the different Churches in the city, the Students of the Theological Seminary, and all interested in the German cause, are invited to meet at St. Mark's Church at 4 o'clock, P. M., to join in the procession, which will move from thence to the site for building in Sixth Street, near Stuyvesant Place.

THE CHURCH OF THE MESSIAH.—A new church of the above denomination was organized in this city on Wednesday of this week in East Broadway, by the election and incorporation of churchwardens and vestrymen, as by law directed. The Rev. Calvin Colton, rector.

CLERICAL CHANGE.—The Rev. Ferdinand Rogers, a late graduate of the Seminary, has accepted a call to take charge of St. Paul's Church, Brownville, Jefferson county.

ERRATUM.—In an acknowledgment in the Churchman of the 2d instant, by the Treasurer of the General Protestant Episcopal Sunday School Union, is printed, "St. James' Church, Jamesville," whereas it should read "St. James' Church, Zanesville," Ohio.

ACKNOWLEDGMENT.—Our grateful acknowledgments are due to several of our friends, both in and out of the city, for their prompt attention to the "Case or Dismissal," which we mentioned in our paper of the 16th instant. The sum received has been \$45 50, which has been paid over to the rector of St. Luke's, to be used at his discretion in behalf of the family. A more particular acknowledgment of the amount received from each contributor is deemed unnecessary, but will be given if required.

LIST OF THE CLERGY.—The monthly list of the resident clergy of this city will appear in our next. Notice of alterations or additions should be sent to the Press by Wednesday noon.

MR. WOLFE.—We understand that Mr. Wolfe, who again occupies this week a portion of our columns, has been admitted to the holy order of Deacons. We shall content ourselves with a simple announcement of the event, which we shall probably be able to give on proper authority in our next.

We are requested to say that the Questions on the Gospel of St. Matthew and the Acts, which have been prepared for the General Protestant Episcopal Sunday School Union, are still in the hands of the Examining Committee; and so are not yet entirely ready for the press. As they will probably soon be received, it has been thought expedient to make arrangements for their publication.

ALEXANDER KNOX.—The author of the very judicious article on "Alexander Knox," &c., will accept our thanks. We commend it to the careful perusal of our readers.

WELL DONE.—The receipts of the Missionary Association, of St. Luke's Church, have amounted during the past year, to the sum of \$767.25. The report of the Society will appear in our next.

TO CORRESPONDENTS.

We regret that "Candidus" was not received until so late a time that his insertion would have caused great inconvenience, and possibly have delayed our paper. Some copies of our next paper can be obtained on Friday, the 6th instant, at which time the Convention will be in session. If the author wish, and will signify his wish to us by Monday morning, the piece shall appear in our next.

We regret that we have not been able, this week, to make the use which we intended, of the information from our missionary in Crete. We shall do it in our next.

The same remark applies to the communication respecting Indiana, which will appear in our next. P. P. in due course.

THE DIOCESE OF OHIO AND THE GENERAL SUNDAY SCHOOL UNION.

Columbus, September 16, 1837.

REV. AND DEAR SIR,—In great haste I write to inform you of the noble stand which this diocese has taken in behalf of our General Sunday School Union. Sanguine as I have ever been, in the confidence that Ohio would manifest to the Church her strong attachment to a cause so worthy of her support, and so directly promotive of the increase of knowledge and piety in the younger portion of our communion, yet my liveliest expectations have been surpassed in the high ground which she has this day assumed by the decisions of her Convention. Ohio has truly "witnessed a good confession." She has lifted up a standard for "gospel truth, gospel order, and gospel holiness," which will make her name glorious, and her praise to be heard in all the Churches. A voice has gone out from the West. Long may it be heard! Far may it spread!

In anticipation of the meeting of Convention, the Special Agent visited as many churches as the time would permit, and after presenting the claims of the Union, received contributions to its funds, and was happy to find a strong and general sentiment in favor of the immediate establishment of one or more depositories.

The Convention having organized on Thursday, the 14th instant, proceeded to business in the afternoon, and terminated its sittings this day (16th) before evening. The whole session of this ecclesiastical body has been one of great and unusual interest, as well as of admirable unanimity; and the aspect in which the Protestant Episcopal Church has appeared throughout the frequent services which have been held, and the spirit of warm and affectionate intercourse which has been visible to all observers, must have a strong and permanent effect on this community, in illustrating the true character of the Church, and in diminishing the amount and the violence of that hereditary prejudice which, in Ohio, as well as elsewhere, has given to the eye of judgment a strange obliquity of vision in many who, we doubt not, intend to serve the Lord Christ.

I do not wish to forestall the journal by recording the doings of this Convention, but will merely give you a hasty sketch of such transactions as have related to our Sunday School Union, knowing how deeply interesting they will be to the friends of the Union.

On Thursday afternoon, on motion of the Rev. Mr. Boyden, of Cleveland, it was

"Resolved, That the Rev. Wm. Staunton, Special Agent of the General Protestant Episcopal Sunday School Union, be invited to present the claims of that institution on the support of our Church to the Convention, on to-morrow afternoon."

In compliance with this request, an address was prepared, and delivered before the Convention, in which the views and benevolent aims of the Union were briefly stated. The necessity of the creation of a capital for the institution was urged, and suggestions made relative to the expediency and the propriety of an adoption of measures for the establishment of one or more depositories in the diocese, at such places and by such means as might seem best to the Convention.

On motion, a committee of two clergymen and two laymen was appointed to draft and report a canon on the subject of Sunday schools.

The canon being accordingly reported, became the subject of a free and interesting discussion, bearing, in part, on the comparative merits and claims of our Union, with those of a kindred institution, to which it was believed, much obligation was due on the part of many churches in the diocese. The Right Rev. Bishop Melville here took occasion, in a most animated and cogent address, to give a full exposition of his views on the question under debate. It would be folly in me, and an act of great injustice to the Bishop, to attempt to give you, by an analysis, any idea of this convincing and masterly piece of argumentation. I hope and trust it may see the light of day, and be given to the Church at large. The Bishop paid a high tribute to the American Union—the highest tribute that candor and truth could ask, declaring himself a firm friend of that institution, and an advocate for the extensive dissemination of its publications. But in drawing a comparison between two institutions, in one of which the fundamental position is that of an admission, in all its publications, of only those topics on which the great body of Christians agree, to the entire exclusion of every thing constituting a denominational peculiarity, and of another, in which, besides the faithful enforcement of the same fruits, the distinguishing principles of the Church should also be unfolded, the preference was so manifestly obvious, and the primary obligation to support and defend the latter was so incontestable, that with every advocate of the Church, the claims of our own Union could stand in no other than a pre-eminent place. The judicious views of the Bishop met with the hearty concurrence of the Convention. There was but one general expression of acquiescence in the justice of that high position which the Bishop accorded to our rising Union. A better testimony of this I cannot give, than by stating that the proposed canon was adopted by (I believe) an unanimous vote.

The first section of this canon (which is now the law of the diocese) provides that at each Convention there shall be appointed a Sunday School Committee, to consist of the bishop, ex-officio, and nine other members of Convention, to which shall be committed "the establishing of one or more depositories—the raising of funds, and the promotion of the cause of Sunday schools in this diocese."

The second section appoints the time and place of meeting.

The third section provides for the election of a Secretary and Treasurer, and requires that at each annual Convention "the Secretary shall submit a report of the transactions of the year, which shall be laid before the convention, and published in the journal, either entire or in part."

The necessary action growing out of the adoption of this very important canon, was the appointment of the Sunday School Committee referred to. This Committee was judiciously chosen with reference to the promotion of a Northern, a Central, and a South-western Depository.

The next step, on the part of the Convention, was to this effect:—

"Resolved, That the Sunday School Committee be instructed to inquire into the expediency of establishing depositories of Sunday school books at Cleveland, Columbus and Cincinnati."

Subsequent to this, a proposition was submitted by one of our zealous friends of the clergy, to enter at once on the raising of funds for those depositories to the amount of \$500 for each. A noble evidence of a heart fully engaged in the cause was exhibited in the voluntary offer of this true son of the Church, to pledge himself to the amount of one hundred dollars. Surely this should go up "as a memorial before God."

The Sunday school cause being placed, by these acts, under the full sanction and control of the Convention, the following resolution was adopted. On motion of Rev. Mr. Lane:

"Resolved, That this Convention have heard with great pleasure the statements made by the Special Agent of the General Protestant Episcopal Sunday School Union, in relation to the objects, purposes, and prospects of that institution, and they hereby recommend said institution to the cordial support of the clergy and members of the Church."

Such is an outline of the events of one of the brightest days the Church in the west has ever seen. It was the first convenient opportunity which has been given for a declaration of opinion on this subject, on the part of this diocese, and for the maturing of plans relative to the designs of the Union. Many of the smaller parishes had, to this time, greatly needed some definite information relative to the main objects contemplated by the Union; and in the absence of this, any very strong movement in its behalf could not reasonably be expected. But when the Union was brought before them in distinct form, so that all might read her character, and follow out her great purposes, and see the bearing of her sound and eminently catholic principles, she was hailed with a cordiality which exhibited the faithfulness and zeal of the diocese in a clear and engaging aspect.

In the course of the Bishop's address, referred to above, an idea was advanced, which was equally just and beautiful, and with which I will conclude this long letter. He considered the Diocesan Depositories as so many radiating centres, from which the light of evangelical truth might shine out in all directions around. A Depository might be a nucleus, capable of indefinite enlargement and increase, by becoming a fixed point to receive and give out the light of the Gospel, in the form of tracts, Prayer-books, B

