Poetry.

WEEP NOT FOR HIM THAT DIETH.

Tears for the weary ones who keep Long watch beneath the sun; But sorrow not for those that sleep-Their heritage is won. Go then with song and garland green, Lay down each painless head, Though dark the shadows lie between

Say, hast thou seen the beautiful, The flowers of earth, depart?
Alas! for Death bath taken still The treasures of the heart. But peace to perished buds of spring, In their green promise shed, For they left the land of withering; Weep not our early dead.

Are the world's comforters at rest? Why have our good trees gone, With all their freshness, from the waste, While fruitless thorns live on? But bright before us shines the path Where Angels homeward sped, For they were strangers on the earth; Weep not our blessed dead!

Or mourns our land the brave and just,

-Her sword and shield laid low-The resword and shield laid lowFor hearts in whom the nations trust?
The true, the faithful, go.
But, glory to the eagle's home,
Though clouds around it spread, For tempests never reach the tomb;

Weep not our fearless dead. Hath Science lost her wise and bright, Their country's joy and crown; The stars that gave the nations light Perchance gone early down,
Who left their glory in our sky,
Like sunset o'er us shed? But they have reached eternity; Weep not our glorious dead.

Thus freely let us give the best Of all earth's bright and brave,
(With changeless love around their rest)
To the victorious grave;
For it hath hush'd the storms of strife, And healed the hearts that bled: Death only dries the tears of life,

Then weep not for the dead!

ECCLESIASTICAL ARCHITECTURE. (By the Rev. G. A. Poole)

To prove that ecclesiastical architecture is a language, I shall shew you that it has always, so long as it has deserved its name, aimed at expression, and not at mere accommodation without splendour, or even at splendour without a spirit and a meaning; that from the first it was rational; that it had a soul and a sense, which it laboured to embody and convey to the beholder. And while we are thus proving that ecclesiastical architecture was a language which expressed something, we shall also find that from the very first the things which it expressed were appropriate; that it was characteristic in its intellectual expressions; that its character was theological, doctrinal, catholic, exclusive, aiming not only at accommodating a congregation, but at elevating their devotions, and informing their minds; attaching them to the spiritual Church, of which the earthly building is the symbol; and leading them onwards to that heavenly Jerusalem, of which the

0 R,

to order. HAW.

DOL.

). G. S. tf

com-

requested to receive

RPAY.

PANY.

ent.)

man,

Toronto 2011

ST,

BANK 26-tf

LL'S,

inclinations in the arrangement of their ecclesiastical

First of all, there was the entire space, the churchyard, as we should call it, answering to the court of Knights of St. John of Jerusalem, equally with the the Gentiles in the Jewish Temple, enclosed by a wall, to intimate the separation of the Church from with the Church of the Resurrection. It seems, morethe world. Within this, but still without the sanctuary, was the baptistery, or building enclosing the font; for as baptism is the divinely appointed sacrament of admission into the Church, it was held that this enclosure, separate indeed from the world, but not churches, and even in those churches which were erected, yet a part of the church itself, was the fittest place for though for the purpose of Christian worship, before the administering of this holy sacrament. Then came architecture was Christianised, so to speak, there was the sacred edifice itself, extending from the west to the east, of a length far greater than its breadth, and fabric, and its sacred use. A temple, erected to the terminating at the east end in a semicircle; represent- honour of Jupiter or of Venus, could not be supposed ing as nearly as may be, in its shape, the body of a ship, in allusion to the ship into which our blessed the parts and ornaments which had grown out of idola-Lord entered, which was always looked upon as a type trous uses would be worse than unmeaning in a Chrisof the Church. The entrance was at the west; and the whole space was divided into three portions, answer- Minerva would be ill associated with Christian priests; ing to three several divisions, into which ecclesiastical and the most frequent and graceful classical devices, polity requires that the members of the Church shall the chaplet with which animals led to the sacrifice were be distinguished. There was first the narthex, or porch, adorned, or the skulls of oxen represented on the pedifor penitents and catechumens; for all, that is, who might receive the teaching of the Church, and join in Church, for the communicants, or perfect Christians, as they were called; and still farther eastward the sanctuary—the chancel, as we now speak-appropriated to the clergy, or those who are separated from

too, was there a distinction to be observed—the throne of the bishop was placed at the extreme east, so that he sat facing both the altar and the people. The lower thrones of the presbyters were extended on either

of the Church of Christ. One altar, one bishop, one Coleridge has more forcibly expressed it, "the petri-Church, were correlative terms, and were associated as such in the mind of every Christian man. The cerning the divine object of our worship are symbolised *We mean, of those who have left printed Discourses for the edification of posterity.

*We mean, of those who have left printed Discourses for the edification of posterity.

† A vulgar error at the present day.

an ambo, or pulpit, in the nave; other places were

appointed for the readers and singers. These arrangements were usually followed in the erection and arrangement of Christian churches: I the greater elements of the structure, -in the groundmean, in their general features, and in their spirit; plan, and in the more important lines of the elevation. for, of course, I do not pretend that there was an Other articles, as the doctrine of regeneration in holy absolute uniformity in the ground-plans of ancient baptism, and the communion of saints, find their churches any more than in ours. The direction, for expression in the subordinate arrangements; and the instance, from west to east seems scarcely ever to have precepts of the moral law, with the promises and threatvaried; and the throne of the bishop, and the lower enings of the Gospel, and some of the more important thrones of the presbyters, were always within the chan- parts of ecclesiastical history, afford endless varieties cel. The threefold division also into narthex, nave, of decorative details. and chancel, was seldom omitted; and the arrangement by which the altar was made to occupy the point towards which all the rest seemed to tend, was religiously maintained. These were among the instances spoke a mystical language, and taught a lesson to the and execution, during many successive generations.

brethren assembled within their walls. Nor is this a fanciful account of their arrangement: on the contrary, it is collected from passages of the fathers, containing such allusions to the structure and decorations of their churches as shewed, not only that they had a meaning, but that their meaning was fixed and definite. Indeed, the same kind of symbolical meaning which St. Paul has opened to us in the structure and furniture of the Temple, which were appointed

These, of course, could only be adapted to their holy use as they best might, and would, after all, be wanting in some of the more beautiful features of Christian architecture. To this cause we may trace some of the anomalies of the churches in Rome; as, for instance, that being built originally for a worship which did not respect the east as the point towards which we should pray, the temples, and consequently the churches into which they were converted, are not arranged in a distinctively Christian manner in that respect: a fault which is very common in the modern Romish conventicles in this kingdom; though the Anglican custom, as distinguished from the Roman custom in that matter, s uniformly Catholic.

There is, besides, an instance of a single ancient church whose arrangement differed in almost every thing from that above given; but the difference arose from a religion peculiarly attached to the place where it was erected: I mean the Church of the Resurrection, built by Constantine over the sepulchre of our blessed Lord. This church was round, encircling, and, as it were, enshrining the holy sepulchre in its consecrated walls. This glory of the Holy Land has much interest for us in England, not only because it serves to remind us of the flower of British chivalry who fell in the Crusades, but also from its being the prototype of four of our most ancient and most curious churches.

Those four churches are the Temple Church in There is, besides, an instance of a single ancient

Those four churches are the Temple Church in London, the Church of the Holy Sepulchre in Camas the Christians were at liberty to follow their own | Cambridge, and at Northampton, this is sufficiently Temple; and at Northampton, this is sumcerefully with force and acuteness, against bribers, whom he also calls giffe-gaffes, against covetousness, against wood-mongers (an odious class of monopolists), against flock-panders, against gratifiers of rich men. Latimer wisely knights of St. John of Jerusalem, equally with the Templars connected with the Crusades, and therefore over, that the Temple Church was actually consecrated by Heraclitus, patriarch of the Church of the Holy Sepulchre, or of the Resurrection, at Jerusalem.

In all those temples which were converted into a struggle between the structure and character of the very capable of assuming a Christian character; and tian Church. The portico of a temple of Mars or ments of the temples in which those animals were slaughtered,-would be monstrous ornaments to a a part of her worship, but who were not yet received church where there was no victim to wear the garlands, to the last solemn rite of Christian worship, the Lord's and no bloody sacrifice. In proportion as the pagan Supper, or who were for some reason debarred from it and classical architecture answered the purposes for for a time. Then followed the nave, or body of the which it was intended, it refused a happy adaptation to the wants of the Church; and, of course, it was not all at once that the builders of churches emancipated themselves from the tyranny of heathen devices.

The Byzantine architecture struggled, but ineffectually, against these difficulties: it still retained too between the different classes of Christians.

The most glorious distinction between the chancel and the nave was the altar at the east of the former,

a style of architecture, growing, in all its parts and characters, out of the wants of the Church, and adapting itself to the expression of the very things which the later at the east of the former, Church desires to express in all her methods of emlower thrones of the presbyters were extended on either hand of the bishop, so as to form a semicircle encompassing the altar; the deacons stood in the presence of the priests.

But the most important rule, and one which was never broken in the primitive Church, was, that there should be but one altar in each church—a symbol allways understood, and often referred to, of the unity of the Church of Christ. One altar, one bishop, one lower thrones of the preshyters were extended on either form to her teaching, that it seems to have clothed

bishop addressed the people from the steps of the altar; in the fundamental design of the structure; other the priest, when he preached to them, preached from the priest, when he preached to them, preached from a ambo, or pulpit, in the nave; other places were an ambo, or pulpit, in the nave; other places were the mystery of the holy and undivided Trinity, and the great doctrine of the atonement, are expressed in

Such is the Gothic, or, as it well may be termed, the ecclesiastical style of architecture, which is theo-logical, ecclesiastical, and mystical, in all its parts and characters. It grew to its perfection, both in in which the very material fabrics of the early Christians general design and in more minute details of ornament

A CHARACTER OF BISHOP LATIMER. (From the Church Record.)

This brave old Bishop, an apostolic prelate of the true stamp, a gallant chief in the Noble Army of Martyrs, is the earliest great name, now extant, in the long list of great English Divines.* His humor and eloquence, rude and homely as they are, were in his day above rivalry; and to him was conceded the fame, not only of the simple-minded and upright Christian, but also of the fervid, indigenent by the Almighty himself, to serve as "an example and shadow of heavenly things," did the earliest builders of churches labour to embody in the sanctuaries which they erected.

Though the plan of the primitive churches was tolerably uniform, there were particular variations arising from peculiar circumstances, of which the most frequent, and in its effects the most lamentable, was the conversion of heathen temples into churches.

These of courses, could only be adverted to this ball.

hall, and, endeavoring to catch but the hem of his cloan, would cry aloud, "Have at them, Father Latimer!" It is this paternal character, exhibited in his public discourses, as well as in his private conduct, that we would describe, in a portrait of the successor of the Apostles.

The life of Latimer is impressed with more than one important lesson. A great change occurred both in his doctrines and preaching. He was, at one time, a zealous Romanist, and preached with severity against the Reformers, reflecting bitterly against Melancthon, the gentlest of men: again, he renounced the Pope, and declared himself in favor of Henry, both as to his supremacy, as head of the Church, and in the matter of the divorce. Finally, he became a decided Protestant, and was a distinguished leader of the Reformation, under Edward VI., when he was at the zenith of his popularity. In the savage reign of Mary, he was burnt at the stake, with those other glorious Martyrs to Truth and Religious Liberty, Crammer and Ridley. In his conversion, we may admit no question of his sincerity; and in his devoted adherence, first to Henry and afterwards to Edward (differing as the tiger and the lamb), he was pursuing a single

nation, generally by way of strong humorous satire. He was the Patriarch of old, revived in moern days. Generally, the Priest has been said, and ofter truly, to defend carthly building is the symbol; and leading them onwards to that heavenly Jerusalem, of which the material fabric is as it were the vestibule. Hence a Christian ehurch always embodied some of the mysteries of the Christian religion, as the mystery of the Trinity—always embodied some of the ceclesiastical polity, as the division of the Church into clergy and laity—always conveyed some instruction or religion and morals, as, for instance, in the texts of holy scripture, or certain moral lessons written on the walls, and always presupposed a catholic worship separate from error, and from the perversions of all sectories.

I shall make this plain to you by a description of the general plan of a church, as it was erected so soon as the Christians were at liberty to follow their own as the Christian panders, against gratifiers of rich men. Intimer wisely joined religion with daily life, and moral censures to incentives to piety. So glaring were the coruptions above mentioned, in his time, that he devoted not a little space to a severe castigation of their abettors. Some of his sermons, in themselves, were true Juvenal strains: in all of them he has long passages of a similar kind. Many of his discourses might be collected under the same title, that Wither adopted for his satires, "Abuses stript and whint." And the good Bishop's censures were far from that Wither adopted for his satires, "Abuse stript and whipt." And the good Bishop's censures were far from unavailing. His keen rebukes cut many to the heart. In his second sermon, preached before King Edward, he refers to the common practice of giving andtaking bribes, and also of restitution. He proceeds, in his plain, direct way: "I have now preached three Lents. The first time I preached Restitution. 'Restitution!' quoth some, what should he preach of Restitution? Let him preach of contrition, quoth they, and let restitution alone; we can should be preach of Restitution? Let him preach of contrition, quoth they, and let restitution alone; we can never make restitution. Then, say I (what a whole-hearted Christian man!), if thou wilt not make restitution, thou shalt go to the devil for it. Now choose thee, either restitution. restitution or endless damnation. But now there be two manner of restitutions, secret restitution and open restitution; whether of both it be so that restitution is made, is all good enough. At my first preaching of restitution, one good man took remorse of conscience, and acknowledged himself to me, that he had deceived the king, and willing he was to make restitution; and so, the first Lent, came to my hands twenty pounds to be restored to the king's use. I was promised twenty pounds more the same Lent; but it could not be made, so that it came not. Well the next Lent, came three hundred and the same three hundred and the same three hundred and the same three hundred. Well, the next Lent came three hundred and twenty pounds more. I received it myself, and paid it to the king's council. So I was asked what he was that made restitution? But should I have named him? Nay, they should as soon have this weasand of mine. Well, now this Lent came one hundred and fourscore pounds ten shillings, which I have paid and delivered this present day to the king's council. And so this man hath made a godly restitution. And so quoth I to a certain nobleman that it Well, the next Lent came three hundred and twenty king's council. And so this man nath made a godly restitution. And so, quoth I, to a certain nobleman that is one of the king's council, if every man that hath beguiled of these portions of the church was separated from the other two by a screen, or a veil, to intimate the reality and importance of the distinction which they signified between the algebra of Christians.

honesty; and he was utterly free from any equivocation or duplicity. His understanding and talents, generally, were of the true old English stamp, and which we see re-produced in the best modern writers of English. His age was a pedantic one, that had not left quoting Latin by the page; but in his case, the English mind was formed chiefly out of the best Saxon traits. The old Saxon formed the best parts of the moral character, as well as of the language, of the modern Englishman. Latimer has some of Hogarth's humor, and Morland's naturalness. He en-

of Hogarth's humor, and Morland's naturalness. He enjoys a talent in common with Cobbett, of calling names. He has not a little of honest John Bunyan's allegorical fancy. His style, like all of these, is completely English, and smacks of that sterling vein.

Inheriting the democratic tendencies of the Saxon, he feared not to rebuke nobles and prelates, though himself a priest; nor to recognise the godlike characteristics of humanity in the meanest individual; loved in life, honored in his death, though a suffering martyr, and venerated by

Archbishop Cranmer is charged by our enemies of the Church of Rome with Erastianism; for that he held that Princes and Governors might make priests,—as well as Bishops. But though this Archbishop was a very great instrument of the Reformation, yet he was but one and not infallible; and this (as Dr. Drury well observes) may be said in his instification. "That the Reformation being not infallible; and this (as Dr. Drury well observes) may be said in his justification, "That the Reformation being then but just beginning to breathe, and the Pope's supremacy being just cast off, this great man might easily be induced to fall into this error of giving the King not only his own, but something more than he could claim by right." He seemed to be wavering and uncertain in his resolutions, and therefore he subscribed after this manner, as Bishop Stillingfleet tells us: "This is mine opinion and sentence at this present, which I do not temerariously define, but do submit the judgment thereof wholly to your Majesty." And that his mind soon altered is evident, because from the very same Manuscripts it is observable,

define, but do submit the Judgment and the words which the Majesty." And that his mind soon altered is evident, because from the very same Manuscripts it is observable, that when this Archbishop saw the current to run against him, he immediately subscribed with his own hand, to Dr. Leighton's opinion, which was, "That the Apostles made Bishops by authority given unto them of Christ: And that a Bishop has authority of God, as His minister, by Scripture to make a priest: And THAT ANY OTHER MAN HAS AUTHORITY TO MAKE A PRIEST, BY SCRIPTURE, MAN HAS AUTHORITY TO MAKE A PRIEST, BY SCRIPTURE, I HAVE NOT READ, NOR ANY EXAMPLE THEREOF: And that there is a consecration required, as by imposition of hands, for so we be taught by the ensamples of the Apostles." This opinion he embraced, for Mr. Durel, who saw the Manuscripts, assures us "that he wrote his name immediately under Dr. Leighton's, in testimony of his approbation of that opinion."—But had we not this proof of Archbishop Cranmer's declaring for the Divine Right of Episcopacy, we have another every whit as valid, viz., A Sermon of his on the Authority of the Keys, (which Dr. Hickes has reprinted in his preface to The Divine Right of Episcopacy,) published in his book called Catechismus &c., printed Anno 1548, and dedicated to King Edward VI., in which Sermon, after this great man has declared "That God has established a ministry in His Church, which was to continue for ever, &c." he has these words, "and so the ministration of God's Word (which our Lord Jesus Christ himself did institute) was derived from the Apostles unto others after them, by imposition of hands, giving the Holy Ghost, from the Apostles time to our days: and this was the consecration, orders and I HAVE NOT READ, NOR ANY EXAMPLE THEREOF: And

The activity of the Roman Catholics since the passing of the Emancipation Bill, in 1829, has, by the removal of that barrier, excited them to make vigorous efforts to restore the long lost influence of their Church in England. For this end they have not scrupled to exert every means within their power. They have eagerly caught at the aid which the pretended or real grievances of Dissenters afforded, of combining with them in their warfare against the Established Church; not that their sympathy or feelings lead them to participate in the principles or practices of the Dissenters; (for all the several Protestant sectaries of the Dissenters; (for all the several Protestant sectaries are even more opposed to them in these respects than ourselves), but because by joining "The Denominations" in their complaints and opposition, they are better able to work, as they hope, the downfal of the Establishment; and they know that if that object be once attained, Rome would vise coarse upon the sakes of our Church while the would rise again upon the askes of our Church, while the Dissenters would be got rid of with little comparative trouble or concern—in other words, the great obstacle being once removed, the rest would follow as a necessary

consequence.

The tide of Dissent, which of late years has been flowing in upon us so rapidly, begins to ebb. What were called grievances have been removed, and the greatest of them now remaining is found by the sectarists to be, that they have no more to urge. In this posture of affairs, and with a current running strongly in favour of the Church of England, the Romanists are determined, with such an accession of nower as they have lately gained such an accession of power as they have lately gained from Government, and their combination with the Dissenters, to make every effort to check its influence and to oppose its progress. They are the more resolved to redouble their efforts, because they find that the cause of Rome, in all probability, is to be determined and fought in the battle-field of this country:—yes, that the future power, the influence, and the very existence of the Papacy may be either preserved or extinguished by the Protestant Church of England. In truth, the great experiment is now in progress, whether the assumption of infallibility united to the claim of supremacy, and the retention of upprimitive appropriately yet language feeded errors can unprimitive, unapostolical, yet long-defended errors, can co-exist with deliberate senates and well-disciplined Episcopal Churches with the Scriptures interwoven with their services:—yes, "in all probability, England, what-ever may be its errors, if indeed it has committed any, either in its government at home, or in the management of its external relations abroad, may possibly be the chief of its external relations abroad, may possibly be the chief of the favoured and honoured instruments by the Mighty Ruler of the world, to accomplish some part of his great design to over-rule all modern, as he has done all ancient, changes for the benefit of the human race. I cannot but changes for the benefit of the human race. I cannot but believe that our insular situation—our commercial greatness—our ceaseless activity—our superior religious civilization, with our general benevolence and desire to do good, will be over-ruled to the benefit of the world, and that England is destined to be the Canaan of the modern world. Nations are not made great for themselves alone. world. Nations are not made great for themselves alone. Our name is now known in all regions. Our language is more extensively spoken than any other. Our authorised version of the Bible is a classical book at home and abroad. All who study our noble language, study the version of the Scriptures which the habits of centuries have now interverse with our account. have now interwoven with our common conversation. Our commerce extends civilization; civilization extends dwells in the tents of Shem; so that our literature is cul-

* From a small volume entitled "The Mission of the Clergy of the Church of England and Ireland Vindicated in a Letter from a Presbyter of the Diocese of Derry &c. Dublin. 1728." pp. 70, 1, 2.

tivated and our faith is known among the Brahmins of with a manly unconcern, and, by his fearlessness, gained the respect of that tyrannical despot.

The martyrdom of Latimer, is one of the bloodiest spots even upon the reign of bloody Queen Mary. The familiarity of the relation in Fox's Book of Martyrs, renders it a matter of superfluous effort to re-state the details here: neither can any student of English history be supposed ignorant of the particulars of that disgraceful scene.

The style and eloquence of Latimer, were characteristic of the man and of his age; homely almost to rudeness, yet vigorous, learned, manly, idiomatic, and practical in the highest degree. He was a humorous satirist, a sharp debater, a grave and ornate orator, and a keen student of human nature combined. His simplicity confirmed his honesty; and he was utterly free from any equivocation or duplicity. His understanding out that India, the metaphysicians of Persia, and the solemn bar-barians of China. America is English in attachment to

This, it is, that urges the Roman Catholics to rear their towers against the populous towns of the kingdom, and to garrison them with tried and skilful men, that, by reiterated attacks against the Established Citadel, they may ultimately bring it to the ground. Titular Bishops and their staffs are newly appointed to such places, and among the rest, Nottingham and its neighbourhood of more than one hundred thousand souls is not to be overlooked. It is true that here, the National Church, until of late years, for want of extension, has been so smothered by sectarianism, or irreligion, that its energies have been erippled. From the time of the first Charles, Dissent and religious indifference have prevailed in this town, and if one half indifference have prevailed in this town, and if one half of its inhabitants were characterised by entertaining any notions of religion, the greater proportion of the remains the proportion of the p der were ranked in the motley companies of the sects.— Churchmen, however, are awakening from their slumber, fancy. His style, like all of these, is completely English, and smacks of that sterling vein.

Inheriting the democratic tendencies of the Saxon, he feared not to rebuke nobles and prelates, though himself a priest; nor to recognise the godlike characteristics of humanity in the meanest individual; loved in life, honored in his death, though a suffering martyr, and venerated by all after ages. This comprises the history of good Father Latimer.

ARCHBISHOP CRANMER'S OPINION ON THE APOSTOLICAL SUCCESSION.*

Archbishop Cranmer is charged by our enemies of the Clercy, are and, under the guidance and influence of the Clergy, are carrying out the principles of their Church by the multiplication of places of worship, and by drawing together and combining to uphold them, and by a determination to maintain Catholic doctrines, and with them, the sound rational practices to which they lead. † All this is seen and well understood by the Romanists, and they are fully aware that if they can push forward the Dissenters to continue their attacks upon our Establishment, so as, in time, to make a practical breach in this bulwark; they are holding themselves in readiness to enter and to storm it: and should they succeed in taking the Citadeh and in overthrowing the besieged, nothing afterwards will remain for them to do, than to disband their auxiliaries without overthrowing the besieged, nothing afterwards will remain for them to do, than to disband their auxiliaries without ceremony:—the fabric of their Church being now rebuilt, nothing more is left them but to throw down the scaffold-ing at leisure! They make war, therefore, against us vigorously, calculating upon this result; and the command given to them is—"Fight neither with small nor great, save only with the King of Israel!" So strong is their conviction that the Church of Rome will rise triumphant over Protestantism, even in this country, where it mains over Protestantism, even in this country, where it maintains its firmest hold,—so bent are they upon earrying on a contest which they promise to themselves shall be successful,—that, drawing resources from every quarter, they are building colleges, churches, and chapels, through the length and breadth of the land, not for the service of their present comparatively few communions, but for others much more numerous and extensive, which they fondly conceive will, at no distant time, be brought over to them conceive will, at no distant time, be brought over to them from, what they call, "their apostacy." For as they treckon every Christian to be of necessity a member of their Church only, out of the pale of which there is no salvation; such of them, as by the free and lawful exercise of their conscience and reason, presume to think and act for themselves in their adherence to the primitive faith, are esteemed heretics and apostates; and these every Roman Catholic Priest is bound by his oath to condemn and bring to penal punishment: "Without doubt," is the language of that oath—"Without doubt, I receive and confess all things which have been delivered, defined and devlared by the sacred Canons and Ecumenical Councils, especially by the Holy Council of Trent; and all things contrary thereto, and all heresies of whatever kind which have been condemned, rejected, and anathematized by the (Roman) Church, I, in like manner, condemn and anathematize."

To convert such apostates, to convince such heretics,

To convert such apostates, to convince such heretics, and recover such schismatics,—in short, to redeem such professing Christians from the danger and perdition to which they are exposed in their (as it is conceived) vain and wicked attempts to attain salvation through any other Church than the Roman, are these supernumerary buildings erected; and as their adherents are taught by the Priesthood, that contributions of money towards this object may purchase for their bodies here, and for their souls hereafter, mitigations or indulgences which will be in proportion to the extent of their bounty, a treasury, invisible to all but the Priesthood, is created sufficient to supply the means of erecting these edifices.

WHAT IS HIGH-CHURCHISM? (From the Church Chronicle, published at Newhaven, Connecticut.)

We hear much said in these days, concerning "High hurchism," but as it seems to us, generally with very Churchism," but as it seems to us, generally with very little sense and meaning. What, then, is "High Churchism?" By this phrase, it is evident that some mean one thing, and some another, quite distinct and different. Hence it is, that we sometimes find some men condemnsions and other and other and other ways. ing, and others applauding "High Churchism," when in reality they would be found to think alike, if they would take the trouble to compare notes. Since, then, there is so much difference of opinion on this sub-ject, and so much uncertainty in the language used, it will be well for us to dwell a moment upon the true

will be well for us to dwell a moment upon the true meaning of the language.

But in this country, [U. S.] the terms have had less applicability, that in England. Consequently we must go to England and see how the true, consistent High Churchmen, have manifested their principles, and how much the world is indebted to them. But we can only allude to a few. We begin with Jeremy Taylor, Bishop of Down and Connor. Who has not read and admired his Holy Living and Dying? What Christian has not been edified and comforted by his Goiden Grove? Or been taught and directed by his Rule of Conscience? Or who has not admired the boldness, and eloquence, and justice of his Liberty of Prophesying? Nowhere, in any compositions of modern times, shall we find more fervour and devotion, more humility and Christian principle, and more beauty of imagery and illustration. Yet Bishop Taylor stands at the head of English High Churchmen. What Christian scholar has not learned to revere the what Christian scholar has not learned to revere the

Taylor stands at the head of English High Churchmen. What Christian scholar has not learned to revere the name and memory of George Horne, Bishop of Norwich? Who has not been refreshed by his Commentary on the Psalms? And who has not had his faith strengthened, and his zeal quickened, by the productions of his pen? Who has not admired the sweet spirit and firm faith, of Jones of Nayland? What Christian has not read and admired, and been comforted and strengthened, by the Private Thoughts of Bishop Beveridge, and the Private Meditations of Bishop Wilson? Or who has not been aroused to a livelier sense of duty, by Law's Serious Call aroused to a livelier sense of duty, by Law's Serious Call to the Unconverted?—Who has not felt and acknowledged the benefit which Christianity has received from Leslie's Short and Easy Method with the Deists? and from the Short and Easy Method with the Deists? and from the noble defence of the Orthodox faith, against Socinian error and heresy, by Bishops BULL and Horskley? Who has not been carried back to the piety and fervour of primitive ages, when perusing the works of Bishop Andrewes and Bishop Ken? What Christian has not thanked his God, for raising up such men as Pearson, and Wheatly, and Stanhope, and Nelson, and Wogan? And who does not now rejoice to see such men high in the offices of the Church, as Howley of Canterbury; and Blomfield of London?

We might add many more to this long list, whose names rank highest in the list of English High Churchmen; and whose memories will be embalmed in the bosoms of all Christians. These men breathed a spirit that finds an answering chord in the bosom of every true child of God. And they had drank at the fountain head; the Bible had been their text book, and the writings of the Bible had been their text book, and the writings of the Fathers in the earliest and best days of the Church, its expositor. They had drank of the spirit of Christianity, as it gushed fresh from its fountain head, and exempli-fying it in their lives, became at once the wonder and example of modern days.

example of modern days.

Such is what we mean by "High Churchism.' It is that which recognizes the body of Christ, in the Churchi which he established;—which reverences it as an institution of the Lord, and which shrinks from the idea of undervaluing, or disgracing it. They see in its sacra-

* Townsend's Preface to the Life of John Foxe.
† By "Catholic Doctrines" are meant those of the true and universal Church of Christ,—which is "one body and one spirit,"—the Christian Church, comprehending the orthodox Eastern and Western Churches,—in short, all Churches of the world under their legitimate Bishops.