

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 painful head, Though dark the shadows lie between Us and our tearless dead.

Athenaeum.

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 preserved its name, aimed at expression, and not 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.

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 inclinations in the arrangement of their ecclesiastical edifices.

First of all, there was the entire space, the church-yard, as we should call it, answering to the court of the Gentiles in the Jewish Temple, enclosed by a wall, to intimate the separation of the Church from the world.

The most glorious distinction between the chancel and the nave was the altar at the east of the former, around which the clergy ministered; but among these, 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.

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 always understood, and often referred to, of the unity of the Church of Christ.

bishop addressed the people from the steps of the altar; the priest, when he preached to them, preached from 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 mean, in their general features, and in their spirit; for, of course, I do not pretend that there was an absolute uniformity in the ground-plans of ancient churches any more than in ours.

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.

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.

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.

Those four churches are the Temple Church in London, the Church of the Holy Sepulchre in Cambridge, the Church of the same name at Northampton, and the Church of Little Malstead in Essex. The common opinion concerning round churches in general seems to have been, that they were erected by the Knights Templars, who were associated and consecrated (for the order was a religious one) for the purpose of rescuing the Holy Sepulchre, the church after which these round churches are designed, from the hands of the Saracens.

In all those temples which were converted into churches, and even in those churches which were erected, though for the purpose of Christian worship, before architecture was Christianised, so to speak, there was a struggle between the structure and character of the fabric, and its sacred use. A temple, erected to the honour of Jupiter or of Venus, could not be supposed very capable of assuming a Christian character; and the parts and ornaments which had grown out of idolatrous uses would be worse than unmeaning in a Christian Church.

The Byzantine architecture struggled, but ineffectually, against these difficulties: it still retained too much of the character of the orders devoted to heathen usages. But there arose in the West in the middle ages, or the dark ages, as we complacently call them, 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 Church desires to express in all her methods of embodying herself to the eyes of the world, and to the hearts of her sons.

The Gothic church, in its perfection, is an exposition of the distinctive doctrines of Christianity clothed upon with a material form; and is, as Coleridge has more forcibly expressed it, "the petrification of our religion."

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 always understood, and often referred to, of the unity of the Church of Christ.

in the fundamental design of the structure; other Christian verities are set forth in the minor arrangements and in the ornamental details. For instance, the mystery of the holy and undivided Trinity, and the great doctrine of the atonement, are expressed in the greater elements of the structure,—in the ground-plan, and in the more important lines of the elevation. Other articles, as the doctrine of regeneration in holy baptism, and the communion of saints, find their expression in the subordinate arrangements; and the precepts of the moral law, with the promises and threatenings of the Gospel, and some of the more important parts of ecclesiastical history, afford endless varieties of decorative details.

Such is the Gothic, or, as it will may be termed, the ecclesiastical style of architecture, which is theological, ecclesiastical, and mystical, in all its parts and characters. It grew to its perfection, both in general design and in more minute details of ornament and execution, during many successive generations.

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, indignant, copious orator.

The life of Latimer is impressed with more than one important lesson. A great change occurred both in his doctrines and in his conduct. 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.

The reformer character was the leading feature of Latimer's mind and moral constitution. He knew how, and when, to give wise and safe counsel, and feared not to administer it. He was indignant at the open vices of the clergy and nobles, and hesitated not to express his indignation, generally by way of strong humorous satire. He was the Patriarch of old, revised in modern days. Generally, the Priest has been said, and often truly, to defend the vices of his caste, in order to preserve an esprit de corps.

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 the Church in England.

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.

All Latimer's virtues partook of the same direct and inflexible character. He was honest, bold, simple, and pious. His honesty was enlightened by judgment and experience; his boldness was confirmed by truth and sincerity; his simplicity was the transparent veil of his free thoughts and manly actions; and his piety gave a tone, and cast a lustre over, all of these.

His honesty was enlightened by judgment and experience; his boldness was confirmed by truth and sincerity; his simplicity was the transparent veil of his free thoughts and manly actions; and his piety gave a tone, and cast a lustre over, all of these.

His honesty was enlightened by judgment and experience; his boldness was confirmed by truth and sincerity; his simplicity was the transparent veil of his free thoughts and manly actions; and his piety gave a tone, and cast a lustre over, all of these.

doubled down in a very conspicuous manner at the passage, "Whoremongers and adulterers God will judge." Previously to this, and afterward, he had opposed Henry 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.

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.

ARCHBISHOP CRAMMER'S OPINION ON THE APOSTOLICAL SUCCESSION.

Archbishop Cramer 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 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 the power, but something more than he could claim by right."

POPERY IN ENGLAND.

(From "An Address, &c.," by Archdeacon Wilkins.)

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 the Church in England.

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.

All Latimer's virtues partook of the same direct and inflexible character. He was honest, bold, simple, and pious. His honesty was enlightened by judgment and experience; his boldness was confirmed by truth and sincerity; his simplicity was the transparent veil of his free thoughts and manly actions; and his piety gave a tone, and cast a lustre over, all of these.

His honesty was enlightened by judgment and experience; his boldness was confirmed by truth and sincerity; his simplicity was the transparent veil of his free thoughts and manly actions; and his piety gave a tone, and cast a lustre over, all of these.

tivated and our faith is known among the Brahmins of India, the metaphysicians of Persia, and the solemn barbarians of China. America is English in attachment to the same language, and holy light. A new spirit is gone forth; and though the united efforts of scornful infidelity, or the remaining devotedness to that detestable authority which reproves the universal knowledge or perusal of the Scriptures, will still present, for many years, innumerable obstacles to the sacred cause of improvement, the civilization, the religion, and the liberty of mankind; yet the day must come when "every mountain shall be made low, and every impediment removed."

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 skillful men, that by reiterated attacks against the Established Citadel, they may ultimately bring it to the ground. Titular Bishops and ultimately brought to the ground. Titular Bishops and ultimately brought to the ground.

Archbishop Cramer 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 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 the power, but something more than he could claim by right."

WHAT IS HIGH-CHURCHISM?

(From the Church Chronicle, published at Newhaven, Connecticut.)

We hear much said in these days, concerning "High 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.

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 the Church in England.

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.

All Latimer's virtues partook of the same direct and inflexible character. He was honest, bold, simple, and pious. His honesty was enlightened by judgment and experience; his boldness was confirmed by truth and sincerity; his simplicity was the transparent veil of his free thoughts and manly actions; and his piety gave a tone, and cast a lustre over, all of these.

His honesty was enlightened by judgment and experience; his boldness was confirmed by truth and sincerity; his simplicity was the transparent veil of his free thoughts and manly actions; and his piety gave a tone, and cast a lustre over, all of these.