

occurs, also, in the sacred volume, under a far more extended acceptation. "On this rock I will build my Church." (Matt. xvi. 18.) "God added daily to the Church such as should be saved." (Acts ii. 47.) "Christ loved the Church and gave himself for it." (Ephes. v. 5.) "And he, Christ, is the head of the body, the Church." (Coloss. i. 18.) In these, and in many other portions of scripture, the term Church is manifestly taken generally. It is employed as designating a *body*, concerning which the attributes of unity and indissolubility may be predicated; and consequently, whenever the phrase presents itself in either of the more contracted senses above mentioned, it will be admitted, perhaps, on all hands, to be then strictly synonymous with "that portion of the general Church which is in the house of Nymphas, or in Jerusalem, or in England."* On *these very principles* of Mr. Grant, the *Kirk* of Scotland is called a *Church*, my Meeting-House is called a *Church*, and is distinguished from others by the appellation *Saint Andrews Church*.

Mr. Grant, like yourself, under the influence of antipathy to particular names, and jealous of a rival establishment, applies the word *Kirk* to the National Ecclesiastical Constitution of Scotland. "A legal Church" says he, p. 56, "is a Church established by the law of the land. A Church may be true, yet not legal, as Episcopacy is in Scotland, or legal without being true, as is the *Kirk* in the same country." Delicious morsel for a Scotch Episcopalian! But it is only the unqualified assertion of Johnson Grant, M.A. Now what is the origin of this contemptuous epithet and what is its genuine signification? Turn to Johnson's Dictionary and you will find it thus interpreted, "An old word for a *Church*, yet retained in Scotland." Cleaveland who is the Dr.'s authority, takes it to be of Saxon origin (cynce) and it is singular that the word *Church* in Saxon is *cipce*, *kouriake*. So it appears that the distinction which antipathy and jealousy lead you and Mr. Grant to make, is a *distinction* without a *difference*—that *Kirk* and *Church* are as nearly the same as *fix* and *half a dozen*. But if we follow

* Grant's History of the Church, vol. 11. p. 3. 4.

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