The Charth,

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CHRISTIAN CHURCH.

(From "Episcopacy and Presbytery, by the Rev. Archibald Boyd, M. A., [lately] Curate of the Cathedral of Derry.")

Churches, that the ministry was not one of equality, and the Levites of another." +

long as Israel remained a Church or a nation.

ordinations, and functions. They were distinguished distributed among many individuals.

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the scriptures, that the Jewish Church was typical of the Old and New Dispensations were not two things. And if it be not main-of the Old and New Dispensations were not two things. of the Old and New Dispensations were not two things, | without it. but one and the same thing. The one was so engrafted upon the other (Romans xi. 17, 18), as to be identical with it. Judaism was Christianity in shadow. and Christianity was the substance of Judaism. They were the first and second departments of the same mighty institution. And therefore it is the effort of the apostle, in his treatise addressed to the Hebrew remonstrance, which he is glad to insert, as it gives posed to Catholicity, in the true use of either term: and how many, therefore, may pass away from the Christians, to show how completely the religion of him an opportunity of explaining himself in a matter a mischievous mistake, if allowed to pass uncorrected : world with half their faculties undeveloped and dead? Christ had planted her steps in the footmarks of Moses; of some importance; occupying the same ground, representing, (but more fully.) the same truths, and carrying out every institu-tion into a more spiritual application. Everything in National Education, you have given your readers a specifully,) the same truths, and carrying out every instituthe one religion represented something in the other. The passover was the atonement in emblem, an insti-The passover was the atonement in emblem, an insti-tution itself, and yet the model of something kindred and usually passes by the style and title of the Archbishop of to, but better than, itself. Circumcision resolved Armagh. itself into baptism; the temple was the Church Ca-tholic in type, its two departments prefiguring the Church on earth, and the Church in glory. If this the Rev. Dr. Murray.' Church on earth, and the Church in glory. It this analogy ran through so many institutions, we see not why it should not be found in that of the ministry.— At least, I conceive it is natural to expect, that when this close similarity exists, and when the two churches the sectarian subjects of Dr. Murray, the title of Roman Catholies, while you never once assume for the members were established and modelled by the same hand, imparity of orders—a striking and ordained peculiarity of your own Church the title of Catholics of any kind, of the one-should be found existent in the other. either Roman, Anglican, or Irish, but call them through-The Saviour, when he instituted the orders of Judaism, out mere Protestants. was not trying an experiment, the continuation of your consideration, whether it is not the using of such which was to depend upon the result. This is the language, and the concession it implies, which has at least course of fallible man, but not of the infallible God. in some measure, fostered the arrogance of the Romish Bramhall, "if the renunciation of the Bishop of Rome's loftiest speculations, the being and attributes of God, And therefore there is ground for a strong presumption, that subordination should be found in the ministry of the gospel, simply because it characterized of Protestant Dissenters, is to be expected. But from the the ministry of the law. I say not that this, in itself, amounts to a proof, nor do I propose to rest the system we advocate upon it. But unquestionably it does amount to presumptive evidence of a kind which it will require very powerful counter-evidence to destroy, and which, if supported, will amount to a demonstration. If immanists parity in the general were the unholy and unsafe system it has been represented, it must strike every reflecting mind as strange, that it was the system of God's own formation, when laying the foundations of his earlier Church. That fact alone is sufficient to brethren have no pretension whatever to that venerable incline men's prepossessions towards it, unless we title. We have heard of late abundant censure of certain and grand simplicity,—it has been restored with a borrowing from the great poet of our age), but to "refind those prepossessions checked by some conclusive with a base been found guilty of an attempt to une. So that, in fact, the real meaning of the name "Pro-linto the laws of human thought. Thus, then, of all liberality which, lavish as it was, was not only directed call the wandering soul to sympathies with what man statements dis-recommending it to our esteem. But so far is this from being the fact, that upon turning Church? It would be no easy matter, I apprehend, to to the New Testament, the record book of the early point out the exact time when the said National Church Christian Church, we discover strong reason for be- was Protestantized, for, as has been happily remarked, our lieving that our Saviour intended that the analogy in lieving that our Saviour intended that the analogy in this respect, as in others, should be observed. He was himself the chief minister—the high priest of his Church, the substance of that imperfect and typical Catholic Church, the 'Catholic faith, &c.' but not a word personage, the chief minister of Israel. And for a of Protestantism. while he was the sole minister of the Christian Zion, valuable Journal, and its ruler and its instructor. But he associated others with himself in the ministry-of course subordinate to himself. It will hereafter be demonstrated, that tions contained in this letter. He well knows how these men, the apostles and disciples, were of different much importance is in a name, and how much mis- "Mr. Anson presents his compliments to Bishop Gillis, and orders. At present our business is simply to inquire how far this appointment supports the analogy in the atterations were not only in the way of renovation, the atterations were not only in the way of renovation, the atterations were not only in the way of renovation, the atterations were not only in the way of renovation, the atterations were not only in the way of renovation, the atterations were not only in the way of renovation, the atterations were not only in the way of renovation, the atterations were not only in the way of renovation, the atterations were not only in the way of renovation, the atterations were not only in the way of renovation, the atterations were not only in the way of renovation, the atterations were not only in the way of renovation, the atterations were not only in the way of renovation, the atterations of so much that is valuable and vene-rable, and whose powers are so worthily applied to the question. In connection with this point it is not a -* "Et ut sciamus traditiones apostolicas sumptas de veteri those of the principal and secondary rulers of Israel, the twelve governors of the tribes and the seventy the twelve governors of the tribes and the seventy assistants of the Lawgiver. In this there appear the traces of a desire on the part of Christ to make the lines of the Jewish; that as the ministry of the first was in Ecclesiv. - Heron. Ep. ad Eve. tom. iv. 803. in Ecclesiv. - Heron. Ep. ad Eve. tom. iv. 803. in Ecclesiv. - Heron. Ep. ad Eve. tom. iv. 803. in Ecclesiv. - Heron. Ep. ad Eve. tom. iv. 803. in Ecclesiv. - Adv. Jov. lib. ii. tom. in Ecclesive. - Adv. Jov. lib. ii. tom. in

I have now to introduce the arguments in support of that arrangement of the ministry which obtains in of that arrangement of the ministry which obtains in the Episcopal Churches. We maintain that it is the believes that the grave is the last house of man, I ap-church at the entrance is spacious, and, opening into the Episcopal Churches. We maintain that it is the doctrine of the Bible, and the opinion of the early the chief priest is of one order, the priests of another, doctrine of the Bible, and the opinion of the early the chief priest is of one order, the priests of another, the bible, and the opinion of the building, affords an unobstructed view

must these orders were those which we designate as the episcopate, the presbyterate, and the diaconate. It may be necessary to nonce. The benever of so, how is it possible, to reconcile an honest subscrip-unbeliever, I do appeal to judge in the controversy, pristine beauty, are certainly as brilliant and as In substantiation of this position, I affirm that the beautiful as any we remember to have seenobvious and admitted analogy which subsists between high priest of Israel was a single individual, and should baptized, and those who are not of this opinion doubt Protestant? the Churches of the Old and New Testament, requires therefore be represented in the Christian Church by at least, the validity of his baptism." Within these Israel which no one will have the hardihood to deny. analogy has been carried out in this respect to the a Romish paper into the Dublin Evening Mail: The first is, that that Church was, not only in the letter; inasmuch as the antitype of the Jewish poninstitution. It sprang into being at the mandate of being primarily fulfilled in his work and person, it having been adopted by the Legislature, has been vice, is obliged to make, touching the sufficiency of which they relate. Deity. Its constitution was defined, and bound upon remained for him to pronounce in what form his office churcher him is being in to pronounce in what form his office churcher him is being in the source of the s Detty. Its constitution was defined, and bound upon the millions of Israel, in that mysterious interview which took place on Sinai, between Jehovah and the mediator of the Church. It was not left to his wisdom have restricted the episcopate to an individual; and connexion renders it liable to be misunderstood.— in the Church of Rome." If then, to renounce the to modify a thing which in the general was commanded. had he done so, we should have been bound to admit Still, if any one thinks it better wholly to avoid the temporal and spiritual supremacy of the Pope, and Not only was the ministry—that is, the separating a that individual's pretensions. But He has not done to question the rendered file model and spiritual supremacy of the Pope, and the Romish doctrine of Tradition, be in effect to depeculiar body of men for a peculiar work, to which so, because under Christianity the Church altered her to question the prudence of his caution. they should be solemnly consecrated-an ordinance of character. From being of one nation, she became of was matter of strict and intelligible commandment.— And therefore he delegated his office upon earth not light. No doubt the word may seem to have a con- the Almighty. All things were to be arranged "according to the pat- to one man, the solitary tenant of an order, but to tern showed in the mount." So that when Moses many men, the co-equal members of the same order. came down to that desert congregation he was armed And therefore in that period, when attempts were with instructions received from God himself, to sepa- made to infringe upon the rights of the episcopal order, rate a tribe for the Lord's service; and this not for a by the exaltation of one bishop above others, the printemporary purpose, but for one which was to last so ciple was established, "that the episcopate was one,

of which each held a part, although having an interest It is equally clear that, on Divine authority, the in the whole." So that throughout the world there ministry of Israel consisted of three ranks or orders. is but one high priesthood, although that office is, as These orders were distinct from each other, in name, to its functions, and for the fit discharge of its duties,

even by the circumstance of descent. One entire tribe The second objection is of the same kind. It is was set apart for the ministry, but only one family of urged, that if the Jewish priesthood is to be held as it for the pricethood. And so complete was the dis- typical of the Christian, we must consequently espouse tinction, that it was expressed in the difference of the dogma of transubstantiation, inasmuch as the titles. The levite was never confounded with the sacrifices offered in the Levitical Church were clearly priest; nor again, the priest with the high priest of typical of the atonement made by Christ for his people. the nation. Besides this, there were acts connected The answer to this weak objection is simple. The with religious ministrations, which were the special offerings of the temple called for a substantial antitype, duty of the levites, others committed to the priest, and it was furnished in the actual sacrifice made of the Gospel, and fully as opposed to the spiritual chaothers to the high priest; so that offerings might be himself by our Redeemer. So far the type has been racter and claims of the Church, as the lowest state dignty and grandeur of the study, on the irresistible made, atonements effected, and privileges claimed by duly fulfilled. And if the correspondence be not the one order, in which the other had no concernment. | carried further by the repeated offering of the same And that God intended that these orders should be sacrifice, it is because scripture itself has forbidden kept sacredly distinguished from each other, is evident us to carry the correspondence further. The apostle, from this, that the crime of Corah and his company- in his exposition of this subject, shews that the very a crime consisting in this, a desire to obliterate the fact that Christ was the antitype of the Levitical saoffices, and to create equality where God required officred—the repetition of a sacrifice denoting its inimparity-was visited as a sacrilegious infringement sufficiency. And, therefore, "by one offering He ment to the Catholic Church, in its constitution, dis- that they go over ground already so often trodden, as to upon a divine institution, meriting the death of the was to perfect for ever them that are sanctified" cipline, authority, privileges, and offices, is perfectly leave to scope for talent, no room for discovery; that offenders. There were indeed duties common to (Heb. x. 14). But though the Christian minister the priest and to the high priest, and for that reason protection against the errors and corruptions of the mind, capable as it is a choir of against the errors and corruptions of the mind, capable as it is a choir of against the errors and corruptions of the mind, capable as it is a choir of against the errors and corruptions of the mind, capable as it is a choir of against the errors and corruptions of the mind, capable as it is a choir of against the errors and corruptions of the mind, capable as it is a choir of against the errors and corruptions of the mind, capable as it is a choir of against the errors and corruptions of the mind, capable as it is a choir of against the errors and corruptions of the mind, capable as it is a choir of against the errors and corruptions of the mind, capable as it is a choir of against the errors and corruptions of the mind, capable as it is a choir of against the errors and corruptions of the mind, capable as it is a choir of against the errors and corruptions of the mind, capable as it is a choir of against the errors and corruptions of the mind, capable as it is a choir of against the errors and corruptions of the mind, capable as it is it acts it acts it acts it is it acts it the priest and to the high priest, and for that reason the first and second orders are frequently (as is the case with the ministry of the Christian church) ex-pressed under the same title, and the ministry in gene-case with the ministry in gene-case

THE JEWISH CHURCH A TYPE OF THE constructed upon the principle of inequality, the ministry of the second should be so likewise. This Romanists, by persons from whom a more cautious use Her Articles, as far as they bear on the peculiarities tards the growth of man's mind, and so prevents the ed grace and grandeur, than the interior architecture; seems to have been the view of the early writers.- of language might reasonably have been expected.- of Rome, are plainly Protestant-" mainly directed" fairest flower of God's earthly garden from blossoming the two rows of dark-coloured marble, rising in slen-Jerome remarks, "that we may know that the apos- On the occasion of the Queen's late visit to Scotland, -as Bishop Bull has justly said, -against its "errors into the perfectness of beauty? Who shall disparage der yet stately beauty like trunks of lofty trees, while tolic constitutions were taken from the Old Testament; the Romish bishops were not merely allowed, in their and corruptions." Beyond all controversy, they were that study which exercises, exalts, strengthens, and the equally simple yet surpassingly lovely tracery of that which Aaron and his sons and the Levites were addresses to the Queen and Prince Albert, quietly to as expressly constructed for the purpose of compelling purifies, and which has for its end the conduct of an the arches which from their summits realize an en-

"THE TITULARS.

that our religion has no higher origin than the par- Rome. and that the English Reformation is the offspring of it may convey painful recollections of party animosities and triumphs, anything but akin to the spirit of

sacraments." (Ib. Sect. 24. § iii.) they adopted a name which either implied sectarian- which does not for its own excellence deserve admisism, or conceded Catholicity to Rome. They be- sion, which does not of its own nature tend to exerlieved, that, in the essence and spirit of Protestantism, cise and elevate the faculties, and to pour on them the ancient Church were as truly Protestant as the the light of permanent and precious knowledge ?-Church of England is. "If," says our illustrious Where does Divinity lay its foundation but in the Church were all Protestants." (Schisme Guarded, p. laws by which it is guided, its strength and its weak-

He must acknowledge, however, that he views the a priest in our Church without making this declara- to Galilee. The fountain of all purity is washed, and God, but the form which that ministry should assume all nations; from being peculiar, she became Catholic. Use of the word "Protestant" in a wholly different tion, and that, with all the solemnity of an appeal to "an appeal to "appeal to "appea

> nance to the charge, that our religion is made up of Church perseveres in truth, so long is this Church esnegative articles and opinions. And besides, it may sentially Protestant :-- Protestant in its doctrine; Pro- heavens be opened, that the Angels might behold this interior, manifests a just appreciation and a constant entail on the Church an appearance of being mixed testant in its discipline; Protestant in all the circum- wonderful sight. A strange and wonderful baptism feeling of the sacred character of a church: this is up and identified with all the sad varieties of secta-stances of its ecclesiastical position; and God forbid, indeed, in which he that was washed was puter than equally apparent in the studious abstinence from all rianism and heresy, down to the very lowest grade of that any considerable number of her sons should ever the Font itself, in which the person is not sanctified inappropriate adornments, and in a careful attention to Deism. For all these, if they do but dissent from be so misguided, as to treat this honoured name with by the Sacrament, but the Sacrament by the person. all the important accompaniments of service, as is exem-Popery, will demand to be acknowledged as Protest- lisrespect; or so infatuated, as to imagine, that, by A strange and wonderful baptism, in which he is bap- plified in the liberal supply of Frayer-books and Bibles. ants, and, as such, to be admitted to fraternize with endeavouring to sink the name, or renounce the attithe Church, whenever it may suit their convenience to tide of Protestant, they are likely to withstand the and with fire. A strange and wonderful baptism, in by a desire to adopt the just medium between a meclaim a right to make common cause, and to meet on the platform of a common Protestantism. It may also aly seem to entertain a notion of the sort,—to out-the platform of a common Protestantism. It may also be urged, that the word seems to carry an admission, minœuvre or outface the schismatical emissaries of and wonderful baptism, in which not the Church door variance with the majestic style of the architecture.

These inconveniences do undoubtedly attach to the mighiest talents and the richest endowments, from its is in:y. In the passages of one and the self same story, of their general design, which (he observed) in this of latitudinarianism can possibly be imagined to be. claims which it possesses to the devotion of the name "Protestant." At the same time, the Editor is intrinsic character, from the extent of the research to free to confess, that there are many very weighty which it leads, from the grandeur of the objects it and humility as man, there you have also most evireasons, which appear to him to render it highly im- investigates, and from the permanent elevation of the proper to affect to disclaim the use of the word. "Far intellect through the knowledge it bestows. For we pressed under the same title, and the ministry in gene-ral spoken of as consisting of priests and Levites. But there were also duties peculiar to the different orders which declared them clearly separate from each orders which declared them clearly separate from each ent of meded the great sacrament of the Eucharist, and other is too, that in her highest estate she educes and exerwhich protest their faith by these visible signs and mind. But of those who devote themselves to science, how few can boast this happy result, how few rise be-The Editor has received the following letter of It is a mistake to suppose that Protestantism is op- youd the mere congestion and arrangement of facts; most mischievous, if encouraged by the affectation of They have been at best instruments, mere instruments, abstaining from the free and unrestrained use of a for promoting the march of intellect; but what has Protestant is totally misunderstood and misrepresented lect and knowledge are not the joint stock of the when it is taken as the opposite of Catholic. The world, which every one is interested in augmenting. terms are not contradictories. Far from being so, the Mankind, as a class, can be elevated only by the eleword Protestant is applied to our Church, in order to vation of every individual whom it embraces; and we assert its possessing the true note and characteristic mistake miserably, if, in the desire of promoting the posit of truth, and in witnessing against error, and cor-not lay the foundation in the progress and elevation greater glory than at his baptism to have the heavens

documents appeared in the True Tablet of Oct. 8, on points of difference between the two Churches, neither house there is another not made with hands, be the right through the chancel, over which and nearly Churches, that the ministry was not one of equality, that it consisted of different orders, and that from the first these orders were those which we designate as

Nor is it easy to understand, how any man can take were eternal, can be comparable to that higher study milder violet, "the cloudy crimson or the misty blue;" the Churches of the Old and New Testament, requires the cloudy crimson or the misty blue;" the cloudy crimson or the misty blue;" the through which directs all its efforts to the improvement and through which streams "the dim religious light," adthat the ministry should consist of different grades.— an individual. To this we reply, that face different grades.— an individual. To this we reply, that face different grades.— an individual. To this we reply, that face different grades.— an individual. To this we reply, that face different grades.— an individual. To this we reply, that face different grades.— an individual. To this we reply, that face different grades.— an individual. To this we reply, that face different grades.— the sufficience of Holy Scripture, in the Ordination of the undying spirit itself. To the Chris- mirably harmonizing with the restored colours of the Service, as every man must do, who is ordained a priest tian I appeal yet more strongly, and ask of him, if the roof, which, with the more subdued tints of the side in this Church, and yet scruple to call himself a Pro- Bible be the Word of God, if Christianity be no fond windows, give an air of warmth and repose to the general, but in its details, constructed by God himself. tiffs was the Lord Jesus, the first in every sense in "The Rev. Dr. Stopford, titular bishop elect of Meath, testant. "He that takes this oath," says Bishop dream of man's imagination, if it alone contain the edifice quite in keeping with the general tone of its The second is, that the ministry of that Church was not formed upon the system of equality, but upon that still does occupy the same position towards the Church still does occu not formed upon the system of equality, but upon that of grades, which were pointedly kept distinct from of grades, which were pointedly kept distinct from that his typical representative did to the Church of that his typical representative did to the Church of that his typical representative did to the church of that his typical representative did to the church of that his typical representative did to the church of the term Romanist to that of Romanist to the term Roma of grades, which were pointedly kept distinct from each other. There cannot exist a question upon either in like manner, Dr. Nicholls expounds the declaration which, by the very decree of the Wisdom to which in like manner, Dr. Nicholls expounds the declaration which, by the very decree of the Wisdom to which in like manner, Dr. Nicholls expounds the declaration which, by the very decree of the Wisdom to which of these points. The Church of Israel was no human of the universal Bishop. But the type they we their being, are to perish with the world to another best positions for audibility); and promise which the priest, in our Ordination Ser-

(By Daniel Featley D. D.)

clare one's self a Protestant, no man can be ordained long and tedious journey; Jesus came from Nazareth all

ceiveth his own badge and cognizance from his servant, though no longer, from "the shining mail and banners tentious sound, and in some degree to give counte- So long then as Rome continues in error, and this Of John. The boundless ocean descendeth into the free' of its early occupants "flashes the light of anbut heaven gates were opened, and instead of a Sermon Their aim has been to make all adornments harfrom the mouth of a mortal man, there was heard a monize with the spirit of the ancient design, an alluand that the English Reformation is the offspring of Continental politics. Nor is it unlikely that to some it may convey painful recollections of party animosithis and other strains of the sweet harmony of the his sermon, to the restoration of the building. He Evangelists, how the Basses and Trebles answer one the deprecated (while applauding the homage paid by other; how where they depress our Saviour most in wealth to religion) a departure, in the decoration of his humanity, there they raise him highest in his divi- such ancient churches, from the beautiful simplicity dent demonstration of his majesty and glory as God. ture than their descendants: there should, he said, be What greater humility than to lie for many months in nothing in the way of ornament calculated to attract the dark prison of the Virgin's womb, and to be born attention too particularly to itself; while on the other the Holy Ghost, and to have a regiment of heavenly the architecture of such buildings was the design of

corrupted, they do but protest the sincerity of their elevate the mind from a contemplation of the works of desert? this demonstrateth him to be God. What that contrary one, of imagining (in the words of an faith against that doctrinal corruption which hath inva- God, to the contemplation of God himself. True it greater humility than to suffer himself to be taken by eloquent living preacher) "that in religion, more than the High Priest's servants, armed with swords and in other cases, men can be entirely independent of ded the great sacrament of the Edenarist, and other parts of religion? especially since they are men which protest their faith by these visible signs and mind. But of those who devote themselves to science. reputation among the rulers; yet what greater glory a temple dedicated to the Most High and a common than with the breath of his mouth to east down those building"-the mistake of thinking that it can be that assaulted him, and make them fall (John xviii, 6) wrong to invest the "outward and visible" appliances backward to the ground, in such sort that he might of religious worship with as much of attraction as is have trampled them under his feet? this demonstra- consistent with a due sense of the distinction so justly teth him to be God. What greater humility than to pointed out by the Master of the Temple, who rebe nailed to the cross, and to die in torments? this marked that there was nothing around him which oath of our Sovereign, not less than by the usage of the highest authorities in the Church. The word Protectant is totally misunderstood and misrepresented and rend the veil of the temple from the top to the churches of humbler architecture, there might be bottom, and open graves? this demonstrateth him to something at first view exceedingly splendid in the be God. In like manner here in my text, what greater aspect of the interior, the effect of a very little famitestimony of humility, than to descend into the river, liarity would be a feeling of entire appropriateness, and suffer himself to be baptized by John? yet what consistency, and harmonyopened, and the Holy Ghost in a visible shape to descend upon him, and God the Father from heaven to acknowledge him for his Son? this demonstrateth him to be God.

which must die to the passing spirit, even if itself blending in softened hues the glowing purple or the and the interior as little as possible broken up for sight, is that of chaste and simple beauty, and every subsequent view serves to deepen the feeling of the Jesus receiveth Baptism. The way itself taketh a softened harmony that pervades the whole, while over

- "the spirit of the gray old time "Still breathes around the fane an awe sublime,"

ON THE TERM "PROTESTANT." (From the Irish Ecclesiastical Journal, November, 1842.)

" To the Editor of the Irish Ecclesiastical Journal.

" In another part of the same extract, where mention is

"Now, Sir, with great respect, allow me to submit to

reached. That such language should be used by the low church party, who make common cause with the rabble cclesiastical Journal, it certainly does appear strange and inconsistent. If the Romanists in this country are schismatics, how can they be Catholics or Roman Catholics? And if members of the united Church of England and Ire-

Protestantism however useful at political meetings and to the addresses :-"I am, Sir, with much respect a constant reader of your

"A Priest of the Catholic Church in Ireland." The Editor fully agrees with some of the observa- "The Right Rev. Dr. Gillis, Greenhill Cottage Edinburgh."

* "Et ut sciamus traditiones apostolicas sumptas de veteri "Mr. A

" Dalkeith. Sept. 21, 1842.

Windsor Castle, Sept. 26, 1842.

"Mr. Anson has this morning had the honour of laying be-

* Charge, p. 16. + Works, vol. ii. p. 130, Lond. 1824, 8vo.

RE-OPENING OF THE TEMPLE CHURCH. LONDON. (From the London Times.)

It is natural to anticipate with eagerness, and to tion, be the essence of a Protestant, then the Primitive proper province but the mind of man, its nature, the opening of a long closed religious edifice: and when, as in the case of the Temple Church, the charms of pen of a sound Churchman like the Editor of the Irish 258, Gravenhagh. 1658, 8vo.) And again, Arch- ness? Where does it look for proof of the superiority antiquity combine with the claims of sanctity to renbishop Laud,-whom it is impossible to charge with of the moral system it inculcates, but to the study and der laudable a liberal, yet reverent restoration, every low, or latitudinarian views :--- "For the Protestants, contemplation of all that the wise and great and good, one must enter into the feelings, blending in some they have made no separation from the general Church, the philosopher and moralist of other times have degree the pleasurable and the proud, with which the stigmatizers of such chapting, as necessarily savouring the pleasurable and the proud, with which the properly so called,-but their separation is only from achieved by the light of unassisted reason? I should modern Templars flocked to their ancient church, so And are in this country the only Catholics, why not give land are in this country the only Catholics, why not give them their proper name? Why speak of 'Protestants and the Church of Rome, and such other Churches, as by the Churches other Churches, as by the Church Roman Catholics, and not rather of 'Catholics and Ro-adhering to her, have hazarded themselves, and do as the history of religion is with the history of religion is with the history of man, lowed by associations of the past. Invested by age "I am aware that in late Acts of Parliament, the 'Popish now miscall themselves the whole Catholic Church : the most intimate knowledge of history is an indispen- with no common historical interest, its site half con-Churchman's adopting a phraseology which admits, that while Popish recusants are some kind of Catholics, his own which admits are some kind of Catholics, his own which admits are some kind of Catholics, his own which admits are some kind of Catholics, his own which admits are some kind of Catholics, his own which admits are some kind of Catholics, his own and corruptions as work toward the divertice admits and an intimate acquaintance with several of the harmonic admits and an intimate acquaintance with several of the harmonic admits admits and an intimate acquaintance with several of the harmonic admits admits admits and a mistaken piety of its warlike founders—its existing divert, but to inspire;" that they served "without such abuses and corruptions as work toward the dis-the languages of the ancient world, a research into ture in all its chastened beauty, its solemn dignity, offence, to ought of highest, holiest influence" (still testant" is the upholding of truth against the errors men, the divine is perpetually conversant with those by the purest taste, but controlled by the most hopes from Heaven;" and to produce impressions and novelties of Bome; and truly it is an ill omen for deep and mighty questions which if, here below, they discerning judgment; and, above all, by that deep perfectly consistent with the beautiful liturgy (admihave received no solution, and admit none, have ever reverence for the venerable antiquity, and that due rably read), and with the impressive and able dis-* The following are Lord Aberdeen and Mr. Anson's answer exercised, and formed, and strengthened, the minds regard for the nature and sacred character of the course of the Master, which we should be desirous of of the greatest and wisest of mankind. Literature building, which allowed not even generosity to be describing from memory, did not respect, alike for the sheds forth all her stores, and all her refinements for misled, nor permitted an ardent desire for the accu- preacher and his theme, forbid us. "SIR,-I have had the honour to lay before the Queen the him; and science herself is not beyond the pale of mulating of all the honours which respect could dichim; and science herself is not beyond the pale of loyal and dutiful Address from the Bishops and Clergy of the Catholic Church in Scotland, congratulating her Majesty on Catholic Church in Scotland, congratulating her Majesty on ceive from perpetual exercise and devotion to the more than was requisite to lend renewed durability to uninterrupted succession of future services in this no-"And I have the satisfaction to acquaint you that the same most difficult and laborious study, whatever refinement its antique beauty, nor to heap upon a Christian ble church, were mingled gratitude to the benchers of was graciously received by her Majesty.—I have the honour to hose societies whose funds they have with so much the Sir more block ervant. Appropriate the honour to hose societies whose funds they have with so much the societies whose funds they have with so much the sir more block ervant. On the one the purest minds, and sublimest writings, that strength hand, then, we were gratified at finding the design of munificence expended in this highest of all objects; and that refinement is ours; ours is the study to the building little changed; and that, even in details, and gratitude, more remote in its application, to the which the great and wide universe alone sets the limit, the alterations were not only in the way of renovation, founders of those ancient institutions, which thus act The church is a noble exemplification of the unques- rable, and whose powers are so worthily applied to the tionable, but often forgotien truth, that the true employment of wealth in a manner calculated, beyond

sublime depends not upon size; and, that simplicity the more immediate results of their liberality, in the

"The arch and architrave divinely grand ; "The fairy fretwork of the cunning hand; "The harmony of stone, the coloured light "That gleams through rainbaw windows dimly bright-"How can we gaze, nor turn from earth to heaven, "As though some finer sense were newly given?"

You felt that there was nothing in all you saw about you to detract from, rather than to enhance, the feelings of devotion; that it was something, at all events, if not all, to have thus ministered amid

"The sanctities combined "By art to unsensualize the mind,"

incitements tending " to raise the heart and lead the will by a bright ladder to the world above;" and while listening to the "pealing organ" and the "solemn chant" of the Cathedral service (conducted, as it was, in a manner so subdued and so chastened as to be enough to silence for ever the cold and shallow in any degree of aught save the harmonious and the

ulation which Bishop Gillis has sent, on the first visit of her Majesty and his Royal Highness to Scotland, and has received the command of the Frince to request that the Bishon will ac-the sent control of the first visit of her is, after all, a main element, alike in the beautiful and the grand. Nothing can be more simple, yet nothing