

to awaken the sinner to a sense of his danger, or may harden him in his impenitence. It may be to the believer a word of edification, or it may bring him into grievous temptation. If there are any of us who make a profession of the faith, that speak in levity, or say aught that may be chargeable with inconsistency, it is pretty sure to throw difficulties in the way of the unconverted, and to afford scandal to the real Christian. But if, on the contrary, our communications be such as become the Gospel, and we speak under an habitual sense of our obligations, as those who are bought with a price, and therefore bound to glorify God, often, when we least expect it, we may say that which may be employed by the Holy Spirit in the work of conversion, or be made effectual to the admission or the consolation of the people of God.

Important, however, as may be the effects of what we say on others, they cannot be greater than they are upon ourselves. In this sense truly "death and life are in the power of the tongue." A word may determine our condition for ever, and mark us as the children of God, or the children of Satan. By a rash word, we may bind ourselves down to eternal ruin. We may, for instance, by a word, cast in our lot with the evil-doers, or forfeit our allegiance to the King of heaven. By a word, again, we may express our adherence to the cause of truth, and bring ourselves within the influence of that society and that teaching that may be blessed to our eternal advantage. Oh, we do not speak in vain. "With the tongue," says the Apostle, "bless we God, even the Father; and therewith curse we men, which are made after the similitude of God." But prayers, and praises, and holy conversation, cannot be in vain—nor can curses, and railings, and idle talk, be in vain. It is true that the man who uses the language of piety may be a base hypocrite; but if the work of grace has been begun in us, or if the love of Christ does constrain us, there is nothing that can be regarded as so sure a pledge of our spiritual progress, as our employing our tongues to the glory of God. There can be no mistake about the man who speaks profanely—"Out of the fulness of the heart the mouth speaketh." If the language of the world is in the mouth, the love of the world is in the heart. And the more the sinner speaks as his sin incline him to speak, the more he rivets himself to his sins. By unusual provocations, we may expect to quench the Spirit, or to bring down on ourselves a judgment. We have but to look upon a Moses, excluded from the privilege of entering Canaan, because he spoke unadvisedly with his lips, and a Peter distinguished by a promise for a timely confession of his faith in the Saviour, to perceive the correctness of the statement that "death and life are in the power of the tongue."

It is to be feared that we may find much that is greatly amiss in ourselves, when we press our consciences with the question, have we acted as those who believed that death and life are in the power of the tongue? The Lord himself says unto us, that "every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." And yet, how much do most of us say in thoughtlessness, how very much do most of us say in thoughtlessness, how very much do most of us say in thoughtlessness! May the thought of this humble us! May it tend to convince us more strongly than ever of our weakness and sinfulness, and lead us to feel more strongly our need of an Almighty Saviour, and a Divine Sanctifier! The Saviour is preached to us as a propitiation for sin—but he is also preached to us as a Deliverer from sin; and none of us can have felt his mighty power to renew us by his Spirit unto holiness, till he has been brought to feel the importance of his communications, and to remember that "death and life are in the power of the tongue."

THE CHURCH.

TORONTO, FRIDAY, APRIL 28, 1843.

CONTENTS OF THE OUTSIDE. First Page. Episcopacy to be viewed as a Divine Appointment. Observations on some passages in the Book of Common Prayer. The Power of the Tongue. The last days of the Rev. Peter Roe, of Niskony. The Gold Weave. Private Theatricals.

At one of the recent meetings of the Central Board of the Church Society, it was resolved "That the Hon. Mr. Chief Justice Robinson, the Hon. R. S. Jameson (Vice-Chancellor, and Speaker of the Legislative Council), the Hon. Capt. J. S. Macaulay, R. E., the Rev. H. Scadding, Dr. Boys, J. G. Chewett Esq., and the Secretary, be a Committee to prepare, under the sanction of the Lord Bishop, suggestions and instructions to persons engaged in building or enlarging Churches."

The Committee held its first Meeting on the 15th instant, when Capt. Macaulay was elected Chairman. On the motion of the Chief Justice, it was agreed that the Committee should endeavour before their next Meeting, to procure information upon the best plans of Churches on different scales, and that the Clergy and Laity should be requested, as they now are through the medium of this journal, to favour the Committee with information on the following points:—

- 1. As to proportions—length, breadth, and height?
2. As to formation of roof?
3. The description of spire, or tower?
4. The disposition of the seats and aisles?
5. The kind of ceiling?
6. The windows?
7. The entrance?
8. The position and plan of the Communion-table, pulpit, and reading desk?
9. The vestry?
10. Whether any galleries, and where?
11. Admitting of enlargement, and by what kind of addition?
The Committee adjourned until the third Wednesday in May.

Amongst our English Ecclesiastical Intelligence will be found a very extraordinary and painful letter from the Rev. J. H. Newman, amounting to a recantation of the justly severe language which, in various publications, he has used with reference to the Church of Rome. Did we think, as Mr. Newman seems to think, we should feel ourselves at variance with the articles and authoritative formularies of the Church of England, and should, at least, be compelled to resign all ecclesiastical preferments derived from that Church.

The letter, we confess, seems to extenuate the worst abominations and tenets of Popery, and the sooner the Church is rid of such wavering Protestants as Mr. Newman, the sooner will her peace be restored. There may be others, in holy orders, ready to follow his steps; and though their defection would be a serious blow, and a matter of rejoicing to the enemy, yet, we feel assured, that the cloud would soon pass away, and our Reformed Church soon counterbalance the loss a hundred fold, by additions from the ranks of Protestant Dissent.

We grieve over this sad perversion of a pious and highly-gifted mind, and perceive, in consequence, more clearly than ever, the necessity of neither going beyond, nor falling short of, the Prayer Book. A clergyman who mutilates the baptismal service, who violates the generally recognised rubrics, or who shortens the prayers according to his own convenience and caprice, and sets up a standard of his own in the performance of divine worship, is in danger of becoming a Protestant Dissenter, in matters of doctrine as well as ceremony. A clergyman who introduces strange gestures and exploded ornaments, or observances common to the superstitions of the ages preceding the Reformation, or who, for some silly and at best most unimportant trifle, will awaken the Protestant fears of the people, and fill them with the liveliest and most distressing apprehensions, is in danger of becoming, both outwardly and in heart, a Popish Dissenter.—From all such men, whether Puritan or Romanist in bias, we hope that the Church will make every effort to deliver herself; and that, if her Bishops be not already armed with sufficient power to expel such unfaithful and faithless servants from the temporalities of her ministry, she will obtain from the State more stringent powers, and the means of enforcing a real and complete conformity.

We have thought it right to present this letter to our readers, that they may form a general idea of the Popish movement, such as it is, within the Church. That movement we regard as comparatively trifling, and simultaneous with events that far more than compensate for the loss and scandal which it may occasion. The same principles which, carried to excess, are luring Mr. Newman into Romanism, have, in the exercise of their legitimate and scriptural influence, restored thousands to the arms of the Church, and will, we firmly believe, still more and more promote the cause of unity and Apostolic order. We must not be driven from a truth, because it has been abused; nor must we, to use the language of the Bishop of Montreal, in his Lordship's late charge, "strengthen the hands of Rome, by declining to assert our distinctive character as Churchmen."

The following prophetic observations proceeded, many years ago and before the present great controversy respecting Church principles arose, from the Rev. Thomas Sikes of Guisborough, Northamptonshire, a truly evangelical and excellent Clergyman:—

I seem to think I can tell you something which you who are young, may probably live to see, but which I, who shall soon be called away, shall not. I go, I seem to think the clergy a number of very amiable and estimable men, many of them much in earnest, and wishing to do good. But I have observed an universal want in their teaching; the uniform suppression of one great truth. There is no account given any where, so far as I see, of the one Holy Catholic Church. I think that the causes of this have been mainly two—the Church has been kept out of sight, partly in consequence of the evil establishment of the laity of which it is in this country, and partly out of false charity to dissent. Now, this great truth is an article of the Creed; and it is so, to teach the rest of the Creed to its exclusion, must be to destroy "the analogy" or proportion of the faith. This cannot be done without the most serious consequences. The doctrine of the laity is, in its nature, and in its principle, it involves of immense power; and some day, not far distant, it will judiciously have its reprisals; and whereas the other articles of the Creed seem now to have thrown into the shade, it will then seem to swallow up the rest. We now hear not a breath said about the Church, by and by, those who live to see it will hear of nothing else, and just in proportion, perhaps, to its present suppression will be its future development. Our confusion now—a day is chiefly owing to the want of it; but there will be yet more confusion attending its revival. The effects of it will be to lead us to contemplate, especially if it come suddenly, and we be like those, wherever they are, who shall have in the course of Providence, to bring it forward. It ought, especially of all others, to be matter of ecclesiastical teaching and training. The doctrine of the Church Catholic, and the privileges of Church membership, cannot be explained from pulpits; and those who will have to explain it, must know clearly by ear, or which way they are to turn themselves. They will be endlessly misunderstood and misrepresented. There will be one great outcry of Popery from one end of the country to the other; it will be thrust upon minds unprepared, and upon an ill-tempered Church; some will take it up and admire it as a beautiful picture; others will be frightened and run away, and reject it; and all will want a guidance which one hardly knows where they shall find. How the doctrine may be first thrown forward we know not, and the world may any day turn their backs upon us, and this will probably lead to those effects I have described.

Even in our humble walk of duty, we can, indeed, bear witness to the "woe" which "befitteth those who have, in the course of Providence, to bring forward" this long-neglected article of the Creed, in all its bearings and aspects. Did we not feel planted upon the rock of Scripture, and most fully assured that to reject the evidence by which a visible Church, with a threefold ministry, is proved, is to reject the doctrine of Infant Baptism, the observance of the Lord's Day, and, above all, the divine authority and inspiration of the Bible, we might well faint and give up the contest in despair. But no misgiving ever crosses our sky for a moment. Opposition, calumny, falsehood, the gnashing of teeth from enemies, and the faithlessness or halting of friends, cannot bend our determination to do what we conceive to be our duty. The very fury which rages around us is a proof that a practical belief in the existence of the Holy Catholic Church, and a conviction of the sin of departing from it into the ranks of schism, are everywhere extending, and must continue to extend more and more.

Neither have we any fear that the Church, by any considerable number of men, will be magnified beyond what is due. In some respects Mr. Sikes's prediction has been fulfilled to the letter, but the great majority of the clergy and laity of every branch of the Anglican Communion, we are well assured, regard the Church only as the handmaid of its crucified and adorable head, and can see no lustre in it but what is borrowed from the countenance of our glorified Redeemer and Lord.

In the London Church and State Gazette, of the 17th February, we meet with the following instance of Church extension, and we cite it, as one case out of thousands, to prove how faithfully the Church in England endeavours to meet the great and dangerous crisis impending over the nation:—

When Mr. Kidd was licensed to the perpetual curacy of Didsbury, on January 5th, 1841, he found the population of the parish to be 4,204, with a superficial area of 10 miles, including the townships of Didsbury, Withington, Burnage, and a part of Heaton Norris. There was only church accommodation for 300, and that at the extremity of the chapelry, and without one free or unappropriated sitting for the poor. This was the state of affairs in January, 1841; but now, thank God, in February, 1843, owing to the efforts which have been made, and the zealous co-operation with Mr. Kidd of the local Church Extension Committee for the chapelry, he is enabled to declare:—

"The sum of the whole is this:—That now, through the blessing of God upon the united efforts and prompt liberality of the laity, and the co-operation of the clergy, we have brought the Church in this chapelry very much nearer to the beautiful theory of our Zion—that every sheep should have a fold, and every fold a shepherd; whilst I am bold to say, an village throughout the length and breadth of the land, of similar extent and population to this, presents a more perfect counterpart of the theory noticed above. I know it is the machinery—the scaffolding. I know, too, that the machinery is not the fabric; neither is the scaffolding the Church; but then we know the Church will never rise up in its due and just position, till all relevant to the attention, or help to the conversion, of those without, unless the scaffolding has been previously erected, and erected, too, on a scale commensurate with the designed building—to guide the labourers and facilitate the work."

This is beautiful and touching, and should, indeed, excite others to follow the example. It is saddening to add, that the salutary effect of these indefatigable labours is likely to be diminished by a schismatical invasion of the parish. The Wesleyan Methodists have resolved on erecting a Theological Institution at Didsbury, and Mr. Kidd has entered his solemn protest against the erection of a sectarian place of worship in his district.

We have received the following letter from the Rev. C. C. Brough, the Rector of St. John's, in the Township of London, and are much indebted to our excellent friend for this mark of his attention:—"St. John's Rectory, London. "21st April, 1843. "My dear Sir,—I have been requested to inform you of a melancholy occurrence, attended with the loss of four lives, which took place at Delaware, on Sunday last, and which had so nearly proved fatal to our friend Mr. Flood and others. "The bridge at Delaware having been recently swept away, a temporary scow was constructed for the purpose of crossing the river, which had swollen much beyond its banks. The Rev. Richard Flood and thirteen others, returning to their homes after Church on Sunday last, embarked on board this scow. After proceeding for some distance, it was carried violently by the current, and coming in contact with a small tree, was almost immediately swamped; the party, in their perilous situation, laid hold upon the tree, which, with the weight of fourteen persons suspended from it, was brought to almost a level with the surface of the water. A skiff, with one person on board, taking with him a rope, put off to their relief; on reaching them, the rope was attached to the little tree,—two of the party got into the boat,—and they proceeded to another tree, where the rope was also fastened, in order that by this expedient others might escape from their first position, and thus diminish the danger, as there was every reason to apprehend that the tree to which they first clung might give way under the great pressure upon it. Unhappily, in this process, the little boat was upset, and thus almost all hope seemed to be cut off. After a considerable time, another skiff, a miserable thing that had been long crumpled, was pitched up, and a young man, Mr. Frederick Tiffany, of Delaware, to whom too much praise cannot be given, put off to the sufferers. Several of the party, by means of the rope, had reached the large tree, into which they climbed; but from the length of time occupied in these expedients, three of the party sunk into their watery graves, in the view of their partners in suffering and of those on shore. Mr. Flood and two others, the one a mechanic of the neighbourhood, the other Captain Somers, formerly of the British army, were the only persons remaining in their original position. Mr. Flood, who was through-out perfectly calm, directed Mr. Tiffany's first efforts to Captain Somers, who was almost in a state of insensibility. He would simply remark that it appeared to me not only an anomaly in our country, but an institution, but (if you will pardon the harshness of the expression) a gross absurdity, inasmuch as it necessarily implies, those high and vital principles of our society, which alone prevailed in the first and purest ages of the Church. "But what, you may naturally ask, have the simple absurdities of devotion and sincere worshippers in our village Church, away, as we are, in the wild wilderness, from the busy haunts of men? Why do we do with that election in its results? As to the election itself, I would simply remark that it appears to me not only an anomaly in our country, but an institution, but (if you will pardon the harshness of the expression) a gross absurdity, inasmuch as it necessarily implies, those high and vital principles of our society, which alone prevailed in the first and purest ages of the Church. 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