

THE COLONIAL CHURCHMAN.

"BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE."

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CHRISTMAS DAY.

Oh! Saviour, whom this holy morn
Gave to our world below;
To mortal want and labour born,
And more than mortal woe!

Incarnate Word! by every grief,
By each temptation tried,
Who lived to yield our ills relief,
And to redeem us died!

If gaily clothed and proudly fed,
In dangerous wealth we dwell;
Remind us of thy manger bed,
And lowly cottage cell!

If prest by poverty severe,
In envious want we pine,
Oh! may thy spirit whisper near,
How poor a lot was thine!

Through fickle fortune's various scene
From sin preserve us free!
Like us thou hast a mourner been,
May we rejoice with Thee!

Bishop Heber.

For the Colonial Churchman.

Dear Editors,

There is no virtue that may not be converted to a vice by being carried to excess. If this be true, and I believe it will admit of proof, it should be all who desire to practise virtue and avoid evil should be circumspect in the examination of their actions. It has often occurred to me that no objects are so deserving of commiseration as persons who through secret zeal in carrying out a virtuous principle rank themselves among the transgressors of God's pure and holy law. Therefore I hope that a few remarks on the faults to which an excess of that admirable virtue, Devotion, leads many well disposed persons, may prove useful to some of your readers. I have often observed, because Addison and many other great men of judgment have remarked that it is devotion rather than reason which distinguishes man from the inferior animals; therefore out of the long catalogue of virtues one would desire to see this distinguishing virtue of our race restrained within the bounds of propriety above all others. When this virtue is carried to excess it degenerates into the vice called Enthusiasm, and the large numbers of the religious who that we see fallen into this pitiable condition should inspire us with great caution to keep our religious fervours under the control and guidance of reason. It has been observed—(Spectator 201) that when the mind finds herself much inflamed with religious emotions, she is too much inclined to think they are not by her own kindling, but are blown up by the Spirit divine within her. If she indulges this too far, and humours the growing passion, she at last flings herself into imaginary raptures and ecstasies, and when once she fancies herself under the influence of a Divine impulse, it is no wonder if she neglects human ordinances, refuses to comply with the established form of religion, as thinking herself guided by a much superior guide. I might almost imagine that the wise author of the remarks who lived before revivals were introduced had been gifted with a supernatural discernment to predict the consequence of the multitudinous calls to a call of the Holy Ghost in these our days, as one effect of this enthusiasm. How many misguided persons do we see at this time suffer-

ing their devotional feeling to blaze forth uncontrolled by reason—therefore claiming supernatural inspiration, and thus led to assume the priest's office, and to itinerate through the villages of this colony in the capacity of local preachers; thus opening a door to numberless idle and worthless creatures to sally forth on every Lord's day for the same purpose, whenever they find a cluster of houses and some one willing to give them victuals for their rant. I believe the effect of this extensive itinerating is now deplored in all our country places by ministers of every denomination, for few are found to venture a mile to a place of worship since some one who professes to have a call is ready on the offer of his food to bring the gospel, or something else instead of it, to their house. I shall not attempt to foretell the ultimate consequences of the prevalence of this vice of enthusiasm; I wish now to invite attention to it, and propose as a first step towards remedying the evil, that the real and moderate devotion of Moses should be set forth by ministers as publicly as possible for the imitation of persons liable to it. It is so common an evil with us now a days that it is useless for a few to attempt to check the torrent which I am persuaded is deplored by those most interested. But perhaps if in every house dedicated to the service of God the diffidence of Moses, who really had a call, could be set forth in opposition to the presumption of these preachers who merely pretend a call, it might awaken some to a sense of their error.—The text I suggest for meditation is Exodus 6 ch. 10 v. How much such diffidence as this is lacking to the multitude of illiterate creatures who now presume to teach others in all our villages, I hope those concerned will speedily consider.

CURIO.

BISHOP OF TORONTO.*

It is with the greatest satisfaction and joy that we announce the safe arrival in the Province of the Right Reverend the Lord Bishop of Toronto,—who was a passenger in the *Great Western*, and reached Toronto in good health on Saturday last. The following Address was presented to his Lordship while at Kingston by the Venerable Archdeacon Stuart; and we are very sure that we are speaking the sentiments of the great body of the members of the Church in the Province at large, in cordially coinciding in the expressions it contains.—

TO THE RIGHT REVEREND THE LORD BISHOP OF TORONTO.

My Lord,

As Archdeacon of this Diocese, I beg to express, in the name of the Clergy, the pleasure and satisfaction we all feel, at having it in our power to congratulate your Lordship on your safe return to this Province, invested with the Episcopal Office, as the first Bishop of this Diocese now set apart from the See of Quebec.

The division of the extensive Diocese of Quebec is an object which the friends of the Church, both in Upper and Lower Canada, have long had at heart, and the happy consummation of their wishes calls for deep thankfulness.

In the selection of your Lordship to fill the high and responsible office of a Bishop in the Church of God, we recognize an acknowledgment of the valuable services you have rendered the Province by your zeal in the cause of general education; as well as the benefit you have conferred upon the Established Church in the instruction of several of the Clergy, who, through your labours, have been brought into

* From the Church.

the ministry, and are now serving in the Church of Christ with zeal, ability, and success.

We are desirous, on the present occasion, of expressing to your Lordship our sense of your zeal for the spiritual welfare of the Church, which has been manifested in the formation of several congregations through your labours; and our gratitude for your untiring vigilance and energy in maintaining through evil report and good report the temporal rights and possessions of the Established Church of Upper Canada.

With such pledges already given through a period of nearly forty years, we cannot fail to augur well for the future prospects of our Church under your Lordship's oversight.

While the Clergy personally yield you that respect and obedience which they owe their spiritual Father, they humbly beseech the Great Head of the Church, to bless your Lordship with his Holy Spirit, that you may be enabled, for years to come, to exercise your high office to the glory of God, the benefit of His Church, and your own salvation.

(Signed,) GEORGE O'KILL STUART,
Archdeacon of Kingston.

Kingston, Nov. 17th, 1839.

REPLY.

Mr. Archdeacon,

Most sincerely do I thank you for this affectionate testimony of the esteem and attachment of yourself and the Clergy of your Archdeaconry. It is not only valuable to me as an earnest of the cordial cooperation which I trust will always prevail between me and my Clergy in furthering the cause of true religion, but as a manifestation of the continuance of that friendship and kindly intercourse of which, in another station, I have had so long experience.

Amidst the difficulties with which the Church is surrounded, it is no small gratification to her friends that the vast Diocese of Quebec has been divided, since it was far too large for the effectual superintendence of one Prelate,—a division which they have long had at heart, and the happy consummation of which calls for deep thankfulness.

Notwithstanding the flattering terms in which you are pleased to speak of me, I am too much aware of my own deficiencies not to feel that I am little qualified to meet the important duties which Providence has laid upon me; yet knowing that your willing support and sincere prayers will never be wanting, I am encouraged to look forward with humble confidence that our joint exertions to promote the end of the Christian Ministry,—the glory of God and the edification of his Church,—will not be altogether in vain.

It is a source of great satisfaction to me that in looking round upon my Clergy I find them almost all endeared to me by many acts of mutual kindness, and in you, Mr. Archdeacon, a fellow-labourer in whom I can safely trust as in a brother; I may therefore with all humility be justified in hoping that in the discharge of my Episcopal function, there will subsist between us entire confidence and unreserved frankness of communication.

Permit me to assure you that I shall gladly receive and give my best attention to any suggestions which my Clergy may think fit to offer to me with respect either to the prosperity of their respective Parishes, or their own comfort and convenience, which it will be my anxious wish to consult in so far as I can do so without any sacrifice of my public duty. And let it be our constant prayer to the Great Head of the Church, that we may be enabled through the assistance of His Holy Spirit to promote with single-heartedness the glorious purpose for which He came into the world,—the salvation of souls!

(Signed,) JOHN TORONTO,

Kingston, 7th November, 1839.