

For the Colonial Churchman.

THE VISIT OF THE LORD BISHOP TO ANTIGONISH AND GUYSBOROUGH.

His Lordship having named Tuesday the 26th of July as the day on which he hoped to be at Antigonish, the Rev. Messrs Leaver and Shreve and several of the gentlemen from the village rode out about 12 miles towards the Gulf Shore, where they met his Lordship and Mr. Inglis, and returned with them to the village at 7 o'clock P. M.—12 o'clock on Wednesday being the hour appointed for Divine Service at Little River, 16 miles distant from the village of Antigonish, his Lordship proceeded thither and went immediately to the church, a very neat building, which he consecrated by the name of St. Mary's Chapel. He preached a consecration sermon to a large and attentive congregation, and addressed them from the altar on the subject of confirmation. The inhabitants of Little River are an interesting people, and appear to be strongly attached to the church: they deserve much credit for the exertions they have made in erecting so neat a building for the worship of Almighty God.—His Lordship preached at Antigonish on Thursday evening at 5 o'clock, on the duty and importance of family prayer; and on the following morning set off at an early hour for Guysborough. The wardens and several of the vestry met him a few miles from the town. It was much regretted that Mr. Leaver could not leave his parish to accompany the Bishop to Guysborough.

Although the weather was very unfavourable on Saturday, his Lordship succeeded in getting to the Gut of Canso at the appointed time; and the small building which was erected by the inhabitants with very little aid from other quarters, was then dedicated to the service of God by the name of St. John's Chapel;—six persons came forward on that day to partake of the holy rite of confirmation,—these his Lordship addressed in a plain and affectionate manner on the engagement into which they now had entered. The prayers were read by the Rev. J. Shaw of Arichat. On Sunday a very large congregation assembled at the parish church in Guysborough,—five and twenty persons were confirmed in the morning and were addressed from the pulpit by the Bishop, who exhorted them to live as persons ought to live who publicly enter into such solemn engagements as they now had. In the afternoon a female was confirmed;—from the time that notice was first given of the Bishop's intention to visit Guysborough she appeared anxious to partake of the holy rite of confirmation; but did not give in her name as a candidate. She attended church in the morning, and was so much impressed with all she saw and heard, that she gladly availed herself of the opportunity which the Bishop afforded her in the afternoon. She had formerly been a member of the church, but about three years since, joined the Methodist congregation in this place,—and this, perhaps, may be the reason of her not giving in her name with the other candidates;—her manner appeared devout and sincere, and several of the congregation were then more impressed with the solemnity and beauty of the service than in the morning. The Bishop preached from I cor. c. 13, and latter part of 13th verse, "The greatest of these is charity." An excellent discourse, and one which will long be remembered by many who heard it.—May we all be 'doers of the word and not hearers only.'

On Monday 1st August, his Lordship preached at the Church on the south shore of Chedabucto Bay. This was his first visit to these interesting people. The building was thronged, and many stood outside at the windows—24 persons were confirmed, making in all in the Parish of Guysborough 56 persons.

On Tuesday 14 persons were confirmed at Antigonish, and on the following morning his Lordship proceeded to the Mines, where he intended, (D. V.) to have an evening service.

To the Editors of the Colonial Churchman.
GENTLEMEN,

In the hope that it may prove interesting to many of your readers to be informed of the state of religion at Cambridge in England, and as they may also tend to remove some of the existing prejudices against our national church and Universities, I send for your insertion extracts of letters received from a pious young friend preparing himself there for Holy Orders.

"The religious advantages to be enjoyed are very great. In the first place, the Blessed Word of God is daily open to my hand in its venerable Hebrew and Grecian garb: then such truly Gospel preachers to attend as Simeon, that aged saint: Scholefield, a profound Grecian and very clear reasoner—Mr. Caius, a disciple of Simeon's, a most excellent young man. Then every Friday, Mr. Scholefield has a number of young men at his house, where any questions may be asked on difficult subjects, generally in the Greek Testament; afterwards he expounds a chapter, then concludes with prayer. Once a month we have a United Missionary Society among the Undergraduates, some hundreds being generally assembled: at which several "tried vessels" talk to us, and endeavour to excite a spirit of compassion for the dark and hopeless state of the heathen world; and then all conclude with a hymn (the voice of two or three hundred young men being united) and a prayer for the prosperity of missionary work. Then Mr. Caius holds a private prayer Meeting to pray for a *Spirit of devotion* to the will of God—and for a willingness to go and do *His* work wherever *He* chooses. Then there are small knots of friends, 5 or 6 in number, that meet at each other's rooms on Saturday nights, to search the Scriptures and prepare their minds to keep the Lord's day profitably. Thus have I given you an enumeration of the great spiritual advantages to be enjoyed at Cambridge, and wo be to me if I profit not by them."

In a subsequent letter he gives me the following interesting intelligence:—"Last Lord's day Evening, Mr. Caius (the affectionate friend and adviser of all undergraduates) gave us some most interesting records of Bishop Chase's life, to encourage us to bear with patience whatever crosses God may be pleased to try us with. Our venerable Mother Church is beginning to awake from her lethargy and bestir herself in her proper employment. Great things are to be done in London. The Bishop of London has promised to give his sanction to an Association, whose object is to send forth lay agents into the streets and lanes of the Great Metropolis, to compel all classes (by persuasion) to come in.* The scheme of lay agents has some dangers, as Mr. Simeon found to his cost, and they are, that when the agents have become fluent in praying and teaching, they may be puffed up by vanity, and set up for themselves as Independents. Mr. Simeon found the reality of these dangers to his grief; men that he employed in this way became dissenting preachers, and his most bitter foes. Mr. Caius has therefore suggested as an amendment, that instead of employing pious shopkeepers, apprentices and others of that class, young Graduates should be chosen from the 2 Universities of the ages of 21 and 22, and that they should be thus employed, viz: in visiting sick, prayings, reading the Scriptures, homilies &c. in the city, and suburbs, wherever the ministers should need such assistance, for two years at a salary of £100 per annum: after that period, the rector under whom they were placed, would give them a title to orders, the Society guaranteeing £100 a year for 2 years longer, under deaconship and first year of Priesthood. By this means a race of clergy would be raised up, thoroughly furnished to all sorts of parochial work, "apt to teach, willing to communicate" their scriptural knowledge. In time this plan might gain so much ground, that none would be admitted to orders who had not passed the ordeal. The Bishop of Chester has proposed a similar association for lay-agents to his own clergy. The fact is, the Church of England was established at a time when there was not a third of the population there is at present: consequently her provisions for ministrations of the word and sacraments fall far short of the need. This arrangement will be provided for by voluntary contributions. The mass of wealth in the country is in the hands of Episcopalians, and the immense contributions to the societies for Foreign Missions testify their readiness to impart of the same."

Respecting our Clerical Meetings, he remarks, "I rejoice greatly at the reviving state of the Church in Nova Scotia and New Brunswick. I long to be one

* In the list of Religious Societies where meetings were held in the Month of May last, I was glad to find announced the first Meeting of a Society called "the Church Pastoral-aid Society," established, I imagine, on the principles above stated.

among you in that happy work: but it may not be for years perhaps. Your Clerical Meetings must be profitable in many ways. The spirit of evangelical fire is thus more readily kindled and fanned to a bright flame. Gospel truth spreads from the wise minister to the unlearned; the sluggish is roused with holy emulation to contend earnestly for the faith. The sad and sin-afflicted soul cheered and encouraged. I hope they may become general in the Provinces. The dissenters gain amazing strength by their Conferences and Associations: besides, Christ promises His presence expressly to such little unions."

In the hope that these lines may prove encouraging to your readers of the Church of England, in the conviction that the spirit of the Lord is guiding and blessing that Church, I remain, yours, &c. L.

For the Colonial Churchman.

ST. BARTHOLOMEW'S DAY—24TH AUGUST.

—Who runs may read?

By its own light the Truth is seen.
And soon this "Israelite indeed"
Bows down to adore the Nazarene.

Soon did Nathaniel, guileless man,
At once not shame-faced or afraid
Own him as God, who so could scan,
His musing in the lovely shade.

Keble.

"St. Bartholomew's Day" is one of those "set apart by the church in memory of the great heroes of the Christian Religion, who were the happy instruments of conveying to the world the knowledge of Jesus Christ. Festivals are of ecclesiastical origin, agreeable to scripture in their general design for the promoting of piety, and consonant to the practice of the primitive church." Thus far Robert Nelson.

Although the return of this day will have passed before the publication of this humble attempt to put forth the example of Bartholomew, yet I submit it to your editorial supervision, feeling that at no time is it a misplaced duty to seek benefit from the life and doctrine of those who have gone before in so far as they have followed Christ. Nor can it ever be a mispent employment to breathe forth our aspirations in the words of our Collect—"O Almighty God, grant us grace so to follow Thy blessed saints in all virtuous and godly living, that we may come to those unspeakable joys which thou hast prepared for those who unfeignedly love Thee, through Jesus Christ our Lord."

Bartholomew was one of the apostles, (10th. Mark, 3.) and is supposed to have been he who is called Nathaniel in 1 John 47 v.—that "Israelite indeed, in whom was no guile;" full of holy simplicity and uprightness, and free from hypocrisy or deceit. Although our blessed Saviour was in his day "despised and rejected of men,"—mean in his condition and companion, yet he readily owned him as the Messiah, and publicly proclaimed Him—"The Son of God—the King of Israel."

Bartholomew preached the Gospel in India and the Northern parts of Asia, and proceeding to Armenia, there suffered a most cruel species of martyrdom. As his laborious life had advanced the spread of that Gospel, so his patient and triumphant endurance of sufferings and death, strengthened and confirmed his converse. He was among that noble army of martyrs of whom it has been said—"Quot vulnere hiantia, tot ora laudantia Dei"—their gaping wounds were mouths praising God. Oh! that at the last day there may be applied, Reader, to you and me, as doubtless will be to him, the blessed words of our Saviour, recorded in the Gospel of this day—"I appoint unto you a kingdom, as my Father hath appointed unto me." The Epistle informs us of the unity by which the apostles, assembled "with one accord," were knit together, and of the healing of the sick and vexed, every one." So shall we also be healed if blessed with the sincere faith and ready obedience which distinguished Bartholomew.

He suffered martyrdom A. D. 71, and Eusebius records 250 years afterwards, that there was then found in India, an Hebrew copy of the Gospel by St. Matthew, which this saint had left there.

You will also, Messrs. Editors, recognise St. Bartholomew's Day, as remarkable for the massacre by the papists of upwards of 10,000 protestants throughout France. The slaughter was so reckless and ge-