

gentlemen who have taken charge of the register commit themselves to any individual. We give our hearty approval to the plan, and trust it will be gone into with cordiality by teachers and employers. Opposed as we are to the practice of offering rewards in Sabbath schools, as placing the inducements to religious instruction in a false light, as producing envy, strife and sinful emulation, and as educating and strengthening those selfish feelings which it ought to be one great object of Sabbath-school instruction, and of all education, to repress, we cannot but regard this as entirely free from objection on these grounds. It is following out the desire that every right minded teacher cherishes--to see his scholars entering upon the active duties of life in circumstances favourable to their getting forward in the world--and it will promote an interest betwixt the teacher and scholar that must long survive the period of school attendance, and a sense of mutual responsibility that cannot fail to exert a powerful influence on the character and conduct of the young apprentice or servant. We are sure that the teachers will feel it to be a privilege and delight to co-operate in this plan. May we not also hope that Christian masters and mistresses will cheerfully lend their aid in carrying it into effect. No complaint is more common or better founded than that occasioned by the conduct of female servants; now here is an excellent opportunity for pious ladies receiving girls fresh from the purifying atmosphere of the Sabbath school, to be trained to all those habits of honesty, industry, cleanliness and economy, that are so often and justly desiderated in this class of house servants. Masters will find it equally their advantage to secure well-behaved boys for sloops and work-shops, and who, under proper guidance (and it is worth the while of employers to consider how far they themselves are answerable for the deteriorated character of their servants), may grow up orderly and trustworthy men. Such an excellent method of patronising young merit deserves to be warmly supported, and, with due caution on the part of teachers, it cannot fail of success.—*Scottish Guardian.*

### THE GUARDIAN.

HALIFAX, N. S. WEDNESDAY, JUNE 10, 1840.

#### FIRST ORDINATION IN NOVA-SCOTIA.

The appointment and ordination of one of our brethren, a fellow mortal, to the office of the Sacred Ministry, is at all times and in ordinary circumstances a very solemn and impressive service. No engagement is so entirely spiritual in its nature as that to which he is then set apart, no vows can be conceived more sacred and obligatory than those which are then made, and no duties are so difficult and important as those which the Christian Minister is called to perform. If the ordination of every Minister is a service of such solemn and awful moment, and if one who was not a whit behind the very chiefest of the Apostles, felt and acknowledged his insufficiency for the faithful and successful performance of the duties of an Ambassador of Christ, the introduction of the Christian Ministry into a new country, and the propagation of the Gospel among its poor and scattered and neglected population, cannot fail to be viewed as events of peculiar importance by every enlightened and pious mind, events deeply interesting at the time and in the place where they occur, and worthy to be had in everlasting remembrance.

Few persons indeed, in this colony are sufficiently alive to the inestimable value of the Religious privileges which our predecessors have secured to us, or sufficiently grateful to God, for raising up such distinguished benefactors to Society, and enabling them to undertake such laborious services, and endure such trying privations when planting a branch of the Christian Church in this moral wilderness. It is painful to think that men, who were so eminent and so useful in their day and generation are so soon and so completely forgotten in succeeding ages, and that the occupations and amusements of the present moment should at once, prevent us from reflecting upon the past and preparing for the future.

In tracing back the history of the Church of Christ in this Colony, for a period of sixty or seventy years, and in perusing the very scanty and imperfect hints and memorials which are still preserved of the Ministers of a bye-gone generation, we have been deeply impressed with wonder and astonishment at the toils

which some of these early Presbyterian and Congregationalist Ministers endured, and at the success which attended their Missionary exertions, and we have been led to admire the means which they employed in the infant and impoverished state of Society, in which their lot was cast, to keep alive the interests of Religion, and to provide for the spiritual welfare of the destitute settlers around them. We have a very striking instance and convincing proof of the truth and accuracy of these remarks in the proceedings to which we now solicit the fixed attention of our Readers.

The Dutch and German Calvinists at Lunenburg, having been entirely destitute for the space of sixteen years, ever since their arrival in the Colony in 1753, of a regular Minister, who might break the bread of life to them in due season, and perform the other duties of the Ministerial function, agreeably to the scriptures and the dictates of their own consciences, and having made a regular application to the Ministers of their own denomination in Philadelphia, who could give them no encouragement, as they were unable to obtain a sufficient supply for their own vacancies, at length as a last resort, fixed their eyes upon one from among themselves, Mr. BROWN ROMCAS COMMINGOE, commonly known by the name of Brown, as a fit person to become their spiritual pastor, and sixty families belonging to the Calvinist denomination, united together in an application to the Ministers of the Dissenting Interest in Nova-Scotia, to set him apart to the office of the sacred Ministry among them. Their request was exceedingly urgent and their long neglected condition called aloud for immediate relief.

The Ministers to whom their application was made felt an anxious desire to listen to their petition and comply with their request. But as this appears to have been if not the first, certainly one of the very first ordinations in Nova-Scotia, as Mr. Brown although a zealous and pious man, was destitute of a liberal education, and unacquainted with the learned languages, as the eyes of the public were fixed upon them, and as the Ministers invited to join in his ordination were desirous that Religion should not be injured by such a procedure, they considered it necessary to use all that precaution which it was possible for them to do, in such an important affair. And it was only after they had received ample evidence from gentlemen of the most undoubted veracity, of the excellence of his moral character, and had enquired into his qualifications for so sacred an employment, his knowledge of speculative and practical Religion, his ability rightly to divide the word of truth, and the articles of his faith, and had obtained full satisfaction on all these particulars, that they consented to ordain Mr. Brown to the Sacred Ministry at Lunenburg.

On the 3d of July, 1770, nearly 70 years ago, a number of Ministers from different parts of the country, assembled in St. Matthew's Church, then a Congregationalist Meeting House, for his ordination. The Rev. JOHN SECCOMBE, of Chester, one of the most distinguished Ministers of the Congregationalist Church, and highly esteemed for his worth and piety, both at Chester and Halifax, where he officiated alternately, with much acceptance for many years, preached the ordination sermon, from John xxi. 15, 16. In illustrating this portion of Scripture, he proved in his usual plain and practical strain of address. 1. That it is the will of God that there should be an order of men to preach the word and to carry on the work of the Gospel Ministry. 2. That some are called unto and employed in this work; and 3. That it is a great advantage unto, and necessary qualification for such men to be endowed with sanctifying grace, that they sincerely love the Lord Jesus Christ, and he concluded a truly useful and evangelical sermon, with a very solemn address to the person about to be ordained, to the people who had made choice of him for their Pastor, and to the whole assembly convened on that serious occasion.

The Ordination service then commenced. Mr. Kaulback and Mr. Skuply, the Commissioners from the Calvinist Congregation at Lunenburg, having publicly intimated, in reply to the questions addressed unto them, their renewal on their own behalf and on behalf of the congregation, of their call to Mr. Brown, and he having in the same public and deliberate manner signified his acceptance of the said call and invitation to be their pastor, the usual questions were put to him, respecting his belief in the Sacred Scriptures, his adherence to the Confession of Faith, and the Heidelberg and Assembly's Catechisms, his zeal and fidelity in maintaining the truths of the Gospel, and the unity and peace of the Church, his adherence to the Worship, Discipline, and Government of the Reformed Presbyterian Churches, his motives for engaging in the work of the Ministry, and his diligence and attention in the performance of ministerial duties, his subjection to his Brethren and to the Discipline of the Church, his care of his own family, and his allegiance to King George the Third, to all of which he returned satisfactory answers; Mr. Brown was then solemnly ordained to the Ministry of the Word, by Prayer and the imposition of hands. A very suitable charge was then given to Mr. Brown and to the Representatives of the Congregation, by the Rev. Mr. Lyon, then Minister we believe, in or near Windsor, and the right hand of Fellowship was given to him by the Rev. Mr. Phelps, Congregationalist Minister at Cornwallis, that he might take part of the Sacred Ministry with them, and be owned and acknowledged as a Minister of the Gospel regularly ordained, wishing grace and mercy and peace from God the Father, and the Lord Jesus Christ, to be multiplied upon him, and the Flock over which the Holy Ghost had made him an overseer.

The ordination of Mr. Brown marks an era in the history of the Church in this Province, and appears to have excited much interest, and to have afforded general satisfaction in Halifax at the time. We find that his Excellency the Right Hon. Lord Wm. Campbell, Governor of the Province, with a number of his Majesty's Council, honoured the Meeting with their presence on that solemn occasion, and along with several denominations of Christians then present, expressed their entire satisfaction with the transactions of the day. Mr. Brown continued to discharge his pastoral duties to the Calvinist congregation at Lunenburg, with great zeal and fidelity for nearly half a century, and a few years ago ended his mortal career in that place, at a very advanced age.

We have abridged the foregoing account of Mr. Brown's ordination from a small volume printed by Mr. A. Henry, at Halifax, in 1770, containing Mr. Seccombe's Sermon, a narrative of the reasons for Mr. Brown's ordination, and the questions addressed unto him, drawn up by the Rev. Mr. Murdoch, of Horton, the Rev. Mr. Lyon's charge, and the Rev. Mr. Phelps' concluding address. The volume is inscribed by Messrs. Seccombe and Lyon, to Malachy Salter, Esq. as the first efforts of the kind to promote the Protestant Dissenting Interest in the Province, and as a token of esteem and delight in the zeal which he had manifested on every proper occasion, to advance the interests of Religion in this infant Colony, and to provide for the support of such Dissenting Ministers in the Province, as stood in need of assistance. We intend soon to make some extracts from this volume, and from several manuscript sermons of Mr. Seccombe's now in our possession.

As the meeting of the Synod of Nova Scotia is nigh at hand, and will be held this year in Halifax, our clerical friends throughout the country, will have an excellent opportunity on that occasion, of which we have no doubt they will readily avail themselves, of advocating the interests and promoting the circulation of our weekly periodical, as they will then be enabled to collect and transmit the subscriptions due in their respective neighbourhoods, and at the same time furnish us with the names of such persons as may wish to become annual subscribers. We have already been