

## ORDINATION AT HORTON.

To the Editors of the Colonial Churchman.

GENTLEMEN,

In compliance with a suggestion made in a recent number of your very promising paper, I most readily communicate my share towards that intelligence concerning the movements of the Lord Bishop through his Diocese, which cannot but prove interesting to the members of the Church at large.

His Lordship arrived at Horton on Saturday evening the 17th inst. accompanied by his son, Charles Inglis, Esq. the Rev. John Stevenson, A. M. and the Rev. A. V. Wiggins, A. M. and on the following morning in the Parish Church of St. John, of which the Rev. J. S. Clarke, A. M. is Rector, admitted to the order of Deacons, Messrs. John Mayne Stirling, A. B. and Oswald Howell.

An admirable sermon adapted to the occasion was preached by his Lordship from St. Matthew, 28th chapter, 20th verse.—“Lo! I am with you always, even unto the end of the world”—in which after enforcing the necessity of order and union in the church, and the serious importance of its proper government, he enlarged, in his usual energetic manner, on the qualifications requisite in the highly responsible and sacred office to which these gentlemen presented to him were to be solemnly set apart, and then powerfully urged upon their consciences the due and faithful discharge of its momentous duties.

As this was the first performance of this engaging service at Horton, a very large number assembled at an early hour to witness it, and soon increased to such a degree, that many were unable to obtain accommodation. The utmost decorum and quietness, however, were observed throughout; and there was an imposing stillness at that awful moment especially, when the candidates declared before the listening multitude, their firm belief in the blessed truths of revelation, and bound themselves at the Altar of the Most High God, diligently to study them, and teach them to their flocks;—nor is it, perhaps, too much to say, that few retired from the sanctuary unimpressed with what they had heard and seen.

At 3 o'clock, p. m. his Lordship repaired to the church of St. John, Cornwallis, (the pastoral care of which also is committed to Mr. Clarke) and there delivered to an equally large congregation, another excellent discourse:—the subject was, the nature and utility of family worship,—and the text, the noble choice and resolution of the pious Joshua, ch. 24, ver. 15.—“As for me and my house, we will serve the Lord.”

Yesterday his Lordship proceeded to his seat at Clermont, with the intention of going on to Digby, for the purpose of receiving, on the approaching Sunday, two Deacons into the holy office of Priesthood; and I feel sure you will unite with me in ardent prayer to the Almighty, that through the strengthening and purifying influence of his Spirit, both they, and these just now ordained, may be the happy instruments of promoting peace, piety, love, and good will amongst all Christians,—advance the charitable objects of our apostolic Church, and be wholesome examples and patterns in its divinely constituted ministry. Thus, indeed, will the vows they have vowed, be fulfilled; and the obligations they have entered into, be redeemed.

With every good wish, I am, Gentlemen, very affectionately, yours, &c.

Sept. 20th, 1836.

## CLERICAL MEETING AT HORTON.

P. S. In case of your not having been already apprized of it, I beg to add, that on Wednesday the 7th inst. the Clerical Society of the district of Annapolis and Kings' counties met at Horton. The clergy attending were the Rev. Messrs. Robertson, A. N. Coster (lately appointed missionary to Parrsborough) Campbell, Owen, and Clarke. The Rev. E. Gilpin was prevented by indisposition, from being present.

As, since the last meeting there, the Parishes of Cornwallis and Horton had been united and consigned to the charge of one clergyman, it was previously agreed, that the services at church should this time be held in the for-

mer place;—accordingly, a very respectable and (considering the busy engagements of harvest season) numerous audience gathered at the appointed hour, and received an appropriate address from Mr. Owen, grounded on St. Mark 16th chap. 15th and 16th verses.—“Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned.” In the course of which he accurately delineated the organization of the church of Christ, strongly pressed upon its ministers the execution of their various functions, and feelingly reminded its members generally of the dread account they are one day to give.

Exclusive of the clergy, about thirty persons partook of the holy communion, prior to which a collection on behalf of the Sunday School at Cornwallis was made, to the amount of £3 10s. The engagements of the day were altogether very gratifying to the society; and I think I may venture to say, that their interest was not a little enhanced by the pleasing reflection, that their brethren in your part of the Province were probably, at the very same moment, employed in a similar way. The next meeting will be (D. V.) at Annapolis, on the 2d November.

## From the London Record.

## LORD'S-DAY OBSERVANCE SOCIETY.

The Annual Meeting of this Society was held in the great room of Exeter Hall on Friday last, and was both numerous and respectably attended. The Right Rev. the Bishop of London presided, being supported by the Bishop of Chester, the Marquis of Cholmondeley, Sir A. Agnew, M. P., Sir O. Moseley, M. P., J. Hardy, Esq. M. P., Captain Alsager, M. P., the Rev. Dr. Dealtry, Rev. W. A. Benson, Master of the Temple, Rev. D. Wilson, and several other influential clerical and lay gentlemen.

The Right Rev. Chairman said, it was not his intention to trespass upon his respectable audience with many words, partly because time was precious, and partly because he was labouring under indisposition; but he should not do justice to his feelings, nor pay proper respect to so numerous a Meeting, if he took the chair without addressing to them a few observations. They had just joined in prayer to the Giver of all good things, and the Inspirer of all good thoughts, that he would be pleased to “prevent them in all their doings,” and to further all their works for the glory of His holy name. Surely they had reason to expect that He would listen to that prayer offered up on an occasion connected with the promotion of the glory of that great God, and the good of His creatures. Certainly on no occasion had he felt less scrupulous in taking a part in a public meeting than he did on the present occasion, feeling that the object of it was inseparably connected with the glory of the Redeemer, and the best interests of his servants. On former occasions, he had reason to address them partly in the language of encouragement, and partly in the language of regret; he had still used the same language, but on the present occasion he thought he was justified in saying that their prospects were brightening, and that he might indulge for a few moments in topics of gratulation, rather than in those of discouragement and distrust. Discouragement and distrust, did he say? He would recall the expressions, for how could he permit himself to entertain the feelings which those words implied, engaged as they were in a cause for the success of which they had the warranty of God's Word, and the assurance of his help? The object for which they were assembled, was one peculiar characteristic of a Protestant country. The devout and conscientious observance of the Sabbath was, he would say, the honourable distinction of a Protestant country; let them cherish that distinction; let them be thankful that, however short they fell of the scriptural standard of excellence at which they aimed themselves, and to which they desired to elevate others, yet, through the mercy of Him from whom all good proceeds, this country was, upon the whole, an example to the other nations of Europe, with respect to the observance of the Sabbath. Look at other nations separated from us only by a small ex-

tent of sea. Look at their moral and religious condition in general. He need not tell the Meeting what it was, though perhaps many were ignorant of it, and he hoped they would ever continue ignorant of it, as to its details; they perhaps hardly knew how infidel and libertine opinion prevailed in that great country with which they were so many years at war, but which was now allied to this by the ties of amity and peace. (And he could not help adding, let us evince our friendly feeling towards it, by endeavouring to impart to it the blessings of true religion.) That land was, at this moment, deluged with a torrent of infidel and libertine publications, and the emissaries of Satan were doing all they could to destroy every remnant of moral feeling and religious sentiment, and utterly to overthrow the kingdom of Christ there, and with it the happiness of a large portion of mankind. To what were they to attribute that state of things? Undoubtedly, in a great measure, to the habitual neglect of the Sabbath. (Hear.) Until the Sabbath was better observed, there could be no hope of a revival of true religion in that or any other country; for if there were any criterion by which they could judge of the prosperity of religion in a country, he made bold to say that it must be the seriousness with which the Lord's day was observed. (Hear.) Until the Sabbath was properly observed in this country, it could not, in the fullest sense of the term, be considered a Christian country. If, therefore, they wished to maintain that character, to enjoy the benefit of religion in all its fulness, and also to impart it to other lands now lying in comparative heathenism, they must preserve the sanctity of the Sabbath, they must extend the pale of the Church, and afford every encouragement and protection to those who wish to observe the Sabbath. (Hear.) He could not, it was true, congratulate the Meeting upon any measures which the Government had taken to promote the observance of the Lord's day, or on any immediate prospect of supplying that deficiency in their duty to God and their country in this respect, which he thought might not be unjustly alleged against them. (Hear.) He admitted that there was some difficulty in legislating on this subject, and that in doing so great caution and circumspection were necessary. He should not do justice to himself if he did not state, in a few words, his own views of legislative interference in respect to the observance of the Sabbath. He had always maintained that the object they had in view was a protective one. He thought they were bound, by the duty they owed to Him who was the fountain of all authority, to do whatever they could, to effect by human laws a devout and profitable observance of this most important religious ordinance. He did not say they would be justified in compelling men (indeed they could not compel men) to practise the positive duties of religion; but he did hold that the Government of a Christian country was bound, not only to remove all obstacles which might prevent those who were religiously inclined from carrying their religious feelings into practice by putting down all open desecration of the Sabbath, but to afford sufficient protection, as far as legislative enactment could afford it, to a vast number of persons (for he was happy to say it was a vast number) who were desirous of being permitted to observe the Lord's day as it ought to be observed. This, he thought, we attempted, in the first instance, by preventing all trading on the Lord's day. (“Hear,” and applause.) Not only trading, but all employment in manual labor—all proceedings which should either necessitate or strongly induce the working classes to employ labour those hours which were given them for their improvement in body and spiritual health. This would have a double effect, not only of protecting the poorer classes in the discharge of their religious duties and of easing their consciences, but it would operate on the rich by preventing them from employing the poor; and this was, perhaps the only way in which they could affect the rich by legislative measures; for, be it understood, he was one of those who objected to any legislative enactment which did not equally affect both rich and poor. (Applause.) It was impossible to enter into the sacredness of private life and the internal management of families; if, however, they prevented tradesmen from selling their goods, they would prevent the rich from buying. (Hear.) So far they would prevent house-

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