

fectly adequate, provided the ornaments of architecture were not desired—although I must say for my own part, that I should like to see buildings that would be creditable to the colonies. But, the main object is accommodation, and for £300 they could be raised, to accommodate five or six hundred worshippers. I am happy to find that such accommodation is on the increase in some parts of this Province. In the township of Parrsborough, when on a journey down the north shore of the Bay of Fundy last autumn, I saw two churches lately erected and I must say I rejoiced at the future prospects of the settlers in those remote forests. The minister was at one of them, near 20 miles from his home, the day that I was there; and for neatness and comfort combined with simplicity and economy, no congregation could be better accommodated. Perhaps a hundred people were assembled, and I understand that the church cost £75. How the minister was provided for I did not know, but I am quite sure that if a church were built as I suggest in any of our towns, that the salary of a curate would be amply furnished by either a rent on seats, or by voluntary contributions from the worshippers.

A COLONIAL CHURCHMAN.

For the Colonial Churchman.

Messrs. Editors,

Some years since I transcribed the following lines from a religious periodical. If you think them worthy a place in your useful paper, you will, by inserting them, oblige

A CONSTANT READER.

RUTH'S ADDRESS TO NAOMI,

As related in the Bible.

Oh! no, my mother, I will haste with thee,
Whither thou goest, I will also flee;
Intreat me not to leave thee thus forlorn,
Thy absence grieving, and thy fate to mourn;
Forbid me not to follow in thy way,
For where thou goest, I will also stay—
The friendly home that guards thy sacred form
Shall shield me also from the raging storm.
Dids't not thou teach me there was one above
Glorious in might, and bountiful in love,—
A power Supreme who can e'en fate defy
And guards His people with a watchful eye?
Oh! then, thy God shall be a God to me
And He will guide us as we onward flee;
Tho' thunders hurtle in the troubled air,
We'll know no terror, and no danger fear.
The people too with whom thy lot is cast
Shall be my people even to the last.
One fate shall bind us, and the hopes that glow
In Naomi's bosom shall repel all woe.
And my fond heart shall joy to be possess'd
By the same wish that rises in thy breast.
We'll share each danger, and each grief divide;
Defy all hardships, and all harm deride;
There's nought shall part us, but the hand of death,
To whom all mortals must resign their breath.

For the Colonial Churchman.

Messrs. Editors,

In more than one of your papers you have expressed your desire to publish parochial statistics involving the welfare of the church of England, and in consequence I have drawn up the following memoranda of two new churches recently completed in the township of Parrsborough under my charge. It will afford gratification to the members of our church generally to hear of such buildings rising as it were in waste places; and those who have benevolently assisted me in the good work will be glad to

hear that with their aid the object has been effected; and that good congregations are in the habit of attending both these places of public worship. The churches are 32 feet long, 21 wide with a porch at the west end, ending in a small spire. They are neatly finished inside—plastered and well warmed; and without a gallery contain comfortably upwards of a hundred people. I have discharged all the debts, and I here add lists of the contributors who do not form part of the congregations. The particulars of the contributions from the neighbourhood of each church I must send you at a future day when some arrears have been paid up. The sums I have paid for the church at Diligence River amount to £104 7s. 8d.

The Lord Bishop of Nova Scotia, £12	4	5
Richard Peniston, Esq. Quebec, ..	10	0
The Hon. James Ratchford,	5	0
Charles Edward Ratchford, Esq.	4	0
Mrs. J. Ratchford,	0	5
Dr. Gesner,	2	0
Charles Whidden, Esq.	1	0
Mr. James Broderick,	1	0
Perry Borden,	0	10
George Umphray,	0	10
The Society for the Propagation of } the Gospel in Foreign Parts. }	19	0
Labour given,	13	0

(For more than half of which it is but justice to acknowledge I am indebted to Mr. Robert Salter and Mr. Edward Tate.)

OF ST. JOHN, N. B.

Elisha De W. Ratchford, Esq.	5	0	0
A. Frederick Ratchford,	2	0	0
Mr. S. L. Lugin,	1	0	0
John Kerr,	1	0	0
K. W. Cruikshanks,	1	0	0
J. C. Waterbury,	0	5	6
Robert Ray,	1	0	0
B. Smith,	1	0	0
Z. Wheeler,	1	0	0
J. W. Irish,	0	10	0
Cash,	0	5	6
Cash,	0	2	6

OF HALIFAX.

Joseph Starr, Esq.	0	17	6
Mr. William Starr,	1	0	0
George Starr,	1	0	0

The Church at Ratchford's Harbour, being done by contract, cost but £75 12s. 7½d. The contributions not connected with the congregation were as below:—

OF HALIFAX.

The Lord Bishop of Nova Scotia, £3	0	0
Archdeacon Willis,	1	0
Hon. Sir Rupert George,	1	0
T. N. Jeffery,	1	0
The Chief Justice,	1	0
S. B. Robie,	1	0
H. N. Binney,	1	0
Joseph Allison,	1	0
C. R. Prescott,	1	0
P. McNab,	1	0
Enos Collins,	1	0
Samuel Cunard,	1	0
T. W. James, Esq.	0	10
John Haliburton, Esq.	0	10
J. L. Starr, Esq.	0	10
David Hare, Esq.	1	0
Lawrence Hartshorne, Esq.	0	10
The Surveyor General,	0	10
J. N. Shannon, Esq.	1	0
Miss Mitchell,	0	10
Messrs. Thomas & Jacob Dewolf, } Parrsborough,	1	0
The Society for the Propagation } of the Gospel in Foreign Parts, } £25 sterling,	31	13
Labour at present credited,	13	19

N. ALLEN COSTER.

Parrsborough, Feb. 27th, 1838.

THE APOSTOLIC COMMISSION CONSIDERED,

With reference to the Authority of the Clergy of the Church of England.

The following is extracted from a Sermon, delivered by Bishop Wilson, at the Cathedral Church of St. James, Calcutta, at the Bishop's first Ordination of Priests and Deacons of the Church of England:—

I am called on by the rules of the Church and the nature of the present service, to beg your attention to the question of the authority of our Apostolic Reformed Church in sending out Ministers in the manner she is this day about to do, into the field of evangelical labour. The case is so simple, that we have only to entreat a candid consideration. The time only is required for detailing the several steps of the argument, and you will, I am sure, on some occasion as this, grant me the necessary attention.

1. That the Apostles had a full authority over all Ministers and teachers of the primitive Church has never been disputed.

2. That during their lives certain Ministers—Timothy and Titus—had an authority committed to them by the Apostles for presiding over the other Ministers of Ephesus and Crete,—for ordaining Presbyters or Elders in every city, as he had appointed them,—for charging some that they should preach no other doctrine than that of the Apostles,—for setting in order the things that were wanting,—for deciding matters of controversy,—for receiving heretics and exercising jurisdiction,—for rebuking heretics,—for apportioning maintenance,—for regulating the public prayers of the Church,—for repressing the intrusion of women as teachers,—and for watching and overseeing generally the flocks and the Ministers of them,—are facts as little to be doubted as any which are to be deduced from the apostolic writings. The inequality of station and authority of Ministers is thus apparent from the very beginning of the Gospel dispensation, as it ran through the Moral, and as it pervades in fact, and ever has pervaded all civil and domestic polity and government.

3. Further, that at the close of the sacred canon, the surviving Apostle St. John, thirty years after the death of most of the Apostles, and when the Churches had been long in a settled state, addressed the chief pastor in each of the Asiatic Churches, as the Overseer or Superintendent presiding over the Presbyters and people, so that on him the faults of the Churches reflected disgrace, and their good conduct praise; that is, that the same authority which Paul had committed to Timothy was possessed by his successor—the Angel of the Church was residing at Ephesus when St. John wrote—and so of the rest of the seven Churches, cannot be reasonably questioned.

4. Nor can it be doubted whether this order of ecclesiastical government, was designed, in its general features, to continue as the Apostles left it. To suppose that an order of things enjoined by the inspired to regulate the Church of Christ is not binding upon us (unless indeed it be abrogated by an authority equal to that by which it was enacted—which is pretended in the present instance) goes to sap the whole foundation of faith. A regulation made by divinely authorized persons in a society that was designed to be perpetual, is of course perpetual, unless otherwise expressed.

5. Accordingly, it is confessed that, in point of fact for fifteen centuries after the time of the Apostles, the government of the Church obtained but that which was administered by Ministers who received in direct succession from them the exclusive rights of perpetuance and ordination, who were called in the same name as that which distinguishes them from the Presbyters at present, that of Episcopi or Bishops. To mention only the case of the Apocalyptic Churches—the Bishops of Smyrna, Ephesus, Philadelphia, &c.—are familiarly spoken of, as possessing, during the persecution of the second and third centuries, the same diocesan authority as at the time of St. John.