

relics, frigates, 3 corvettes, 7 ships, 11 men-of-war, including the *Volodimir*, the *Levski*, and *Gromoznets*, which conveyed Prince Montebello and his embassy to Constantinople; the *Levski du Nord* and *Peter the Great*, destined to the use of the Imperial family in the Crimea, with others, amounting to sixty vessels of war, have shared the same fate. The rest have been destroyed in the Sea of Azoff, while some of the smaller ships are still hiding at Kherson or Nicotaleff. The *Montebello* estimates the total loss at 100 vessels, with their artillery taken or destroyed at Sebastopol, as well as the elite of their sailors and gunners, who perished during the siege. In conclusion, the *Montebello* begs its readers to bear in mind that the terms *la villa sud* and *la villa nord* are altogether erroneous expressions to represent what we have taken and the Russians lost. (There was but one city of Sebastopol, with its arsenal, magazines, marine and military establishments, admiralty, barracks, hospitals, factories, churches, ports, bays, and fleet, on the south side of the road, which we are now in possession of. On the north side, the Russians are really held nothing save a military position.)

### Correspondence.

FOR THE CHURCH TIMES.

Pugwash, Jan'y 10th, 1855.

Mrs. ERYB, — On reading over the *Church Times* of the 29th of December, I was very much pleased with the object which your Margaret's Bay Correspondent had evidently in view, when I sent the following paragraph, to be inserted in your paper.

"The people of St. Margaret's Bay are making a contribution, as a Thank Offering to God, for success in the fishery, towards a Parsonage for St. Peter's Chapel in that parish. A few have already subscribed £50, which is nearly 'paid out once.'"

This evidently is a noble idea: a step taken in the right direction; and well worthy of imitation by every Church community in the Diocese. Thank offerings for mercies received, and deliverances vouchsafed, were in all ages strictly observed, both by the Jews, under the Jewish dispensation, and by earnest Christians in the present dispensation; and one of the ways by which it may be known whether a people are degenerating or advancing in holiness, is the reluctance or willingness they manifest in coming forward to present their Thank Offerings to the Lord, for the thousand undesigned blessings received at His hands: and if ever there was a time that this giving back to God a part of what is His own, should be openly discussed, and prominently brought under the consideration of all persons concerned, it is the present, when the Church in this Province is emerging fast from reliance on paternal aid, to the more vigorous position of self-support; and now observe how much is to be done, and how little has been done, comparatively speaking, for placing her on a firm basis, when thrown on her own resources. To confine ourselves to the subject of Parsonage houses, the object for which the zealous fishermen of St. Margaret's Bay are applying at present their thank offering: is there a neat but unpretending building erected adjoining or near to the principal Church, in every parish in the Diocese? This question can easily be answered in the negative, and yet the Church has been planted, fed, and nurtured in this Province, for more than an hundred years; and one of the most requisite appendages is still wanting in many Missions: would that be the case if the system of thank-offering was observed for so long a period? Certainly not. But it may be urged, as an excuse for this great neglect, that the Church people are few, and not wealthy. Admitting for argument sake, that this apology is correct, which if properly investigated would be found not to be so: that objection will not stand good at the present day, if every individual, even of the present congregation, was to watch strictly during the year God's providential dealings towards him, he would see that he had a thank offering to present to his bountiful Creator, if it was but even the widow's mite, and which, when coming from all, would be sufficient not only to build Parsonage houses, but would go a good way in endowing Missions. But the great majority of parishes are not poor, — and I don't know, if you could take a more effectual course of offending them, or touching their pride, than to go to each individual and say, what a wretchedly poor people you are, that you cannot afford to purchase a house to shelter your Minister, who spends his whole time "in sowing unto you spiritual things" — and yet many parishes, the inhabitants of which would feel so indignant if thus spoken to, have no Clergyman's house up to this day. If the example set by the poor fishermen of St. Margaret's Bay, of coming forward to present a Thank Offering to the Lord, for success vouchsafed in their lawful worldly avocations, — if this example, I say, was followed by the

rich inhabitants of the more wealthy parishes, what a prosperous state the Church would be in as to temporal things — yes, and in spiritual things, for there is a promise attached to the words "for God loveth a cheerful giver."

Now let us suppose a case, in order to illustrate more fully the position in which at the present moment we stand as to Church affairs.

An English gentleman that has often advocated the Missionary cause on the platform, at the great Missionary Meetings in England, that has subscribed largely himself, and in the most earnest and eloquent manner, appealed to the feelings of his audience, the great majority of whom are of the working class, to give a part of their hard-earned wages to assist in supporting Missionaries and building Churches in the Colonies; and suppose that that and the like appeals are time after time most liberally responded to: suppose this philanthropic gentleman, after spending many years in thus labouring for the spiritual welfare of his brethren in the Colonies, was to inspect most minutely the books of various Missionary Societies in connection with the Church, and calculate the amount of money sent out to the Diocese of Nova Scotia, from the first day to the present moment, and with this account in his pocket set out for one of the more wealthy parishes of this Province, say Pugwash, and after having assembled all the Church people, and in a business-like way, layed his statement before them, and then asked them, has any portion of this large amount of money been expended in this your Parish, either in supporting a Missionary or building your Church, — or have you had any such person to attend to your spiritual wants? The answer would be of course, we had the occasional, or we might say, the frequent visits of a Clergyman that lives at a distance, but for the last nine or ten years we have had a resident Clergyman. You mean by that, I suppose, a Clergyman for whom you have provided a residence — no such thing, he is to reside amongst us, no matter how, but we will take no part in providing a residence. Now, I am certain, no right thinking Church person would feel pleased with himself, were he to allow that benevolent gentleman to return and tell a tale of such sad ingratitude to his countrymen; and is it not virtually the case in many places?

These comments on the conduct of the St. Margaret's Bay fishermen, I have been induced to make, praying that the Eternal Spirit, who alone can effectually open the ear, and touch the heart of all who read them, that they may come forward, and liberally contribute their support to the building up of our beloved Zion. I remain, &c. &c.

HENRY STAMER.

FOR THE CHURCH TIMES.

Sir: — The Communication now forwarded to you has been sent in consequence of observing, in two of our Provincial journals, frequent attacks on the Established Church, which appear to me uncalled for. That one of those journals, which seeks the alliance of the *Westminster Review* — which has ever been notorious for its opposition to the union of Church and State — should do so, does not surprise me, for that it should seek every opportunity to have a sling at our venerable National Church is quite in keeping with the object of that publication; but the conduct of the other journal alluded to, it being itself the organ of an Established Church, or one originally connected with it, is almost altogether unaccountable.

The union of Church and State is a profound and intricate question, into which I shall not enter, as I do not desire to be included amongst that class of persons who "rush in," as it were, "where angels fear to tread," but am satisfied to be guided by the striking and appropriate antithesis and beautiful comparison and illustration of this subject by the pious Bishop Horne, where he says that "the union of Church and State is not to make the Church political, but the State religious;" and that "they have been lovely in their lives, and in their deaths they shall not be divided." As to the Church itself, whether in union with the State or separated from it, I cannot in any language of my own so well describe it, and convey my estimation of it, as in that of another of her Divines, who tells us that "Like an anxious and affectionate mother, she embraces all her children, within the arms of her thoughtful and provident affection. There is not a condition, a chance or change of this mortal life for which she has not benevolently provided: The little infant guiltless of its parents' sins, and therefore not held to answer for them, she kindly takes into her maternal bosom, and after the example of her gracious head and Lord, embraces him in her arms, lays her hand upon

him, and blesses him. From that moment, he is her child, her charge, her care. Upon the sunny brow of ripening youth, again she lays her hand (in the apostolic rite of confirmation) to invoke for him the spirit of wisdom and understanding, of counsel and ghostly strength, of knowledge, and true godliness, and holy fear, and sends him out into the wide and wicked world with her counsels in his heart and her prayers and blessings in his head. In all the stormy and eventful voyage of his manhood, her sacred services, her spiritual instructions, her heavenly consolations go with him. In sickness and sorrow, she comes to him with winning invitations, and comfortable prayers and blessed promises; and with returning health and joy, she puts into his mouth words of thanksgiving, and songs of praise and devotion. She decks with becoming homage and service the fireside altar. She makes his heart warm and his lips eloquent with the voice of public confession, and supplication and praise. She admits him to the devout and grateful commemoration of his Saviour's sufferings and death, and setting before him the sacred symbols of the body broken and the blood poured out, bids him welcome to the "banquet of that most heavenly food." And when the troubles and trials of his mortal pilgrimage are overpast, and for him the day of grace has faded away for ever, with sacred lesson, and solemn anthem, and fervent prayer, that the living may lay it to heart, she commits his body to the silent house, earth to its fellow earth, with the charitable, comfortable hope, that, in the resurrection of the last day, it may be raised in glory, and the saying that is written be brought to pass, "death is swallowed up in victory!"

A CONSTANT READER

Of your Journal.

December 31, 1855.

W. H. DAVIES, Esq., being about to remove from the Albion Mines to the town of Pictou, the following Address was presented to him by the Rector, Church-Wardens and Vestry of the Parish of Christ Church, Albion Mines:

### ADDRESS.

To W. H. DAVIES, Esq., J. P.

DEAR SIR: — We, the Rector, Church-Wardens and Vestry of Christ Church, Albion Mines, understanding that you are soon to take your departure from among us, beg to take the present opportunity of expressing our feelings towards you. Your urbanity as a gentleman, your consistent and orderly conduct as a Christian, the manner in which you have discharged your duty as a magistrate and as a member of this community, the zeal which you have manifested as a Churchman, discharging faithfully for three successive years the office of Church Warden, and liberally contributing to every work of piety and charity where your aid was required, all call forth our sincere gratitude towards you; and our high admiration of your Christian character.

We beg, also, through you, to assure Mrs. Davies that we entertain similar feelings towards her, as also towards your family, and particularly her sister, who has taken such a lively interest in our Sunday School, our Choir, and in every work among us in which the zeal of a lady should be evinced.

In conclusion, we beg to express our hearty regret at your departure from among us, and to pray that God may grant you abundant prosperity in your business, and long spare you to be a blessing to your family, a benefactor to the Church, and an ornament to that community among whom you are about to take up your future residence. We remain, dear Sir, very faithfully, yours in Christ.

Signed by the Rector, Church-Wardens and Vestry of Christ Church, Albion Mines.

To this Mr. DAVIES made the following appropriate

### REPLY.

To the Rector, Church-Wardens and Vestry of Christ Church, Albion Mines.

DEAR SIRS: — To receive from you on the eve of my departure so valuable a testimony of your esteem and regard, and embracing so many expressions of kindness, is indeed most gratifying to me, as well as to Mrs. Davies, Miss McHaffy, and my family. Be pleased to accept of our united and cordial thanks.

Our little efforts on behalf of Christ Church are much more than repaid by your too generous appreciation of them, permit us to add our earnest desire that Christ Church may be the means of much Christian usefulness and Christian comfort to the inhabitants of the Mines.

After living at the Mines more than a quarter of a century, and forming so many happy social and local attachments, I find it difficult and painful to say farewell. In doing so, however, be assured that we all cordially reciprocate your kind good wishes. May Heaven's best blessings be abundantly experienced by you all, collectively and individually.

I am, dear Sirs, yours most faithfully,

WILLIAM H. DAVIES.  
Albion Mines, Jan. 8, 1856.