

Correspondence.

We do not hold ourselves responsible for the opinions of our correspondents.

FOR THE CHURCH TIMES.

COLONIAL CHURCH GOVERNMENT.

No. 5.

To the Church of England, as at present constituted, this system seems to be peculiarly repugnant, and to imply a state of things, which most of her Clergy could not contemplate without dismay. Yet it is very certain that there are but few bodies within the wide circle of Christendom, who received greater benefits from its practical effects. For all her vast possessions, her glebes, her tithes, and her caputal domains, she is originally indebted to the operation of the voluntary principle. Kings and Queens, princes and nobles, peers and parliament, the powerful and the wealthy of every class voluntarily gave of their abundance to increase her patrimony and to promote her efficiency. And the laws and statutes which are now interwoven with her discipline, have been enacted not for the purpose of creating property, as some very erroneously suppose; but with the view of protecting and duly administering, what had already been her own. This circumstance, in the opinion of some, deprives her system of every pretension to the voluntary character in all temporalities; it seems to be eminently compulsory. Yet voluntarism is at this moment in full operation within her borders. Look at the magnificent gifts and bequests which every year immortalize the generosity of her sons and daughters. Look at her additional foundations and educational establishments, which are springing up every day, and which owe their origin to the voluntary bounty and piety of her members; and consider even the Society to which the whole Colonial Church is so much indebted—what is it but a practical embodiment of the voluntary principle? It is an operative concentration of the benevolence, good will and brotherly kindness, which eminently distinguish those, who desire to promote the interests of the Redeemer's kingdom amongst men. The voluntarism therefore is necessarily connected with every successful effort to propagate the Gospel at home or abroad; and whilst it appears to be an element in so good and glorious a cause, no sound church can consistently repudiate the principle, however much the inconvenience may be, that will sometimes result from its practical application.

On the contrary it was the only source from which the primitive Church drew the support of its ministers; it is the source from which every branch of the church universal drew its maintenance, whilst struggling into usefulness and respectability. On this system depend wholly the Scottish and American branches of protestant episcopacy, together with a vast proportion of dissent in every part of Christendom. And every indication of passing events portend that the time is not far distant, when the colonial Church will be compelled to resort, however reluctantly, to this same voluntary system as her only means of self-preservation and improving usefulness. At what exact period we shall be left to our own resources will of course depend on the continued benevolence and liberality of those who have hitherto administered to our necessities. Of one thing I am very sure. It may be said, I think, of all the present race of Missionaries, that none of them would wish to share in the trial, to which the first introduction of the system must necessarily expose the Church—that none of them would wish to behold the convulsion which it would occasion in every part of the body. It is a task which must be left to the next generation—to a new race of men.

That the withdrawal of all extraneous support will produce much confusion amongst us, we are entitled to believe from every precedent of history and experience. But until this future ordeal shall have been fairly passed, and the voluntary system in full operation, we are not in a condition, either to legislate for ourselves, or to deal effectually with questions of discipline or order. Why then are we desirous of obtaining synodical assemblies or synodical action?

How to introduce a self-supporting system without disturbing the peace or abridging the usefulness of the Church, is the great problem, which it is left with our ecclesiastical rulers to solve in the best possible manner. In assigning to them this task, it is our duty to pray earnestly that they may be assisted in the performance of it, with wisdom from on high, with the spirit of knowledge and understanding, with the spirit of counsel and placid strength; that so they may be qualified in faith and love to deal successfully with every difficulty. It is a great and a glorious task, sufficient in its magnitude and important results to immortalize the name of any Bishop, who may be found in any way qualified for its due performance. Whether such an event may be deemed to shed lustre on the administration of the present Bishop of Nova Scotia is a question, which time alone can solve. But his Lordship may rest assured that he will not find for it a successful solution either in synodical action or in self-government, which are the natural results, not the mere *cedente* of self-sustentation. For nothing but disaster and disappointment can be reasonably expected to follow a departure from the lessons of historical experience, and from the order which natural reason and justice assign to the proper causation and sequence of events.

CRITO.

(Continued from last week.)

FOR THE CHURCH TIMES.

MELFORD ITS PROSPECTS.

No. vi.

6. The prospects, which the adoption of the Treaty would inevitably open, would also probably induce Americans of capital and enterprise, to come and settle on our shores. Nothing could be more natural, than that they should desire to take up a position as near as possible to the best fishing grounds, to which no position could be more convenient than that of Melford, which on this account is a most desirable locality. In settling here, the American would have a good piece of land at a very low rate, and the advantages of a first rate fishing station, be enabled to profit largely by our resources, and be admitted to all our privileges. But though it would be much to the interest of American speculators to settle amongst us, their doing so would also add much to ours. A well directed expenditure of capital here, in the various branches of industry, would not only procure its due reward, but would also afford plentiful and varied employment for all classes of our people. In such a case, our fishermen would not be obliged, as in times past, to seek situations in vessels of foreign ports for their livelihood, but would find them in those at home,—not to look abroad for profitable occupation, but would find it abundantly on their own native shores.

From the foregoing arguments and considerations, I think it may be very properly inferred, that the Treaty of Reciprocity is alone the key, destined to unlock our resources, and to open to our people a future, noble, prosperous and happy. And from what has been advanced, though but very imperfectly, in the course of this and former letters, there are at least sufficient grounds for the belief, that Melford has prospects of no ordinary importance—prospects brilliant, but not delusive—distant, but fast approaching—of being, one day, not only a valuable farming country, but the great port of Trade in Nova Scotia, the head quarters of the Fisheries, the chief seat for ship building, an important naval station, and a general thoroughfare of nations.

"To the lover of progress," I have said, "the rise of settlements, and their transition into towns and cities, ever afford matter of curious and pleasing observation." But to stimulate and hasten the process by every available means, should, and must be the aim of all, who seek their country's good. For this end both history and observation might profitably be brought to bear. I here declare plainly, what has been and what is, and afford ample room for inference as to what yet may be.

It would indeed be interesting, in the full view of vast empires, flourishing kingdoms, and splendid cities, to take a retrospective glance at their primary origin, to note their gradual unfolding of resources, and to trace their gradual progress of improvement, to the present time. The convictions which such a retrospect would inevitably enforce, could not but be profitable and important; that, from humble origin, has each country's greatness sprung, that it has arisen from small beginnings by the use of ordinary means, and from the accumulations of a vigorous and industrious economy.

The voice of history is the voice of experience; it should be heeded and profited by. To new countries, and rising districts, it declares the way to noble destinies; and as it is an unfaultering principle that, *ceteris paribus*, like causes produce like effects, it ought justly to stimulate the energies, enliven the hopes, and raise the aspirations of the people who inhabit them. Even from histories of empires once vast and powerful, but whose glory is now departed, may be derived instruction as well as amusement. A mysterious fascination especially pervades the pages of antiquity. Like tombs of the illustrious dead, they are "sacred to the memory" of great names and noble deeds,—embalmed, sublimated, endeared by time. As far as this is the case, a rational admiration is due. But every thing they relate, the merest incident, is apt to be regarded with an extravagant veneration, as if the ancients had been guilty of nothing trivial or commonplace. To venerate the memorials, or the relics of the past, is an honourable propensity of the human heart, and is connected with its noblest qualities; but even an honourable propensity may become extravagant and unreasonable. But modern times are, really, not less glorious than those of yore. To say nothing of poets and orators, where the parallel holds good;—for a Hannibal or a Cæsar, we have had a Bonaparte, a Wellington; and as for courage and bravery, we ever nobler deeds at Cannæ, at Thermopylæ, or Salamis, than the other day at Altona!

The scenes and acts of former ages, beheld through the magnifying glass of Antiquity, by the eye which the propensity to venerate absurdities, could not but appear larger than was the reality. But divested of the undue influences both of the one and the other, through the eye of truth and discrimination alone, we should endeavour to scan the histories of former ages. Then should we be the better able to discern the true origin of great events, the elements and sources of true greatness, the secrets of real improvement, and the best means for the promotion of the welfare, the progress, and the ultimate good of our own native land.

To intimate a day of future greatness for Nova Scotia would be to provoke the ridicule of the many.

(Concluded.)

But why not believe, who now has an important frontier to fill? Has she not resources varied and extensive—energy to draw them out—genius to make advantage of them? Why may she not yet be great? Is there anything in the history of the past to hint to the contrary—but the rather is there not every thing to bid to hope, to persevere and to prosper? Think of martial Rome and philosophic Greece; trace them to their beginnings, and what were they? The territory of the original Rome, during its first period, could be gone round in a single day; and the city, which afterward became the mistress of the world, was, at one time, but a large village, whose principal inhabitants laboured with the plough in an unproductive soil. "Well may the inquiring historian exclaim—what was Rome, or what was the country around it, which have both acquired an interest, such as can cease only when the earth itself shall perish?" As for Greece, though in its palmy days, the seat of science, literature and the fine arts—the time was when it was one wild uncultivated desert, and its inhabitants barbareous in the extreme, dwelling in caves, supporting themselves on wild fruits, and eating the flesh of their conquered enemies; to their gross barbarity and mutual violence was owing the great number of states into which Greece was originally divided. And Britain—illustrious in arms—rich in possessions—the seat of learning, christianity, and all that is noble and refined—the terror and the admiration of a World—and by common consent, the first in the scale of nations, long after Rome had acquired a fame, was the rude home of barbarous wandering tribes. The United States too—what were they but one short century ago?

Nova Scotia, in her infancy, in her infant age, is surely not less than were these illustrious countries I have mentioned, in their origin! Though her zenith may be distant in the future—though she may never attain a Rome's fame or a Britain's glory, yet she is thriving, increasing, progressing. And when the day of her destinies shall have happily arisen, mayhap Melford, now so poor and insignificant, may then be one main pillar of her greatness.

RESIDENT.

Melford, Strait of Canso, Dec. 1854.

News Department.

From Papers by R. M. S. America, Dec. 9

THE BATTLE OF INKERMANN.

THE CRISIS OF THE FIGHT.

"The fight was now quite among the tents of the 2d and Light Divisions. All the canvas of the tents was cut and blown to pieces by the storm of shot and shell. But at last, at the tide of fortune turned. The enemy were completely out of the bush which had screened and sheltered them on their advance, and upon fair ground they stood no chance with our men. Our regiments halted, extended their line to the left, and commenced a tremendous fire. The enemy, in disorder, hardly returned a shot, but stood their ground, and fell by hundreds and hundreds. Thrice they moved up stolidly to break our line on the left, and were met each time by terrible volleys of musketry, until they closed in, when our fellows charged and massacred them at the point of the bayonet. The fortune of the day still hung doubtful. The enemy were getting up all their strength for a final effort, when Canrobert came up with three regiments of Zouaves, five regiments of French Infantry, and a strong force of Artillery, and commenced a terrible attack on the enemy's right flank.

"This occurred at about eleven o'clock, and from that moment the Russian chance was hopeless. Yet, though under the French fire they were literally falling by battalions, they never showed the least signs of trepidation or disorder. On the contrary, they formed up in the most beautiful order, altered their front so as to meet the attack of the French, and, extending their line to the left, prepared to resume their attack upon the English. At that time, however, our men were well prepared, and, without any order or arrangement, flung themselves headlong upon the enemy, charging with the bayonet. The Russians boldly charged with the bayonet also, and for the space of five minutes the 30th, 41st, 49th, 88th, and six or seven Russian regiments were stabbing, beating, and firing at each other in the most fearful manner. At last the enemy gave way, and began retreating in good order across towards the Inkermann heights. Until I saw it, I never in my life could have believed that any troops in the world could have retied under such a murderous fire in such perfect order. The French and English, with a whole mass of artillery, followed close upon the retreating battalions, pouring in volley after volley of grape-shot, shell, and musketry. In fact it was a perfect carnage. Yet in spite of this the enemy kept their order, retreating almost at slow time, and every five or ten minutes halting and charging desperately up the hill at our men and the French. In these charges the Russians lost fearfully. We received them with volleys of musketry, and then dashed at