

I listened deep

my mind and heart floated along with every word uttered. Strange feelings entered my breast; I looked back to worldly pleasures, and could not feel the truth of your words, when you pronounced them. "All vanity, vanity of vanities!"

But I will not weary you with a recital of my thoughts and feelings. I left your church deeply impressed with what I had heard; I felt, and now feel the power—not of your eloquence, but the sublime truths you set forth upon me.

I could not retire until I had expressed to you a sinner's thanks. To-night I feel as though I was guarded by some holy spell; to-morrow I shall awake to the world and its hollow pleasures—shall awake to sin and folly, to mingle again with dissolute companions, and again partake of vice. There is no guardian hand to pluck me from the dangerous pitfall. I am an alien from all that's good and pure, and without friends to assist, or power to extricate myself from the company I keep. I feel I must sink down, down, down to a sinner's grave!

You are a holy man, a good man, a servant of the Lord. It seems almost sacrilege on my part to address you; but, sir, I again repeat, accept the grateful thanks of a wretched sinner. You have called my thoughts from evil for a few hours, and I bless you for it. When you kneel and offer up your prayers to heaven, remember those who dare not ask for salvation from their God. Truly and gratefully yours.

The Presbyterian Witness

Halifax, N. S., Nov. 10, 1855.

MINISTERIAL MOVEMENTS.—Rev. Jas. Bayne of Pictou, and the Rev. Mr. Thompson arrived here per steamer from England on last Tuesday night.

Rev. George W. Spratt left Halifax in the steamer for England on Thursday night. Mr. Spratt will be greatly missed here; and he certainly carries with him the prayers and best wishes of all Christian denominations in this city.

Rev. Alexander McKay was relieved from his appointment at Dartmouth last week. He will proceed to Bermuda (D. V.) in the first steamer that sails for that place. We learn from a correspondent that the Ladies of Mr. McKay's Bible Class presented him with a valuable souvenir accompanied by a highly complimentary address.

Rev. Professor Lyall's philosophical work is before us. It was brought out by steamer. It is a splendid large octavo volume of six hundred and forty pages. We shall take an early opportunity of reviewing it at length.

The Rev. William Murray proceeded to P. E. Island on Wednesday last. He will probably spend three weeks there.

The Rev. G. N. Gordon, very kindly wrote us immediately on his arrival at Liverpool. Our readers will be happy to hear that he is quite well. Mr. Gordon says: "The first two days after I parted with you were very tedious—rendered especially so by sea-sickness. I took a farewell view of Halifax about five o'clock the morning we left; and that view revived so many old associations that the 'sight of my eyes affected my heart,' and the feelings of my heart affected my eyes. The love of my country, and especially the love of Brethren in the Lord, at that moment I felt to possess my soul in no ordinary degree." "On board the steamer I had many opportunities of doing good, although in my official capacity I was much hampered by the stringent rules of the Steam Boat Company. We had too much Californian atmosphere on board for the good of our lungs. I read and expounded the Scriptures to the passengers in the second cabin two or three times—though I doubt if I could obtain permission to do so had I asked. The saloon on the first Lord's Day evening was like a little hell; but last night it was like a little heaven, as far as singing of a superior kind goes to constitute a heaven. I obtained permission to preach yesterday in the first saloon. Dr. Hattaway and Dr. Parker, from China, were present. The latter introduced himself to me to-day, and threw some sparks of fire on my tinder."

It is but just to state that Mr. Gordon did not expect any portion of his letter to be thus laid before the public. But though he may not approve of what we have done, we know our readers will.

Blackwood's Magazine for October has been laid on our table by E. G. Fuller. The article on North and the Noctes is rich and rare. "AN OLD CONTRIBUTOR AT THE SEA SHORE" is very fine and funny. All the rest of the articles are superior in their own way, particularly the "Story of the Campaign."

The Royal Mail Steamship *Africa* Capt. Harrison, arrived from Boston at 12 o'clock on Thursday night, and left again at two for England. She had 121 passengers,—9 for Halifax.

Fox's Book of Martyrs.

We have before us the complete edition ever published of Fox's famous Martyrology. The preface and the editorial supervision of HOBART SEYMOUR add much to the value of the work: for Mr. Seymour is one of the very best living authorities, on all matters relating to Popery past and present. He has studied the controversy between protestants and Romanists with the most exemplary calmness and devotedness; and he has availed himself of facilities and opportunities which are rarely within the reach of any but the strictest members of the Church of Rome. Indeed we do not believe that a fitter editor for Fox could be found.

This work will not fail to be studied and held in high repute so long as the Church of Christ is militant on earth, so long as cruelty is abhorred, and meek endurance commands administration. Fox himself was one of protestant England's greatest worthies: and all who love the evangelical simplicity, and purity of doctrine, of the early English Reformers cannot fail to rejoice over this complete re-issuance of his works at a time when there is among a large portion of nominal protestants a miserable hankering after the puerile inanities of popery—when the bigotry and intolerance that chained RIMLEY and LATIMER to the martyr's stake are in full exercise among us—when drivelling dignitaries worry with petty persecutions those they cannot burn! The venomous spirit is there, though (thanks be to a gracious providence) the opportunity for displaying it to the full is past forever.

The exquisite nerves of some may be greatly shocked at a recurrence for one moment to the atrocities of other days. Still it may be useful (for certainly it is right) to "remember St. Bartholomew," to remember the "Bloody Mary" and the cruel STUARTS crimson-handed with the blood of the Scottish peasantry. It may not be pleasant but it may be very useful to recall the time when men were stoned to death, sawn asunder, or thrown to wild beasts, or flayed alive, or crucified, or beaten to death, or subjected to lingering tortures that the strongest imagination shudders to contemplate. How would the strength of our faith, the fervour of our love support us in such trials as these.

It is alas, much to be feared that the spirit of martyrdom is dying out like many another sturdy virtue of the olden times. The grand lessons to be learned from the history of those scenes are, to guard us against the principles that naturally lead to such deplorable results, and to excite our gratitude to the gracious Giver of all good who has made our own lot to differ from that of our persecuted forefathers. Three hundred years ago (1555) sixty-seven Englishmen were burnt to death in England for their religion.

Among these were Archbishops and bishops, tradesmen and farmers, men and women. Great was the multitude of those who suffered for the truth; but then they fought a good fight and conquered gloriously. Their blood and ashes have been the seed of the church, and liberty with dove-like wing has risen from their dust. The Scottish persecutions were of longer continuance and of sadder aspect than the English ones. WORDSWORTH has well said:

"When Alpine Vales threw forth a suppliant
The majesty of England interposed
And the sword stopped; the bleeding wounds
were closed;
And Faith preserved her ancient purity.
How little boasts that precedent of good,
Scorned or forgotten; Thou canst testify,
For England's shame, O Sister, Reelin' from
wood,
Mountain and moor, and crowded street
where lie
The headless martyrs of the Covenant,
Slain by Compatriot-protestants that draw
From councils senseless as intolerant
Their warrant. Bodies fall by wild sword
law;
But who would force the soul, tilts with a
straw
Against a Champion eased in adamant."

Fickle, ungrateful monarchs who owed their thrones to Scottish valour tried their utmost strength to force a servile

THE ACTS AND MONUMENTS OF THE CHURCH; containing the History and Sufferings of the martyrs: wherein is set forth at large the whole race and course of the Church, from the primitive age to these latter times, with a preliminary dissertation on the difference between the Church of Rome that new is, and the ancient Church of Rome that then was. By JOHN FOXE. With a memoir of the author, by his Son. A new Edition, with five appendices, containing accounts of the Massacre in France; the destruction of the Spanish armada; the Irish Rebellion in the year 1641; the Gunpowder Treason; and a Tract, showing that the execution of Papists in Queen Elizabeth's reign were for Treason, and not for Heresy. The whole carefully revised, corrected, and condensed by the Rev. M. HOBART SEYMOUR M. A., author of a Pilgrimage to Rome. New York: Robert Carter & Brothers. Halifax: E. G. Fuller.

and unscriptural prelacy upon a people who had studied their Bibles and could think for themselves—a freedom-loving people who feared God and honoured the king, but who would obey God rather than man.

Of the greater part of the glorious army of martyrs of all nations and times, may it be said that

They lived unknown
Till persecution dragged them into fame
And chased them up to Heaven.

They are not the great men of the earth, nor the learned, for whom the crown of martyrdom has been reserved. Men of low degree, tender women, and little children have won it and wear it now in paradise. And Rome, IMPERIAL and PAPAL, has drunken more deeply of martyrs' blood than all the rest of the world beside. The persecutions of the Papacy have now indeed out-numbered and almost eclipsed the famous TEN of Englishmen; for they have extended over a vastly wider field; they have been equal in atrocity; they have been vastly longer in their duration. Now every body knows that popery claims to be unchangeable. The sunshine of civilization may gladden and enlighten the world, but it cannot ameliorate popery. The system has always been a lying, dark, and bloody, one, and it must always continue so. Therefore it is that we dislike so much to see a civilized man within the clutches of the man of sin. Still less do we like the foolish approximations towards it in doctrines and in forms of worship that are the disgrace of a certain section of the Church of England, as well as of the Episcopal Church of the United States. Popes and high churchmen cannot do better to cure their mania than read Fox's Book of Martyrs. It may teach them to prize genuine christianity and to despise that impious, detestable, and ever cruel caricature of true religion—Popery.

The Temperance Movement.

The principles of "teetotalism" now command respect, if not admiration and approval, in quarters where a few years ago their advocates would be laughed to scorn. The world is governed by opinion, and the opinion is now decidedly in the ascendant among the better classes of society that coercive measures must be had recourse to in order to put down the nuisance of drunkenness. The simple and obvious plan is to place intoxicating drinks beyond the reach of those who are sure to abuse them. We do not hesitate to say that the present system of licensing is a sham, an anomaly and a curse. Well has it been said by Robert Murray McChesney, that he never "saw a license to sell spirits without thinking that it is a license to ruin souls." What think you, ye law-makers of Nova Scotia, of granting license to wretches base enough to accept them to ruin souls? What think ye, christian men of Nova Scotia, of those "who sit in the lurking places of the villages, who in secret places murder the innocent"? What think you of the system that allows a "runner" to bring the last penny from the mad and wretched father or mother when their children may be dying miserably from want of bread? What will the political economist think of the fact that our Empire suffers incomparably more from the devastations of intemperance than it does from the Russian war—more in blood and treasure, and infinitely more in a moral and social point of view. We can utter the shout of glory above the soldier's grave—but those who die in consequence of their own criminal indulgence—what can we give them but the sigh of despair! He who dies in the battle-field leaves a noble name behind him, that those whom he loved may cherish with fond remembrance—that casts a halo of glory around his previous career, however indifferent it might have been. Though war, then, is a terrible, and sometimes a most distressing scourge, it is not to be mentioned in comparison to the woeful scourge of intemperance. Sensual indulgence does more against our nation in one year than combined Europe could do! And it is none the better that the evil is inflicted voluntarily. It rather shows how deeply rooted in our very nature the evil is, and how urgent the necessity for counteractive and regulative measures. Were mankind pure and righteous, conscientious in all their doings, strong to resist the promptings of evil passions, and free from the influence of depraved appetites, then there were no need of law to coerce with irresistible arm, no need of articulate rule to guide with jussive finger. No sooner were the voice of reason heard or the dictate of conscience whispered to the soul, than man

would obey. But alas! the crown has fallen off our head; moral darkness broods over our spirits; and we are continually prone to do what is wrong. Therefore it is that law must utter its thunder and the sword must be drawn to defend the right. Therefore it is that men deliberately choose the headlong course that begins in folly and ends in ruin. Therefore it is that men can obtain "license to ruin souls." We hope the day is near when such cannot be said of Nova Scotia. How should we rejoice to see the day when we could point to our countrymen as pre-eminent for temperance and sobermindedness, and our country smiling in the lap of peace and plenty! How should we rejoice to see the thousands of pounds now worse than wasted, turned to the purposes of benevolence and religion! Assuredly if we are to escape the awful gulf of degradation, that is, the opposite of everything good, happy, and beautiful we must work betimes—every one in his sphere—every one according to his opportunity. Though the Gospel is the grand panacea for all earthly ills, we must not neglect other obvious means. Our great ultimate aim should be to put a total stop to the traffic in ardent spirits. We must not stop short of this. In the mean time ameliorative steps might be taken preparatory to the grand step.—Subject the traffic to all possible disadvantages. Rob it of its remunerative character. Put a total and absolute stop to it on Sunday—as has been done so wisely and with such remarkable success in Scotland. Steps of this character would be of great importance in paving the way for a PROHIBITORY LAW such as our Temperance people have set their hearts upon. We do not like to whisper discouragement, but we do fear that there is little prospect of attaining that great object at present. Still it is a great encouragement to see how widely such a law is already enforced—and with what beneficial results. Massachusetts, Vermont, Rhode Island, Connecticut, Michigan, Wisconsin, Illinois, Indiana, and Maine,—all have tried the law and have found it practicable and useful.

Dr. Duff's Farewell Address.

Dr. Duff is again off for INDIA. At a meeting of the Presbytery of Edinburgh he delivered a splendid address of which the following is the peroration:

"And now, this my home word being for the present finished, whilst exigencies of a peculiar kind appear to call me back again to the Indian field, I cheerfully obey the summons; and despite its manifold ties and attractions, I now feel as if, in fulness of heart I can say farewell to Scotland,—to Scotland! honoured by ancient memories and associations of undying glory and renown! Scotland, on whose soil were fought some of the mightiest battles for civil and religious liberty! Scotland, thou country and home of the bravest among undaunted Reformers! Scotland, thou chosen abode and last resting-place of the ashes of most heroic and daring martyrs!—yet Farewell, Scotland! Farewell, to all that is in thee! Farewell, from peculiarly natural temperament, I am prepared to say, Farewell ye mountains and hills, with your exhilarating breezes, where the soul has at times risen to the elevation of the Rock of Ages, and looked to the hill whence alone aid can come. Farewell, ye rivers and murmuring brooks, along whose shady banks it has been often my lot to roam, enjoying in your solitude the sweetest society! Farewell, ye rocky and rugged strands, where I have so often stood and gazed at the foaming billows, as they dashed and surged everlastingly at your feet! Farewell, ye churches and halls throughout this land, where it has been so often my privilege to plead the cause of a perishing world; and when, in so doing, I have had such precious glimpses of the King in his beauty, wielding the sceptre of grace over awakened, quickened, and ransomed souls. Farewell ye shades of the righteous, whether manes or ordinary dwellings, in which this weary, pilgrim body, has often found sweet rest and shelter, and this wearied spirit, the most genial Christian fellowship. Farewell, too, ye homes of earliest youth, linked to my soul by associations of endearment, which time can never efface. Aye, and farewell ye graves of my fathers, never likely to receive my mortal remains! And welcome India! Welcome India, with thy brightened, perishing millions; because, in the vision of faith, I see the renovating process that is to elevate them from the lowest depth of degradation and shame to the noblest heights of celestial glory. Welcome you majestic hills, the loftiest on this our globe; for though could be your summits, and clothed with the drapery of eternal winter, in the vision of faith I can go beyond and behold the mountain of the Lord's house established on the top of the mountains, with the innumerable multitudes of India's adoring worshippers joyously thronging towards it. Welcome too ye mighty, stupendous fabrics of a dark lowering idolatry, because, in the vision of faith, I can see in your certain downfall, and in the beautiful temples of Christianity reared over your ruins, one of the mightiest monuments to the triumph and glory of our adored Immanuel. Welcome, too, thou majestic Ganges, in whose waters, through every age, such countless multitudes have been engulfed in the vain hope of obtaining thereby a sure passport to immortality, because in the vision of faith, I behold the myriads of thy deluded votaries forsaking thy turbid though sacred waters, and learning to wash their robes and make them white in the blood of the Lamb. Welcome, if the Lord so wills it,—welcome, sooner or later, a quiet resting place on thy sunny banks, amid the Hindu people for whose deliverance from the tyrannic sway of

the foulest and cruel idolatry, I have groaned and travailed. Fare ye well, then, revered and loved brethren and sisters in the Lord, and in time, fare ye well through all eternity, welcome, thrice welcome thou resurrection morn, when the graves of every clime and every age, from the time of righteous Abel down to the period of the last trumpet sound, will give up their dead; and the ransomed myriads of the Lord, ascending on high, shall enter the mansions of glory—the palaces of light—in Immanuel's land; and there together in indissoluble and blessed harmony celebrate the jubilee of a once groaning but then renovated universe! Farewell! Farewell!"

We may take another opportunity of making further extracts from this magnificent speech.

Dalhousie College.

It is a pity and a shame that Dalhousie College should be nothing more than a name. The desirableness of having it constituted into a general literary institution in connexion with the Presbyterian bodies of this province was mooted by various members of the Synods at their last meeting in this city. We have not the slightest doubt but the three bodies could cordially co-operate in so desirable an effort. We quote with pleasure the following article on the subject from the *Monthly Record*:

"We understand that the Corresponding Committees of the different Presbyterian bodies, appointed at last meeting of their respective Synods—at least those of the U. Presbyterian and the Kirk—are beginning to move in the matter of obtaining Dalhousie College as a general literary institution, for the preparatory training of students; each body having its own hall totally unconnected with the college for instruction in Divinity. We sincerely hope this may be consummated for many reasons, and we see no obstacle in the way of the different Presbyterian bodies taking the matter up in earnest. As things are at present, neither of them is able to give any thing like an adequate education to their candidates for the ministry. While we think the advantages of learning belonging to the Free schools of the U. Presbyterian bodies do much credit to them, considering the difficulties they have to contend with, still we are not insensible of the fact that a body of Presbyterian Ministers are now filling the country whose education necessarily is very imperfect. We are also painfully aware of the fact that, our own church is suffering a still worse misfortune—the want of labourers of any kind. Our plan of sending men to Scotland may suffice so far as quality is concerned, but it is utterly inadequate in respect of quantity. Indeed, the system of education in this Province will never be complete, and all professions will suffer, until there is a general Provincial University of a very different character from any institution now existing in the Province, where an adequate preparatory training for all who contemplate following any of the learned professions can be obtained. But we fear there is little prospect of this being realized at present."

"To return to Dalhousie College. It was erected it is well known, chiefly through the exertions of Lord Dalhousie, an ardent supporter of the Scotch Church. The model after which he desired to mould it was the University of Edinburgh; and one of the leading objects he had in view was the education of a native ministry belonging to the Church of Scotland. Much to his annoyance the name of the Bishop of Nova Scotia was in England, substituted in the trust for that of Dr. Gray, the clergyman of St. Matthew's Church. The institution has never fulfilled the hopes of its founder, nor brought forth fruits at all adequate to the funds that are connected with it. It has sometimes been altogether closed, as has been the case for the last year; and for the most part it has been nothing better than a grammar school. We understand that besides the building, the revenue amounts to about £6000. We believe it would be of the greatest advantage to the education of the Province generally, and especially to the Presbyterians, if they would unite and obtain this property from the Government, and convert it into a first-rate literary institution. They could easily increase the endowment to a sum amply sufficient to support a full staff of professors. Singularly enough we had a letter from a friend in Britain the other day, who is connected with Halifax, in which he alludes to this project, and mentions a very handsome sum which he is willing to give."

"We understand that the present Directors of the College, unwilling longer to have it unoccupied, are preparing to have it re-opened as a High School, and have secured the services of a man of some note in the scientific world. At first sight this seems rather to stand in the way of the project which we are advocating, but the difficulty could easily be got over by the appointment of this gentleman, who is a Scotchman, to a chair in the proposed Presbyterian institution, should circumstances admit of it. With a member of the Kirk at the head of the Government,—with a large number of Presbyterians in both Houses,—with their political strength in the Country, and their preferential claim to this building, arising out of the well understood intention of the founder,—with the failure of all attempts on the present system full in view—we can see no reason why, if there be but unanimity of action, this great boon may not be secured. We hope that the three committees will agree heartily in this matter, of so much interest to their respective denominations; and we are fully persuaded that if they agree, and a third should refuse, it will place itself in a very odious light in the eyes of the general Presbyterian community."

We take the liberty of refusing our assent to one sentence in the above. It is not a "fact that a body of Presbyterian Ministers are now filling the country whose education necessarily is very imperfect." From all our own observation (and we have had much) of ministers educated in England, and Scotland on the one hand, and of ministers educated in Nova Scotia on the other, we do not hesitate to affirm that, in general, the latter are by no means inferior to the former, either in classical attainments or (especially) in general information.

The war in the Crimea is still command un-

It is highly probable that the Russians will not be able to keep possession of the Crimea till next spring. They will be compelled either to surrender at discretion or make a most disastrous retreat across the bleak steppes that separate them from Perekop.

It is reported and generally believed that the Russians have commenced their retreat already, and that the briskness with which they fire into the forsaken town is only to hide their intentions.

GENERAL SIMPSON has resigned the command of the army, and is returning to England. His successor was not named; but he is to be one of those who saw all the Crimean movements.

The capture of KINBURN was a most masterly stroke, and it has already led to important consequences. The Allies took 1420 prisoners, among the rest a GENERAL, and 174 pieces of cannon, and a proportionate amount of ammunition and stores. Besides these advantages it led to the immediate destruction of OZAKOFF. Oczakoff is valuable only in a strategical point of view.

It is thought that NICOLAIEFF must soon go the way of all the Russian towns and fortifications in the East. But it is quite possible that a strong land force will be required for its destruction, inasmuch as it is second only to Sebastopol in strength and importance. It will be extremely difficult, if not impossible, to attack it by water.

TAMAN and PANAGORIA, in the Sea of Azoff, have been destroyed by the English.

The Anglo-French army is in excellent condition morally and physically.

The division at Eupatoria is very strong now—especially in cavalry.

It is reported that the Czar is sick in body and insane in mind. The impending destruction of the Crimean army weighs heavy on his heart. A prospect of peace looms dimly through these Russian calamities.

FREDERICK LUCAS, the most stirring of Irish patriots, is dead. All the luminaries of the Repeal agitation are gone,—O'Connell, Shiel, Duffy, and Lucas!

Sunday meetings were lately held by royalties in Hyde Park for denouncing the high price of bread.

The Empress of France is by and by to present her loving lord with an heir. The fact is officially announced by the *Moniteur*. Great rejoicings are the consequence.

Italian affairs are becoming daily more complicated. Sardinia and Turin are quarrelling, and Austria threatens Sardinia. But England and France are bound to see that no injustice is done to their brave and faithful ally Sardinia by the base and treacherous Austrians.

The King of Naples has again sinned against Great Britain; and it is likely he will bring quick vengeance down on his own head.

The rumour we alluded to lately of a new Coalition to oust the Ministry turns out to be true. Disraeli, Gladstone, Bright and Cobden, were to be brethren in arms. This Coalition was looked upon with savage eyes by the public. Mr. Gladstone's conversion to "peace" principles dates from the failure of the famous Vienna negotiations. Disraeli will date his conversion from the fall of Sebastopol. He could not carry the Conservative party with him; for that party always distrusted him, detested Gladstone, and hated Bright. These men can do little more than ruin their own reputation; and Disraeli is actually backing out now, and the great Coalition terminates in smoke.

Great Britain is now again a grain exporting country. This is a very remarkable fact considering the extent of her manufactures and the increase of her population. The protectionists have not a "leg to stand on" now. The cry was that the agricultural interests of Britain would be ruined by Free trade—the fact is that after ten years of free trade the country is in a condition of unexampled prosperity.

A SUNDAY LEAGUE has been formed in England, whose object is to reduce the British Sabbath to a level with the French Sunday. We are happy that the friends of the Sabbath and of religion are forming a very strong counter League.

THE CAPTURE OF KINBURN.

"FOREIGN-OFFICE, Oct. 20.

"Lord Clarendon has received this day following intelligence from her Majesty's Charge d'Affaires at Vienna, dated October 19:—

"The allied fleets bombarded the three forts of Kinburn on the 17th. The garrison of 1,500 men and 70 guns, under General Konowich, capitulated, and are sent prisoners to Constantinople."

"Loss of the allies unimportant."

"Russian Loss 120 men."

"The forts have been taken possession of by the allies."

"The fleets are at anchor at the entrance of the Dnieper."

The following telegraphic message from Rear-Admiral Sir E. Lyons was received at the Admiralty on Saturday evening:

"OFF THE MOUTH OF THE DNEIPER, Oct. 17.

"The three forts on the Kinburn Spit, mounting upwards of 70 guns, and garrisoned by 1,500 men, under General Konowich, have this day capitulated to the allied forces."