

keep him humble, and the other to inspire him with confidence and power. Having nothing in himself (Rev. iii. 17); without all things in Jesus (2 Cor. vi. 10); without any righteousness of his own (Isa. xlv. 5); yet complete in the righteousness of Immanuel (Col. ii. 10; Jer. xxiii. 6); without strength (John xv. 5); yet strong in the Lord; and in the power of his might (Eph. vi. 10); without holiness (Rom. xii. 12); yet having the promise of sanctification through Jesus (1 Cor. i. 30); without power to keep himself (2 Cor. iii. 2); yet kept by the power of God through faith unto salvation (1 Pet. i. 5; John xvii. 11, 15); preserved in Jesus Christ (Jude 1); it hath pleased the Father that in Christ should all fullness dwell (Col. i. 19); that out of that fullness empty sinners may receive all that their souls require for time and for eternity. (John i. 16).

Thanks be unto God for his unspeakable gift. (2 Cor. i. 3-5.)

The Presbyterian Witness Halifax, N.S., Dec. 15, 1855.

Thanksgiving Day.

We have frequently of late suggested the propriety and pointed out the duty of holding a Public day of thanksgiving; the "powers that be," were hard to be moved; but at last we have the following

PROCLAMATION.

BY HIS EXCELLENCY MAJOR GENERAL
SIR JOHN GASPARD LEMARCHANT,
Knight, Knight Commander of the Order of Saint Ferdinand and of Charles III. of Spain, Lieutenant-General of the Third of Spain, Lieutenant-General of the Province of Nova Scotia, and over Her Majesty's Dependencies, Chancellor of the same, &c. &c. &c.

J. GASPARD LEMARCHANT,
THE ALMIGHTY having been graciously pleased, during this present year, to vouchsafe Victory to the National Arms, and success to the labours of the Provincial Hussarman and Fisherman, I have deemed it proper to recommend, and I do hereby recommend, that THURSDAY, the TWENTY-SEVENTH day of DECEMBER, instant, be set apart and observed as a day of Thanksgiving to God, for these benignant dispositions of His Providence.

And I do hereby earnestly invite all Her Majesty's Subjects in Nova Scotia, to unite in a devout and religious observance of the day proposed to be thus separated from secular occupations.

For the better and more orderly solemnization of the day, I have directed, in conformity with the usage on former similar occasions, that a suitable Form of Thanksgiving be used by all Ministers of the Church of England.

Given under my Hand and Seal at Arms at Halifax, this Twelfth day of December A. D. 1855, and in the Nineteenth year of Her Majesty's Reign.

By His Excellency's Command,
LEWIS M. WILKINS,
God save the Queen.

We sincerely rejoice to see the above, and we hope His Excellency's recommendation will be cordially acted upon throughout the whole province.

Anecdote.

The following is a portion of the Report of the eleventh Missionary voyage to the New Hebrides &c. of the *John Williams*:

"On the evening of the 31 of October, after a run of ten days from Samoa, we reached this island; but the wind being light we were obliged to stand off for the night. On the following morning, which was Sabbath, as our vessel was beating into the harbour of Anikau, we were delighted with the improved appearance of things, and to see the people decently clothed, going to and returning from the house of God. As soon as we came anchor our esteemed friend the Rev. J. Geddie came on board. We were sorry to find him in a rather poor state of health, from fever and ague, to which he is frequently subject, but glad to know that all the other members of the mission were in good health, and that their work was prospering.

"In the afternoon, we went on shore with the teachers we had brought from Samoa, and received a most hearty welcome. We then went with our friends and the natives to the commodious new chapel, a unite with them in praise and thanksgiving to the Father of all our mercies. Addresses were given and praise offered in the Anikau and Samoan languages. It was a brilliant and affecting scene to see so many who were but lately living in the lowest state of heathenism, decently clothed, attentively listening to the word of God, and earnestly engaged in prayer and praise. We could not help exclaiming, 'What hath God wrought!'

"Next day, Mr. and Mrs. Inglis arrived from their station on the other side of the island; and we were glad to see them in excellent health. They are devoted to their work and co-operate most harmoniously with Mr. and Mrs. Geddie. Messrs. Geddie and Inglis had nearly completed a census of the island, by which they find it contains about four thousand inhabitants. Of these, about two thousand six hundred had renounced heathenism, and profess Christianity. The remaining fourteen hundred, who are still more or less attached to heathen practices, are so scattered and situated as to possess but little influence. The Christian party has gained a very decided ascendancy over the island, and the ancient customs are everywhere on the wane.

"A considerable band of natives and four Samoan teachers assist the missionaries in their labours. Thirty schools are now in operation on the island, and the work of education is steadily progressing. About fifteen hundred are under instruction. About one-third of these have learnt to read, and a considerable number can write a tolerable hand. One of the most interesting features of the infant mission on Anikau is missionary spirit. Last week it sent two native teachers to Futuna; and a few days since, this voyage to take two more, with their wives, to Tanna. What a rich reward has God given to the labours of his servants on this island!

We shall furnish further extracts from the above Report in our next.

A University.

Clergymen, Lawyers, Doctors, men of wealth and high station, are by no means the persons exclusively interested in our best educational institutions. There is not a farmer, a merchant, a fisherman, or an artisan in Nova Scotia that is not more or less, directly or indirectly, interested in them. The path that leads to the very top of the hill of science ought to be open to every one whatever be his birth or his station in life. We say ought to be open to every one,—for we do not deem it either possible or desirable that every one should enter far upon it. There must be an aristocracy of Science and an aristocracy of literature as long as the world stands, but it must not be an exclusive aristocracy. It must welcome to its ranks the son of the humblest peasant whose genius and attainments entitle him to so high a position. Universities therefore are by no means the affair of the learned, the wealthy, or the nobly born. The public at large must not then look carelessly on while some may be struggling to secure for them the benefits of a high education, and others may be frittering away precious opportunities that may never occur again of seizing the precious boon.

It has been well remarked in the columns of a contemporary that "the great desideratum among us at present is a Provincial University." We want an institution not for drilling boys and inculcating elements, but for stimulating, elevating, enlightening young men who are about to enter upon the serious business of life. That we have no such institution in Nova Scotia every body admits, and almost every body admits that this is a great calamity. It is plain that all our colleges at present are merely theological halls, or a combination of the theological hall and the academy. Of these we have plenty and to spare. But though we should have ten times the number they would not in the slightest degree supersede the necessity for a University. No single denomination in Nova Scotia can spare the talent or command the wealth to equip and support one. But have we not a Government—representing the well understood wishes of the people? We hope so—and we hope that that Government stands prepared to provide suitable means for putting within reach of the people the highest branches of education and the highest honours that should be the reward of the diligent and successful student. We earnestly hope that they will not again fall into ruinous bumbling about "Dalhousie College" and "Renowned National Colleges." By all means let the different denominational institutions have the grants from the Province which they at present enjoy—but is Nova Scotia so miserably poverty-stricken that she cannot pay Paul without robbing Peter? Could she not, if that were necessary, raise her Educational Grant for a year or two to £30,000 instead of £16,000, the present amount? She certainly could not not one man, woman, or child, feel the farther the poorer. "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Are our "roads and bridges" of greater importance than our morals and intellect? Is its position in the scale of peoples of less consequence than party spleen or party triumph? We hope that, for its own credit and for the good of the province, the Government will next session bring down a well-matured Educational Bill—and that the paramount claims of a University will not be forgotten—or kept in the shade from unmanly fear. Such a bill must not be left as was wont till within a few days—or indeed hours—of the close of the session. Let it be brought forward early, that ample time may be had for its discussion. We hope our new representatives will take pains to make themselves thoroughly acquainted with the merits of the subject. Let all the Presbyterian constituencies fully instruct their representatives so that they may be prepared to take no dubious part in the struggle. If the government brings down a suitable measure, let us exorcise all factions opposition. Let all hold themselves so free from party trammels as to be able to give due and honourable support to a good measure, from whatever quarter of the political horizon it may come. Then might Nova Scotia compete with any of the New England States, with Canada West, or with our next neighbour, New Brunswick, in the perfection and efficiency of her educational machinery—then might her sons be worthy of the country they inhabit, and the name they bear.

The Rev. Mr. Somerville's book, "The Child-Wife," is a most interesting and valuable work. It is a high sense of duty—from a tender regard to the best interests of their constituency!—As if it were for the best interests of the community to have instruments of death and destruction all around them—as if one could, from a "high sense of duty," pander to the degrading and ruinous appetites of the multitude.

Letter from Rev. G. N. Gordon. Concluded.

I have just been favored with the report of the last voyage of the *John Williams* to the New Hebrides, which was her eleventh missionary voyage to the West. The report shows that a great work has been accomplished in the spread of the gospel in the western isles by the instrumentality of evangelists sent out from the Missionary Institution in Samoa. Forty of whom are now successfully laboring in the New Hebrides and Loyalty Islands. The following have been the results of their labors of these devoted men on the island of Mare where the last missionaries who have gone to the West have been settled:—Half of the island has abandoned heathenism and teachers well received by the natives generally; all in one settlement but the aged and very young could read, and in another two hundred and fifty could read, and several could also write; one hundred and eighty candidates for gospel ordinances; many idols abolished; twelve places of houses and a Chapel built of stone six feet high by sixty feet wide, filled to overflowing every Lord's-day. The success which has thus crowned the labors of the native teachers at Mare will compare favorably with the results of the Antietam mission which has all along been conducted with such diligence and efficiency. We have no just reason, however, to conclude that native agency would be equally effective at Antietam. At Ennabago the teachers are now progressing favorably in their work; but at Tanna the Missionaries consider that European agency is indispensable to much success. At Fata, where the teachers were enthusiastically received a few years ago, they were lately put to death, with only one exception, to furnish a horrible cannibal banquet! This is the only disaster recorded in the Report.

Little more will be heard of the progress of the Gospel in these interesting islands till the *John Williams* shall have returned again after carrying across the deep another band of missionaries. Will any of you, my fellow-students, be among that band? I will not, I cannot hope of such a desirable and Christ-honouring event. What say you to this, my dear fellow-student, now meeting at Gerrish Street on Saturday nights to pray for the extension of the Redeemer's Kingdom? There is yet time—for the Missionary Ship, will not leave till spring. There will be ample room for one or more of you in the ship, and a very inviting mission-field before you; for if any of you should, for instance, go to Lifu, about three thousand persons, without missionaries, and who are earnestly desiring them, would meet at one place to welcome you as heralds of mercy. Who would not desire to go after Christ's lost sheep on these mountains? "I will go also." The following is the remarkable result of a careful comparison of statistics of Christianity in India and in Polynesia:—"That each agent in the Pacific has reaped, under the auspices of the Church Society, two-and-a-half-fold; under those of the London Society, six-fold; under those of the Wesleyan Society, fourteen-fold; and under those of the American Board, forty-five-fold more fruit, than his fellow-laborer has gathered into the garner in India." The Rev. Mr. Hardie states that he himself had been the means of bringing into the fold of Christ, in six years, four hundred and ninety souls, none of whom had previously any right knowledge of the spiritual nature of Christ's Kingdom! Does not the Holy Ghost say to us by these things, I have much people in Polynesia, suffer the heralds of the cross to go thither? I do not think that it is indispensably necessary for two missionaries going to the same place, that each alike should have had his attention directed to the study of medicine. I am now receiving invaluable knowledge in the study of medicine, surgery, and anatomy, which I hope yet to turn to a good account in the service of my Lord. The privileges which a medical student has here are so great and varied, that if he is studious he cannot fail to obtain much valuable information during one term at the College and Hospital, although years of close application are necessary to qualify him for such an important calling as that of the physician.

Dr. Parker, who is one of our lecturers, gave us a very interesting elucidation of the causes of lunacy, a few days ago. These causes he showed to be physical, even when they appeared to be mental. He proved, in opposition to some German philosophers, that the mind is indestructible in its nature, and, therefore, capable of a high level of intellect even in lunatics. This has been largely proved of late years by the use of proper means, in the case of many neglected lunatics on the Continent and this country. As he spoke of the pitiful condition of this unfortunate class, in the times of gross ignorance on this subject, I felt that Nova Scotia was travelling tardily behind the age in relation to her lunatics, and I would have been ashamed to tell an English philanthropist how the lunatics of Nova Scotia have been put up in Halifax for several years past. I hope that this class of the population of Nova Scotia will be more cared for than hitherto they have been, and for this end, that the work of the Asylum may be expedited.

What shall we come to in two or three years more at the present rate of descent it is hard to conceive? We wonder who the Representatives for Halifax make long faces in the next House of Assembly and oppose a Prohibitory Law from a "high sense of duty"—from a tender regard to the best interests of their constituency!—As if it were for the best interests of the community to have instruments of death and destruction all around them—as if one could, from a "high sense of duty," pander to the degrading and ruinous appetites of the multitude.

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For the Presbyterian Witness.

The Rev. Mr. Somerville's Book.

MR. EDITOR:—

Mr. Somerville's work on the exclusive use of the Psalms of David is now fairly before the public. The subject of the book is one of great importance to evangelical Christianity. The book, therefore, requires and demands a thorough, not superficial notice or reading. To some of your readers it may be interesting to know what some say of the book, and how they express themselves. One says, "It is a fair literary production." Well, that is true. Another says—"it is well written." This is equally true. Another, losing sight of the book and its subject, jumps at the author and says—"face—he does not spare;" and not a few say—"the book is worth a reading." Even this is some encouragement. But even one of these remarks are evasive of the point. It is not an opinion of Mr. Somerville's abilities to write well that will do here. We know that this book is well and more than well written.—We know it is a fair literary production,—that it does not spare the enemy,—that it deserves more than a reading,—that the author "deserves the gratitude of the Christian community not only 'for the fervent and conscientious spirit with which he has studied and dealt with the subject,' but also for the amount of respectable testimony with which he has sustained and established his positions, and for the overwhelming conclusiveness with which he has carried them. If the courts of the Presbyterian Churches in these provinces believe the principle of Mr. Somerville's book is sustained by scripture, let them at once act upon it, and a formidable barrier to the union of those Churches will be removed. Till this is done, the sin of disunion in the Presbyterian Churches will not lie, and cannot be laid at the door of the *Psalm-Singing* people.

These remarks are not made in review of the book, but with a view to its main object—the exclusive use of the book of Psalms as indispensable to the union and harmony of the Churches. It is hoped that Mr. S.'s readers will study well the positions and reasonings of this fourth chapter.

A SUBSCRIBER.

LITERATURE.

The Child-Wife from the David Copperfield of Charles Dickens. New York: Redfield. Halifax: E. G. Fuller.

This is a beautiful and instructive episode, complete in itself, taken from a large work of Dickens's. We are highly pleased with Redfield's plan of publishing short episodic stories from Dickens. While we would by no means endorse his entire teaching, in his long elaborate novels, we frequently meet with a "whole within a whole," that is entirely unexceptionable. Such is the character of "The Child-Wife."

MOLLY AND KITTY, or Peasant Life in Ireland; with other tales. Translated from the German, by FRANKMANTEL. Boston: Crosby, Nichols & Co. Halifax: E. G. Fuller.

This is a handsome little volume intended for children. It tends to increase their sympathy with all who suffer and to make them rejoice in the triumphs of righteousness. Stories of Irish life are generally full of tragic and stirring, as well as amusing, incidents. This volume is beautifully illustrated.

SARGENT'S STANDARD FIRST READER, for the youngest learners. Boston: Phillips, Sampson & Co. Halifax: E. G. Fuller.

Though the introduction of a great variety of School books into a country cannot be regarded otherwise than as a calamity, yet justice compels us to speak very favourably of Epes Sargent's "READERS." This first Reader is very much to our taste as an elementary text-book, and we would give it a decided preference over the corresponding volume in Chambers's Course, for example.

BLACKWOOD for November contains an average amount of useful reading. The first article, on "The Eastern Shores of the Black Sea," will be interesting to those who look in that direction for the future seat of war. "The Story of the Campaign" gives a clear and full account of the last days of Sebastopol—the struggle and the retreat, and a heart-rending description of the scene after the occupation of the city by the Allies.

GODEY'S LADY'S BOOK for December contains the usual quantum of information respecting Paris fashions, from the structure of *crochet purses* to the decorations of parlor windows—from a young lady's workbasket to a young lady's ball costume. Then there is in it a long article on the manufacture of those little headed bottles, needles; and then there are stories and lots of so-so poetry.

HARPER'S MAGAZINE,—besides a good deal of interesting matter, contains an article (poorly enough illustrated) on that unfortunate telegraph adventure which terminated in cutting wire somewhere to the north-east of Cape Breton. There is a view of Halifax given, but we could not for the life of us distinguish it from Balarat or Petropaulowski. It looks as much like anything else as Halifax. The original editorial matter is excellent. Dickens's Little Dorrit is to be published in Harper as it comes out.

THE EDINBURGH REVIEW and the LONDON QUARTERLY for October have also been laid on our table. The former is particularly

rich in sprightly and able articles. There is an excellent review of Tennyson's last poem. This, we believe, is the first time that the *Edinburgh* has condescended to notice the poet Laureate. In an article on the "Fathers of New England" the old Puritans get severe justice meted out to them. There is an article on "Plurality of Worlds," in which we think we can trace the pen of Henry Rogers. It deals well with the arguments of the *Quarterly*, and agrees with Sir David Brewster and De Chalmers's views.

The *Quarterly* is also excellent. "Charities and the London Poor" is a fine article.

Hindrances to Progress.

The following beautiful article we extract in full from the *London Times*. There is something important in all countries and at all times, but especially so now.

One of the worst evils of the war is that it absorbs the whole attention of mankind. Whatever portion of heart or mind, of time or strength, we can spare from our private affairs, we give to the news from the Crimea. It is what we read or think about; what we or three people talk about when they meet; what we see in pictures and study in maps and books. Three thousand miles from the war, we become impassioned spectators, and for the time are enveloped in all the splendour, all the gloom of war. Thus day by day we degenerate into the worshippers of Mars or Odin, and forget alike the dreams of human progress and the dictates of a pacific religion. Every body who remembers the late war knows that it was all a glitter of arms, one cluster of flags, one noise of reviews, one perpetual talk of battles, deaths, and promotions. Everything else was flat compared with victories and defeats. The Universities languished, the churches were empty, the House of Commons became more and more corrupt; and all morality, philosophy, and religion seemed to centre in the thought of dying in the breach, with the sound of victory in one's ears. Society is fast relapsing to that inglorious state. We read in the papers that the other day a bookseller of Swaborg requested leave to go on his business to Sweden, and was told by the authorities that Russia wanted no more books. That is already our case. We want no more books. Give us good recruits, at least five feet seven; a good model for a floating battery, and a gun to take effect at 5,000 yards, and Whigs and Tories, Low and High Church, the poets, astronomers, and critics may settle it among themselves. Of course, the lower instincts survive, and as long as money lasts we shall continue to appreciate good dinners and grand houses; but whatever requires fineness of perception and abstraction of thought is falling fast out of favour. All the more credit, therefore, to anybody who can so far insulate his mind from the perturbations of society as to recall us to matters of universal and permanent progress. Lord JOHN RUSSELL is one of the men who can do this, and so far from being out of his place in lecturing to a young men's Christian association in Exeter hall on some improving topic, he strikes one particularly as the right man in the right place. A man of less authority may appear to fulfil a purpose; a private man may be supposed, or indifferently insensible to public affairs; but Lord JOHN RUSSELL, who has been a statesman for a whole generation, is certain of that attention to which he is undoubtedly entitled.

His subject last night was "the obstacles which have retarded moral and political progress." It is a large and suggestive description. The obstacles are on the surface of history; they form its chief matter; they are salient, multitudinous, fixed, and prescriptive. They are social institutions; the powers that be; the world whether within or without us. Vain is the effort to comprehend them in a definition or grasp them in a principle. The moment a man begins to talk of them he wanders over the whole surface of society and if he takes his pen he fills a book with infinite particulars of wrong and robbery with which earth is filled. Lord JOHN RUSSELL attempted to enumerate some of the chief heads of mischief—religious persecution—that is, all attempts to enforce uniformity of faith, of opinion, of interference with commerce, of ignorance, excess, evil speaking, unkindness, and all those other smaller violence with which men are wont to defend their own selfishness. It is vain indeed to attempt any enumeration of the obstacles to improvement; it must be slowly and off-hand, for the obstacles are chaotic, and chaos admits of no description. We are conscious of something uncouth, raw, dark, swathed, that is perpetually dwarfing, twisting, and destroying the noble growth of virtue, peace and truth. It is not confined to barbarism, for we are not barbarous ourselves, and we seem to find as many obstacles in our way as the great kings and lawyers who rose up in the twilight of civilization and first moulded the minds of men to goodness and order. No mere civilization, as Lord J. Russell pointed out last night, is itself capable of removing these obstacles. The Austrians of Rome, of France, and even of England, were stained by great vices; the first led to the decay of liberty and the decline of an empire; the second produced scandals such as could only be wiped out by a bloody revolution; the third was disgraced by general depravity and scepticism. If we are to take another supposition, and regard our present civilization as at the highest, and the present era as Augustan, then this is the period which is exciting the deep anxiety of all good men. This is the very time when it seems more difficult than ever to find the way and lay the foundation for any real improvement. This is the time when we know not what to do with our youthful offenders or our incorrigible convicts. This is the very crisis when we find ourselves suddenly plunged over head in a war that threatens to absorb the whole earth and last out our time. Never was philanthropy so despairing as now. It is the clash of arms, with the sudden stupor of the human mind and the consternation of good men, that drives Lord JOHN RUSSELL to the platform of Exeter Hall.

Young men in these days, and, for aught we know, in all ages, expect to have moral and religious progress made not only easy, but pleasurable, triumphant, and ingenuously dignified with theories and sweetened with indulgence. They want a royal road to improvement,—a wide road, a pleasant road, and not very tedious. So Lord JOHN RUSSELL does not hesitate to disabuse them, and he gives them the stern old adage, that the only way to be found in good habits, and passions and vicious inclinations, is one form