

there was assurance and peace. She expired on Tuesday, Nov. 25th, in the 72nd year of her age. Her funeral discourse was preached from a text which appropriately expressed her condition of suffering here and of rest above.

"World above, Where parting is unknown— A long eternity of love Formed for the good alone."

—Communicated.

BENJAMIN FOSTER,

Of Chute's Cove, was removed by death on the 26th September.

Brother Foster was a valued member of the church in that place. His loss is much felt. A wife and seven children mourn his early removal.

MRS. SILENCE MARSHALL,

Wife of Mr. Otis Marshall, departed this life October 1st, aged 97 years.

Sister Marshall was much and deservedly respected by all with whom she was acquainted.

MRS. ELLIS,

An old and respected inhabitant, and for several years a member of the Bridgetown Church, died at Chute's Cove, November 1st.

Sister Ellis was divinely supported through her lingering and painful illness. The gospel bore her spirit above all her fears, and enabled her to wait patiently until her change came, when she calmly fell asleep in Jesus.

Religious Intelligence.

Nova Scotia.

Brother Hobbs writes:—"We are engaged in a glorious Revival of Religion at Lewis Head, the last few weeks. I have baptized a large number, nearly all are young men, though some aged sinners, who scarce ever before entered a place of worship, are now among the converts, and it has spread to the adjacent settlements.

"I intended to have paid a visit to Halifax this winter, to labour with Brother Freeman for a few weeks, but there is so much to be done here, and the field is so large, I shall have to postpone it for the present."

The Presbyterian congregation of Bridgewater, N. S., over which the Rev. H. D. Steele has lately been ordained pastor, are taking steps for erecting a Manse during the current year.

Our American and New Brunswick exchanges have been delayed by the recent storms, and we are obliged to content ourselves with only a brief extract or two.

United States.

The Examiner gives the following summary of Revivals, which, though necessarily very imperfect, perhaps not embracing half the conversions of the last week or two, still shows a total of over eighteen hundred converts added to the Baptist churches, and over one thousand in scattering reports from other denominations:

From Massachusetts, 149. From Connecticut, 82. From Maine, twenty and upwards. From Rhode Island, five. From New York, 276. From Pennsylvania, ten. From Ohio, 52. From Indiana, 119. From Illinois, 163. From Maryland, 40. From Tennessee, 63. From Kentucky, 138. From Virginia, 11. From North Carolina, 138. From Texas, 25. From Mississippi, 80. From Missouri, 253. Cherokees, eighty-seven at three different places. British Provinces, 42.

OTHER DENOMINATIONS.

Methodist—California, 612. Congregational, 80. Presbyterian, 82. Dutch Reformed, 140. Lutheran, 30. Episcopal—confirmations, Virginia, eleven; Pennsylvania, thirty-eight—49. Moravian—twelve at Bethlehem.

REVIVAL.—The Litchfield and Windham churches, Bradford Co., Pa., are enjoying a glorious revival, under the pastoral labors of the Rev. A. Wade, Jr. Their pastor has held a protracted meeting upwards of four months in the two churches, which is still in progress, and in which five upwards of one hundred souls have been hopefully converted to God. Fifty-nine of them have been planted in the likeness of their Saviour's death. Others in like manner expect soon to follow Christ in the sacred ordinance, and sinners are inquiring the way to the Lamb of God who taketh away the sins of the world.

RETROGRADE.—A few weeks since, we had occasion to contrast the instruction allowed in

the colored Sabbath Schools of Memphis, and other places in Tennessee, with the intolerance displayed in other parts of the South, where it is a penitentiary offense to teach a colored child to read—and that rigorously enforced. But since the insurrection panic, all these cities have stopped the instruction of colored persons in reading the Bible, by a severe and summary ordinance.

"After the manner of Immersion."

On Wednesday evening, December 31st, at the close of the lecture at the Plymouth church, the Rev. Henry Ward Beecher announced that one of the candidates for membership in that church "desired to be baptized after the manner of immersion," and that the Baptist brethren of the Pierpont street church having kindly granted the use of their baptistery, the rite of baptism would be administered in that place at the close of the present service, and, as many as were interested in the event were invited to repair thither to witness the ceremony.

"Am I a soldier of the cross,"

and requested the congregation to sing the first three verses before, and the fourth after the baptism. When the singing had commenced, Mr. Beecher and the candidate entered from a side door, each in a black gown, and stood upon the margin of the baptistery. The three verses sung, they went down into the water, both Mr. Beecher and the candidate, and he baptized him. After the singing of the remaining verse, Mr. Beecher pronounced the benediction. This was the entire ceremony. The rite itself was administered with great propriety and success; it was "after the manner of immersion," but differed from the "manner" of the Baptists in the absence of accompanying religious exercises, such as the reading of the Scriptures, an address, and prayer.

CONGREGATIONALISM.—The centenary of Congregationalism in Manchester was held on Wednesday 17th ult. There are now twenty-six chapels in the city built at a cost of 100,000l., with a membership of some 3,500, and about 17,000 hearers. In the schools are some 10,000 children and 1,000 teachers. The contributions to missions have reached the sum of 150,000l. From one church thirty-seven ministers have gone forth, and of these eleven are missionaries to the heathen. In this number we find the honoured name of Moffa t.

ROMANISM.—His Holiness patronises the drama, but dreading the liberalism of such writers as Alfieri, and mourning over the great number of young men led astray by this prince of Italian dramatists, he appointed a commission in 1853 to render the stage more subordinate to the will of the Church. Under its fostering care, dramatic talent is to be cultivated, and the stage is to be purified, not from excitement to vice, but only of those principles and facts which would tend to create and sustain aspiration for liberty. Not only is his holiness trying his hand in this department, but the spirit of reform is looking at the unspiritual character of church music in Rome. In a circular addressed to the ecclesiastical authorities in the city, it is said, "that church music, through the oftentimes more theatrical than religious style of the composition, through the profane vocalisations, and through the instruments, chosen for the accompaniment, has now become more a subject of scandal than edification to the faithful." Things must be bad, when Rome thinks reform necessary.

INDIA.—This vast and important continent is rapidly participating in the benignant influences of the Christian truth. The people have now a pathway opened to them to the full enjoyment of all the dignity and power of social and national life. The last link of their galling chain, which has been broken, is thus recorded in the last news from India:—

"An order has just been promulgated by the magistrate of Poona, under instructions from Government, prohibiting book-swearing and other barbarous practices throughout the Poonah Zillah. Such a measure has long been desired by all who wish for the improvement of the natives. Of old it was believed—or careless and idle minds found it convenient to believe—that it was dangerous to meddle with any native practice, however immoral or revolting, that was connected with or claimed the sanction of religion. But times are changed, and innovations which might not safely have been attempted a century or a half a century ago, are now ripe for. Suttee has long been suppressed. Female infanticide is no less strictly interdicted, and now Government sees its way to the abolition of book-swearing at fairs and religious festivals. It has not acted hastily, or without making inquiries as to the extent to which the practice is carried on, and the light in which it is regarded by the enlightened portion of the community. On the latter point the information received is stated to have been highly satisfactory. Another barbarous custom also prevalent at Jejobees is interdicted by the proclamation of Mr. Davidson. A man runs a sword through the fleshy part of his leg for about a foot, and drawing it out, sprinkles the blood on the entrance of the temple. For this feat he receives large free-will offerings, and the right to perform it is vested, as a valuable privilege, in a body of about fifteen families, to each individual of which it comes round once in about six or seven years. These men, however, long ago declared that they would be glad to discontinue the practice, if their incomes could be insured to them."

European Intelligence.

CHINA.

BOMBARDMENT OF CANTON.

The following details respecting the preliminaries and proceedings of the war with China, although they give nothing later than in our last yet will be interesting.

It has more than once been mentioned by our correspondent at Hong Kong that the intercourse between the British authorities and the governor of Canton has for some time been embarrassed with growing difficulties, the result of unredressed grievances of British merchants.

On the 18th of October Sir Michael Seymour despatched from Hong Kong the screw corvette Encounter, 14 guns, and the steam sloop Sampson, 6, for Whampoa in the first instance, with a large force of marines and blue jackets; and the steam sloop Barracouta followed with further detachments. The river in front of Canton is rather broader than the Thames at London Bridge, but the depth of water does not exceed two fathoms, while the narrow passages by which access is gained to it on the eastern side of the Island of Whampoa have a depth not exceeding a fathom and a half. The city is externally guarded by five forts, of which two are on the land side and two on the Pearl river. These were attacked and taken on the 24th of October. An attempt was then made by Admiral Seymour to terminate the difficulty without further hostilities, but the Chinese Governor would neither give satisfaction nor grant an interview to the British Commander.

Admiral Seymour then determined to attack the city itself. A wall, composed partly of sandstone and partly of brick, surrounds Canton: it is about 30 feet high, and 25 feet thick, and is mounted with cannon. Against this wall a fire was opened on the 27th of October, and by the 20th a practicable breach had been opened through which the troops entered. The governor's palace, situate in the south western part of the new city, was gained, but appears not to have proved a position worth holding, for the troops were withdrawn in the evening with a loss of only 3 killed and 12 wounded.

A further attempt which was now made to negotiate proved vain, and it was then resolved to attack the old, inner, or Mantchow portion of the city, divided from the southern by a high and massive wall, and containing the garrison of Canton. This part of the city was bombarded on the 3rd and 4th of November, and on the 6th the Barracouta destroyed twenty-three war junks. Another interval of reflection was then granted to the Chinese Governor, but at the date of the last accounts from Canton which had reached Hong Kong, no signs of an accommodation were discernible.

The Imperialist garrison at Canton were in a very weakened state. The governor had raised the pay of common soldiers from six to eight dollars a month. Kaweiin-foo, the capital of the adjoining province of Kwangai, was closely invested by the insurgents, who, it was thought, would probably attack the Mantchow governor as soon as his new embarrassment became known. Our fleet of war ships in the Chinese seas is at this particular time large, as will be seen by the following list:

AT HONG KONG.

H. M. S. Calcutta, 84 Captain Hall. Winchester, 50 Captain Wilson. Coronado, 3 Lieutenant Nares. Hercules, Hospital ships. Minden.

AT WHAMPOA.

H. M. S. Sybille, 40 Commodore Elliot. Encounter, 14 Captain O'Callaghan. Bittern, 12 Captain Bate. Sampson, 6 Captain Hand. Comus, 14 Captain Jenkins.

AT CANTON.

H. M. S. Barracouta, 6 Captain Fortescue.

AT WOO-SUNG.

H. M. S. Pique, 36 Cpt. Sir F. W. Nicholson. Hornet, 17 Capt. Forsyth.

Admiral Seymour only arrived at Hong Kong from his northern cruise ten days before the commission of the outrage which he is engaged in avenging.

Ten British ships of war, mounting 248 guns, were in Canton River, at the date of the last accounts, which were brought to Hong Kong, Nov. 15th.

Intelligence from Canton of the 14th of November states that all the Europeans had closed their counting houses in the fear of a reaction. Commerce had been at an end ever since the burning of the Chinese quarter. The authorities of the city had retired into the interior, offering only a passive resistance. The English occupied the forts.

An American steamer was fired on by one of the forts, and the United States frigate Portsmouth destroyed it. Notice was given to the authorities that unless immediate redress were made, operations would be commenced against them. The Chinese offered a reward of fifty dollars for the head of every European, and increased the reward to a hundred. The factories were defended by American marines.

The following interesting notices of Hugh Miller are from the Literary Gazette.

Hugh Miller was born at Cromarty in 1805. In his early life he worked as a labourer in the sandstone quarries of his native district, and afterwards as a stone-mason in different parts of Scotland. In a work published in 1854, 'My Schoolmasters; or, the Story of my Education,' Mr. Miller gives a most interesting account of his early history, and of the training and self-

culture by which he rose to honourable rank in literature and science. Notwithstanding the unpretending statements of this narrative, and the disavowal of any other elements of success that are within ordinary reach, every reader of that book feels that homage is due to a genius original and rare, as well as to natural talents diligently and judiciously cultivated. While professedly written for the benefit of the working classes of his own country, there are few who may not derive pleasant and profitable lessons from this most remarkable piece of autobiography. After being engaged in manual labour for about fifteen years, Mr. Miller was for some time manager of a bank that was established in his native town. While in this position, a pamphlet that he published on the ecclesiastical controversies which then distracted Scotland, attracted the attention of the leaders of the party who now form the Free Church, and they invited him to be the editor of The Witness newspaper, then about to be established for the advocacy of their principles. Mr. Miller had already published a volume of 'Legendary Tales of Cromarty,' of which the late Baron Hume, nephew of the historian, himself a man of much judgment and taste, said it was 'written in an English style which he had begun to regard as one of the lost arts.' The ability displayed by Mr. Miller as editor of The Witness, and the influence exerted by him on ecclesiastical and educational events in Scotland, are well known. Mr. Miller did not confine his newspaper to topics of local or passing interest. In its columns he made public his geological observations and researches, and most of his works originally appeared in the form of articles in that newspaper. Dr. Buckland, following M. Agassiz, said that 'he had never been so much astonished in his life by the powers of any man as he had been by the geological descriptions of Mr. Miller. He described these objects with a felicity which made him ashamed of the comparative meagreness and poverty of his own descriptions in the 'Bridgewater Treatise,' which had cost him hours and days of labour. He (Dr. Buckland) would give his left hand to possess such powers of description as this man; and if it pleased Providence to spare his useful life, he, if any one, would certainly render the science attractive and popular, and do equal service to theology and geology.' The publication of the volume on the 'Old Red Sandstone,' with the details of the author's discoveries and researches, more than justified all the anticipations that had been formed. It was received with the highest approbation, not by men of science alone for the interest of its facts, but by men of letters for the beauty of its style. Not one of the authors of our day has approached Hugh Miller as a master of English composition, for the equal of which we must go back to the times of Addison, Hume, and Goldsmith. Other living writers have now a wider celebrity, but they owe it much to the peculiarity of their style or the popularity of their topics. Mr. Miller has taken subjects of science, too often rendered dry and repulsive, and has thrown over them an air of attractive romance. His writings on literature, history, and politics are known to comparatively few, from having appeared in the columns of a local newspaper. A judicious selection from his miscellaneous articles in The Witness would widely extend his fame, and secure for him a place in classic English literature as high as he held during his life as a periodical writer and as a scientific geologist. The personal appearance of Mr. Miller, or 'Old Red,' as he was formerly named by his scientific friends, will not be forgotten by any who have seen him. A head of great massiveness, magnified by an abundant profusion of sub-celtic hair, was set on a body of muscular compactness, but which in later years felt the undermining influence of a life of unusual physical and mental toil. Generally wrapped in a bulky plaid, and with a garb ready for any work, he had the appearance of a shepherd from the Ross-shire hills rather than an author and a man of science. In conversation or in lecturing, the man of original genius and cultivated mind at once shone out, and his abundant information and philosophical acuteness were only less remarkable than his amiable disposition, his generous spirit, and his constant, humble piety. Literature and science have lost in him one of their brightest ornaments, and Scotland one of its greatest men."

ITALY.

EXECUTION OF MELANO.—On the morning of Saturday the 13th December, the prisoner was taken from the barracks of Ferantina to the prison of Castle Capuano, and thence escorted by a detachment of the Cacciatori and the congregation of the Bianchi to the Church of the Refuge; after which he was led to the Porta Capuano, where the troops were stationed and the scaffold was erected. On arriving in front of his battalion, the prisoner who wore his uniform, was stripped of his dress, and clothed in the black shirt, according to the terms of his sentence, with a large playard upon his chest, bearing the inscription, 'Luomo empio.' Placed upon a cart, he was taken the round of the troops, and then brought up to the scaffold, which he mounted, talking and maintaining the same firm character, and fixing his eyes on the crucifix. The last words of Melano were, "Viva la Patri e la Liberta!" Another report adds, "That from the Vicaria to the Church or Refuge his eyes were not bandaged, and in the church, he answered, with a loud and clear voice, to the prayers of the Padri Assistenti. Then his eyes were blinded in spite of his entreaties to the contrary that he might look upon the people. He walked with a firm step, and rather too quick to please the padri. He then stopped a little, and begged again to be unblinded, but in vain. To those who assisted him he said 'Padri, it is glorious to die for our country and for liberty' and even on the very steps of the scaffold he re-