

sion shook his frame, and he spoke, "My name is not Hamilton, that is not my real name; I am —. I once preached the gospel, but —. The confession was made, and death closed the scene. Thousands of throbbing hearts had once hung on the lips of the convict, who was now conveyed from the gates of the Penitentiary to the convict's grave. What a warning! Let him that thinketh he standeth take heed lest he fall!"

Correspondence.

SIMA, Indiana, Aug. 10, 1855.

Mr. Editor,—In the absence of any particular news of interest to communicate, I propose in this note to speak of the state of society in this region. The country has been settled about twenty-five years. A very few inhabitants came here near thirty years ago. Still the country is comparatively sparsely settled. Various villages have sprung up having a population of from 200 to 300. The principal business is that of farming, and so much trade and other business as are requisite to supply farmers. Railroads cross the country in various directions, so that markets are good. In times previous to the opening of railroads, I well remember that farmers were accustomed to draw their wheat from ten to twenty miles, and sell it for 37½ cents a bushel, not of cash, but of "store pay." Mourning times, those for farmers, especially if it be considered that common salt, at the time grain was so low in price, cost twelve dollars a barrel. The railroads have very greatly changed all this. Salt for instance is about \$2.25 a barrel, and wheat is usually over \$1 a bushel. To state the change in another form, say that salt cost two bushels of wheat, whereas it formerly cost over thirty. This presents the contrast in the extreme point. But what has this to do with the state of society? Much every way, and in general it will be found the occupations and productions of a country, are, to say the least, allowed to have a great influence over the morals of the people. To get a "mere living," as the phrase goes, in this country is very easy, and far too many of the people are content to do as little as they can; and idleness is always productive of vice. A good old writer has it "the idler tempts the devil to tempt him." All that I mean to say here, is that the proportion of idleness is greater in this country than is usual in countries where sterner industry is requisite to meet the people's necessities. On the other hand industry is stimulated by the hope of a competence which is almost sure to reward a few years of patient effort and economy. Another element to be taken into account is the class of emigrants by whom this country was first settled. They were usually enterprising, energetic men; men of more than ordinary intellect, and much more than usual enterprise. It must be remembered, that if they were religious men, being severed from their former religious associations that they often permitted themselves to become entirely worldly in their practice, comparatively few ever renewing their church relations. We must remember too, that in the state of society incident to the first settling of this country a minister who should devote his entire time to the duties of his calling, would hardly have the means of supporting his family even in the most humble style. No adequate means of support was at hand unless the minister gave more or less attention to secular business. Here as elsewhere, in such cases, the secular one swallows up the other calling entirely.

From all these circumstances has resulted a peculiar and very undesirable state of society in its religious interests. It is not going too far to say that as a general thing the ministry is not at all competent in mental culture, and native ability to win the attention of the inhabitants. There is a very great want of competent leaders in the religious department of life. It will be seen at once, the state of society is such as to demand ministers who are able to organize the religious interests, and to lay foundations for coming generations. The result is that there is more chaos than order. A church for instance is usually made up of such heterogeneous elements that it can hardly stand alone, much less command the respect of the surrounding community. It is a soil fruitful of infidelity. Infidels here do not even preserve their outside respect to religion, but openly and boldly proclaim their views. At this writing for instance, in a neighbouring town, one is engaged in a course of lectures. There are of course many Christians here, and they are doing much to transform society, but still they could do much more had they an adequate ministry. Societies in the eastern portion of the country often makes great mistakes in the class of men they send to the west as ministers. It is often supposed if a man cannot succeed in the east, he will do for the west.—It is plain enough that such a state of society like this demands the ablest men, whereas, men of less ability can succeed quite well where society is well organized.

Yours truly, G.

VISIT TO GLASTENBURY.

Mr. Editor,—Glastenbury is about six miles from Hartford, Connecticut; and extends six miles down the beautiful valley of Connecticut river. The river takes its rise in Canada, and runs into Long Island Sound; a distance of thirty-three miles; large boats run as far as Hartford, which carry freight and passengers to and from New York, calling at several villages on the banks of the river. The scenery on the river is very beautiful, in the fall of the year when the foliage of the trees begins to change; and from Hartford to the extreme of Glastenbury about ten miles it is lined on each side with fertile meadow land; and from this point to the Sound it is very rocky and not suitable for farming. Glastenbury was laid out into a village two hundred years ago, in farms of six hundred acres each; extending from the river three miles to the high lands, and were sold to the first settlers for small sums of money; the land is worth now from fifty to one hundred dollars per acre. The history of this village is very interesting, here dwell many persons who fled from England through the oppressive measures of Government; and sought a refuge where they might worship God according to the dictates of their own conscience. Many stories are told of their

strictness and their peculiarities; some say that it was unlawful for a mother to whip her own child, or a man to walk in his garden on the Sabbath; but judging from the conduct of the present generation, their fathers must have strictly observed the Sabbath day; for it is pleasing to see the quietness and order that prevails here on the Sabbath; whole families may be seen in the morning clean, orderly and well clad, going to the house of God; and when the services are over at three o'clock the whole village is quiet; no visiting from house to house; families remain at home and read their bible or pious books. The inhabitants are generally in good circumstances and are intelligent and industrious; there are four Churches and about four thousand inhabitants.

The crops are abundant! Indian corn, potatoes, tobacco, rye, and apples; are greater than have been known for many years; the branches of the trees are breaking down with apples. The scenery from the hills is magnificent; the village may be seen for many miles; and at this season of the year the river bending through the verdant valley, and the pretty white houses and church spires, and the city of Hartford seen a distance of ten miles, and the boats and steamers on the river; presents one of the most delightful scenes that the eye can gaze upon; and show us the great wisdom of the puritan fathers to fix upon such a spot. The chief occupation here is farming. There has been for several years a cotton manufactory, but it was burnt down two years ago; and there is one now for the manufacture of spoons, spectacles, and clocks.

The village was bought of the Indians who inhabited it, by the puritans; it was then called *Naug*. Great has been the change that has come over this little spot the last two centuries; the valley that echoed with the yell of the wild Indian and where he erected his miserable hut; there is now the beautiful habitation, and temples to the praise of God.

G. T.

Religious Intelligencer.

SAINT JOHN, N. B. AUG. 31, 1855

Missionary Society.

We purpose visiting the Churches at the Oromocto, and holding Meetings with them in the following order, in connection with our Missionary Society:

At the Patterson Settlement on Friday evening, the 7th inst., at 6 o'clock.

At the South Branch on Saturday morning, the 8th inst., at half-past 10 o'clock.

At the North Branch on the same day, at 4 o'clock, p. m.

On Sabbath, the 9th inst., at half-past 10, a. m., at the North Branch; and in the afternoon at half-past 3 o'clock, at the South Branch. On Monday the 10th, at 10 o'clock, at the Patterson Settlement. At the close of each of the Sabbath Meetings, and also the meetings on Monday a collection will be taken up for the Missionary Society, and subscriptions will also be solicited. Elder W. E. Pennington will accompany us in this visit.

E. McLEOD.

Brother Michael Shaw, head of Belisle, K. C., is authorized to receive payment for the "Religious Intelligencer" in that place.

A Chapter on Meeting Houses.

When we speak of the assembling of God's people for worship, or the congregating of men generally for the purpose of hearing the gospel preached, we usually denominate such gatherings *meetings*, and the places where they are assembled *meeting houses*, although the term *Meeting-house* applies more properly to an edifice erected expressly for the purpose of worshipping God and preaching the gospel in. In this sense we wish the term understood in this question, whatever may be the readers usual mode of designating such an edifice, church, chapel, or otherwise. Edifices for the express worship of God in, probably originated with the tabernacle in the wilderness. Prior to that, the altar alone may have been the only erection for the service of Jehovah. The pattern, the size, and the materials of this were all given by God himself, and seemed to afford a kind of model or example in the erection of that "house for God" which Solomon built. But the tabernacle and the temple were built with reference to *beauty and glory*, as well as service and worship, and were intended to afford some faint resemblance to the "divine glory" that dwelt within. We do not however allude to these supposing them to constitute a type, or to form an example in the erection of places of worship now; nay—their anti-type is in nobler things than these—they pointed to a building of "lively stones"—a temple not made with hands. But we allude to them to show that God did order the erection of proper places for his service, and that these places were to be at least in some respects, worthy of the object for which they were erected.

Synagogues are supposed to have originated during the time of the Jew's exile, when they were deprived of the privileged and blessing of assembling in their "house of God." There were erected with reference to the accommodation of the people who assembled in them on the Sabbath days, and listened to the reading and expounding of the law and the Prophets. (Luke 4: 17, and 22.) After their return to their own land they erected Synagogues there, many of which existed in the days of our Saviour. These though not at all comparing with the temple, yet doubtless were appropriate to the purpose for which they were intended, and were not calculated to lessen the esteem or reverence of the devote Jew for the God of his Fathers.

It is not probable that the early Christians had any edifices expressly erected for their use in the worship of God, and the preaching of the gospel. The ban of extermination under which they lived, or at least two centuries prevented this; but when Christianity began to be more favourably received, and the true worship of God could be enjoyed without molestation, then the Christian churches not only began to erect edifices for the use of Chris-

tian worship, but heathen temples were in several instances made temples for God, and with much of their grandeur and magnificence dedicated to His service. In this probably originated the unnecessary extravagance which at an early period in the Christian religion began to manifest itself in the erection and adorning of places appropriated to the worship of God and the preaching of the gospel. An extreme was run into, and which instead of being corrected by the Christianity of Rome; was seized by her and made use of to promote the blind veneration of her diluted religion. Taking advantage of the weakness of human nature, and the blind awe with which it invests every thing that is grand, she seized the gaudiness of heathenism, and engrafting it upon what she still retained of Christianity, she formed a system of her own, and her chapels unto this day are more fit for the orgies of Bacchus, than the simple and spiritual worship of the one true and living God.

Protestantism in all its various branches may not have shaken itself entirely from the veneration for costly and extravagant places of worship, and it is to be feared that unnecessary expense is too often gone to in their erection. But we think there is a possibility of two extremes. One may make his religion consist in worshipping God in a beautiful house, with lofty spire or spacious dome, as though God was pleased with these alone; while another in his interpretation of humility may ignore even common respect for Jehovah, and make his "sanctuary" not only uninviting, but even repulsive.

In everything a proper consistency should be sought. While unnecessary expense should be carefully avoided in the erection of a place of worship, equal care should be taken to render it worthy of the object for which it is designed. It may be said, that God can be propitiated with meeting houses. True, he will not be, but who can say that God does not delight in due respect and reverence for His worthy name, and where his name is recorded, there should that respect be shown. The existence of a place of worship is a public recognition of the great fact—"there is a God;" while its absence where it should exist, is a practical denial of the Supreme—a declaration of Atheism. The practical evidence of the devotion of a people is in their churches. The temples of heathenism—their pampered priests, and human offerings bear testimony to their religion. Equal evidence is afforded by Rome in her cathedrals, and chapels—her paintings and crucifixes, alike bespeaking her religion and her devotion. But these are not evidences that either the former or the latter worship the only true God.

The evidence of right religion—of true devotion—(we do not say the *only* evidence)—may be found in the "sanctuaries" "built for God," not gaudy and ostentatious, but simple and plain, neat and beautiful, appropriate to the object for which they are designed. God made a beautiful world for man, and although it has been much defaced by sin, it is beautiful still. He founded it upon the seas, and established it upon the floods; he made it to abound with living springs and running streams, broad rivers and rolling seas, with lofty hills and fruitful valleys. All—these for beauty and for use adorn its surface, while its lofty arch is studded with a glorious host of planetary worlds. This hath he given to the children of men, and gratitude prompts an appropriate return. Will God be pleased with that humility (?) that will spurn from his sanctuary the simple approaches to decency, while our own dwellings are furnished for ease and luxury, in taste and in fashion?

The cost of a Meeting house in its finish and furniture should be governed by the ability of the builders. A large and costly place of worship, loaded with heavy debt which the proprietors are unable to pay without resorting to some very questionable means therefor, is dishonouring to God; while one built and occupied by those who have the ability, and yet the appearance of which indicates poverty and wretchedness is a sin against Jehovah. There is a medium to be observed in the erection of places of worship,—on either side we discover an extreme, and if, in this or subsequent articles we succeed in creating an inquiry on this subject, and directing the attention of our churches to greater care in securing to themselves the un molested occupancy of their houses, as well as an elevated taste and an improved system in their erection, we shall have accomplished the aim for which we write.

The Arrestook.

We have received another communication from brother C. E. Bell, who is labouring a part of his time in the Arrestook, and which brings to us encouraging news. Two have recently professed faith, and were baptized by brother Bell. The people there are feeling a deep sympathy in our Missionary efforts, and affording additional evidence that sufficient means can be obtained to keep all our brethren at the Mission work, who will engage in it. At a meeting held by brother Bell at the Arrestook, in which he presented the Mission cause to the people, the sum of eight pounds four shillings was subscribed to its funds. At the portage between the Arrestook and St. John rivers, where a small church exists, he also presented the cause, and obtained over five pounds. This speaks loudly for the interest felt by the people, and their liberality in the good work. Brother Bell very justly remarks in his letter that the field there is large, and labour much needed, but he is assured that the offerings of the people will not be behind the more able parts of the Province. Of this we had ample evidence during our short visit. Men are now wanted to labour under the direction of the Missionary Board.

The Presbyterian congregation in Carleton has obtained a lease of the Corporation Burying Ground in that place, a part of which has not been used for interments, upon which they are about to erect a place of worship. The building, we learn, is to be 47x60 feet, and to have a spire 100 feet high. The contract for its erection is already taken by Mr. A. Harris, of this city, and we understand it is to be completed next summer.

Douglas Valley.

On Saturday last we visited the friends again at Douglas Valley, and spent the Sabbath also with them. The meetings there continue interesting and profitable, and the spirit of revival increases rather than diminishes. Conversations are of course not very numerous, no special efforts as yet having been made, and the only meetings for public worship held, being those on the Sabbath, but the Lord is gradually carrying forward his good work to the saving of the people. On Sabbath morning last we baptized two more on the profession of their faith in Christ, and the occasion was one of solemn interest. The meeting in the afternoon was one of the most interesting seasons we ever enjoyed. The number of persons present were of course not very great, although embracing nearly all the inhabitants of the Valley, and several from a distance; we occupied as on a former occasion a barn for our meeting house, but God did not leave us destitute of his presence. Toward the close of the meeting his power rested down upon the people in an unusual manner while the audible sobs, and deep drawn sighs of many who had never yet experienced his pardoning grace, gave evidence of the deepest conviction and of hearts broken on account of sin. Several gave evidence of their determination to be henceforth for God. The occasion was different from some which we have witnessed in revivals, the Spirit of God appeared evidently to draw the people, and the power seemed almost irresistible. The Lord is evidently doing a great work in that place. We had the pleasure of meeting several brethren from a distance there, some of whom remained to spend a few days with the people—may the Lord bless their efforts for his glory.

OMISSION.—We regret that in the list of churches in our Minutes of Conference, we unintentionally omitted the church at Dutch Valley. It should have been designated 2nd Church, Sussex.

BAPTIST ASSOCIATION.—The Western Association of (Calvinist) Baptists, is to commence its Annual Session with the Church in Carleton, on Saturday next.

REVIVAL.—We learn from the "Visitor" that a work of revival is in progress in St. Martins, and that a number have been baptized by the Rev. J. A. Smith, Pastor of the Church there.

A LIBERAL GIVER.—We have pleasure in acknowledging the receipt of Five pounds to our Missionary Society, from a young unmarried man of moderate income. We hope to be able to chronicle many similar acts of liberality.

A letter just received from brother W. N. Mallory, Jacksonville, informs us that their meetings there are interesting, although they are without any public labour. We regret that they should be destitute, their liberality to the cause gives them a claim on ministerial care.

CITY AND OTHER ITEMS.

The new postal arrangements noticed by us some time since in relation to the transmission of papers to and from the United Kingdom, by which an additional charge was made, has been disannulled, and papers may now go to Europe free, as formerly.

MON LAW IN UNITED STATES.—Mr. W. H. Wily, a preacher of the Methodist Episcopal Church, in Cass county, Missouri, has been banished from the State, on suspicion of being an abolitionist.—A charge, he states, which is untrue. He was taking a walk in the country when he was overtaken by two men, one of them known as Colonel Worley who told him that he must go to Harrisonville on a charge of inciting slaves to escape.

They were afterwards joined by a dozen more mounted men, and he accompanied them. On reaching Harrisonville, he was taken to a hotel and a guard of three men placed over him during the night. Next morning, three gentlemen, one of whom was a Rev. Mr. Allen, Baptist preacher, stated that they were a committee appointed to search his effects. They searched for abolitionist documents, but found nothing. While this examination was in progress, a meeting was held at the Court House, where some 200 low people were assembled.

He was sent for there, and told that he must leave the State in seven days. Mr. Wily, in a letter to the papers, asks innocently, "Can this be called a land of liberty, if such a state of affairs is allowed to continue?" He adds:—"I, sir, am a Southern man by birth, and came here from a Southern city, but if Southern institutions are to be protected by such men as have maltreated me, I think I shall seek some spot where, at least, my dearest rights shall be free from lawless invasions."

LOOKING OUT FOR A LONG WAR.—The London Times says: "Whatever delusion ministers were in as to the duration of the war last year, we now know that it is wise to make up our minds to 20 years at least, and that we are much more likely to shorten the war by an over than by an under estimate."

SOHN GILLMAN, a citizen of Dexter, Jefferson county, N. Y., who had been one of the unfortunate "sympathizers" in the Canadian revolt, in 1838, taken prisoner and sent to a British penal colony, returned to his family on the 25th ult., after an absence of seventeen years.

John B. Gough, the temperance lecturer, arrived at Boston, in the steamer America, and was cordially received by the Temperance Committee, and others.

The Rev. Dr. Beacon of New Haven, Ct., says "Never for twenty years, has our city been so quiet and peaceful as under the action of the prohibitory liquor law."

SINGULAR FATALITY.—A week ago last Sunday, a gang of men employed on the Rock Island Railroad, went out on a timber train some forty miles from the city. The day was hot, and they drank a great quantity of water taken from the tank of the tender, and some of them indulged freely in drinking from a jug of liquor with which they had provided themselves, so that when they returned they were beastly drunk. On Monday the most of them were taken sick, and an informant states that out of the sixteen who are known to be of the party, twelve had died, two are despaired of, and one is very sick while the sixteenth has escaped sickness entirely.

General Intelligence.

BRITISH AND FOREIGN.

LATEST!

IMPORTANT FROM THE SEAT OF WAR!! The Mail Steamer "Canada" arrived at Halifax, on Wednesday, at 1 o'clock. We publish below the telegraphic despatch containing a summary of the news, which is highly important.

The "Canada" arrived at Halifax this morning, at four o'clock. Hermann from Southampton, 15th. French Admiral telegraphs, per Hermann, namely, "On board the *Louisville*, Aug. 11th, bombardment of Swaborg by the allied squadron has been attended with complete success: immense conflagration for forty-five hours has destroyed nearly all the storehouses and magazines of arsenal, which are a complete ruin. Various magazines and stores of projectiles blew up, and suffered an enormous loss. Our loss is insignificant in men and nothing whatever in material. The crews are enthusiastic."

(Signed)

"PENAUD."

Admiral Dundas' despatch is less highly colored, namely—"Off Swaborg, Aug. 11. Swaborg was attacked by the mortar and gun-boats of allied squadron on the morning of the 9th: the firing ceased early this morning. Heavy explosions, and very destructive fires, were produced; in a few hours nearly all the principal buildings in Vargoe, and many more in Sevartoe, including those of the dockyard and arsenal were burned. Few casualties have occurred, and no lives lost in the allied fleet."

(Signed)

"DUNDAS."

It will be observed that there is no mention respecting the Russian ships. Russian despatch, St. Petersburg, 11th, says, Allied fleet opened bombardment against Swaborg 9th, and have kept it up with energy till noon.

Latest. Dantzic, 16th. Allied squadron returned to Nargen from Swaborg, on the 13th. No allied ships damaged seriously. British casualties were—killed, none; wounded, 2 officers and 30 men. French loss equally trifling.

Advices from Königsburg state that when attack on Swaborg began, the Grand Duke Constantine asked permission from the Emperor to attack the diminished fleet before Cronstadt, but Emperor refused. Swaborg seems not to be allies' possession, and as it is not a key to any important position, its destruction must be regarded as a detached enterprise—not as a part of any comprehensive operation. It has however revived spirits of fleet, and satisfied expectation at home.

Consols advanced only ¼ per cent., and French funds 25 centimes, on receipt of news.

CRIMEA.—Important news from the Crimea. Great battle fought on Tchernaya. British Government receiving the following despatch: *Varna*, Aug. 16. The Russians attacked the position of Tchernaya this morning at daybreak in great force. The action lasted about three hours, but they were completely repulsed by the French and Sardinians. Second despatch (1 o'clock): The Russian attack of this morning was under the command of Gen. Leprandi, with from 50,000 to 60,000 men; their loss is estimated at 4000 to 5000—about 4000 prisoners are taken. Loss on side of allies very small. Pelissier telegraphs, 16th—"Some days past, rumours of intended attack on part of Russians had excited our attention, and this morning at daybreak they realised their intentions against our lines on the Tcher-naya, but in spite of the movement of imposing masses which had been collected during the night, the enemy was repulsed with great vigour by the troops forming division of General Herbillon, Canava, Fauchaux and Morris. The Sardinians placed on our right fought bravely. Russians left large numbers of dead on the field, and we made many prisoners. Russians were in complete retreat on McKenzie's Hill when our reserve came up, and with that of our brave allies, particularly the English cavalry. Enemy received a severe blow. Our losses although much less numerous than those of the enemy are not yet known."

"PELISSIER."

SEBASTOPOL.—Affairs unchanged. Omer Pasha received hasty orders to return to Crimea instead of Asia. General Simpson telegraphs, 16th—"General Pelissier, I have decided to open fire from French and English batteries to-morrow morning at day break." St. Petersburg letters say, Gortschakoff has orders to sink Russian fleet at Melakoff falls. London Morning Post, ministerial papers say editorially—"We have reason to believe that stirring and hitherto unexpected intelligence may be looked for from the Crimea within the next few days;"—is supposed to refer to secret expedition or field movements. Azoff Inlet Russian publishes, that on July 23d, British gunboat went ashore near Taganrog, and was burned by the Cossacks.

ASIA MINOR.—Latest accounts from Kars say, that city was surrounded, and first parallel opened; communications with Erzeroum stopped; provisions abundant, but forage scarce. Turkey hastens reinforcements to Erzeroum.

Letters from Crimea camp are of August 4th. Despatch from Gen. Simpson, dated 4th, gives details of Russian sortie on Woronzoff—was already known and unimportant. Russian General Todleben, supposed dead, was recovering, and was recently carried to inspect new battery. Gen. Canrobert is recalled, and has arrived in France. Gen. Espinasse obtains Canrobert's division. General Damoisey is to organize deserters and Poles against Russians. Gen. England returns home sick. Duke of Newcastle is in camp. Dr. Dakewell is cashiered for writing letters to London Times, exposing management of hospitals.

Another ministerial crisis threatens at Constantinople. Kiliat Fasha appointed president of the council of the Seraskierate.

From Africa, we learn continuance of the revolt in Tripoli; also that the Bedouins are still troublesome, and that the Abyssinians have gained in skirmishes with the Egyptians. From Asia, travellers report the Turkomans committing ravages along the Caspian Sea and Volga.

NEGOTIATIONS.—A lively exchange of notes continues between London, Paris, and Vienna, respecting Austrian continuance in the Principality. London papers say the negotiations have arrived at point of Triple Treaty, binding France,