

Correspondence.

VISIT TO HARTFORD.

August, 1855.

Leaving New Haven by the railway, in about one hour I arrived at Hartford; the distance being thirty-three miles. The City is on the river Connecticut, which is here very wide and of sufficient depth to admit large steamboats; and has a bridge of great length. This is the capital of Connecticut, and is a very clean and well built city; it is ornamented with a great number of churches, schools, and benevolent institutions. If New Haven from the great quantity of elm trees may be called the "city of elms," so may Hartford be called the "city of churches;" for there may be seen in nearly every street, and their spires may be seen at many miles distant. There are no less than seven Congregational, two Baptists, and several others of different denominations; the Baptist have two flourishing churches; one has moved from its old place of worship to a handsome stone church, and the other is now building one of the same material. The oldest church in the city and in the state is in the centre of the city; and has an immense congregation, all the other churches have a good attendance, and it is a pleasing sight on a Sunday morning and afternoon to see such a number of respectable, well dressed people going to their respective places of worship. The last Congregational church was formed through the instrumentality of the Rev. W. G. Jones who has been employed as missionary the last two years; the church has been formed one year, and now numbers one hundred members; and they are making arrangements to purchase a handsome church now occupied by the Unitarians. The Catholics have erected a large church; and are here very numerous, and the priests hold the members under great subjection; for marrying and burying they make enormous charge; and during my visit a young couple wished to be married but did not feel able to give the priest five dollars, and went to a City Missionary to have the ceremony performed; but the priest was not to be done out of his five dollars; when they went to church on the Sunday morning he compelled them to do penance before the whole church; and he married again and have the usual fee. Hartford is famous for schools and manufactures. Mrs. Stowe the writer of Uncle Tom's Cabin, and Fanny Fern were educated here; here still lives the renowned poet Mrs. Sigourney. There is a large School for young ladies in one of the principal streets, and several public schools, there is a college for Theological students a short distance from the city, and a deaf and dumb Asylum in a very airy location.

The chief articles manufactured here are pistols and railway cars. Here lived the celebrated Colt the inventor of the Revolving Pistols; and at a short distance down the river may be seen his immense factory, where about one hundred of those deadly weapons are turned out every day; he has acquired a princely fortune, and has bought a large quantity of land, and building several beautiful houses. Pales & Gray are extensive manufacturers of Railway Cars, many of which are very large; capable of holding sixty persons and are richly ornamented; and sent to all parts of the States. The State House is a large brick building in the centre of a handsome block of houses; the stores are numerous, and the windows display great taste. The Historical rooms are a great treat; for they contain many interesting articles that belonged to the puritans; here may be seen the portrait of the venerable Cotton Mather and much of the furniture that belonged to the family; brought from England two hundred years ago; the arm chairs have immense high backs with cane bottoms; the chests are made of the best English oak, and the cooking vessels have a very ancient appearance. Here may be seen too the drum that the puritans used to call the people to church on the sabbath; and many of the manuscript sermons of the ministers. Many objects are exhibited used in the American Revolution, a number of swords used by officers and generals, and the bullet that killed General Wooster; there are great numbers of ancient and modern books, oil paintings, busts of great men and curiosities from all parts of the world. The "Charter Oak" attracts much attention; every fine day may be seen persons inspecting this ancient tree; it looks as if it had borne the blast of several centuries, its immense trunk is hollow, which once contained the great Charter to Connecticut granted by Charles II. James II. sent a message that it must be taken away, but some one not desirous of forgoing the great privilege it contained, took it away from the State House and hid it in the trunk of this venerable oak; the charter is still in good preservation hanging in the State House; and the book in which it was contained is still in the Historical rooms.

There is perhaps a greater amount of morality and religion here than any city in the Union; the seed that the puritans sowed still bears fruit; and here may be seen many clever, intelligent, enterprising Yankees; whose steady, sober habits have raised them from poverty to affluence. The city contains about two thousand inhabitants.

G. T.

SPRINGFIELD, Sabbath even'g, Aug. 12, 1855.

DEAR BRO. M'LEOD.—My family have retired, and all is still and solemn. I thought I would take my pen to inform you that this day has been a season of unusual interest amongst us. Bro. French met with us in Conference yesterday according to appointment. Since our last Conference we were under the painful necessity of calling upon him to bury one of our sisters, the wife of Daniel Urquhart, which we noticed in the *Intelligencer* two weeks since. At the close of Brother French's discourse on that occasion, one of the sons of the deceased about seventeen years of age, addressed the large congregation present, stating the loss he had sustained of a praying mother, and laying his hand on her cold face he exclaimed, "Oh my dear mother, can I bearto part with you, never to hear you speak to us again; but God is good, he has taken the only one of us that was prepared to go." It was a solemn time as I ever witnessed, tears ran freely down the faces of the bystanders, more for the living than the dead, since that time our christian friends have visited the lonely family. I went

the next Sabbath evening, read and prayed with and for them, and staid with them all night. The father told me he hoped the Lord would have mercy on them, and be pleased to convert his son, that he might be a help to him and the rest of the family. The Lord has heard and answered his request. I thought of your text at the District Meeting at Washademoac, a year ago last winter. "Draw nigh to God and he will draw nigh to you." How good God is, none seeks him in vain, when the heart is sincere. Yesterday morning brother French and I paid this family an early visit, and they manifested the same desire. In our Conference in the afternoon, this young man expressed his wish to be baptized and unite with the church. This morning at an early hour the people began to collect, at 10 o'clock brother French preached to a large congregation, as is usually the case, when he is here, from these words, "Son give me thy heart." He preached with great freedom, and the power of God was felt in the congregation. The congregation afterwards repaired to the shores of Bellisle, in good order, much becoming the solemn occasion, and there this young man was baptized in the name of the Father, Son & Holy Spirit. During the baptism of the son, the father stood trembling, under the burden of conviction, counselling with worldly wisdom, who almost persuaded him that it was a dangerous way, but good evangelist met him before he had turned away from the water's edge and smiled upon him, bidding him God's speed, so he too went down into the water and was baptized, and came up out of the water leaning upon the arm of his beloved.

At 4 o'clock our Pastor preached again from these words "Behold the Lamb of God," and it was a solemn and delightful season. The young man baptized, addressed the audience at the close, as did also his father to the satisfaction of all present who had any knowledge of the religion of Jesus, after which both were received into the church.

I wish you to insert the foregoing in your valuable paper to comfort our christian friends and fathers in Israel, who first planted a little vine in the place, and to let them know, that though many tares have sprung up to choke its progress, yet it is still bringing forth precious fruit.

JAMES LARK.

Religious Intelligencer.

SAINT JOHN, N. B. AUG. 24, 1855

Our Last General Conference.

We have said but little in our columns in reference to our last General Conference. The short notice in our correspondence has been all that we have obtruded upon our readers on this subject in our editorial space. We deem the importance of that meeting, and will as its results, sufficiently great to call for a further notice, and to this we proceed. Without doubt, our last Conference was the most important one, considered in its relation to the future attention of God's cause among us, that we ever held; the objects considered, and the plans matured, were of that character, which if carried out, cannot otherwise than be attended with results saving to our churches, and glorifying to God. In this Conference were met all our ministering brethren but two, while our District Meetings only lacked two of a full representation; so that we think our domination was more fully and fairly represented than we ever before saw it. Every measure which has at any former period occupied the attention of the Conference was again freely discussed and reported on, and while some slight difference of opinion was sometimes expressed on the details of subjects, on the general features there was but one mind. On Sabbath Schools, on Bible Distribution, on Temperance and Prohibition, on Colportage, on Churches, and on Education, but one mind was expressed; although all might not be prepared to adopt the same measures at once, yet the same opinion was expressed by all in relation to those subjects necessarily occupying a relation of almost inconceivable importance to our future welfare as a denomination. But the subjects which were more prominent than any others were those which the revision of our Constitution naturally introduced. The first of these was the subject of Missions. Our churches well know that missionaries were employed by the Conference last year, but the plan of their labour was not satisfactory, and a change of some kind was necessary. Impressed with this fact it was deemed prudent by the committee appointed to revise the Constitution to incorporate in it a missionary system, which would meet the wishes of the people, and be calculated to accomplish a greater amount of good than the former mode. For the adoption of this system the committee were not responsible—they only submitted—but the Conference adopted it with a slight amendment, in the most harmonious manner. That whole system has been published in our Minutes, and has been forwarded to all our churches. The carrying out of this plan is now a subject of great importance. Placed as we have been by the unanimous voice of our brethren as the pioneer in this matter, we think we deeply feel its importance, and we are well assured that without the earnest and constant cooperation of our brethren in the ministry but little can be done. The call for ministerial labour which have reached us from various parts of the province have stirred our inmost soul; and these starving thousands scattered abroad like sheep without a shepherd, call for an *anointed*, devoted and well qualified ministry. NOW, is the time in our history when no man among us professing to be "called of God," should be idle; and we feel that in carrying out our missionary operations *seen are the greatest want*. We are persuaded that if our churches could but see all our ministers in the field and doing what they could, that there would be no difficulty in sustaining them. We trust that this may be the case; for ourselves we feel that we cannot with confidence call on our churches to contribute to our missionary society, unless we can say to them, that men are in the work to be sustained; and when we can say this, we do not fear

the result. If then our missionary society is to be an efficient system of usefulness we think it will depend on the ministry as much as on the people, and we ask our brethren in the ministry—who among them will enter the mission field under the direction of the missionary Board? WE WANT EARLY ANSWERS.

The next subject more especially brought before our Conference by the revision of our Constitution was the Religious Intelligencer and Book Store. We believe these to be instrumentalities for good, of incalculable power—their is no class nor age, having intelligence, but they may reach. By them the experienced and mature believer may be nourished and fed; the young christian have his intellectual and moral powers developed, and properly trained, so that he can be wise and useful in the church and the world; to the Sabbath-school they are what the fountain is to the stream—to both teachers and children they supply reading and instruction; and while they are thus beneficial in the church, they at the same time are doing their work out of it, in bearing testimony against vice, and reproofing it, and supplying intellectual and spiritual nourishment to any craving appetite, that may be hungering for the bread of life. We feel that God has highly honored us as a people, in enabling us to plan and mature as far as we have these invaluable instrumentalities for his glory; and we were not a little rejoiced to witness the unanimous vote of our last General Conference to retain under its own controul these enterprises. All they need to make their power against sin felt in every part of this Province, is the hearty co-operation of our brethren—especially those in the ministry. The old adage—"like priest, like people"—is a true one, and in every benevolent work of the church the ministry must lead in example and influence. Let our ministers, as they labour from church to church, give the same *zeal* they did in the Conference, and commend to the favour of the people the objects embraced in these enterprises. As individuals and families are taught that intellectual and moral culture are necessary, they will seek after it; and when the means to obtain it is at their hand they will be much more likely to do so. With the blessing of Almighty God we hope for much in our paper and book store—aided by Hira and having the co-operation of our ministers and others they will build up intelligent and devoted churches, and rescue us from any imputation of ignorance or imbecility that might be thrown upon us by the enemies of the cross. They are the enterprises and labours of our Conference, and not of individuals only, and we trust they will have the united and hearty co-operation and support of our churches, both preachers and people—then with God's blessing will they prosper—and we who now live, when we depart will leave to our successors an inheritance in our churches, which will make our memories to them like the fragrance of the garden of God.

The Pure in Heart.

That beautiful Beatitude in our Lord's sermon on the mount, in which he speaks of the pure in heart, we have had some occasion to reflect upon, and there are two or three thoughts that we will present in this relation. It is plain enough that a character in this, as in the rest of the Beatitudes, is described, "the pure in heart" and a blessing promised the same, "they shall see God." But there has been a great difference of opinion in regard to the meaning of both character, and promise, or at least a great variety of ways explaining them. What we have to offer is so far as we know still another way, when taken in its whole connection. We do not mean that we arrive at a different result but the point from which we look has much to do with the impressions we receive from a view of truth as well as of a landscape. We have no purpose of making an elaborate article, but simply to indicate two points which must be seized and firmly held in order to obtain any thing of a just view of this Beatitude. The word "pure" affords the clew to the imagery before the Saviour's mind in pronouncing the words descriptive of character. The allusion is to the Levitical ceremonial "pure" or "clean." In the Greek it is the word by which the seventy denote one who is ceremonially "clean." The term is transferred by the Saviour from its relation to this outward fitness to go into the tabernacle to the inward fitness to stand in God's presence morally. The leper, the man that had touched the dead, the man that had been deceived into eating of the flesh of an animal killed by an animal of prey, and such like were not "clean." From this imagery we get a clear view of the force of this word as it fell upon the Jew in that age when the Scribes and Pharisees laid so much stress upon this ritual "purity." "Blessed are the pure in heart," said the Saviour, thus clearly indicating the true purity and at the same time setting in sharp antagonism with the orthodoxy of his times.

Let this point be firmly seized and carried along as we advance to the next, "Shall see God." The imagery already alluded to aids us here. The man "pure" in reference to the demands of the Levitical code could enter the tabernacle and attend upon the public worship of God and see the tokens which God gave in the ancient ritual that he was propitiated by the accepted worshippers. The priest that was pure could enter "the holy place," and the high priest, at the set time, could enter the most holy place, through the obscurity of the cloud of incense he could gaze upon the shekinah the visible manifestation of the propitiated Jehovah. With this imagery before us we can appreciate with what force this promise fell upon the Jewish ear. "See God!" Approach to shine in the most holy place! Yes, even to Him, whose shadow was a cloud of light, in the most holy place in the temple.

These two points seized and held, the meaning becomes apparent, and the language is as forcible as it is beautiful. Think of that heart purity! Of that holiness without which you cannot see God.

MINUTES.—The Minutes of Conference have been forwarded to nearly all the Churches—a few remains to supply any who may not have received a sufficient number.

Missionary.

Brother C. Doucet, the converted Frenchman, formerly referred to as having received a license from our Conference to preach, has been in our city this week on his way home. Since the Conference he has been visiting principally the country about Woodstock. At the Big Presqu'ale, to which place he went from Jacksonton, he spent two weeks; he also visited and laboured at the Aroostook road, Cronk Settlement, Upper Brighton, and several other places. In some of these he enjoyed unusually good seasons, and in all found the people ready to receive him. In some places good prospects of revival were manifested if labour had been continued. A kind friend furnished him with a conveyance to Madawaska, and he spent several days there among the French population, conversing with them, and distributing among them religious tracts in the French language. He found them very desirous to hear and learn, and he is fully satisfied of there being an open door in that quarter. On his return down the river he called at the Washademoac Lake, where he spent the last Sabbath.

Brother Doucet, during this tour, was not labouring under the direction of the Missionary Board; arrangements not having been fully made at the time of his starting out to sustain him. We feel it to be our duty, however, to tender in behalf of the Board their thanks to the friends in whose liberality brother D. shared, for the tokens of their interest in the work in which he is engaged. Arrangements have now been fully made with brother D. to labour as a Missionary under the direction of the Board, and they have engaged to sustain him, and hence means are now immediately called for for this object. Brother D. is to spend a month in visiting some places in the County of Charlotte, after which, if not prevented by revival or some other special cause, he will occupy a different field of labour. We can now say that our Missionary Society is fairly in operation, and we ask co-operation and sympathy. We commend our brethren who labour to the earnest prayer of the Churches—let them not be forgotten. We shall report their success as we deem requisite for the best interest of the cause.

Brother J. Wallace writes to us from Coverdale, August 15th, as follows: "I have been on a tour to King's and Queen's Counties since the Conference, and have to say to the praise of Him whose I am, and whom I serve with my spirit in the gospel of his Son, that in the places where I visited, I witnessed his power and presence. * * * The last G. Conference was a season of comfort to me; the state of the cause generally, and the harmony of the brethren, which above all is to be sought and prized, was such that I felt as Paul did at Apollonia, to thank God and take courage. I cannot think of our sittings, without thinking with David, 'How good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment,' &c. I rejoice in the prospect of continued advancement in the Redeemer's Kingdom among us, and you, as one prominently engaged in this work, have my earnest prayers. The people in these parts are anticipating a visit from you."

Loan Fund.

The brethren who have pledged sums of money to our General Conference for the use of our Book business, are requested to forward it at as early a day as possible; and any of our brethren, or others who wish to aid our Conference in its work, and promote the general interests of the Redeemer's Kingdom among us, have an opportunity of doing so, by aiding us in funds now, for the enlargement of our Book business, and the permanency of our religious enterprises generally.

B. J. UNDERHILL,
Chairman of Board of Managers.

HEALTH.—We refer our readers to the new advertisement in another column of medicines prepared by Messrs B. O. & G. C. Wilson of Boston. We have the pleasure of not only an acquaintance with this firm, but also with the medicine they advertise. We have known it in several instances to prove an unfailing remedy for dysentery, and during the prevalence of the Cholera in this city last year, we tested its excellence. We believe it to be equal if not superior to any medicine in use for the dysentery now in our City, and we can with confidence recommend it to the public. No family should be without the Drops constantly.

Sabbath Visiting—Is it Right?

We think not, and when we see professed Christians visiting on the Sabbath day, and apparently with easy consciences absent themselves from the house of God, we are led to think of what the Saviour says in Matt. 6: 21, "That where the treasure is there will the heart be also." They must have forgotten the Divine command, "Remember the Sabbath day to keep it holy." Conscience, if ever enlightened, must have become darkened in regard to the commands of God, for we cannot see how professed Christians can contentedly stay away from the place appointed for worship, and spend the day in idle chat with neighbours who derive anything but instruction that is profitable from these unholly examples. The ungodly in the world, and weak brethren in the faith are watching with Argus eyes every unnecessary absence from duty, and oh, that the church might be freed from this pernicious practice! When the ungodly are admonished for Sabbath breaking they will point us to such and such a Christian visiting on the Lord's day, and is it not as consistent, say they, to work as to visit? We cannot dispute this idea, for it must be truth. And Sabbath-visiting Christians not only stay away from worship themselves, but they frequently prevent others, who might otherwise go. These are evils greatly to be lamented. It is insulting God, injurious to ourselves, and an awful example to our children and friends. To sanctify this day we should consider it, first, as a day of rest; second, a day in which to remember our creation, preservation, and redemption; third, a day for meditation and prayer, thus exercising a closer communion with God. Let us pray and act in accordance with our prayers that this evil may be banished from our midst and we become a holy people.—*Mar. Star.*

General Intelligence.

BRITISH AND FOREIGN.
Seven Days Later from Europe.

ARRIVAL OF THE PACIFIC.

Bombardment of SEBASTOPOL renewed. By a despatch to the News Room, we learn of the arrival of the 'Pacific' at New York, with Liverpool dates to the 11th inst.

The bombardment of Sebastopol was renewed on the 10th, (the day before the sailing of the steamer,) but the result was not known. A report was current in Paris that Helsingfors had been successfully bombarded by the Allied fleet. LIVERPOOL BREADSTUFFS.—Markets dull, and all descriptions exhibit a slight decline. Weather fine; Consols 91½.

SECOND DESPATCH.

Revel bombarded—not Helsingfors. Spain has joined the Western Alliance, and furnished 25,000 men. Portugal is reported to have done the same, and furnished 10,000.

SHIP NEWS.—Arrived from St. John—Dictator, Houadi, Messina, Wm. Penn, Thomas—Liverpool; Oriental—Gravesend; Victorious—Bristol. Rooroy went ashore near Belfast, 6th, slight injury.

From late English Papers.

The Correspondent to the Illustrated News writing from before Sebastopol July 17th says:—Another week has elapsed without any considerable change in relative positions of the armies, and it is needless to hazard conjectures as to when our Commanders will think fit to reopen fire against the town. The time has not been inactively spent. The Green-hill and Gordon's Batteries are gradually been deprived of their heavy guns, which are moved to the works in the advanced parallels. These works have become as perfect as art can make them; and, at the same time, daily progress is made in the covered ways that lead towards the town. Of these the most prominent are those which the French are pushing against the Malakoff, which can be seen with ease from the heights. The Russian do not let us proceed, however, without considerable annoyance of every kind to working parties, which they diligently shell, so that at night there is a continual succession of large flashes; whilst the hollow projectiles, with their lighted fuses turning round and round, are visible as they describe their parabolas, and look to the eye like glittering balls thrown up by a gigantic juggler—falling, perpetually to be thrown up into the air with unintermitting agility. Our plans since the failure of the 18th have been rather to harass the enemy by mortar practice than to damage the works by direct firing. The investment of the port will be complete when the French have entirely armed their waterside battery on the extreme right, which must infallibly be effective against the shipping moored in the harbour. The foremost of those have, since I wrote, retired to a greater distance, but cannot be moved any further than they are at present on account of the boom of sunken ships near which they lie. A few small steamers still remain in-shore in a position to shell the Malakoff.

The Russians—who have been forced to abandon some of their works in the vicinity of the White-works and Mamelon, now the Lavarande and Brancion Redoubts—determined, on the morning of the 17th, to destroy the advanced parallels finished by the French towards Malakoff, and they issued in force out of the Black Battery. They were met by a heavy from our allies, and some pretty mortar practice was made against the Russian works. The Russians, repulsed at the first onslaught, came to the charge a second time, but in twenty minutes after the commencement of the they were finally driven out, and forced into their words with the loss of many killed and wounded, and one officer and five men taken. An officer of the 42nd, whilst looking on from one of our trenches, was killed by a round-shot.

The French cavalry in advance have made reconnaissance in advance of Baidar, and penetrated through the Phoros pass. The Tartars there said there were no Russian soldiers on that side, or between Phoros and Yalta. It will be interesting to know this fact, and reconnoitre the head waters of the Belbe which trends in a very curious way to the northward, and many offer us future facilities.

Great numbers of pack-horses arrive here daily, and their number will soon reach 10,000. Of these the Turks have already received 2000, which they are to feed. The want of men is now seriously felt, and those who are here, having too much work, are not improved by having to attend to more than they care for. The same cause acts on the cavalry, where there are more men than horses, and the service suffers from want of foresight in providing them. Should no movement into the field be contemplated, we shall again winter here. Indeed, as large depots are to be formed before the end of September, when the weather renders the Black Sea dangerous, there is reason to suppose that whatever may be the future operations of the Allies, a considerable force will still remain here. It is not uninteresting to note, therefore, that the Croats are detached to improve the road between Balaklava and Kadikoi. Thence to the front it is still the same unmetalled way as we suffered from last winter.

The Times correspondent on the 21st says:—The operations of the siege are being pressed forward by the French on our right with indefatigable industry. There is nothing in what goes forward which can strike a stranger; stagnation seems to reign in camp and trenches; even the heavy firing of a few days since has for the most part died away; yet every day an advance is made, and every day sees the Allies nearer the crest of the Malakoff, which it will now require all the courage and tenacity of the Russians to hold. The Malakoff and the Mamelon stand on an elevated plateau, while the ridge that joins them is itself higher than the land around. It is along this ridge that the French sap extends in a zigzag to within 170 yards of the hill which the Russians hold. As the incline is somewhat steep, the French working parties are already out of the reach of the Russian guns, which cannot be sufficiently depressed to be used against them. They, therefore, can work on without danger, except from the riflemen, who hold every spot of vantage, and use their best endeavors to pick off every enemy who