

door of a cavern, which they use as a smoke-house for the preparation of mutton hams."

My recollections of the journey are now, for a little space, dim and confused, as much as a singular drowsiness there overcame me, owing to the fact that we were passing over the enchanted ground, the air of which encourages a disposition to sleep. I awoke, however, as soon as we crossed the borders of the pleasant land of Beulah. All the passengers were rubbing their eyes, comparing watches, and congratulating one another on the prospect of arriving so seasonably at the journey's end. The sweet breeze of this happy clime came refreshingly to our nostrils; we beheld the glimmering gush of silver fountains, overhung by trees of beautiful foliage and delicious fruit, which were propagated by grafts from the celestial gardens. Once, as we dashed onward like a hurricane, there was a flutter of wings, and the bright appearance of an angel in the air, speeding forth on some heavenly mission. The engine now announced the close vicinity of the final Station house, by one last and horrible scream, in which there seemed to be distinguishable every kind of wailing and woe, and bitter fierceness of wrath, all mixed up with the wild laughter of a devil or a madman. All through our journey, at every stopping-place, Apollyon had exercised his ingenuity in screwing the most abominable sounds out of the whistle of the steam-engine; but, in this closing effort, he outdid himself, and created an infernal uproar, which, besides disturbing the peaceful inhabitants of Beulah, must have sent its discord even through the celestial gates.

While the horrid clamor was still ringing in our ears, we heard an exciting strain, as if a thousand instruments of music, with height and depth, and sweetness, in their tones, at once tender and triumphant, were struck in unison, to greet the approach of some illustrious hero, who had fought the good fight and won a glorious victory, and was come to lay aside his battered arms forever. Looking to ascertain what might be the occasion of this glad harmony, I perceived, on alighting from the cars, that a multitude of shining ones had assembled on the river, to welcome two poor pilgrims, who were just emerging from its depths. They were the same whom Apollyon and ourselves had persecuted with taunts and gibes, and scolding steam, at the commencement of our journey—the same whose unworthy aspect and impressive words had stirred my conscience, amid the wild revels of Vanity Fair.

"How amazingly well those men have got on!" cried I to Mr. Smooth-away. "I wish we were secure of so good a reception."

"Never fear—never fear!" answered my friend. "Come—make haste; the ferry-boat will be off directly; and in three minutes you will be on the other side of the river. No doubt you will find coaches to carry you up to the City gates."

A steam ferry-boat, the last improvement on this important route, lay at the river side, puffing, snorting, and emitting all the other disagreeable utterances, which betoken the departure to be immediate. I hurried on board with the rest of the passengers, most of whom were in great perturbation; some bowing out for their baggage; some tearing their hair and exclaiming that the boat would explode or sink; some already pale with the heaving of the steam; some going affrighted at the ugly aspect of the steersman; and some still dizzy with the slumbering influences of the Enchanted Ground. Looking back to the shore, I was amazed to discern Mr. Smooth-away waving his hand in token of farewell!

"Don't you go over to the Celestial City?" exclaimed I.

"Oh, no!" answered he, with a queer smile, and that same disagreeable contortion of visage which I had remarked in the inhabitants of the Dark Valley. "Oh, no! I have come thus far only for the sake of your pleasant company. Good bye! We shall meet again."

And then did my excellent friend, Mr. Smooth-away, laugh outright, in the midst of which exclamation, a smoke wreath issued from his mouth and nostrils, while a twinkling of livid flame darted out of either eye, proving indubitably, that his heart was all of a red hue. The impudent fiend! to deny the existence of Tophet, when he felt his fiery torments raging within his breast! I rushed to the side of the boat, intending to fling myself on shore. But the wheels, as they began their revolutions, threw a dash of spray over me, so cold—so deadly cold, with the chill that will never leave those wretches, until Death be drowned in his own river; that, with a shiver and a heart-quake, I awoke. Thank Heaven, it was a Dream!

**THE BAPTIST "BIBLE UNION."**—Rev. O. R. Judd, one of the founders of this association for the revision of the Bible, and a member of its Board from the beginning to the present time, has followed in the footsteps of his former President, Rev. Dr. Mackay, and resigned his post, being satisfied, he says, that "through official mismanagement, the organization has been so crippled that it cannot, without a radical reformation, overcome the inherent difficulties of the undertaking." Mr. Judd gives an elaborate exposition of the affairs of the Union in a pamphlet of eighty-four pages. His charges against its management are of a serious character.

**THE THEATRE AND ITS VOTARIES.**—At the Edinburgh Theatre, on Monday so-called, while the audience were eagerly listening to the last act of "Othello," a young woman, in a state of intoxication, fell from the gallery. The performance was stopped, and the woman carried to the Infirmary.

**SALE OF POISONS.**—The Glasgow Commonwealth says:—A bill for the regulation of the sale of poisons will shortly be introduced into the House of Commons by the Secretary for the Home Department. We venture to assert that more have been poisoned, literally poisoned, by alcoholic drinks in Britain during the past year, than have died in the whole of Europe from the administration of poisonous drugs in the course of the last two centuries.

**A SWEET LIFE.**—We hear that at the present time, 17,000 hogsheads of Molasses are stored on Boston wharf, and five vessels laden

with molasses are waiting at the same wharf to be discharged. Some of the principal consumers of the sweet article in this city contemplate discontinuing its use until the price is reduced to a somewhat reasonable rate.

## The Intelligencer.

SAINT JOHN, N. B., JUNE 19, 1857.

**Special Meeting.**  
A Special Meeting of the Board of Managers appointed by the Free B. U. will be held in the Vestry of the Meeting House, Water Street, on Saturday the 4th day of July next, at 9 o'clock A. M. A full attendance is requested.  
J. M. PETERS, Secretary.

**Board of Missions.**  
A Special Meeting of the Free Baptist Board of Missions will be held in the Vestry of the Meeting House, Water Street, on Saturday the 4th day of July next, at 9 o'clock A. M. A full attendance is requested.  
J. M. PETERS, Secretary.

**Missionary Notice.**  
PERSONS who are subscribers to our Mission Fund, but who have not yet paid the amount subscribed by them, are respectfully requested to send the same over immediately to the Collectors appointed in the Church or neighbourhood where they belong, to receive subscriptions, or forward it to B. J. CROSBY, Esq., St. John. Our General Conference being near at hand renders immediate payment necessary. Any who have not yet subscribed, are so disposed to contribute any thing to our Mission Fund, may do so through the Collectors, or forward as above.  
JOSEPH NOBLE, Mission Agent.

**GENERAL CONFERENCE.**  
The Twenty-fifth Annual Conference of Free B. Baptists will commence with the Church in this city on Saturday, the 4th of July next at 10 o'clock A. M. E. J. UNDERHILL, Secretary.

### Payment for the "Intelligencer."

An excellent opportunity will be afforded the subscribers to the "Intelligencer," who are indebted for it, to forward the amount of their indebtedness by the ministers, delegates, or others, who shall attend our General Conference, commencing here the first Saturday in July. We tender our sincere thanks to the friends who have come forward so promptly, and responded to the appeal made by us a couple of weeks since. We trust the excellent opportunity which local agents in various parts of the country will have of forwarding the amounts collected by them by persons attending Conference, will not be neglected; and we beg to suggest that our ministers, and others interested in the prosperity of this paper, remind subscribers who are in arrears of the necessity of remitting the price of subscription immediately.

### To Ministers and Delegates to Conference.

We are happy to announce to the Ministers, Delegates, and all other members of our General Conference that arrangements have been made for their accommodation during the session of Conference; and that it is desirable that on their arrival in the city they immediately call at the "Religious Intelligencer Book Store," number 25, Water Street, where a committee will be at hand to furnish them with homes. We hope to see a large gathering of brethren and friends from both Provinces, who feel an interest in the welfare of our denomination and the cause of Christ.

### A Call to fervent Prayer.

The time of the Annual gathering of the Free Baptist Churches of this Province is drawing nigh. A more important Session was never held by this Denomination than the approaching one is likely to be; and we conceive it to be of the utmost importance that fervent and constant prayer should be made in the closet, the family, and the congregation, that God may meet with us, bestow the souls of his servants with the divine spirit, give a new impulse to his cause, and guide all our deliberations to the glory of his great name. A few years since and some half a dozen preachers, and a few churches made up our Denomination in this Province. Thus but little business was done in our G. Conference. The reports from churches, and the cultivation of Christian feeling among those who assembled constituted the business of the Session; while the principle part of the meeting was taken up in social exercises and prayer, which were often attended with the conversion of souls. Our Conference this year will probably embrace some twenty-five or more Elders, with the representation of about seventy churches, and the business department of our Session must necessarily be important, and the results will influence the standing of the Free Baptist Denomination in this Province for years to come. In view of this, we feel it imperative on the friends of the cause to "pray without ceasing," that wisdom and discretion may guide our councils, and that all we do may be done to the glory of God. We suggest that our brethren and all interested in the prosperity of our churches, make our G. Conference a matter of daily prayer—not merely occasionally, as they may feel, but that they cultivate the spirit of intercession on its behalf, and wrestle with a prevailing power at the throne of grace, not only for divine guidance in our business deliberations, but also that the spirit of true devotion and revival may be poured out, so that our assembling together may be attended with ample evidence that God is with us of a truth. The last which members of Conference have manifested during the last two or three Annual Sessions to accomplish the business of the year and return home, has presented the usual number of devotional meetings, and rendered these occasions less edifying for revival influence than formerly. We hope to see more prayer and other devotional meetings this year than have been customary hitherto, and that these will be followed with a harvest of souls to the church. That this may be the case, let prayer be unceasing without ceasing, and let those attending Conference come with the droppings of the sanctuary upon them, and the fire of God's love already kindled upon the altar of their hearts.

The friends of the Rev. S. D. Rice, Wesleyan Minister, formerly of New Brunswick, will be glad to know that he is highly esteemed by the Students of Victoria College, Canada, where he is now engaged, and that they have recently presented him with a gold watch, as a token of their respect.

### Godly Sorrow for Sin.

There is much sorrow for sin, which is not a godly kind. It does not arise from evangelical convictions, and hence it is not accompanied with that deep abhorrence and burning of iniquity, which must always be felt in order that it can be wholly abandoned. Without noticing its various sources from which sorrow for sin may arise, we will at once proceed to give some of the evidences of true convictions. 1. True convictions manifest themselves in a change of will. That is, the sin which the understanding pronounces evil, the will turns from with abhorrence. Not that the sensitive appetite is changed, or in any way made to abhor its object; but when it would prevail against reason, and carry us to sin against God, the will abhors and loathes it. He who feels no disgust in his heart against sin, and who is only deterred from its commission through fear of punishment, has reason to fear his convictions are only legal, and the yoke of sin is still unbroken. 2. In true convictions, the misery resulting from sin, will not only be discerned but learned. Where a proper sense of the misery procured by the transgression of God's law is felt, there will be deep contrition. He who sees that he has undone himself, and crucified Christ, will feel sorrow of heart, and if he cannot shed tears, he will at least utter groans for his heart feels what his understanding sees. The contrition, however much loved, will be renewed and turned out of the heart. If it is not contrition—contrition is the case of lawful objects is not required—its illudicrousness is at heart abhorred and abandoned. Christ can be the way, where the creature is the end. 3. True convictions cannot be easily suppressed or stifled. They are the woundings of the sword of the Spirit. They may be lulled for a little, but they return with redoubled poignancy, search out every little sin, and enter a solemn protest against every daring idol. He who can soothe his conscience with more external reformation, has need of a deeper wounding for sin. 4. True convictions for sin destroy all imaginary happiness. It is also the cupbitterness of worldly objects; so much so, that of the earth with all its grandeur and riches could be laid at the feet of the man who feels himself a lost sinner, he would turn away from it with loathing, feeling that it all was utterly insufficient to bind up the wounds within, or heal the sin sick soul. When the sword of the spirit lays open the heart, it puts a just estimate on all things—things present and things eternal are then weighed in proper scales. 5. The last evidence of true convictions which we shall name is, it will be satisfied with nothing short of Christ. Legal conscientious will be satisfied with legal righteousness; but when the sword of the spirit wounds, Christ alone can heal. "Repentance toward God," will be followed by "faith toward our Lord Jesus Christ," and in him we are "new creatures." Perseverance in religion lies far more in having a proper sense of our undone condition, and in evangelical conversion of sin, than in any loud or apparently promising professions we may make, when the soul has not been brought thoroughly to abhor iniquity. He who does not hate sin, can never love God, and he who really loves Christ will hate the appearance of evil. Reader of what character are your convictions?

### The Nature of True Repentance.

We have already seen that the penitent should be at peace with all men, and this leads us to consider that he must also seek to be at peace with God. In other words, repentance should be entire and all-inclusive. It is idle to talk of repenting of one sin, as long as we indulge and cherish others. If man's claims upon us must be settled how much more must God's. The Psalmist in the fifty-first Psalm before quoted, although he had a specific series of sins particularly in view, prayed earnestly for the pardon of all his iniquities, and for purity of heart. If we single out some sins and keep back others, the inference is that it is not sin in its essential character, but some conspicuous feature of those particular sins, that we hate. This is a good test of sincerity. Genuine repentance looks beyond the form, color, and outward manifestations and appearances of sin, and grasps mournfully upon its essential nature, and when we view it thus, all deceitful charms disappear, all minor dissimulations melt away, and all our transgressions appear odious. Let no one strive to please God with a partial sacrifice, but let us incur deeper guilt than did Ananias and Sapphira. Again, repentance should be decisive and final. How can any one ask in faith to be pardoned and cleansed, and yet believe that he can never in this life be freed from sin? God commands us to be holy. Come then O sin-sick soul! in the name of Christ renounce forever all unrighteousness, and seek grace to live blameless before God. But at this point Satan conjures up the most trying circumstances, and terrible temptations, and says: "Yet do not know what is before you. You may not be able to overcome. Do not mock God by making rash vows." If we depend upon our own ability we might well estimate its extent, and calculate the chances of success. But the promise says "As thy day is so shall thy strength be." We cannot tell our present feelings what we shall be enabled to do in the future, for when dangers increase "he grows more grace." Let us, then, resolve in the strength of Christ that this repentance shall be our last forever, and that henceforth we will "reckon ourselves dead indeed unto sin." Thus I have endeavored to give a correct view of this important subject—I could not hope to remove every difficulty from every mind, but I trust that this imperfect delineation may be blessed to some. Reader, the time for repentance is now. Are you hesitating and wavering under the influence of temptation? Turn at once and be saved from its power. Have you taken the first wrong step? Seek not to drown remorse by continuing in sin, but repent now. It is easier to return one step than two. Are you swept along by raging passions, or flustering pride down the stream of selfishness or pride? Pause no longer the altitudes before you, but call now upon the Lord. Have you defiled the cup to its very dregs? Are you reaping the fruits of an evil life? Salvation is offered to you so freely as to call and sin. Accept it now. Whatever your condition or circumstances the Word of God says to you with-

out any restriction or modification "Now is the accepted time." You can plead no valid excuse. Whether you feel that you have sinned much or little, whether you profess religion or not, your duty as sinners is to repent at once. And may God as His goodness lead you upward to that higher life which He has offered to us here, that life of holiness which He is waiting to bestow. "To-day, after so long a time; as it is said, to-day if ye will hear his voice, harden not your hearts."

### Installation.

The interesting ceremony of installing the Rev. Mr. Scofield as pastor of the Congregational Church in this city, over which the late Rev. C. Mackay exercised ministerial care for several years, was performed on Wednesday evening. There were present on the occasion the Rev. Dr. Crothers of Portland, Maine, Rev. Mr. Lightbody; Rev. Mr. Ferris; and the Rev. E. E. Bill, all of whom took part in the services. After the introductory exercises of reading and prayer by Mr. Ferris, Dr. Crothers preached an appropriate and excellent sermon from Rom. 1 chap. 16th verse. "For I am not ashamed of the gospel of Christ." In introducing his discourse he returned to the greatness of Rome in several respects, and the noble expectation of the Apostle that in visiting that city he would not be subjected to the ruler modes of persecution, but also to the scorn and contumely which the enunciation of a new doctrine in opposition to the old and long-established religion of the people, and the empire would expose him. But notwithstanding this and whatever more might be, Paul determined not to be ashamed of the gospel. The text was then treated under three particulars. 1. The author of the gospel: Christ. 2. The subject matter of the gospel: Christ. 3. The effects of the gospel. This part of the subject was dwelt on, showing that the gospel in its applicability to man was based on the fact of man's depravity, that the holiness of God's law discovered guilt, and prompted the inquiry—"What shall I do to be saved?" And that the Gospel was the only remedy, that it brings to view the only means of salvation, and that it alone is the only peace for all human life. The sermon was not lengthy, but it was a plain exhibition of the great truth of redemption in Jesus Christ, well calculated to stir the affections and improve the heart. Prayer being then offered by Dr. Crothers, the pastor was called upon to relate his Christian experience and call to the ministry. We cannot undertake to give even an epitome of this address, as we took notes during the meeting, and now only write from memory. We understood him to say that he had filled the pastoral office eighteen years; that he had been in England, and ten years in St. John, Newfoundland, and hence did not now enter upon the ministry as an experiment, or to build up the past or in that relation to the church, and addressed to him a charge of considerable length on the importance of the ministerial office, and in doing so he was truly, truthful, and to us, full of deep interest. We think they could not otherwise than improve any attentive listener, who has any conception of the responsibilities of the ministerial office. Prayer by the Rev. Mr. Bill closed the services. The whole was interspersed with singing by the choir, accompanied by the organ. With a grateful heart to God, that such exercises afford us more pleasure than all the "lying vanities" of earth, and that we feel a deep interest in whatever tends to promote the glory of our divine Lord, we returned from the meeting, and at a late hour passed this brief notice of the evening's exercises. We sincerely wish the newly installed pastor abundant success in his new field of labour, that he may see many souls converted to God, and live in the affections of his people, like his late lamented predecessor the Rev. C. Mackay.

### Juvenile Missionary Society.

We were present on Wednesday evening of last week at a meeting of the Rev. St. John's Missionary Society, in connection with the Rev. S. Robinson's Church. The third Annual Report of the Society was read by the Secretary showing the operations of the Society during the last year. The Rev. J. Newcomb was sustained by it for three months as a Missionary at Sheshan, Dooncherry Mountain, and Bonaparte; also a Missionary in this city for five months and a half. The result of these labours, although not of a revival character, were nevertheless important. A flourishing Sabbath school is in progress in the neighbourhood of the Marsh Bridge. Ground has also been obtained, and a new Baptist meeting house in that neighbourhood is in course of erection the result of this Society's labours. The amount of funds collected by the society during the last year was \$281 34; expended \$200 11 34. It should be remembered that it is a Juvenile Society. It originated in a Sabbath School class, led on by the teacher, and its first meetings were in a private room. It has since gained in numbers and importance; all its officers and collectors are young persons, and are by the instrumentality being trained for future usefulness. Several missions were present at the Anniversary alluded to, and the exercises were interesting and we hope profitable.

### Reviews.

We have received a letter from Brother Taylor since our last issue, giving us some account of the work of revival at Campbellville. He says,—"We passed a long spiritual winter in this place, but recently the spring of spiritual life is returned, and the singing of birds is again heard in the land. We have enjoyed some revival, the church has been greatly quickened, and is in better standing now than for some time past. I have recently baptized seven, and there are others who are expecting what they shall do to be saved. The work done has been very gradual and free from excitement, but a genuine movement exists among the people. I trust the work will continue throughout the summer." "I am now about to leave on a visit for six months, where I shall remain some time."

### "Gold and Costly Apparel."

At a late session of the Rochester Conference of Wesleyan Methodist, the following resolution was adopted:—

Resolved, That the wearing of jewelry, and the putting on of gold and costly array, is becoming in the professed Christian, and a direct violation of Gospel rule.

The Rev. Charles Tupper has had conferred on him the title of Doctor of Divinity, by the Governors of Acadia College, Nova Scotia. Mr. Tupper is a learned and worthy Minister of the Baptist denomination.

The friends of Temperance in connection with the Methodist Church in St. John, recently presented the Rev. Dr. Kizil of Carleton with a gold-headed cane, said a piece of one hundred pounds, as a token of their appreciation of his long and unflinching advocacy of Temperance and Prohibition.

A Universalist preacher in the State of New York, has abandoned preaching, because, he says the spirits often seize him while speaking of an uncontrollable power, and make him utter things which he would not, and for which he will not be responsible! Strange delusion!

(From our New York Correspondent.)

### A Day with a New Brunswick—New York Wanderer.

Mr. Ferris, our spring, cold, backward and rainy, has at length changed. It is now fine weather and the heat is rather unreasonable, verifying the old proverb—"One extreme follows another." If we feel oppressed with such a day as yesterday and to day, what must it be for men from your Province? I am led to this last allusion by the fact that I accompanied yesterday a brother M., of Woodstock, New Brunswick, in so easy ramble in this city. After I had well tired him out and sent him to his lodgings by public conveyance, I continued my walk in great self-complacency as one having the right to boast before putting off the harness. If I am permitted to visit your Province again, I shall take great pains not to allow this good brother to show me round to "the home" lest in that case I lose the little advantage I have now gained over one of "the British." I may consent to ride out with him, provided the road is easy; but I shall not try my hand at rowing a boat with him, nor my strength in a walk through your forests and marshes.

Taking it as granted that your fellow-citizens is a thorough-going loyalist, I took him first to see our King, our Maximon, whose chief palace is in Wall Street, in the lower part of our city. The first palace we entered is called the Merchant's Exchange, a structure of granite, and costing millions of dollars. Here every day but Sabbath the Merchants "do congregate" to buy and sell and get gain. Here bank-stocks, railroad stocks, and other stocks, whose name is legion, are bought and sold; here houses and lands are also put up at auction; here auctioneers persuade men with the zeal and earnestness which belong to the case where immortal destinies are at stake. Yesterday was, however, a dull day at the Exchange, few exchanges of property taking place. After looking at the gold and silver and bank-bills and bucks, we went through the Custom House, in which there are now received annually for the United States Treasury about \$50,000,000. After we had reviewed the army of clerks in the Custom House, we entered the Post Office, in which establishment are employed 250 clerks. We looked into the different departments for letters, papers, circulars for the different countries. The Post Office is in Nassau street, passing up which, we paid a visit to the rooms of the American and Foreign Bible Society.

Next we went to the foot of 12th street, on the East River side. Of the immense objects of interest in this distance of two miles we cannot say even a passing notice. Your fellow-citizen, I noticed, was interested in a look at the Jews and their shops, as we passed up Chatham street, which on our right is almost wholly occupied by the children of Abraham, very few of whom are worthy of Abraham, though, as in the days of John the Baptist, they boast that they have Abraham for their father. Next to these, he was interested in the rich display made by the retail stores in Grand street.

Arrived at the "Novelty Works," as a great establishment for building steam engines is called, we procured tickets for a visit to the Adriatic, the last of the Collins' line, the largest American steamship and one that has never been to sea, though she is completely fitted for a voyage to Liverpool, save some part of her engine needs modification. Near the Adriatic lies the Baltic, now in process of renovation. This is of the same class of the Atlantic and unfortunate Arctic and Pacific, three thousand tons.

The Adriatic is three hundred and sixty-one feet long; forty-two feet beam; can accommodate two hundred and sixty first class passengers; sixty second class; draws about twenty-three feet when laden; the entire cost \$1,600,000. If you allow twenty years to a working man, and that he can earn \$600 a year, it would require a great wealth, for at present rates, to build the Adriatic. Yet it is a little ship compared with Noah's Ark. Noah must have been a man of great wealth, for at present rates, to build the Adriatic, it would require thirteen men one hundred and twenty years. No wonder that men without faith counted God slack concerning his promises, as they saw the preacher of righteousness laying out so great a fortune to build a ship to sail, as they supposed, on dry land. But, alas, the flood came.

But our next visit was to the buildings of the American Bible Society, where we saw fifteen presses, showing off the leaves of the tree of life. We examined the whole process, from the writing of the paper to the last finishing touch which completes the book. The resources of this Society is not less than \$400,000. We brought away specimens of the kind of impression which the Bible made by touch.

Next we went through the Astor Library, taking a look, as we passed, at the great building given by Peter Cooper, to the city for the purpose of promoting science and art. The whole

sum which Mr. Cooper gave for this purpose and to provide free lectures for the people in connection with the great building called the Union, was \$300,000. Mr. Cooper is still living, and engaged in business as a merchant of this city. The Astor Library was founded by the munificence of John Jacob Astor—the building occupies five feet by a hundred, is of the first class and well filled, having now about 90,000 volumes for any of which every person who wishes has the right to call and to read in a well prepared room. Books cannot be taken away. William B. Astor, son of John Jacob Astor—the building occupies five feet by a hundred, is of the first class and well filled, having now about 90,000 volumes for any of which every person who wishes has the right to call and to read in a well prepared room. Books cannot be taken away. William B. 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