

break, is all our wish. Messrs. Kennedy & Owen of British Bank celebrity have received a pardon on the ground that they lost rather than gained a fortune by that mismanaged affair. A frightful murder, and suicide in Whigton, arising out of lawless love, may possibly warn the debauchee; but if the results of sins could effectually warn, how long would sinners remain impenitent? Mr. Justice Coleridge has retired from the Bench—he was an able and upright judge and the friend of Dr. Arnold. On the 10th inst., a children's meeting was held in Exeter Hall addressed by Mr. Gough. His label charge against Dr. Lees was to have been tried on Wednesday, but is postponed to next Monday. There are very few who do not deplore that the case should have gone to a court of law. On Tuesday, the prosecution of True Love and Tchorszewski for libel against Napoleon commenced. The freedom of the press will, no doubt, be vindicated by the juries empanelled. Perseverently may we pray for that day's arrival when the truth spoken without fear and in love shall offend none, and when the truth which makes free from all evil shall have a free course and be glorified.

B.

The Intelligencer.

SAINT JOHN, N. B., JULY 9, 1858.

Terms for the Religious Intelligencer.

The Terms of this paper are ONE DOLLAR if paid in advance, or within three months from the time the subscription commences. Seven Dollars and Sixty Cents if payment is delayed until after three months. These terms will be strictly adhered to.

B. J. DUNN, Agent.
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Editorial Correspondence.

Elders Conference—Social Meeting—General Conference—Report—Prosperity—N. S. Delegation—Thanksgiving—Sabbath—Rain—Preaching.

VICTORIA CORNER, Carleton Co., July 5th, 1858.

The Elders Conference of Free Baptists commenced its annual session at this place on Friday last. This Conference includes only the ordained preachers and licentiates belonging to the denomination; and the design of it is to cultivate harmony and union among its members in relation to the means and measures necessary to adopt in order to the efficient prosecution of their work, together with the examination of all questions being on the circumstances or standing of any of its members. There were present on Friday—seventeen Elders, and four Licentiates, also two Delegates from Nova Scotia. The meeting being opened by prayer, Elder Hart, who has for several years in succession been Moderator, tendered his resignation, in consequence of a press of other duties, and Elder Merritt was unanimously chosen to supply his place. The sessions were held during the day, and several matters of very deep interest to the ministry and churches were discussed. A third session of the Elders Conference was held on Saturday evening.

On Saturday morning at 10 a.m., a large assemblage of people from different and distant localities assembled at the place of worship and a social meeting of nearly three hours in length was held. Our duties in preparing for the business sessions which were to commence in the afternoon prevented us from being present at this meeting. Those who were there, enjoyed a season of deep interest; a large number spoke of God's dealings with them, and magnified his grace in confessing his name. At half past 2 p.m., the general conference met. A very large concourse of people also assembled. Opened by singing, and prayer by Elder Wayman, when Elder Merritt was unanimously elected chairman. After some further preliminary arrangements, and the formal introduction of the Conference, the corresponding secretary was called on for his annual report of the progress of the gospel among the churches during the last year. This report we shall publish in a week or two. The year although one of much financial embarrassment, has nevertheless been one of considerable prosperity. Over six hundred have been added to our churches by baptism and a considerable number by letter; some have died, leaving undoubted evidence of their acceptance with God.

Our preacher (Elder J. Hamilton) has been removed by death, two have been ordained during the year, and one young brother has been licensed by the church in St. John. On motion of brother Hart and seconded by brother Hartley, the Report was received by the Conference. Remarks were made on the report and the state of the cause, particularly in relation to the large number which had been added, and the financial difficulty existing, by the mover and seconder, also by brethren Pennington, McLeod, and Wayman, and which were listened to with marked attention, and we think produced good impressions. The Delegates from Nova Scotia next came forward and represented the state of the cause among them, which varies in no particular feature from what it was when we visited and reported on the G. Conference in that Province in September last. Before the close of this meeting it was suggested by Elder Kinghorn and warmly seconded by several brethren, that public thanksgiving should be offered to Almighty God for the prosperity with which it had pleased Him to crown our labours during the last year. Elder McLeod was called upon by the Chairman to vocally return thanks, while many others bowed down, and in heart and spirit united in the service. It was to us, and we think many more, a solemn moment. This session closed by singing the Doxology, and the Benediction. In the evening Elder Ketterer, from Houlton, preached to a large congregation, and a good season was enjoyed, but we were not present.

When Sabbath morning dawned the clouds were pouring down rain in torrents. This was greatly needed in this part of the country, as every thing was beginning to be parched with drought, large fires were running through some portions of the woods, and great fears were entertained that the country would suffer severely without immediate rain. God who giveth rain to the just and the unjust, knew exactly when to send the seasonable shower, and the fields and vegetation generally are now affording indications of a beautiful harvest—which may God grant.

Arrangements had been made for preaching during the day, three times in each of the following places—Victoria Corner, (where the Conference is held,) Woodstock, Brighton, and Jacksonton; the Methodist Chapel in Woodstock was also supplied twice, and the Methodist Chapel in Simonds once. The following persons occupied the desk at Victoria, Elder McLeod, at 10 a.m., after which the Lord's supper was administered; Elder Norton, at 3 p.m., and Elder Weston, at 6 p.m. The rain having ceased about 8 o'clock in the morning, interfered but little with our congregations, which were crowded to overflowing through the day. In all the places of worship we learn large and attentive congregations were in attendance. We humbly trust some good was done by the faithful ministry of God's word.

This morning at 8 o'clock, a.m., the General Conference met again for business; at the time we write several Committees have been appointed, and arrangements are being made to expedite the business of the Session as much as possible. Preaching at 2 p.m.

Emotional Christianity.

Many very sincere persons suffer much in their minds under the apprehension that they do not possess love enough for Christ. A jealousy over themselves in this particular is commendable; but the question is whether the rule by which they judge themselves is the proper one. If the believer's attachment to the person and service of Christ can only be known by his emotions, then much of the time in every believer's life is passed without any positive knowledge of his acceptance with God. The inconsistency of some persons who wish to be and live like Christians, but refuse to do what God requires of them under the excuse of not loving Him enough, is thus admirably rebuked by H. W. Beecher:—

Emotion was not a condition of Christianity in Christ's time. It has come to be so in our day from our accidental mental philosophy. Whoever is willing to take Christ as his master and leader, to follow his instructions, and to trust in him for salvation, was reckoned among his disciples. Christ's word was, "Whoever keepeth my commandments, he it is that loveth me."

In the spring the magnolia tree is covered with blossom-buds long before the leaves appear. What if on the south and east branches, where the sun strikes warm, the buds should begin to unfold, exhaling delicious odor, and should exclaim, "Now we are happy! Now we know we have blossomed because all the air is so sweet about us!" and one little closed bud on the north side should say, "It is of no use for me to try to open, I have no fragrance."

"But," says the coaxing sun, "if you will only unclasp your leaves, and let me shine upon you you will become like the others."

"No," I will not, answers the bud, "I am not worthy to join that perfume-breathing company." True, it is only a bud, and it only smells green; but the odor is within it, and if it will give itself up to the sun, a little while, and on all the round tree there shall be no blossom which yields more sweetness to the air.

Now Christians are not to remain in the bud, form for ever, waiting for the fragrance and joy of the blossom. Unfolding will give fragrance. God lives wide open, and he commands men to do so. Do not be continually looking within, and hovering over the abyss of self-consciousness, but begin to do, to love, to live, and joy will follow.

Directions to Enquirers.

Every Christian is called upon to give directions to those that are enquiring for the way of life—a work of fearful interest. It is a sad thing to direct a man in the wrong road upon a journey, on which his temporal interests are depending; how much more, his eternal interests. In this matter, there is but one safe rule; and that is, to give no direction, which, if followed, will not save the soul. We have two Scriptural examples, which furnish a perfect guide. On the day of Pentecost, Peter answered the inquiry of those who were "pricked in their hearts" and cried out "men and brethren, what shall we do?" And we have the answer of Paul to the awakened jailer. These answers embrace substantially the same thing; and no one can follow the directions here given without being saved. But, in order to bring to the test some things that are often said to enquirers, I propose to mention a few things which the apostles did not say, in answer to these enquiries:—

1. They did not tell those who made these inquiries, that they must lead a moral life. Why not? Is not a moral life a good thing? Yes; but it comes entirely short of the requirements of God upon a sinner. It will not atone for one transgression of the law; nor by reason of its imperfection, will it answer the present demands of the law. But I need not dwell on this. It was on this ground that the moral young man was sent away from Christ "sorrowful."

2. They did not tell them they must "do as well as they could." "I do as well as I can, and what more can be required of me?" is often heard from the lips of impenitent men; and only a few weeks ago, I heard a minister say the same thing, in a public meeting. But the Word of God says, "Cursed is every one that continueth not in all things that are written in the law to do them."

3. The apostle did not tell them to be serious and think about religion. A man may be serious and think about religion all his days, and not be saved. I knew a middle-aged man in my native town, who was serious minded, regular in his habits, careful of his conduct, and always in his place in church. Twenty years afterwards I visited the place, and he was an old, gray-headed man, I asked him how it was with his soul; and found that he stood just where he did twenty years before; and I have never yet heard of any change in him, and it is now more than twenty years since my last conversation with him.

4. The apostle did not say, "You have not conviction enough—you must get more feeling." The wicked on the left hand, will have awful convictions at the judgment, but they will not be saved. Salvation cannot be purchased with

feeling. Esau felt deeply, but found no place of repentance. Judas felt most intensely, and went and hanged himself. There is no merit in feeling, and many make of it a self-righteousness.

5. The apostles did not tell inquirers to reform their lives, and prepare themselves for coming to Christ, and being converted. No reformation can be genuine till we come to Christ, "for without faith it is impossible to please God." No preparation is needed for coming to Christ. None can be made by an impenitent sinner. He must come as he is.

6. They did not tell inquirers to read the Bible, pray, and go to church. Why? Are not these indispensable duties? Yes; duties they are for all; but there is no merit in them, nor any saving efficacy. A venerable minister in the west, now in glory, used to relate the following incident, with bitter tears: "In my early ministry, a woman came to me to inquire what she would do to be saved. I told her to go home and read the Bible and pray, be careful of her conduct, and attend upon all the means of grace. Some time after, I saw her, and inquired if she had followed my directions. She said she had, and she felt better. But she had settled down into a state of careless security, from which I could never awaken her. I felt that I had murdered her soul; and I determined from that day forward, that I would never again give a direction to an enquiring sinner, which, if followed, would not save his soul."

Neither Peter nor Paul nor Silas said any of these things to those who inquired of them what they must do to be saved. Why not? All these things are good. No man can be a Christian, who does not lead a moral life; aim at doing as well as he can; be serious and think of religion; feel appropriate emotion in view of truth; and attend upon the means of grace. But one may do all these things, and yet not be a Christian. But, the directions given by the apostles were simple and direct. No man can mistake their import. Peter said, "Repent and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;" and Paul and Silas said to the awakened sinner, "Believe on the Lord Jesus Christ, and thou shalt be saved." Both these directions embrace substantially the same thing. No one could follow these directions without being saved. And any directions which do not substantially embrace the same thing will pervert the soul of an enquirer. Those to whom these directions were given immediately found peace; and, so, dear reader, may you and I.

H. S.

Christ Rejected.

When a very small boy, I was taken by a kind friend to see West's great painting of "Christ rejected." My friend, not having spiritual discernment himself, failed of course to illustrate to my mind the admirable spiritual lesson, which might have been conveyed to it through the medium of the picture, and thus a most excellent opportunity of giving and receiving instruction was lost.

In after years, when God in His great mercy had led me to the Lamb of God who taketh away the sins of the world, I became deeply interested in the case of a young man, who was far away from the parental roof, and who was an alien from God, and knew not Christ as the Saviour of sinners. I wrote frequently to him, always endeavoring to introduce the subject of religion in a kind and affectionate manner—but he would not tolerate it—he hated the blessed Saviour and despised me for telling him of the Crucified One. He positively forbade my writing him any more unless I would cease all allusion to the subject of religion. This I could not do, consequently our correspondence ceased, although my prayers did not.

Some years after, there were some signs which seemed to indicate a considerable degree of relenting on his part. I eagerly took advantage of what appeared to be so favorable a moment, and sent him that sweet tract by Rev. Newman Hall, called "Come to Jesus;" but alas! alas! how sadly mistaken was I, it served but to call forth expressions of contempt and hatred; the next mail brought me a most bitter letter, and one that filled my heart with sorrow. He renewed his former prohibition, and stated that he would not read the tract but would return it to me. It came, and with it the deep impression on my saddened heart of Christ rejected. I heard from him no more, but in a few months, the news reached me that suddenly, in the dead hour of the night—with no kind friend by his side to point him to Jesus—his soul was summoned to the bar of God. In the morning he was found dead in his bed, although he had retired in good health in the evening.

Oh! where is that soul now for which that Rejected Christ shed his most precious blood. Reader, how is it with you? Have you not rejected Christ? are you not still rejecting Him?

"Behold, a stranger at your door! He knocks, knocks, has knocked before; He waited long—is waiting still; You treat no other friend so ill."

Admit Him, ere his anger burn; His feet departed, ne'er return; Admit Him, or the hour's at hand, You'll find no other Christ rejected stand.

"Turn ye, turn ye, from your evil ways, for why will ye die?"

"Except ye repent, ye shall all likewise perish."

"Him that cometh to me, I will in no wise cast out."

"And the Spirit and the Bride say, come. And let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take of the water of life freely."

"There is a time, we know not when, A point, we know not where, That marks the destiny of men, To glory or despair."

"Behold, now is the accepted time. Behold, now is the day of salvation."—New York Observer.

The Course of Covetousness.

The brightening influences of covetousness on the Church of Christ is graphically set forth in the following paragraph from an English contemporary. How many there are who loudly condemn other sins who nevertheless are themselves swallowed up in covet-

ousness. Such will have the greater condemnation:—

"The disease of covetousness is insidious, silent, and contagious. A man may be as deeply infected with it as was the wretched Achan, and yet easily preserve his position in the church. He may not only be a member, but a deacon; he may not only be in full communion, but in a prominent, and, perhaps, leading position in the Church; whilst all the time the love of the world is his ruling passion, the degrading idolatry of gold-worship his hourly practice, and the accumulation of wealth the absorbing purpose of his being. He may pray at the weekly meeting, and conduct daily worship in his family; help in the distribution of the bread and wine at the table of the Lord, and give intelligent advice at the periodical meeting of his colleagues; bear an unblemished character in the market place, and be deemed by superficial observers on the highway to heaven; whilst all the time his soul is sinking deeper and deeper in the fatal mire of filthy lucre, his distance from heaven is daily increasing, and the Church with which he is connected languishes and dies under the blight of his presence! Such men are the troubleshooters of Israel. It would be an inestimable gain to the cause of our holy faith if they would openly apostatize. If they would but go 'out from us,' it would be consistent; it would prove 'that they are not of us.' The choice of Demas was that of a fool but having 'loved this present world,' he still had so much sense of propriety left that he forsook Paul. 'Demas has forsaken me,' wrote the illustrious sufferer for Christ, 'having loved this present world.' Over this man's woful mistake the Apostle doubtless heaved a sigh, but he was better without him. Worldly professors are a burden to any true minister of Jesus, and an embarrassment and a hindrance to any Christian Church."

Evils of the Theatre.

Would that every young man and woman would ponder these words of wisdom from the pen of the Rev. Wm. Garnet, of Glasgow, in his work on the Book of Proverbs:—

"High in the list of dangerous enticements to the young stands the Theatre. We shall not waste time in a dispute regarding the possibility of obtaining innocent and harmless dramatic entertainment. Enough for our present purpose is the fact that there are none such. The idea, wherever some would fain excuse their sin, is a stage managed in accordance with pure morals. It is a vain imagination. Those who build and manage Theatres do so with the view of a good investment and profitable employment. They know the tastes of their customers. They must either conform to these tastes or lose money by opposing them. A theatre conducted on such principles as would make it safe to the morals of youth would not pay its proprietor. There are many enlightened and benevolent citizens who rear and maintain institutions which do not bear their own charges. They submit to loss from zeal for the public good; but these men never choose theatres as the instruments of elevating the community."

We scarcely know anything that would make us fear more for a young man than to hear that he was in the habit of attending the Theatre. We know that the practise, besides its own proper evil, would not long stand alone. A man cannot take fire into his bosom without being burned. Does the impatient spirit of youth attempt to ward off our word by averring that we would smother the joys of the young under the gloomy cloud of religion? Oh for a balance that could nicely discriminate the degrees of happiness that each enjoys! We would enter the competition with the merriest frequenter of the Stage. We would set any sensible, God-fearing youth in competition with him, and show that, even as to present gladness, the theatre is a cheat and a lie. Once on a Sabbath morning as the writer was going to church through the streets of a large city, he saw flaunting gaudily on the walls, the stage placards of the preceding Saturday evening.

In large letters they announced "a cue for the heartache." Avant deceivers! Ye often immortalize your victims with the poison of that d sense (the heartache) but ye have no power to take it away. Can the company of rakes and courtizans minister consolation to a mind distressed? Will they parody the griefs that wring a human heart? Will they make sport of that deep set disease that Jesus died to heal? When a sinner's heart is aching he must bend his steps to another Physician. We have sometimes thought that the matter of attending the theatre might be profitably put in the form of a dilemma, thus:—

The unconverted (having other work before them) have no time to be there.

The converted (having other joys within them) have no inclination."

Rev. Henry Ward Beecher.

In a recent sermon on the times, referred to, the fact that Commerce has supplanted War, and now rules the world, as an evidence which our age affords of the world's advance in true civilization. He said:

Since the French Emperor put his bloody foot upon the steps of the throne, there have been set on foot the most widespread combinations of governments, the most prodigious armies, and armies such as turn the historic Armada into a mere affair of yachts. Once the globe would have trembled to the footsteps of such an unparalleled war! So much did the spirit of the past dwell in military things, that a hundred or two hundred years ago, such a history would have drawn with it the world's nerve, and blood, and vitality. But now all Western Europe rose up and the world did not tremble. All Russia gathered together, and the Orient did not feel it. And the pounding of war in that gigantic conflict disturbed the world as little as a threshing machine. Close upon the termination of that, outsprang the Chinese trouble, and the terrific Indian

mutiny. Yet these, too, were passing away. But now, upon these Western shores, over-eager capitalists and operators have pushed their trade too far, and built their plans too fast. A bank explodes in Ohio; then a line of banks give way in Pennsylvania. It shook the continent more than all the cannonade of Sebastopol. Next, the banks of New York suspended. All business stopped. Society was tremulous from top to bottom! The tides are borne across the ocean. That wonderful Island, whose top is narrow but whose base is broad as the whole earth, began to quiver, and that silent panic brought her down quicker than an ax brings the oak! War could not make her cast her upon the ground. And it stands apparent to the world, by the grandest demonstration, that Commerce has supplanted War, and is its master. The General's sword, the Marshal's truncheon, the King's crown, are not the strongest things. The world's strength lies in the hands of the people. The King's hand is weaker than the Banker's. War cannot convulse the world—but capital can. This is not mentioned as if it were an unmixed good. It has its own mischiefs, for every event grows in a husk which at first preserves and then cumbars the grain; and commerce has its dangers and tyrannies; but it marks the direction the world is pursuing, and the progress of the march.

News of the Week.

REPORT OF DISPENSARY BY DR. ALWARD FOR MONTH OF JUNE.—Discharged cured, 81; Incurable, 4; Under Treatment, 22; Unaccounted for, 10; Continued from last Month, 22. Total, 138.

MELANCHOLY ACCIDENT.—A bright young lad, 12 or 14 years of age, son of Mr. William James, a well known inhabitant of Carleton, was drowned on Saturday afternoon, quite close to one of the wharves on the Western side. He was in a boat with two other boys; and standing up in the stern, a sudden impetus given to the boat caused him to fall backward into the water. As the accident happened close to the shore several parties went immediately to his rescue, but their efforts were unavailing as the lad never rose. The body was recovered at low water. By this accident a happy and interesting family have been suddenly plunged in the deepest grief.—News.

RAILWAY ACCIDENT.—On Monday four men were injured—three of them seriously if not fatally—by the falling of an embankment on the Railway near Mr. Ouy's house, about 13 miles from the city. One of the unfortunate men had his arm broken, and his side pierced, and they were all dreadfully bruised.—Freeman.

Another new Railway, Car, constructed by Mr. James, was put on the track last week. Like the former one built by him, it exhibits superior workmanship, and is pronounced by judges to be a credit to the contractor.—New Brunswick.

THE FISHERY COMMISSION.—The Hon. Benjamin Wiggins, of Bangor, has been appointed Fishery Commissioner on the part of the United States, under the Reciprocity Treaty, and is expected here by steamer on Friday next, with his suite, to join Her Majesty's Commissioner in the execution of their joint duties this season, in Nova Scotia and Cape Breton.—Id.

We regret to learn that on last Monday night the store of Mr. Fiewelling, of Flamp-ton, Kings County, was broken into and robbed of some silver and coppers, which had been left in the money drawer, a valuable piece of cloth, and some other articles of less value. The marauders also broke the instrument belonging to the Telegraph office, of which Mr. Fiewelling has charge. One instrument, valued at twenty dollars, was almost irreparably destroyed.

We understand that a reward of one hundred dollars, has been offered for the apprehension of the person or persons, guilty of this serious offence.

(From our Canada Correspondent.)

NIAGARA FALLS, 18th June, 1858.

MR. EDITOR,—Your Correspondent writes from a new place to-day, and I suppose your readers will expect the letter to refer mainly to the world's wonder. Two days of incessant sight-seeing have left me little disposed to use the pen, and I would prefer to reply to the question "What of Niagara?" to say "Come and see." As this cannot be, I will resort to the next best and easiest mode, and sketch my own course at the Falls, only premising that it is my third visit, and that I shall be obliged to use the first person more freely than is my wont.

With a travelling companion—never go to Niagara alone, dear reader, if you can help it—I reached the Suspension Bridge by the afternoon train on the Great Western Railway. This Bridge is of itself a wonder, and worth an hour's examination. It is thrown across the Niagara river about two miles below the Falls, a sight of which is gained from its centre. The river rushes along far below with great rapidity, and seems, so great is its distance beneath, a mere stream, but nowhere are appearances more deceptive than at Niagara, and nowhere is it more necessary to resort to different and frequent devices for the purpose of obtaining correct impressions. The Bridge is 800 feet in length between the towers, and consists of two stories, the upper floor, over which the cars run, being 18 feet above the carriage way. The towers supporting this immense structure are 88 and 78 feet high on the American and Canadian sides respectively. Four cables, each about ten inches in diameter, bear up the whole mass of 800 tons weight, having a capacity, it is said, of 12,400 tons. Slowly we moved over the Bridge, and were soon but not long, like Mahomet's coffin, suspended between heaven and earth, but without perceptible motion of the Bridge. On reaching the American shore, we were speedily occupied with a change of cars and all that is involved in such change. After satisfying the Custom House officer that we were not smugglers—no difficult matter—and securing tickets for the Falls, for which we paid only four cents each (!), our baggage was rechecked, and we were in a few minutes at the end of our journey. Having chosen a hotel of moderate price near the depot, we were not long in making ourselves at home, and after tea sauntered out to take a nearer view of the Falls. Guided by our cars we soon reached

the river side where it is spanned by the Goat Island Bridge, 360 feet in length, standing modestly yet firmly amid a wild rush of waters. Following the course of the stream a few minutes, the brink of the American fall, at Point View, was reached, and one of the greatest sights on the Continent was ours. At our feet the waters, like so many demons, leaped into the abyss below, and the eye dimmed as it attempted to gaze into the foaming cauldron. A heavy mist continually rises, adding to the beauty and witchery of the scene. Beyond the American fall, is the greater cataract, and directly across from Point View is Goat Island, and a little beyond it, and apparently on the verge of the Falls, is Prospect Tower, accessible by means of Terrapine Bridge.

The following morning at an early hour we were on the same spot drinking in the beauties of the scene, when an artist approached requesting that we would remain stationary for a few moments, as he wished to take a picture of the Falls. The request was civil, and the intention "understood." Tourists have the opportunity of having themselves taken in the foreground, and many are thus induced to purchase who would be reluctant to invest money in the mere picture. After having tarried as long as we thought fit, we prepared to cross to the Canada side by ferry. At Point View there stands a house inscribed "Ferry to Canada," and thither we repaired. An inclined plane three hundred feet in length stretches to the water's edge, one side being occupied by stairs, and the other by a double railway. Passengers have the choice, in descent and ascent. Paying for our passage we to the cars in the car, and were gradually lowered to the river; after a little a boat appeared, rowed by a single individual, and with umbrella raised for protection against the spray and mist, we took our places for the other side. The view of the Falls from the boat is very fine, and none but the timid should omit this passage, which is as free from danger as an ordinary ferry, although the surroundings are of a terrific character. A few minutes brought us once more to Canada. Carriages are in waiting at the landing to carry passengers to the top of the bank, two hundred feet above, which may be accepted or declined according to the capabilities of the physical frame or of the pocket. It is a tedious walk but there is a choice.

The Clifton House, a large hotel, stands upon the bank just above the Ferry. Passing upwards fine views of both Falls present themselves at many points. The Canadian view is on the whole the best. By the time we had reached the Falls we were glad to avail ourselves of offered refreshment and rest. Two or three opportunities are given of obtaining elevated views of the scenery and are worthy of attention. Opportunity is also afforded of descending beneath Table Rock, and the foaming cataract, by means of stairs and a pathway cut in the rock; of these we availed ourselves, and descended a spiral stair of almost interminable depth to the pathway below. Here again we found an umbrella of service, and received a fresh impression of the grandeur of Niagara. Having satisfied ourselves with being beneath the sheet of water we climbed to the Bank above, and retraced our steps to the Ferry, thence to the American side, caught another glance of the scene at Point View, and then hurried to the hotel to a late dinner, for which we had good appetites. After dinner we were glad to rest ourselves for some hours, and did not again sail forth till evening.

Directing our steps again to the river we crossed the Goat Island bridge, passing for a little upon it to see the rapids. The first island reached is Bath Island where is a Fall house, which is entered for the purpose of registering one's name and paying 25 cents, a fee enabling the traveller to pass as often as he pleases during the season. Another bridge is passed and you stand upon Goat Island. As our time did not permit us to encompass it before dark we took the path to the right leading directly to the Falls. The road is overshadowed with stately trees, and a walk of eighty rods brought us to Hog's Back. Following a foot path to the right and crossing a narrow bridge, we stood upon Luna Island, which cuts off a portion of the American Fall, called the Centre Fall. Recrossing the bridge and ascending the pathway, we hurried forward to the other side of the Island to see the Horseshoe or Canadian Fall, which is little less than 2,600 feet wide, and about 100 feet high. The most impressive view of this Fall is obtained from Prospect Tower, 45 feet high. Crossing the Terrapine Bridge we ascended to the top of the tower, and terror seized us both for a few moments. The rotatory motion required to reach the upper part of the tower gives a feeling of dizziness such a sight of the rushing flood in crevasses. In a little a sense of security is felt, and then the grandeur of the scene is comprehended and enjoyed. The fading twilight warned us to retrace our steps, and casting a last hurried glance upon the surrounding country we hastened to our hotel, and resolved to be up betimes and revisit Goat Island, and retired early to bed to dream all the night long of tumbling down precipices and going over waterfalls.

At an early hour we were once more a foot, and this time taking the road to the left walked quite around the Island. Benches at convenient distances and at points of interest, invite the weary traveller, and we availed ourselves of them occasionally. Without going over what has been noticed already, we may remark that this morning we descended the Riddle stairs, at the head of which tourists are informed that masses of rock sometimes become detached and in two instances fell upon persons below. We, deterred by this intimation of dangers descended, and took the path towards the cave of the winds. Dresses and guides are to be found in a shanty not far from the staircase, but declining their accommodation we passed along as far as we deemed prudent, and had a fair view of the centre fall. But what a view! Niagara must be seen to be enjoyed, and seen at one's leisure!

Before concluding this letter, already stretched to unwonted length, I may be permitted to remark that one of the not unnatural drawbacks in a visit to the Falls is the superabundance of book-agents, guides, and readers in Indian costumes. At first this unmanly supply is very