

such inconsistencies as now may be seen wherever we cast our eyes in the so-called Christian world. If the young men who are coming on the stage of action could see what I have seen in my travels of the effects of sin on the minds and bodies of men, who, when entering on life, were all hopeful and buoyant, they would, perhaps, feel a little more disposed than the mass of young people are, to pay attention and respect to the cautions of parents, Sabbath School Teachers, Ministers and good men, and, above all, to the Word of God—the Bible. (See Ecclesiastes xii. and St. John iii.)

In my travels, Mr. Editor, in addition to the many cases of misery and vice, and unhappiness from various causes, that I have met with, I have also met many men and women, rich men and poor men, black men and white men, Indians and Englishmen, Americans and Irishmen, Welshmen and Scotchmen, Germans and Frenchmen, who told me they were not only happy, but likewise very happy! And when I questioned them closely they have told me that their happiness came not from money, friends, or fame; but from reading the Bible, or hearing it read; or hearing it preached, and by believing what they heard read or preached; and they refer me to Romans v. and viii. and Ephesians i. and ii., and they tell me they have a happy experience not only of the truths of these chapters, but also of St. John iii. iv. vi. x. and xv., as well as the 5th chapter of the First Epistle General of John. And they tell me, Sir, that before they experienced these glorious truths they had sought for peace and happiness in all and every direction in their power, and sought it in vain, until they sought it in CHRIST JESUS. If these things are so, and I have no right to question their truth, for I have met and conversed with hundreds of happy witnesses to these truths, members of various denominations, and as I said, of all ranks and countries,—I say if these things are so, it is time that all were in earnest seeking the same remedy, the same Physician that these happy men and women have found: I have met men and women among these happy ones, Mr. Editor, who tell me they were once swearing, Sabbath-breaking, card-playing, profligate Drunkards, and some of them outcasts and vagrants, and by the Gospel Remedy they tell me they were healed and cured, and made free and very happy! And if these facts are so in one case, why not make such cases more and more public, in the hope that others may be led to the same healing fountain.—CHRIST JESUS.

Patent Medicine, and even Quack Medicine Dealers gather up all the cases of cures they possibly can get hold of, and it is quite possible to find some cases when they want them that never occurred, and they publish these to the world at large, to make their medicine sell. And why should the child of God keep it to himself if God has converted his once miserable soul! Are we to allow the vendors of Quack Medicines to out-do us in wisdom. Are we to be ashamed to testify for the PHYSICIAN and the MEDICINE of His Grace when it has saved us from death and Hell, and we feel assured that it will save us to Life Eternal! (See St. John x.) We are not all called to stand in the pulpit, but we can all preach Jesus eloquently and loudly, at the same time modestly, meekly and silently by our walk and conversation. Let us love our religion. Let us show the world by our lives of devotedness to the honour and glory of God, and by our feeding of the hungry, clothing the naked, and visiting the sick and imprisoned, [See James ii.] and by the support of the Gospel, the Gospel Minister, and every good cause, that there is indeed a glorious reality in the Religion of CHRIST. So mote it be.

If you give this a place in the Messenger, Sir, I may again trouble you with some more of my plain ideas on important subjects.

I beg to remain

Yours truly in CHRIST JESUS,

A STRANGER.

For the Christian Messenger.

MR. EDITOR,—

Is it consistent for a minister of the Gospel of Jesus Christ to enter into an Associate Church and attempt the introduction of Open Communion while sustaining appointments from the Association to which that church belongs, without laying any reasons for so doing before the Association?

AN INQUIRER AFTER CONSISTENCY.

We insert the above Query at the request of an esteemed Brother, and have no doubt that it will find a response from some party fully qualified to deal with so grave a subject.—We have reason to believe that "Open Communion," as here intended, is not meant in its broad and usual sense, but chiefly in reference to communion with those holding important differences in doctrinal views and church practices. It is not needful for us at present to enter into our own views on the subject, although we are quite ready to do so, were it required.

For the Christian Messenger.

Obituary Notices.

MRS. DANIEL SANFORD.

Died at Pereaux, Cornwallis, on the 27th ult., after a distressing illness of Inflammation of the lungs, which continued nine days, Amelia, wife of Daniel Sanford of Pereaux, aged fifty-six years. The sudden departure of our much esteemed sister has saddened the hearts of a wide circle of relations and friends, and leaves a mournful blank in her family, and in the church of which she was a devoted and beloved member. When quite young our lamented sister was awakened to realize her need of a new heart and a hope of Christ. By Divine assistance the desire of her heart was granted, and she knew the peace and joy of believing. She united with the Baptist church under the pastorate of Father Edward Manning, and continued by God's grace to the end an "epistle of Christ known and read of all men." Her amiable and christian deportment made her home at all times a happy and pleasant resting place for the ministers and people of God. Such were ever sure of the christian welcome. In her family her influence was ever of the right kind, pointing heavenward.

A sorrowing husband mourns deeply this chastening Providence—but joy unknown to the world mingles with the affliction. Eight children, some of whom have professed religion, survive to realise their loss, the value of a christian mother, but to whom consolation in the assurance that to her for whom they mourn death is an eternal gain.—Com. by Rev. A. S. Hunt, A. M., Nov. 2nd, 1858.

MRS. ABRAHAM DIMOCK.

Died at Newport, Aug. 27th '58, Caroline, the beloved wife of Mr. Abraham Dimock, and daughter of Deacon Levi Dimock.

Through the grace of God manifested in its saving power, she departed, we trust, brought to a knowledge of the truth as it is in Jesus during the Spring of 1852, and united with the Baptist church at Newport. Her unassuming kindness will not be soon forgotten. She was married Oct. 25th, 1855. Her pilgrimage on earth was short, but her christian department was consistent with her profession, and in death her soul was rendered happy.

"She sleeps in Jesus, blessed sleep,
From which none ever wakes to weep."

—Com. by Rev. J. Bancroft,
Woodville, Oct. 29th, '58.

Missionary Intelligence.

[From the Missionary Magazine.]

Mr. Jewett of the Telooqoo Mission, writes: Three persons, having related to the church their religious experience, were accepted as members on being baptized. This ordinance was administered to them by br. Douglass, at sunset, May 7, when, we trust, good impressions were made on some of those who came to see that solemn sight. Three others have requested baptism, but were advised by the church to wait.

Dr. Dawson of the Prome Mission, gives an account of a tour up the Irrawadi to Mandalay: Left Prome on Tuesday, Feb. 16th, at a quarter past four o'clock, P. M., and about dark halted for the night at a sand-bank at the base of a range of hills above Prome. The sand-bank is a continuation of the bank of the river. No village was in sight, and the night was dark and very cold. A brisk wind from the north, blew from the hills.

SHRINE OF GAUDAMA.

FEB. 24.—Yesterday afternoon we passed the large town of Ma-gway, the revenue of which constitutes the personal emolument of the present prime minister of Burmah, and from which he derives his title of "Ma-gway" woongyee. It is the centre of an extensive inland trade. At dusk we stopped opposite the town of Meumboo, where we found a great many Buddhist pilgrims, who were just returning to their village homes, lying in different directions, and some five or six day's journey distant from Shway Zet-dau, the place where the footprint of Gaudama is left in the rock. This shrine has recently been visited by tens of thousands of people from all parts of the kingdom. For more than a mile, the bank at Meimboo is literally covered with boats. Shway Yetdau is twenty miles off to the west, inland. Talked to a large concourse of people under a shed till ten at night, and distributed tracts among them.

EARTH-OIL WELLS.

25.—Yesterday morning, saw a boat load of Mai-the-lahs, or Buddhist nuns. One of them was over ninety years of age and as fair as a European. Gave them a few tracts as our boat passed them. Stopped last night at Sa-daing, where a good company of listeners soon assembled. Between eight and nine o'clock this morning, we passed the earth-oil wells. Over two hundred boats were there receiving the oil. In England the demand for this article is daily growing. They manufacture out of it candles, soap, a clear oil, a volatile spirit for burning, and a gas. The king is said to be delighted with these results of chemical science. From this earth-oil alone, he derives a revenue of three lacs of rupees a year.

Ava still exists, but it is only in name. Every thing there which can decay, is fast crumbling away. Near sunset, halted for the night, not far from the site of the old mission-premises.

Having made an early start this morning, passed Ava, Sagaing and Ummarapooa by about one o'clock. At three, our pleasant journey terminated, by our arrival, in circumstances of much mercy, at this new and now flourishing city of Mandalay.

Royal City of Mandalay, March 8, 1858.—By the good providence of God, Mr. Kincaid and myself reached this city on Saturday P. M., the 6th inst.

The whole distance travelled is about six hundred miles. For the first ten days, the journey was through the territory of the East India Company, and what is commonly called the province of Pegu.

The new city of Mandalay derives its name from a mountain which stands at the north-east corner, and about a half a mile distant. Besides the ordinary name by which it is called, it has recently received a historical and royal title, by which it may be distinguished in after ages from all other royal cities in this empire, which have preceded it in the annals of Burmese history. The title is, "Maha-bong-ghy-cenay-pyee-dau-ghyee," which signifies, "The great, great, great, glory, and place of the rising sun."

A little over a year since, the site of the present city was one succession of verdant fields, yielding a rich and fruitful harvest of grain for the immense population of the neighboring city and villages. A wall of earth, about sixteen feet high and twenty feet deep, and spreading over a surface of two miles, has been raised up as a defensive work. The city is laid out in the figure of a square, with a temporary palace in the centre, and the streets, which are over a hundred feet broad, run at right angles. Along the sides of the streets have been cut narrow channels for conducting a stream of water, which is a great improvement over the late city. Rows of trees have yet to be planted, and efforts are being made to macadamize some of the public thoroughfares.

The new palace is rapidly going up, and around it is a brick wall, six feet thick.

As soon as possible, it is the intention of the government to complete the digging of a deep trench outside of the city walls, and to face the walls themselves with a strong brick-work. On the four sides of the city, immense suburbs have already sprung into existence, and are destined to be considerably enlarged.

The mountain of Mandalay, to which reference has been made, is supposed to be over five hundred feet high. It rises up in a most beautiful valley. The ascent is by a narrow line of steps, most irregular in shape and difficult and exceedingly trying to the human frame to climb. The summit is crowned by a small gilded pagoda, and temples for idols and a few trees.

From the top of the mountain, a magnificent view is obtained of the new city and surrounding country. The city lies as it were at your feet, and for many miles around, well cultivated fields extend, till lost in the distance. On the north may be distinguished a succession of villages, reposing amid groves of trees. On the west, meander the silvery waters of the Irrawadi, flowing down south, and here and there hidden from view by distant mists and adjacent foliage. Eastward, some miles off, is a chain of elevations, bounding the limits of vision on that side. To the south is all that now remains of the former greatness and glory of the late royal city of Ummarapooa. In short, the whole panorama is picturesque and delightful.

How glorious is the thought, how cheering the fact, that "the glorious gospel of the blessed God" is just the means, and the only means, to renovate that moral mass, and to pour the light of life and immortality into a nation of imperishable souls! May the waters of salvation roll, until this morally sterile Burmah shall become even as a beautiful garden, and "bud and blossom as the rose."

Religious Intelligence.

[From the New York Examiner.]

THE FULTON STREET MEETING.—Usually the upper room is occupied at the hour of noon by about 200 persons, of whom thirty or forty are crowded into the aisles and the hall, standing, or seated on stools and chairs. A few minutes later, the lower room is sufficiently filled to commence exercises there, and by half-past twelve is well filled.

A "MISSIONARY" MEETING.—In the lower room an interesting missionary character was given to the meeting, by a single circumstance, and very appropriately, for it was the first Monday in the month. The Bible was opened by the leader at random, and the passage was read containing Christ's commission to the seventy. One of the first requests offered, was from "a young couple about to sail (to-morrow probably) as missionaries to Africa." A gentleman begged to make a remark before prayer was offered. He knew these young missionaries well. The husband had been converted a short time since in consequence of visiting the Feejee Islands, and through the Christian example of converted cannibals! Here he had resolved to devote himself to the mission cause. After prayer, Rev. Mr. Tolman, about to sail for Assam, as a missionary, made an earnest appeal for prayer in behalf of missionaries, including himself. Fervent petitions were offered in succession for the missionaries named, and for the cause of Christ in Foreign lands, as well as our own.

A BEAUTIFUL COINCIDENCE.—The case was related at large, of a lawyer of talent, who had been an infidel and a sot for many years. For ten years Mr. Lamphier, the down-town missionary who originated the business-hours

prayer-meeting, had himself followed and labored for this one individual. For a whole year, he paid his board-bill from his own pocket, every Saturday night, that he might keep him from sinking or roaming beyond the reach of his influence. Twenty years ago, on the 17th of March, 1838, an anonymous letter was addressed to that man, entreating him to be reconciled to God. He threw it aside, with all the rest of the good seed sown upon the hard soil of his heart, and supposed, as perhaps did the Christian friend who labored for his soul, that it was lost and would never be heard of more. But God's providence had prepared some cleft where that letter might fall and lie hidden and safe until the time when omnipotent grace was to quicken many long-forgotten seeds whose sowers had gone to their rest. Singular to relate, on the 17th of March, 1858, the very day twenty years, on which he received it, this letter which he supposed he had destroyed with others, as his custom was, unaccountably turned up among his papers and met his eye. The time was come; the seed burst into life under the power of the Spirit; his heart was touched, conviction followed, and he soon found peace with God in accepting and confessing Christ as his Saviour.

JOHN STREET MEETING.—In addition to the original daily union prayer-meetings for adults and for boys, in the John street church, we rejoice to find that the movement we have heretofore advocated for the benefit of the eighty thousand working girls of this metropolis—a large portion of whom are employed down-town—has been commenced among the Christian ladies of New York. A Union Female Prayer-Meeting, located expressly to meet the situation of the working girls, has been opened in the basement of the John-street church, between the hours of twelve and one, each day. From sixty to a hundred were present, we are informed, at the first meeting, and a goodly number attend regularly. Ladies of all denominations from most of the large churches up town, and others, conduct the meetings in rotation, and a cordial spirit of union and harmony prevails.

THE NEW MEETING IN OLD-SLIP.—Of the Old-Slip meeting, the Christian Intelligencer says:

A few, we suppose a very few, had any part in establishing that meeting, and yet the fruit is beginning to be seen, of the seed which was sown in much trembling. We have heard of many who have become new creatures in Christ Jesus, in these meetings, and through their instrumentality.

"The Place of Prayer," at No. 13 Old Slip, is a most agreeable room, very neatly furnished, and lighted by some eight or ten windows, all of which are appropriately decorated with plain muslin shades, bearing select texts of Scripture, for encouragement, warning and exhortation. It seats over 200 persons, and is nearly filled. It is central to the heaviest business section of the city, embracing the principal importing, commission, shipping and financial houses.

Colonial & Foreign News.

New Brunswick.

There was a heavy fall of snow at Fredericton on Sunday 7th inst., but there were no symptoms of the river closing.

The nomination of Candidates for the representation of Carleton County took place on Wednesday last. Mr. Harding contests the county with the Hon. Charles Connell.

A political pamphlet has been recently published entitled "Fifteen chapters of the Chronicles, chiefly of New Brunswick."

GRAND FALLS BRIDGE.—A telegraphic despatch to the News Room says that Mr. Tomlinson's bridge was successfully raised on Wednesday last, enabling persons to cross—Even ladies have ventured over.—Intelligencer.

Two men named Arral and Ellis, have been arrested on suspicion, and brought to this city some few days since to await their trial, for the alleged charge of shooting a young Frenchman in the thigh, and robbing him of £50 in cash. It seems that the Frenchman was on his way from St. Andrews to this city, and when within about 53 miles of his journey's end, was attacked as was reported and demanded to give up his money, and on his refusal to do so, was shot with a pistol. The whole affair seems singular. Dr. Beatty's evidence goes to show that the wound "was not caused by shooting, but might have been by falling on a snag"—Intelligencer.

Letter accounts shew that the charge was utterly without foundation.

Canada.

The Toronto Leader informs us that the suits instituted against the government have been abandoned. "The suits against certain members of the Administration, for an alleged illegal holding of their seats in Parliament, was withdrawn from the Assize Court by the Plaintiff's Attorney on Saturday, there being, we presume, no issues of fact. The question is one of law, and will be decided by the Judges."

A handbill in French of which the following is a translation has been recently posted in the streets of Montreal:—

"ACADEMICAL SOIREES. The Rogueries of Scapin, a comedy in three acts, will be played by a company of amateurs, on Sunday, the 24th of October, in the hall of the Union St. Joseph. There will be comic songs. Admission 7 1/2."

We are not aware if the performances actually took place; for the credit of the city we hope not.