

Correspondence.

For the Christian Messenger.

The "discord" and "misconduct" at St. Ann's, C. B.

MR. EDITOR,—
Our attention has been directed to a paragraph in the *Presbyterian Witness*, purporting to be a part of a speech of the Rev. Mr. McIntosh of this place, delivered before the Free Church Synod at New Glasgow, in which he stated that "A Baptist minister was creating discord, and apparently encouraging misconduct in St. Ann's." We are at a loss to know what Mr. McIntosh can mean by making a statement so entirely without foundation. The Rev. Mr. Ross, who is, we presume, the person meant, preached in this place before any of the Free Church ministers, and several years before Mr. McIntosh. He was, in fact, the first who preached here after our former pastor (Rev. Norman McLeod) left for New Zealand. Mr. McLeod was not in any way connected with the present Free Church in Cape Breton, neither did we, who were his flock, consider ourselves connected with, or under any obligations to that Church, and having encouraged the Baptist Mission Board to sustain Mr. Ross in this field, we can not see any grounds for the charge brought against him by Mr. McIntosh, especially as he has never, to our knowledge, assailed the Free Church or their ministers, either publicly or privately, since he was introduced among us. If any person has "created discord" we, in our ignorance, supposed it to be the one who has since come here, to build up a new Church and endeavoured to hinder Mr. Ross's usefulness. We might add that during the month the rev. gentleman was absent, attending the Synod, the people of St. Ann's enjoyed great peace and quietness, and heard no person called "a liar" from the pulpit. Mr. McIntosh further states that "the party adhering to him (Mr. Ross) has actually broken in the door of the Presbyterian Church." This is false, no door was broken; but a lock was removed from the door by some person or persons who considered that the Meeting-house was their lawful property and the property of the party to whom they belonged. The lock being put there by a party adhering to Mr. McIntosh: that party having in the first place removed our lock from the door and put another in its place. Four years since all the proprietors of the Meeting-house agreed that it should be open to all Evangelical ministers of good standing and reputation. Accordingly, Mr. McIntosh occupied it once a fortnight. And even were the building his own, it would only be an act of Christian courtesy to allow the "Baptist minister" to preach in it during his absence. But as "the party adhering to the Baptist minister" own fully half of the building they consider they have a perfect right to occupy it when empty, and any Evangelical minister present according to the decision of the proprietors. Mr. McIntosh has very modestly referred to his forbearance and patience with the Baptist minister. We are glad to learn, even from himself, that he possesses those amiable qualities, and trust he will let them be more evident to the public in future. We were certainly under a different impression, and imagined that he had, while in the sacred desk, spoken of "the Baptist minister" as anything but a gentleman or a christian. We are also told that "his influence for evil is now rapidly declining." We were not previously aware that Mr. Ross's influence had any evil tendency, and are happy in now being able to state that his influence for good is steadily increasing. The people were never more attentive to his preaching, and a large congregation assemble to hear him proclaim the gospel in the Meeting-house referred to every day he preaches there. We would just state, in conclusion, that the "Baptist minister" has never in public alluded, in any way, to the existence of Mr. McIntosh, or to the Church with which he is connected, and of which he is so bright an ornament.

HUGH McLEOD,
JOHN MORRISON, SENR.,
RODRICK McLEOD,
DONALD McLEOD.

The Committee appointed.

St. Ann's, C. B., July 23rd, 1858.

(Will the *Presbyterian Witness* please copy.)

For the Christian Messenger.

Ordination of Rev. Albert Porter.

By request from the Baptist Church at Billtown, Cornwallis, on the 19th inst., the following pastors and brethren, viz.: Elders William Chipman, DeBlois, Reid, Willard Parker, Cramp, Moore, Jas. Parker, and Hunt; Brethren Abel Parker, H. K. Eaton, Brown, Beardsly, Lyons, Bill, Kinsman, Edward Parker, and Strong; also,

Licentiates Moser, Sanders, and A. Chipman, met in Council, for the purpose of taking into consideration the propriety of ordaining Brother Albert Porter to the work of the christian ministry. The Council was organized by appointing Elders William Chipman, Moderator, and A. S. Hunt, Clerk. Devotional exercises followed, after which the candidate related his Christian experience, views of Christian doctrine, and call to the ministry.

The Council then retired, and upon mature deliberation decided upon proceeding with the Ordination, which service immediately took place in the following order:—Preaching by Dr. Cramp, assisted in the introductory service by Elder Reid. Text, Ephesians iii. 8. Subject, *The Nature, Claims, and Purposes of the Christian Ministry*. The usual questions were put to the Candidate by Elder A. S. Hunt. The ordaining prayer was offered by Elder James Parker. The right-hand of fellowship was given by Elder DeBlois. The charge to the Candidate by Elder Willard Parker. And the concluding prayer by Elder Moore.

The entire service was one of deep interest, and we trust of much profit to all present. Elder Porter has been appointed by the Board of the Home Missionary Society to a mission in Antigonish, and contemplates entering upon his work forthwith. His Ordination was indispensable to the discharge of the various duties likely to devolve upon him. We trust that great grace will rest upon our Brother, and that his labour will not be in vain in the Lord.

A. S. HUNT, Sec.

Cornwallis, July 21st, 1858.

For the Christian Messenger.

Distressing Calamity.

DEATH OF MRS. LINDA SANDFORD.

Mrs. Linda, wife of Mr. William Sandford, of Pleasant Valley, Cornwallis, both of whom are Deaf Mutes, and were educated in Hartford Asylum, U. S., Instituted for the benefit of the Deaf and Dumb. Here they formed an acquaintance, and became fondly attached to each other. Mrs. Sandford being then a resident in the U. S., they were married at the residence of her mother the 1st of March, 1849. Shortly after this they came to Pleasant Valley, and have since resided here, on the premises of his father. Soon after he came here an arrangement was made by his father, by which he became owner of one half of his premises, his father and mother residing with them. They were in comfortable circumstances, and as united and happy as husband and wife ever could or ever need be.

Mrs. Sandford came here a stranger to all but her husband. Such was her amiable and kind disposition, as well as her discreet conduct that she soon won the affection and esteem of not only all his family connections but all who formed an acquaintance with her. Such were her capabilities as a housewife and such her ladylike attention to the inmates and all who visited them that no one could help admiring her. Those especially who were most intimately acquainted with her were filled with astonishment to behold what God had been pleased to do for her. Indeed she never seemed weary in her acts of kindness, hospitality and attention to all around her. Her uniform moral conduct would have done honour to any Christian. In truth it may be said of her that she was one of the best of women. There are but few who could compare with her, or can now supply her place in the situation which she so admirably filled. There is a blank made by her death that we fear will never be so satisfactorily filled, and this is the more remarkable in view of her situation as a deaf mute. Truly God had done much for her and her beloved companion in the training and instruction which they had received in the admirable Institution in which they had been in the Providence of God placed. Others not similarly situated could also learn there to converse with them freely. By writing also any one could converse with them. In this the writer of this Memoir had much satisfaction afforded him. It was very pleasing to see what respectful attention she would manifest in the worship of God, whether in the public sanctuary or in the family, always in the latter case she would read the chapter and kneel reverently before God, although no word could be heard by her. And here the writer might remark that on the subject of religion he had not obtained that entire satisfaction he so earnestly sought for, in reference to her experimental acquaintance with it, yet he now concludes that it was because she had not obtained that confidence in reference to her hope that justified her in giving definite replies to pointed questions proposed; but it pleased God in the time of her extreme sufferings to afford her and all her friends present—and there were many on that occasion

to manifest their sympathy—the clearest demonstrative evidence of her having experienced a saving change of heart. Retaining her senses perfectly, she was calm and sweetly resigned to the righteous will of God. While her friends were weeping around her she laboured to comfort them, assuring them that she was going home to be with her teachers, some of whom had been removed by death since she left the Asylum, and to be with Jesus. Seeing her mother-in-law weeping much she placed her hand on her mouth and pointing up, signified that she must be still and know that God had done it, and that he had done right and no one was to blame, and putting her arms round her neck kissed her. Her father-in-law having laboured to save her life by pulling her clothes off from her, in doing so his hands were severely burned. As an expression of her sympathy and regard for him and gratitude to him for his kindness, she also put her arms around his neck and kissed him. When enquired of if she was afraid to die, she assured them that she was not, and that she was happy and going home to be with Christ. On some occasions even in this extreme case of sufferings, there was evidently a smile on her countenance, expressive of the joy that she felt in her soul. Her dear husband was by her the most of the time, and conversing with her, and among other questions put to her was, "Do you love me now?" "Yes," was the answer, "but I love God more, and so we all must." After naming some articles of her clothing that she wished sent to her sisters in the U. S., she enjoined on her husband to send some comforting words to her dearly beloved mother, "Assure her," she said, "that I have gone to rest above." About half-an-hour before her death she lost her eyesight. During this time her husband tried repeatedly but unsuccessfully to get some answer to his questions, but failed, he then laid his head down on her pillow beside her's, and told his mother, in his way, that he desired to die with her. At ten o'clock on Thursday morning she left this world of sorrow and sin to enter, as we trust, the world of everlasting joy. On the afternoon of the next day her funeral was attended to. A sermon was preached on the occasion by the writer, from Psalm xli. 10.—"Be still and know that I am God." A large attendance shewed much respect to her memory, and sympathy for the surviving friends.

How inconceivably great and rich the blessings of experimental religion in life, in death, and to all eternity, but more especially communicated to one in the circumstances of the deceased. O how it magnifies the riches of God's sovereign grace. May his precious name be adored. The deceased was in the forty-fifth year of her age when she died. Probably some may be desirous of knowing some of the particulars in reference to the occasion of her death.

On the evening of the 21st of July, instant, at 8 o'clock, her husband was pouring fluid out of a larger can into a smaller one on a table; the deceased was holding a candle to afford him light, standing about two feet off—both being naturally prudent and careful on all occasions, and thought they were now—yet the fluid took fire in the smaller can and soon burst a hole in the side next to her about the circumference of a half-penny. The flame therefrom led immediately to her and set her clothes on fire. She immediately stepped back behind the partition. Being now within the dwelling-house, and her husband still in the wood-house adjoining, he knew not that his wife had received any injury, and the flame extending into the roof of the wood-house, the whole house was in immediate danger of being consumed. He went to the well for water in order to try to save the house, while her father-in-law and brother-in-law came to her assistance. This accounts for the father being burned. The brother put men's coats around her and quenched the flame. The deceased, notwithstanding being so severely burnt, yet, with the assistance of her sister-in-law, walked to the next house. Next morning she desired to be removed to her own house to die there, and was carried back on a bed.

This circumstance shows that fluid should always be poured into cans or lamps in the day time, not observing this caution, how many others have lost their lives.—Communicated by Rev. W. Chipman.

Cornwallis, July 30th, 1858.

Among the numerous copies of the Bible in the American Bible Society's Library, says the *Evangelist*, is the one used by the preachers of an African church in this city, which presents a very dilapidated appearance; it is literally worn to shreds by the blows which those fervid and sable divines have inflicted on its covers. The cause of this phenomenon is wittily chronicled in the following language, which is inscribed on the title-page: "This is the Bible from which the pure Word was literally expounded, by our colored brethren in — street."

Missionary Intelligence.

BURMAH.

Henthada Mission.

LETTER FROM MR. THOMAS.

ORDINATION OF SAU TOTAH.—Henthada, March 19, 1858.—I have the pleasure to inform you that on the evening of the 1st inst. we ordained to the work of the gospel ministry another Karen, Sau Totah.

[The *Missionary Magazine* gives a wood-cut full length likeness of Sau Totah and his wife.]

The council for ordination convened in the afternoon, and was composed of the Rev. A. R. R. Crawley, Burmese, and B. T. Thomas, Karen missionaries; Sah Mau, pastor of the Auprau church; and some twenty unordained pastors. The points usual in such examinations were dwelt upon with almost perfect satisfaction.

A few peculiar facts were elicited by the examination. Totah, it seems, was born of Christian parents; or, at least, his parents became Christians while he was yet in his infancy. Hence the candidate never practised the degrading customs of the heathen. His father, Pau-kutee, was among the first Karen preachers in Tavoy and Mergui. Totah was placed, at an early period of his life, in the missionary school at Tavoy, where, under the faithful instruction of Mrs. Wade, he hopes he experienced a change of heart. He has been with some of the missionaries, in various capacities, from that time to the present. Few Karens have studied so many years with the missionaries as Totah. He studied with all the Karen missionaries who have been in Tavoy, and completed his studies by taking a short theological course under Dr. Wade, in Maulmain.

The candidate is a young man, perhaps younger than any other ordained Karen. He cannot be more than twenty-five years of age. Yet he is a tried man. He is tried as an evangelist, having made many tours for preaching the gospel. He has also been with the writer through the provinces of Tavoy, Mergui, Henthada and Tharrawadi, and rendered him the most essential aid in his recent tour through Bassein. As a pastor, Totah did much to raise up that very interesting church in Kanoung. Indeed, we have the most unwavering confidence that Totah will magnify his office. His wife is worthy of her place. She is a woman of much refinement, for a Karen. She has been with Mrs. Thomas most of the time since we have been in the country.

At seven o'clock on the evening of the 1st inst., our chapel was filled with Karens from various parts of Southern Burmah, to witness the exercises of the ordination. Brother Crawley preached the sermon, from the words, "The sword of the Spirit, which is the word of God." The sermon was most appropriate to the occasion, and so full of interest that, though in Burmese, all listened with undivided attention to its delivery.

Totah is now on a tour of the Tharrawadi district, visiting the little churches and administering the ordinances, also preaching the gospel to the heathen.

JOURNAL OF MR. THOMAS.

SETTING OUT FOR THE JUNGLE.—Dec. 4, 1858.—This morning I left Henthada city, which, for a week past, has been made unusually brilliant by the presence of the Commander in chief of the military force in Burmah. I plunged into the jungles, and in a few moments was beyond all sights and sounds of civilization.

I have passed two little churches, with only a few words of encouragement in one place, and a short sermon in the other; we must necessarily come this way again to attend our associational meeting.

Travelling to-day was very difficult, for there are no roads in this country; and now, before the rice is reaped, there are no direct paths even. We are, after a hard day's work, only about fifteen miles from the city.

5.—We took an early start. At 9, A. M., we stopped and breakfasted with some Pwo Karens. It was with the utmost exertion that I could induce the coolies to move at all, so lame did they pretend to be from the first day's travel. So we were a whole day in performing a half day's journey.

7.—Monday morning, before light, we set out for Padjnggyau—the place of the second assistant, which is far to the north west of Lay Myet Nah. I have been surprised at the size of Lay Myet Nah. Its inhabitants cannot number much less than Henthada city—30,000. And yet no Burman missionary has been here to proclaim the gospel of Christ! There are also numerous small villages all around.

I have just received the names of twelve candidates for baptism.