

rious knowledge, and but for the scarcity of money, of which the people complain very much, my sales would have been much more extensive. During the time I have spent in this grand work, I am happy to state that I have received particular marks of kindness and encouragement from my Christian friends of other Denominations, as well as from those of my own.

I leave this excellent enterprise reluctantly, believing it to be a very effectual agency for promoting religious knowledge, and consequently for advancing the cause of God.

Were it not for an engagement made previous to commencing this work, gladly would I have continued longer. I resign however, hoping that a more suitable person may immediately take my place. I will only observe farther that my humble prayer is that God may make the Books and Tracts distributed, instrumental in comforting his children and in awakening the unconverted. Your's in the Gospel,
ISAIAH WALLACE.

[FOR THE CHRISTIAN VISITOR.]

Salisbury, October 21, 1850.

MY DEAR AND RESPECTED BROTHER.—Since my last letter to you I have spent two weeks in Canada, at S—k. Here I found a destitute people of the Presbyterian order, but very glad to have the gospel. On landing, I called on a widow woman and told my errand. She said she was glad I had come to preach the gospel, for they were very destitute, not having a sermon more than once or twice in a year. I proposed to preach in the evening, as the people were engaged with their harvest, but she replied, "No, sir, preach in the day time, the people will leave all to come and hear a sermon;" accordingly I engaged to preach the next day, at 2 o'clock, and to my astonishment the people came from a distance of three miles, and met in a large school house. The next day I walked four miles to another village, and preached in the evening, and so continued. The congregations on Lord's day were large, people coming five or six miles; many were deeply affected, and I hope and trust that the seed fell into good ground. One man said the word of the Lord had broken his hard heart, he could not say that he was converted, but his eyes were opened, he said he had been addicted to strong drink, was a profane man, and had a wicked family, but trusted the Lord would have mercy upon him, and upon his poor children.

It was with a great struggle of mind that I parted with this interesting people, and I am well convinced that if the gospel was faithfully preached here, in a short time a Baptist Church might be planted here, as there are a number of converted people who are Baptist in sentiment. Were our Churches as earnest to enlarge their borders as some other denominations, we might soon have a chapel, and a Church in such places; but I must close my poor epistle. I arrived at my home on Thursday last, (Oct. 17,) and found all well, thanks be to my kind and merciful Father. I expect to see you shortly, as I hope to spend the second Lord's day of November in the City.—I made but little stop on my way here from Canada. I preached in several places, and spent one Sabbath in Buctouche. Tuesday following was detained to attend the funeral of a young female, about ten years of age, who died of Cholera, but her death was most blessed. She said she was going to be with her Saviour, charged her father and mother to shed no tears for her, for angels had come to take her soul to be with Jesus, and thus that new born heir of glory passed away to her heavenly rest; another child lay apparently at the point of death with the same complaint. I preached last Lord's-day to my own Church, and the Lord smiled on my poor labors.

Your's most sincerely in the Lord,
JOSEPH CRANDAL.

[FOR THE CHRISTIAN VISITOR.]

DEAR BROTHER VERY.—Doubtless you will be pleased to be informed of the happy results following the meeting of the Association in Mougerville. Brother Bill in his letter noticed the happy Sabbath he spent there subsequent to the Convention, and of his baptizing two happy converts. Brother Miles baptized two or three more the following Sabbath. I spent the two following weeks there, and had meetings almost every evening, in concert with brother Emerson, (who is laboring with good acceptance;) the first Sabbath I baptized two willing converts, the second three,

and last Sabbath my son baptized six, in all making twenty-four since the Association. I trust that this is only the beginning of a more extensive outpouring of the Holy Spirit among the people; the interest seems to be deepening and widening, yet there is no excitement among the people but what is made through the understanding. The truth is presented, man's ruined and helpless condition, the sufficiency of him, who of God is made to be wisdom and righteousness, sanctification and redemption, the willingness of God the Spirit to apply these blessings to all who feel their need, the nature and duty of repentance towards God, and faith in our Lord Jesus Christ, of entire submission to God, believing on him in their hearts, and confessing him with their lips, and following him without the camp, bearing his reproach.

On my coming through Fredericton I was happy to be informed that the ministering brethren who attended the Quarterly Conference held in the Tobique Settlement felt it to be a day of God's power, and that brother Rigby baptized fifteen persons the day or two before he left; doubtless some of the brethren who were there will send you the particulars. May our compassionate God send a similar blessing on our Quarterly Conference to be held next week in Charlotte County. Will our dear brethren in St. John come over and help us, I assure you we greatly need it. I remain, my dear brother, your's &c.

THOMAS MAGEE.

Thursday, Oct. 31.

OBITUARY.

DEAR BROTHER.—Believing that many who read your valuable paper may be comforted when they read of the Lord's faithfulness to his dear departing children, I forward the following notice:

Yesterday I attended to the tomb the last remains of our much esteemed brother Deacon CHARLES GAUNCE, who departed this life last Thursday, October 23d, in the 69th year of his age. He was the eldest son of Henry and Christiana Gaunce, both pious, godly people, baptised amongst the first fruits of my labours in these parts. His father has fallen asleep in Jesus some years since, but his mother is still living at the age of 89 years.—Emigrating to this country at its first settlement they have a numerous offspring, children and grandchildren who incline to follow the example of their pious parents. Charles was united in marriage to Deborah Sommers, and both united with the 1st Baptist Church in Salisbury more than 30 years ago, and have been in good standing in the church. Brother Gaunce did not soar so high in profession as some do, but has been a modest and sedate christian. He had not many words when he spoke in conference, but they were fitly spoken and to good purpose. He was never carried away with gusts of fanaticism, but was a firm believer in the sovereign grace of God, no Armenian nor Antinomian, but always affirmed that a godly principle in the soul would produce true gospel morality. I was surprised and delighted to hear his clear views of the glorious way of life and salvation by the death, righteousness, and resurrection of the Lord Jesus Christ. His soul seemed to swim in a sweet tide of heavenly joy as he drew near to his end; he seemed waiting for the happy moment. He attended my preaching on Lord's day, and the next Lord's day I preached his funeral sermon from Proverbs iv. 18. "The path of the just is a shining light." A large number of mourners and a large and deeply attentive audience showed their great respect and deep sorrow at parting with so good a man.

Yours truly,
JOSEPH CRANDAL.
Salisbury, October 29th, 1850.

Missionary Intelligence.

MISSION AT ST. HELENA.—We have been shown a private letter from Rev. B. W. Whilden, returned missionary of the Southern Board, addressed to Rev. Mr. Bertram, of the St. Helena Mission, now, as our readers have been advised, in this country. Mr. W., as is usual with missionaries, stopped at St. Helena on his return. The brethren connected with Mr. Bertram's church, he says, are abounding in the work of the Lord. Mr. Whilden partook, as have so many before him, of their enlarged and truly Christian hospitality. It gratifies us to learn that the appeal of Mr. B. on behalf of the Mission church, whose wants he represents, is meeting with a generous response, and that wherever he goes, he and his

object are made welcome.—*Watchman and Reflector.*

LIGHT AND LIBERTY IN TURKEY.—The Rev. Messrs. George W. Wood and E. M. Dodd, of the missions to the Armenians in Turkey, after referring to Geghi, Cesarea, and other places, to which the light of the gospel has been carried mainly by books, present a gratifying view of the toleration now enjoyed under the Turkish government.

"In nearly all the larger towns, and especially those which are central points of influence for large districts, where no missionary has resided, God," they say, "has set up the light of his truth. Individuals have become acquainted with the doctrine of salvation by grace through faith, and this doctrine has power upon their hearts. A waiting for the word of life seems to us to exist in very many places, and that word is gaining entrance and extension.

"At the same time religious liberty is becoming established. The power of the hierarchy, once so terrible, is passing away; and those who wish to profess the evangelical faith may, in a degree, be secured from outrageous persecution in so doing. Within a few months vizierial letters, or orders from the supreme government to the local authorities, have been solicited, not to mention other places, from Rodosto, Aintab, Cesarea, Diarbekir, Sivas, and Mosul, and have, in every instance, been freely granted. These may often be evaded by the local authorities, and distressing persecution may be carried on under the forms of law, or in ways not preventable by law; yet it is a motive for devout thankfulness and encouragement, that freedom of conscience for the non-Mussulman population of Turkey has been secured by law, and its practical enjoyment is increasingly realized."—*American Messenger.*

Micmac Mission.

The Annual Meeting of the Micmac Mission Society was held on Wednesday evening last at the Rev. P. G. McGregor's Church, Poplar Grove. A large and respectable audience was in attendance. The Rev. E. Evans was in the Chair, and presided ably over the business of the Meeting. After some excellent introductory remarks by the Chairman, the Rev. P. G. McGregor, Secretary, read an able and interesting Report, detailing the operations of the Society during the past year and stating its prospects for the future. Several Resolutions were moved, seconded, and carried. Leonard Shannon Esqr., the Revs. Messrs. Millar, Nichol, Rand, and Martin, addressed the Meeting eloquently and effectively. Two of the *aborigines* were also present on the occasion, with whom Mr. Rand occasionally conversed in the Micmac language, to the great pleasure of the audience. We are happy to learn that the Society's funds have been sufficient to meet the current expenses of the year. The future prospects of this important Mission are encouraging; and we hope that the Meeting of Wednesday evening last will give a renewed impetus to the good cause.—*Halifax Wesleyan.*

Colportage Operations of the American Tract Society.

EFFECTIVE CO-OPERATION.—A gentleman who wishes to be his own executor, authorizes a draft of \$500 to print and circulate 2,000 copies of Nevins' Practical Thoughts, in the West.

Another gentleman who has long been a liberal contributor to the colporteur enterprise, proposes to pay for a copy of the three premium essays, namely, "Divine Law of Beneficence," "Zaccheus," and the "Mission of the Church," bound in one volume, for the pastor of each evangelical church in the states of Rhode Island and Michigan, and to pay for forwarding the same. He adds \$100 to furnish books for ministers in Liberia, to distribute among the people.

A friend encloses \$500 as his first semi-annual remittance for colportage, a part of it to be applied to pay the salary and expenses of one German and one Irish colporteur, and the remainder for the support of other colporteurs.

"A young minister," in Tennessee, in transmitting three dollars, writes, "I have resolved to give one-tenth of my salary for the spiritual benefit of my fellow-men."

MASSACHUSETTS SAILOR.—A gentleman who declined giving any other address than the above, came into the Tract house, and handed the assistant treasurer \$200 for the Society.

A banker in Ohio encloses a check of \$100, for colportage at the West.

A colporteur in Indiana wrote some time since, "The Lord is doing a great work for us. He has continued to pour out his Spirit upon this field, and at least five hundred have united with the different churches within the last three months."

REV. DR. COTE,

OF THE GRANDE LIGNE MISSION.

C. H. O. Cote was born in the city of Montreal, in 1808. He received his education here, studied medicine and settled in Acadie. From early youth Romanism disgusted his mind. He was told by the priests that this was Christianity. If so, he felt that he must renounce it. Accordingly he became a Deist, after having procured and carefully studied deistical writings. Still, like thousands of others in this country and Europe, he retained his outward connection with the Romish Church. Among other circumstances which served to open his eyes, and weaken his hold upon Catholicism was the following. For some offence he had been ordered by his priest to say so many prayers. In order to save time he undertook to discharge his penance on horseback. Suddenly the horse started and jumped one side. The movement caused Dr. Cote to drop his beads. Naturally of a quick and irritable temperament, he fell to swearing, and cursed horse, beads, priest, and all. On returning to the village, he went to the priest, and confessed his sin, telling him among other things that he had cursed his beads. The holy man, as if horror-stricken, refused him absolution. Full of terror, for he was yet held fast by the chains of superstition, he returned to his home and consulted his wife as to what was best to be done. After talking the matter over, by her advice he concluded to go to another priest in the neighboring village, saying, at the same time, if the "old fool," as he called his own confessor, would not absolve him, his neighbor he thought would.

He hastened away to the ghostly father, told him all his sin, and even went so far as to confess that he had called his own priest an "old fool." Whether the good man was most affected by the sorrow of the penitent, or the absolution fee, we are not informed. He absolved him, however, thus showing that all the priests of Rome are not agreed what are and what are not venial offences.

In 1836 he became a member of the Provincial Parliament. On account of the part he took in the troubles of 1837 and '38, he was exiled. In the hour of his affliction he sought for comfort in his deistical principles, but he found it not. In the place of his banishment, he became acquainted with certain individuals who were in the habit of meeting together for prayer. He perceived that they had sources of consolation in the trials of life of which he knew nothing. He took up his Bible and read it. Whole nights were passed in this way. On one occasion he went with a sick friend, who like him was a Deist, to a watering place. While there this friend died in despair. The effect on him was to shake his confidence in Deism. About this time he heard a sermon from these words, "Believe in the Lord Jesus Christ, and thou shalt be saved." He saw intellectually the falsity of the Romish plan of salvation, and that through Christ alone could he be saved. The sermon made a deep impression on his mind. Still he had no Christian peace. In his anxiety he sent for Mr. Roussy, and by God's blessings on his prayers, he was enabled to submit his heart to Christ. Not long after, within the space of two years, 40 or 50, through his labors, were hopefully converted. At St. Pie, Dr. Cote preached amid great opposition from the Catholics. His labours in connection with the Grande Ligne Mission are well known. He travelled extensively through Canada and the States, soliciting funds in its behalf. He had gone to the Lamoille Association at Hinesburg, for the purpose of awakening a sympathy in behalf of the Mission.

FEMALE EDUCATION IN INDIA.—Intelligence from Bombay shows that a great advance is making in that part of India, in regard to female education. A number of schools have been established within a comparatively recent period, and are attended in large numbers. Wealthy individuals, particularly in Calcutta and the larger cities, are availing themselves of these schools to educate their daughters.