

strictly Calvinistic. He believed in the total moral ruin of man through 'the Adam-fall transgression,' and in the utter inability of the depraved sinner to perform the least act of holiness, or to exercise a pure desire until renewed by the Spirit of God. He was fully convinced of the infinitude of Christ's merits, believing firmly that the Redeemer, in his life, death, resurrection, and ascension, laid an immovable foundation for the hope of the guilty—thereby unalterably securing the eternal salvation of 'a great multitude which no man can number, of all nations, and, kindreds, and people, and tongues.' He believed that saving grace, sown in the heart, in all cases, will produce fruit to the glory of God, and will influence every true believer, to 'show his faith by his works.' He had no doubt of the final perseverance of the saints, believing that every one 'born of the Spirit' will ultimately triumph over sin and death, and reign with the Saviour for ever.

"In private, he lived in the style of a christian and a gentleman, respected by the respectable of every creed with whom he lived on terms of social intercourse. The ministers of different sects were his frequent visitors, and the most genteel in his neighbourhood were proud of his acquaintance. By him the rites of hospitality were extended to high and low—but whoever might compose his company, religion was never disregarded. Salvation through Christ was the topic of conversation, which he everywhere and on all occasions introduced.

"He was unremitting in his attention to the sick of every denomination. Within many miles of his home there were few dwellings in which he had not bowed the knee in prayer, and which he had not visited in the gloomy hour of family tribulation. How often are these words found in his journals—'I visited from house to house.' Into whatever door he entered, he appeared the man of God.

"He had a delicate sense of family endearments, and of the calm tranquillity which properly belongs to the domestic hearth. As a husband, he was tender, affectionate, and attentive. As a father, he was perhaps over-indulgent—

'For even his failings leaned to virtue's side.'

However, many a fatherly admonition and exhortation were wont to fall from his lips:—may they be remembered by his children—and though the tongue that uttered them is still in death, yet, possessing a present power, may they inspire them with sincere desire to seek the straight and narrow way that leads to life eternal!

"To conclude—the Rev. Thomas Ansley was a man of God, a minister of the gospel. He lived a life of usefulness—died 'the death of the righteous'—expired in a reformation flame, and went to heaven."

This letter brings to a termination the sixth period of our history.

Yours truly,
M. N. N.

Christian Messenger.

HALIFAX, MARCH 12, 1862.

Our Denominational Press.

The proper and successful management of a religious newspaper is a work which demands no small amount of prudence and wisdom, as well as untiring assiduity and labor. In seconding every other work of human evangelization, from the preaching of the Cross to the self-denying labors of the devoted Sabbath School teacher, it has a mission inferior to none. In promoting the spread of right principles in the State as well as in the Church, and harmonizing the discordant elements in communities and families, it might well command the talents of an angel of mercy; but this office, like that of communicating the higher treasures of Divine favor, is committed to earthen vessels. We then may well exclaim "Who is sufficient for these things?" The literary part of such an institution demands some acquaintance with all that appears, concerning the religious world and the progress of Divine truth; and unless the changes taking place in the political relations of the nations, are familiar to the minds of those who have charge of the press, they are liable to continual errors in what may be placed before their readers. The principles which are at work in producing these movements in society, and of laying the foundation for national prosperity or disturbance, should be well understood and properly appreciated by those in charge of the press, or vacillation and uncertainty will be the result. The financial department of the press, too, is, of course, an essential feature of its very existence. This requires such arrangements between the parties bearing the responsibility and those re-

ceiving the supplies it furnishes from week to week, as shall secure a regular supply of "the sinews of war."

Perfect confidence is necessary between the proprietor of the paper and its patrons. Although there may be considerable latitude given for differences of opinion on minor points between the editor and many of his readers, yet on the faithful performance of contracts made there should be no room for doubts to exist. As certainly as the subscriber looks to receive his paper, should he feel under obligation to forward the payment to the proprietor. The failure on the part of one of the former does injustice to all the rest, and weakens the confidence which should be felt by the latter in other for whom he labors. On this point, the proverb "a small leak will sink a great ship," may soon be verified, and has been in a vast number of speculations in periodical religious literature, as well as in commercial matters generally.

For anything like permanent good faith to exist between the publisher and his readers, the price for the paper must be sufficient to meet the cost of the labor and material employed in it, without depending on aid from other quarters. No obligations to a political party for its patronage to a religious paper should be allowed to influence it, or its independence is gone. With some of the denominational papers it is not pretended that they rely wholly on the patronage of their readers, or they would long since have been discontinued. Without any desire to refer invidiously to any of our contemporaries, we may mention the *Church Record*, the organ of the Church of England, the *Provincial Wesleyan*, the Methodist paper, and the *Abolitionist*, the organ of the Sons of Temperance as being under such management as to receive aid—one or more of them pretty largely, from private sources. This may in some respects be advantageous, but we conceive that it may interfere with their freedom in the expression of opinion, which may in a great measure counterbalance those advantages.

With regard to ourselves, we do not intend to express one word of complaint because we have no such body to afford us any subsidy or pecuniary aid. A large number of our friends are fully alive to the important position the press occupies in promoting the interests of Christ's kingdom, and lose no opportunity of introducing the *Messenger* to families where it had not before been taken. Its weekly visits soon become established parts of the family arrangements, and are looked for as regularly as the rising and setting of the sun. The parties using those efforts soon obtain their reward, by the evidence observed that the families receiving it value a religious paper, and compare favorably with others who are without such means of intelligence and information. They in turn desire to extend still further its circulation and influence, and commend it to others. Whilst we can count on such aid from the best members of our churches throughout this province, we shall look for our field of usefulness to be continually enlarging.

We regret to find that the religious press in our neighbouring province—New Brunswick—is not so highly appreciated as it should be. An editorial article in the *Baptist and Visitor*, a week or two since, informs its readers that the editor—Rev. I. E. Bill we presume,—has "labored without remuneration for the last ten years with all earnestness and fidelity to supply his readers and their families with a useful weekly journal" and has "in addition expended more than four thousand dollars beyond the income of the *Visitor*," in the prosecution of that work. This statement, we think sufficiently alarming to make those engaged in such enterprises feel a little nervous, and induce them to look ahead, lest breakers appear which might overwhelm them in similar damage and loss. It is explained, however, in the closing paragraph of our contemporary, for he there states that,

Some 14 or 15 years ago the associated Baptist Churches of this Province decided that they required a denominational paper. Such a paper they have had ever since. It has been issued on terms however from the beginning which was insufficient to meet its expenses.

We understand that in consequence of that having been done, the former proprietors of the *Messenger* were subjected to great loss and inconvenience, and its list of subscribers greatly diminished.

Mr. B. now says "it would be utterly impossible, to publish the *Visitor* in its present form, by itself, without very much increasing its price." This remark, we presume, refers to its being published in connection with the *Colonial Empire*, and having a large portion of its matter made use of in common by both papers.

Our brother in the same article gives us some information concerning the other denominational papers of that province. He says:

Our valuable contemporary the *Church Witness*, which is about the same size as the *Visitor*,

Census of New Brunswick.

POPULATION OF COUNTIES.—SEX AND RELIGIOUS DENOMINATION OF THE INHABITANTS.

	Total.	Males.	Females.	Baptists.	Episcop.	Method.	Presby.	Catholic.	Increase.
Albert,	9444	4995	4449	5819	549	1724	413	883	3131
Carleton,	16373	8762	7611	8020	2161	2201	1605	2167	5265
Charlotte,	23663	12248	11415	5280	5708	2814	4196	3595	3725
Gloucester,	15076	7663	7413	34	1143	319	1012	12543	3372
Kent,	15854	8223	7631	504	1333	603	3044	10360	4444
King's,	23283	12150	11133	6570	7259	2715	2664	3801	4441
Northumberland,	18801	9674	9127	1063	1982	649	6364	8707	3737
Queen's,	13359	7020	6339	6221	2857	1406	1358	1477	2725
Restigouche,	4874	2599	2275	136	275	55	2477	1929	713
St. John—City & County,	48922	24139	24783	5907	11073	5391	6367	19233	10447
Sunbury,	6057	3232	2825	3089	697	857	327	938	756
Victoria,	7701	4014	3687	939	908	301	253	5265	2293
Westmorland,	25217	13049	12168	6839	2213	4086	2050	9164	7433
York,	23393	12180	11213	7309	4618	2636	3642	4656	5765
	252047	129948	122099	57730	42776	25637	33072	85238	58247

is issued at 10s, but even this amount is found to be below the cost of publication, and the proprietor assures his readers that unless there be a change for the better he will have to discontinue the paper.

The proprietor of the *Colonial Presbyterian* tells his readers that he is issuing his paper at a serious financial loss to himself. If denominations require the power of the press to carry forward their denominational interests, (and who can doubt it) surely they should be willing to sustain it.

The *Religious Intelligencer* was some time since issued at a price below the cost of publication, for the purpose of disseminating the principles held by its friends. It thereby incurred a debt on the body—the Free-will Baptists—from which we understand, after the lapse of several years, and adopting of various expedients,—they are not yet free.

We have brought this subject to the attention of our readers to shew them that we are glad to learn lessons of wisdom from the experience of our neighbours. We would also respectfully suggest that the cultivation of a love of independence, should induce them to appreciate their own paper, and set a fair and honorable value upon the labor required to put it into their hands. We are confident that this is the only legitimate and satisfactory basis on which any periodical publication can rest, to maintain its character as a permanent institution. With such love of fair dealing we only express what is well known to every body when we say, a well conducted religious paper is calculated to render permanent service to the churches of Christ.

Census of New Brunswick.

Statistical information obtains more than ordinary interest at the present time, in this province, and whilst our readers regard that concerning Nova Scotia as of primary importance, that of our sister province is, we believe, to them, scarcely less interesting. We do not care to burden our pages with columns of figures which might appear formidable to many readers, and have therefore taken from the mass such particulars as will give a general view of the province with little application, and will therefore be more readily made use of and referred to by them.

The above tabular statement, we think, will convey to our readers a good succinct view of that province numerically, and denominationally.

The great disparity of one denomination in one county and of another in others, will strike the reader as a curious feature in the present aspect of New Brunswick. And yet when noticed in connection with such facts as are related by "MENNO" in his letter on the first page of our present issue, it will be seen that the seed sown by Father Ansley, and others, so many years ago, has not been lost but has produced its "hundred fold." In all probability if the same amount of labor had been expended by other Baptist ministers in other counties similar results might now be witnessed. Although numbers in a religious body are not always an indication of strength and influence, yet where true christian principle abides in a given number, we may judge that those who have made a personal profession of faith in Christ will not be far behind a similar number of those who have, either unconsciously when infants, or as a matter of form when come to maturer years, assented to certain religious opinions.

The above facts in connection with these considerations, should inspire our brethren with fresh determination to spend and be spent in the vineyard of their Master. The future will more certainly give evidence of present labor than the employment of skill and diligence on the earth, will make the wilderness and solitary place a fruitful field.

It appears that in New Brunswick there are 565 edifices for religious worship; giving an average of one meeting-house to every 446 people. This is a trifle below Nova Scotia, we having one to every 404 persons. Whilst Nova Scotia has one school-house to every 261 people, New Brunswick has one to 268.

By a letter in the *N. B. Baptist and Visitor*, from Rev. E. N. Harris, we learn that

that gentleman is in England, and suppose, from a portion of his letter, that he is there for the purpose of obtaining aid to remove a debt on the Baptist Meeting House at Moncton, New Brunswick.

Writing from London, Feb. 6, he says: "I wish to aid if possible, our oppressed brethren at Moncton in cancelling the Mortgage on their chapel, but of this I have not been able to do much." He adds "The last Sabbath I preached morning and evening at Harlington, ten miles from this city, to a full house of very attentive hearers. Addressed the S. School and assisted the pastor (Rev. J. H. Goucher) in breaking bread. Our young brother is occupying a good position among a kind people who however very much need a new chapel."

BIBLE HOUSE.—We learn from the *N. Y. World of Saturday, February 22*, that the American and Foreign Bible Society's house and premises, on Nassau street, were sold at the Merchants' Exchange to-day by order of Sheriff James Lynch, for \$65,000. The property was purchased by the United States Trust Company the amount paid being understood to cover only about the amount of the mortgage upon it. The building was a fine marble front, and has been a general headquarters for the Baptist benevolent societies of this city. The cost of the property must have been nearly twice the amount for which it was sold to-day. This was the old location of the American Bible Society, now at Eighth street and Fourth avenue. It was from here that the old society issued their editions of the Bible for more than a quarter of a century.

OUR GENERAL POST OFFICE.—We are glad to hear that it is proposed to erect a new building in Halifax for a General Post Office,—certainly not before it is required. We know no part of our government arrangements that so much demands better accommodation. The miserable cellar which is now used for that purpose is a disgrace to a civilized community. When there is so much pure air and light for the use of human beings, it is too bad to compel those gentlemen who are entrusted with the most valuable part of our social arrangements, to live in an atmosphere polluted with the smoke of gas-lights the greater part of the day, and the ceilings as black as the inside of a chimney.

The *Reporter* says "the proposed site is the vacant lots opposite our office and running into Granville Street, which would certainly be very convenient for everybody,—ourselves in particular. A judicious laying off of shops and offices in the new building would raise sufficient to pay the interest on the construction."

An excellent and economical arrangement, and we hope it may be speedily carried into effect.

THE CHIMNEY SWEEPERS IN HALIFAX.—A young lady called on us a few days ago,—and we perceive by other papers, that she has done the same with them,—to ask from us a word in behalf of a class of our community, whom she believed were subject to no small amount of suffering,—the boys employed in sweeping chimneys. She had learned that their masters were accustomed to treat them very cruelly and keep them with an insufficiency of clothing and food. She believed those masters obtained children without friends, or whose parents were indifferent to them, and then kept them in a state which was unknown even in a state of slavery.

An Act was passed, we believe, last year, to do away with the use of sweeping-boys.—What has become of it? Why is it not carried into effect? If oppression and cruelty is being practised on the unprotected, might it not be enquired into by the city Council, and a remedy applied?

Our readers have doubtless observed that the paper on which the *Ch. Messenger* has been printed for the past two or three weeks, has been of an inferior quality to that we ordinarily use. We can only express our regret and explain that this has been in consequence of a mistake made by the merchant by whom we are supplied. We hope it will not occur again.