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We admire not the *brotherly* inuendo of the *Visitor* against the liberally-minded men "by whose countenance and advice brother Rand has acted"; nor are we moved beyond measure by the acknowledgment of the Editor, when he affirms he is "ashamed of the whole act," though we hope he will be mistaken in his calculation, that "the whole body of Baptists in both Provinces will withhold their countenance from what the *Church Times* truly calls a concession on the part of the Baptists, in the Committee."

We are encouraged to believe that the majority of Baptists in both Provinces will be found to have too much Christian spirit to oppose this good work, especially when they shall read for themselves the nature and extent of the "concession" of their respected brethren in the Committee. If there be truth in the following extract taken from a late *Baltimore Sun*, there is reason to think our belief not ill-founded:—

"The American Baptist Union is now holding a second anniversary in New York. The new version of the Scriptures engages great attention. The Rev. Stephen H. Cone, the Rev. Archibald McKay, and the Rev. Dr. Hyckoff argued in favour of the new version, in which the term 'immerse' is used instead of 'baptize,' at great length, but there is a large and powerful party who stick to the old version, and are content to let matters remain as they are."

We "mark" what the *Christian Visitor* says, but have no faith in his prophecy, that "the whole affair will fall through in such hands as now take it." The Committee have too much good sense, and too much Christian knowledge and principle, "if he," Mr. Rand, "does not succeed in winning some of the Indians to Christianity," to "drop him on that pretext." The editor has but very little faith in the power of the Gospel, and the promised blessing of God, one would suppose, if he believes that "some of the Indians" cannot be won to Christianity, and that Mr. Rand's labours among them will prove altogether in vain. Nor will the Committee "drop" Mr. Rand "as a Baptist and a bigot" should he succeed, and immerse any of them. They know that Mr. Rand is a Baptist Minister—they have never stipulated with him, that, in his intercourse with the Indians, or in his *viva voce* addresses, or other communications to them, he is to conceal his sentiments; but Mr. Rand is left free and unfettered to pursue his own course, under the conviction that God will sooner or later bless his efforts to the conversion, at least, of some of their souls. The editor is equally at fault, when he charitably suggests that Mr. Rand "must take the only remaining half-step, and adopt Poedobaptist principles in full, or see his chosen mission once more adrift, and knocking for sympathy and support at the doors of those who are now 'without a cause' forsaken." This language, applied to Mr. Rand, is truly pitiable—it shows a mind steeped in prejudice and exclusivism—it unjustly insinuates that he has taken a "half-step" towards "Poedobaptist principles," and that unless he take the other "half-step," the Committee will withdraw their support, and his "chosen Mission" will go a-begging to the doors of persons, who, if of the same spirit manifested by the *Christian Visitor*, are not likely to grant it admission.

In our notice of the Anniversary of the Micmac Missionary Society, given Oct. 4th, we said—"some narrow-souled bigots, swallowed up in desire, to advance their peculiar views with reference to one of the Christian ordinances, may look with jealousy and suspicion upon this holy Catholic Alliance." From the specimen quoted to-day from the *Christian Visitor*, we leave it to unprejudiced minds to decide whether we were very

far wrong in that statement. But because we presumed to state a *fact*, abundantly verified, the said editor, in his reference to our remarks, stigmatizes us with "spitting venomously" our "ill-will towards" the Baptist "Denomination." Not so, brother *Visitor*. We only spoke the truth of "some,"—not of all—nor of the majority—but, as we are ready to believe, only of a very few individuals of various denominations; and we were led to do this, not from "ill will," but from painful conviction, produced by communications given to the public.

We have dwelt on this subject at some length, not only because we take a lively interest in the success of the Micmac Mission, but also to vindicate the character of Christian gentlemen from undeserved aspersion, to place the action of the Micmac Committee in its proper light, and if possible to remove from the minds of individuals any prejudices which they may have unhappily imbibed from reading the articles of the *Christian Visitor*, or, if this cannot be effected, to show others that there is no real or just ground for their existence. We deprecate the temper and the tone of our contemporary, as calculated to place himself and those who may be led to sympathize with him before the public in an unenviable point of view, to foster and encourage dissensions and improper feeling among Christian brethren, and to injure to the extent of his influence a work of mercy designed to promote the divine glory and the spiritual and eternal interests of a long neglected tribe—the aborigines of our country.

#### Support of the Press.

"No warfare is more expensive than that which the press wages against error; and those who conduct it are not able to do so at their own cost. Printing and publishing are expensive operations; requiring large outlays of capital, and making slow returns. As to the efficiency of a periodical, prompt and generous support is absolutely necessary. No money is more reproductive than that which is given to a newspaper; for according to its income, a paper must be either earnest and energetic, or feeble and spiritless. Those therefore, who are disposed to complain of the religious press, should ask themselves first what they have done to make that press more able and efficient. Dilatory payments and the evidence on the part of the subscribers that a newspaper is not heartily supported, dispirit and discourage its conductors.—We do not say these things in any spirit of complaint; for we have little need to do that. But we wish to excite the religious world generally to a portion of that activity which the secular papers exhibit. Let us have the same hearty encouragement given to the religious press that political papers receive. Let the subscribers who are pleased with their papers, or who desire to be better pleased, increase the strength of the publishers, by inviting additions to the subscription lists. It costs no more to print a large than a small edition, paper and press-work excepted, and the surplus profit will enable the conductors to improve the character of the contents of their respective sheets. There are very few persons who cannot induce at least one other to read the same newspaper that they do; and with such an army of canvassers the work of increase would be rapid."

We clip the above excellent and appropriate remarks from an American paper, and commend them heartily to the serious consideration of the readers of *The Wesleyan*. We feel confident, that, if our friends and supporters generally were to engage with their wonted zeal and energy in the work, they could, and would, in a short time, materially increase our circulation, and proportionally assist in the comfortable working of our office, and more especially enlarge the sphere of our usefulness. We speak now to our readers in Nova Scotia, New Brunswick, Prince Edward Island, Newfoundland, Canada, Bermuda, and the United States. Cannot something more be done to procure additional paying subscribers in each of these places than has yet been done?—Will our friends try? When you are seek-

ing for subscribers to a religious paper, conducted on sound, evangelical principles, you are seeking to extend the operation of a silent but powerful agent for good, and therefore conscience and Christian principle may alike justify your most strenuous efforts.

We wish distinctly to state, that the publication of *The Wesleyan* and the general work of our office are not a *private* speculation, or for the pecuniary advantage of any individual. Whenever profits shall accrue, they are most conscientiously to be devoted to the work of God. But as yet, our chief anxiety has been to avoid debt, to make the concern pay its own way. Every new responsible subscriber, therefore, will help us to realize our ulterior object; and the more rapidly our subscription-list is increased, the sooner of course it will be attained. Come brethren and friends, one and all, try what can be done to increase the circulation of *The Wesleyan*. Read the above quotation again—feel its force—admit its appeal. Recommend our paper if you conscientiously can—send on the names of new subscribers forward the advance—and sweet and refreshing will be your sleep after your honourable toil.

#### Encouraging Prospects.

The London Correspondent of the *New York Christian Advocate and Journal* says:—In my recent journeyings I have had some opportunity of learning the present state and feeling of the WESLEYAN SOCIETIES in different places. Our transatlantic friends will be gratified to learn, that, as far as my observation has extended, whatever grief the late trying circumstances through which they have passed may have inflicted, there is no discouragement among them, but on the contrary, a general expectation that the present Methodist year will be a year of blessing; an expectation founded on the conviction, that, as a society, we have been faithful to our trust in the hour of trial; an expectation confirmed and strengthened by the spirit of prayer and of humiliation which is already poured out on the societies.

#### TESTIMONIAL TO DR. BUNTING & DR. NEWTON.

A few weeks ago a meeting was held at the Centenary Hall, says the same correspondent, to consider the propriety of presenting Dr. Bunting, who has retired this year from active employment, with a testimonial of the esteem and gratitude of the Wesleyan Societies for the benefits which, during a ministry of 53 years, the great Head of the Church has conferred upon those societies by his instrumentality. Dr. Newton came out with him, and will probably, soon follow his example of retirement. They have been closely associated in the great movements of the Wesleyan societies during the last half century, and their friendship has not been interrupted, and their united influence most beneficial. It was a happy thought to unite them together in the projected expression of respectful acknowledgment of great services. It is proposed to raise by subscription a sum of money, the interest of which is to be applied to furnishing Dr. Bunting with an annuity of not less than one hundred pounds, and not more than two hundred, and to granting an annuity of equal value to Dr. Newton, as soon as he should retire from the active public service of the connexion, and to procuring for Miss Bunting an annuity of fifty pounds after her father's death, and as long as she continued unmarried, and a like annuity, on the same conditions, to the Miss Newtons, to be continued to one of them in the case of the death or marriage of the other. The sum raised to be divided equally between the fund which provides for the superannuated preachers and the Wesleyan Missionary Society. This, too, is a happy thought, in good keeping with the lives of these men of God, and especially grateful to their feelings, that they should be enabled thus, to the end of their lives, and even beyond their allotted span, to serve the cause they have loved so wisely and so well, and contribute to alleviate the burden of the declining years of their bre-

thren in the ministry. The meeting was a meeting of the lay gentlemen of the society, and the proposals made were responded to by them with great unanimity.

#### GOOD WORK IN BALTIMORE.

I have great pleasure, says a writer in the *Christian Advocate and Journal*, in stating there is much earnestness among our friends in this place (Baltimore) for the salvation of souls. At a camp-meeting held in this vicinity in August last, the people were awakened to serious reflection on the necessity of salvation, and these awakenings have not, as is often the case, become extinct with the close of this peculiar means of grace, but by judicious measures on the part of the brethren, and the smiles of Heaven, have increased till a number of souls profess peace through faith in the adorable Redeemer.

Special meetings have been held for six weeks, and are still in progress. About one hundred and fifty have been born of the Spirit, and the interest continues without any abatement, in fact, increases.

One most pleasing feature of the work is the union of the ministers of the different denominations in the large Methodist Episcopal Church in Eutaw-street. Sermons have been preached every morning this week, (except this morning,) and the Rev. Drs. Webster, Stockton, Plummer, Johns, and Backus have respectively filled the pulpit. These gentlemen are connected with the Presbyterian, Protestant Methodist, or Episcopal Churches. What would some of our high-toned High-Churchmen at the North think of a minister of their denomination preaching at a revival in a Methodist meeting-house? How strange soever it may seem to them, here it is not considered anything wonderful. That this truly catholic spirit may generally prevail, and that this gracious work may still continue, is the constant prayer of a stranger in Baltimore.

The first number of Volume XXIII of the *Toronto Christian Guardian* reached us during the week, in an enlarged and generally improved form. We sincerely congratulate our excellent cotemporary on his ability to put on so large an appearance, and hope that a corresponding increase of his subscription-list will reward the efforts thus made to please his readers to their edification.

We regret to see that the *Halifax Guardian* closed its useful career, after having been nearly fourteen years in the field, with the number issued yesterday. The reason assigned for its cessation, is one that too generally applies to newspaper enterprises,—the difficulty of collecting outstanding dues.

Cunnabell's *Nova Scotia Almanac and Farmer's Manual for 1852*, has been laid on our Table. It is not necessary to refer particularly to the varied contents of this serial of 86 pages of reading matter; we may briefly say, it is equal, if not superior, to its predecessors, and will furnish all necessary information looked for in an Almanac.

ACCIDENT.—A girl named Corbett, aged 14, was accidentally shot at Londonderry, last week, by a boy, who did not know that the gun he was handling was loaded.

See on last page Mr. Starr's Advertisement respecting Star Life Insurance Office.

PROVINCIAL SECRETARY'S OFFICE, October 16, 1851.—His Excellency the Lieutenant Governor has been pleased to appoint:

Mr. James Daly, to be an officer for the protection of the Fisheries, and the prevention of smuggling, and to be Commander of the *Schr. Daring* in the Provincial Service.

PROVINCIAL SECRETARY'S OFFICE, October 27, 1851.—His Excellency the Lieutenant Governor, in Council, has been pleased to make the following appointments:

Donald Norman McQueen, Esq., M. P. P., to be one of the Commissioners of Schools for the County of Cape Breton.

Mr. James Harvie to be Commissioner of Sewers for the Township of Newport, in the County of Hants, in the place of Daniel Harvie, deceased. Alexander McNaughton, Esquire, to be Judge of the Court of Probate of Wills and for granting letters of Administration within the County of Shelburne, in the place of G. P. Haliburton Esquire, resigned.

The Rev. John Stewart, and the Rev. D. Roy, to be additional Members of the Board of Commissioners of Schools for the South Division of the County of Pictou, in the places of the Rev. George Walker, and of Dr. Forrest, resigned.