explain how the mistake occurred. DISTRICT. Wilmot. \_ & Bellisle. New Caledonia. 2 Clementsport. Hessian Line. Carleton Coiner Nictaux.

In several other Districts in the Province like changes appear, as will be seen by the following statement:

" S Dalhousie.

Maitland

	HH		Pr 75	
Increase	ree Will Baptists in 1871.	Decrease	Baptists in 1861	District.
. 62	406	209	248	Salmon River, Digby Co.
514	630	379	723	Argyle. Yarmouth Co.
246	629 383	39	309	Pubnico, Yai mouth Co.
192	82° 636	161	250	Shag Harbor, Shelburne, Co.
333	1181	148	153	CapeSableIsland Shelburne Co.
197	242 45	84	135	Port LaTour, Shelburne Co.
146	146	151	153	Haggets Cove,
170	170	180	197	French Village, Halifax Co.
	,			

As, under the circumstances, it i impossible to compute the progress made during the past decade by either of the Baptist bodies, I have prepared the following comparative statement, showing their combined progress in the different Counties, by which it will be seen that the ratio of increase has been nearly one per cent. greater than that of the whole population in Nova Scotia, making it self-evident that the decrease shewn in Annapolis Co. is a gross mistake:

Baptists and Free Will Baptists in Nova Scotia.

COUNTY.	1861	1871	Increase	Rate of increase
Hants	2919	3748	829	28.40
Kings	9488	11311		19.53
Annapolis	8859	10063	1204	13.59
Digby	5143	5774	631	12.27
Yarmouth	8652	9896	1244	14.38
Shelburne	4682	5280	598	12.77
Queens	3223	3555	332	10.30
Lunenburg	3255	4257	1002	30.78
Halifax	4361	4948	587	13.46
Cumberland	4424	5531	1107	25.03
Colchester	3100	3636	530	17.2
Picton	230	345	115	50.0
Antigonish	283	279	dea. 4	ni.
Quysberough	2062	2734	672	34.6
Inverness	421	602	181	42.9
Victoria	108	140	32	25.6
Cape Breton	794	1141	347	43.7
Richmond	35	61	25	69.4
Total	62,040	73,331	11,291	18.2
Nova Scotia	330,857	387,800	56,943	17.2

# For the Christian Messenger.

" Pray for the peace of Jerusalem." And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the

They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and the other hand held a weapon. Nehemiah iv 2, 11.

Doubtless the enemy would rejoice to see us induging in mutual censure, recrimination and strift, for if our weapons are turned upon each other, they chase. Salvation being wholly by have no terror to the foe.

moment, might require years to heal it. Until we fairly and fully understand the same object.

ingly conflicting interests among us; ally and abundantly prepared. If we we believe, and some of the largest prejudice against Baptists rather than mutual trust, forbearance, and concillowliness of mind let each esteem others, better than himself." Yours truly,

For the Christian Messenger.

### MISSIONARY INTELLIGENCE.

Dear Brother, -

I received letters last night by the English mail from Miss Norris and Brother George, and hasten to commanicate some particulars to you.

Miss Norris's letter is dated Feb. 3. She had returned from her excursion to Siam, during which she had enjoyed intercourse with many of the Karens of that country, and found them prepared to receive the Missionaries whenever they should appear among ligious instruction. them. The native preachers who accompanied her preached frequently, and with encouraging results. It is probable that some pupils for the Tavoy school will cross over from Siam during the rainy season. Some inquirers have also intimated their intention to remove to Tavoy, subjoined is an extract from the letter :-

"Our party for Siam consisted of ten Karens, two elephants, and myself. The elephants and five Karens we dismissed when we reached the villages on the other side of the border. We crossed two mountain ridges, and look ed down from high places on some of the grandest forest scenery I ever expect to see. These two ridges, with the wild valley between them, form the boundary between Burmah and Siam. Leaving them behind us, we quickly reached human habitations again. We crossed yet another chain of limestone rocks before reaching the Maynam river; but there are Karens scattered everywhere through this district. We were well received by the natives, all of whom were Karens, speaking precisely the same dialect as those in Maulmain. The Bassein girls who accompanied me (two girls and two native teachers) were at home among them immediately, and they understood me with little difficulty: after the first day or so I could converse with them readily.

"The country seems to be remarkably healthy although so many fear fever, not only myself but the whole party were a month among the mountains, travelling all day, day after day, but returned in better bealth than when we set out. We visited several villages, one of which Mr. and Mrs. Carpenter visited last year: many told us of their visit, and of the native preachers who were with them; they wanted to see them again, and a-ked many questions which showed their teachings were not forgotten. Yet there is probably no part of Siam where Buddhist influence has taken firmer hold than here."

Miss DeWolfe is still at her post, but Miss Norris says that she cannot " in human probability remain more than a year longer."

In a letter dated Feb. 14. Brother George says, "I have just come home from four weeks in the jungle : had a grand time, baptized six." "God is working marvellously on the Burmans at this time."

I hope we shall be able to send a strong reinforcement to our Missionaries next Fall.

Yours truly, J. M. CRAMP. Wolfville, April 19th, 1873.

# The Christian Messenger.

Halifax, N. S., April 23, 1873.

# SUPPORT OF THE MINISTRY,

FREE SITTINGS.

We rejoice in a free gospel. It

comes to us without money and without price. Its privileges are open to all to receive and enjoy, without purgrace, through faith, and the gift And then the mutual wound of a of God, all the arrangements in connection with the gospel should be in

worship of God. In making arrangerequired to incur pecuniary liabilities. As stewards we are all responsible to God and must not suppose we can shirk the fulfilment of this one without danger and loss, any more than we can other claims that present themselves. We need not at this day re-affirm that we do not require, or believe it right, that the State or the government for the time being, in any city or country, should be charged with such duties. These belong to the churches-believers in the Lord Jesus-and any who are willing to aid them or participate with them in devotional exercises and re-

Whether the seats in the House of worship, are held by individuals in the propriate paragraph: congregation, in fee simple, or by the church as a whole, and rented to individuals and families, it matters not, the spirit of our Lord teaches us that no barrier should be raised against any persons coming in and hearing the word preached. James ii, 1-4. The fact of seats or pews being held, either by

join in our christian assemblies. If that be the case we should be most anxious to know it, so that every hindrance might be removed and a free course be given to the gospel message. It doubtless does appear more free for the members of a church to waive their right to any particular places in the House of God during the time of public worship, but it might be no less free in reality under other arrangements. The effort should be, and usually is we believe, to afford comfortable accommodation to all, rich and poor alike and to enable all to enter into the service without restraint or hindrance, and so to let all feel that they are invited and heartily welcome to any seat not actually occupied for the time being. How this freedom and support may be most effectually combined, and the necessary expenses of sustaining public worship met, is a matter on which men hold different opinions or rather one on which there is a variety

of modes or plans of proceeding. Some churches where the pews are held as property by members of the congregation raise what is needed wholly by subscription; other churches rent the seats by the year, or quarter, or month, and when that is not sufficient raise the balance required by subscription or by collection more or less frequent. Weekly Contributions are regarded

by many as most in accordance with the first day of the week to lay by in store as God had prospered them' for the poor saints at Jerusalem, so that came. 1 Cor. xvi. 1-2. We shall not an infant of eight days cannot do the same.' presume to decide that this was intended to teach that contributions for church | Our contemporary is quite correct in purposes should be weekly. Doubt- his statement that "It is not Infant day-of-the-week assembling together; But what a profound argument in one of the duties of fellowship may babes! After receiving so much light Day, may not the same principle gene-

rally rule now? There may be peculiar circumstances connected with one place or people that do not exist with others which may make other plans more suitable, but, in general, where weekly ductive of satisfactory results. We must return to this matter again at some other time.

The "Atlantic" disaster calls forth harmony with these principles. In from different writers. An ignorant sation-the stranger that is within our to enter, and that it was only visited by do so?" "Let us not, there, judge one gates. Not only so, but, in the spirit fishing smacks, and by them as seldom

my only anxiety is, that the spirit of ourselves have tasted the preciousness steamers during summer and winter to give a correct version of what they of pardon and peace with God, through come here almost daily, the Great hold. Like other similar efforts, made iation may be exercised and manifested our Lord Jesus Christ, we would, in Eastern has paid us a visit and is by those who are perhaps worse men, among us. "Let nothing be done like manner, have all men come and to come again in a few weeks. It it will defeat itself, and possibly shew through strife, or vain glory, but in participate with us in the same salva- is surprising that a man of such the more intelligent and pious what a tion. A church of Christ is formed limited knowledge should be employed for the purpose of sustaining the to write for any New York paper. preaching of the gospel and the public But our American cousins are not all of that character. Our Philadelphia ments for these objects some parties are contemporary the National Baptist in proper subjects of baptism. Their treating on the subject remarks :

But somebody was to blame. It was not one of those irresistible, inevitable catastrophes, like earthquake or tornado, against which human effort and human foresight are vain. She did not spring a leak; she was not surprised by a gale; she was not way-laid by ice-bergs; but a seaworthy vessel, on a familiar coast, in a clear night, she struck on a rock laid down en the charts, and as well known to mariners as is the Tower of London.

The sad disaster will long be a most apropriate text on the insecurity of all earthly things, and serve for many an exhortation to attend without delay duct has been regulated by their to the "one thing needful." The same faith and their love to Him, as much as, article opens with the following ap-

"There is sorrow on the sea; it cannot be quiet." All eyes are turned toward the fatal headland of Nova Scotia, where the Atlantic lies shattered and sunk, while the waves unload her and roll shoreward their ghastly freight. How inadequ-ate are words to give voice to the feel ings that fill a thousand homes, on both sides of the ocean! How overwhelming right as property, or by rental, is, by is the admonition that, from the sad some people, regarded as a barrier to scenes of Monday night, speaks of the many who would otherwise attend and perpetual imminence of death, and of the safety which is found alone in Christ!

Another lesson in the same paper is drawn from it as follows:

UNFORTUNATE DELAY .- It is said, that at its last session, the Dominion Parliament made an appropriation for the erection of a lighthouse at Prospect Cape, where the Atlantic was wrecked, and that now they deeply regret that the work was not accomplished. The calamity, which is in part due to this delay, impresses a solemn lesson. If there is anything we ought to do now, by all means let us do it.

We have generally given our Epis-

"The Baptists as is well known reject the Baptism of infants who cannot talk. readily as other people. It is not infant at all! baptism as such that they oppose, though such is the common impression for we have known them to baptize children of eight years or younger. It is not the infancy but the inability to talk, that is the difficulty. The tendency mentioned is very obtained. We really cannot ourselves see Scripture because the Apostle directed | why they should not baptize before. If an the churches of Galatia and Corinth on infant of eight years is a fit subject for baptism, possesses an intelligent faith and knowledge, and is capable of making an Intelligent con ession of the Christian religion we fail to see, and most of those there should be no gatherings when he | who reason on the subject fail to see why

Indeed! How very remarkable! less it recognises the practice of first Baptism, as such, that they oppose." and perhaps the observance of this as favor of the baptism of unconscious be not inappropriately drawn from the on the subject, how fully convinced apostolic injunction given to those prim- the readers of our contemporary must itive christians. If the saints then be of the scripturalness of administercould better exercise the privilege and | ing baptism, so called, to " an infant of duty of benevolence on the Lords's eight days." We never contend for merely adult baptism as many suppose. Whether the subject be a believer of eight or eighty years of age if he or she give evidence of genuine piety, and have a desire to follow Christ and walk in all the ordinances and commandments of the Lord, we cordially contributions have been properly tried, invite them to join themselves to his we think they have been attended with disciples, and partake of the priviliges less difficulty and have also been pro- of His house. In this too we think there is consistency rather than giving them baptism, and then leaving them without the other ordinance given by our Lord as a reminder of His death.

Here the Saviour's injunction comes expressions of very different character in with peculiar force, when he said " Suffer the little children to come unto each other, let us strive to be patient our houses of worship we are glad to or wicked writer in the New York Sun me and forbid them not; for of such is and considerate, for we may find upon | invite our friends, our neighbours, | in referring to the sad event tried to the Kingdom of God." "An infant is a well filled journal of music with careful examination, that we are all aud-certainly no less than was the make it appear that Halifax harbor of eight years" might come to Him, mutually, if not equally interested in case under the old Jewish dispen- was a very difficult and dangerous one but how could "an infant of eight days pieces. Well worth the money.

The writer would scarcely like to sufficient seal and ability will be want- rowful and suffering to come in and regular visits every fortnight without he arrives. It would appear to be class.

readers in that County will be able to ing, to discuss the various and seem- partake with us of the feast, so liber- losing a vessel, a passenger, or a letter, written for the purpose of awakening baseless foundation it is on which the fabric of Infant Baptism, as commonly understood, rests.

> Baptists hold that believers are the ability to talk or to walk has but little to do with it. The writer of the above many be surprised to hear that some who absolutely cannot talk-deaf and dumb-have been baptized and are intelligent members of Baptist Churches! Our contemporary would appear to be sceptical of the existence of piety in young children. We are glad to telieve that young persons even of "eight years" may have an intelligent apprehension of Christ as the Saviour of sinners. We have known persons of that age whose conand perhaps more than, many, adult believers. Who shall say that such children should not be baptized?

We cannot account for the defective vision of the writer, when he says "We really cannot ourselves see why they should not baptize before &c.' Surely there is some difference between "an infant of eight years" and "an infant of eight days."

#### THE CENSUS.

A friend in Halifax has sent us the communication on another page on the Census of 1871. We have been waiting to get a copy of the published volume of the Census of 1871 before making any reference ourselves to the evident disprecances respecting the Baptists of this Province.

Since receiving our friend's commumunication we have borrowed a copy and are greatly surprised to find the palpable errors it contains. Any one at all acquainted with Annapolis County will perceive that either the copalian friends credit for at least an ennumerators or the printers have average amount of information, and made most glaring mistakes. We can capability of appreciating an argument, only suppose that in this, and in some and we think the editor of the Church other counties, the columns of "Bap-Chronicle must have presumed on his tists" and "Free-will Baptists" have readers being less well-informed than been transposed. In three populous we had supposed them to be, when he places where the bulk of the populaattempted to impose upon them such a tion are Baptists, the numbers are put paragraph as the following in reference | down as follows: Wilmot 12; Middleto the faith and practice of the Bap- ton 11, and Clarence 1, and three other places where the people are almost wholly Baptists-Belisle, New Caledonia, and Clementsport-there Infants who can talk they baptize as appear in the "Census" no Baptists

We have not had time to look carefully over the Statistics respecting other parts of the province, but this is quite enough to shake our confidence in the whole. We shall be strong upon them to baptise at the earliest | glad to have any explanation of such possible moment when the gift of speech is a grave mistake, and hope to see some correction made from the Department that will restore public confidence in a record of so much importance.

> "Flowers and Fruits from the Wilderness; or thirty-six years in Texas and two winters in Honduras," by Z. N. Morrell, an old Texau, 2nd Edition. Gould and Lincoln, Boston. A graphic view of what Texas was in its earliest times-before it was annexed to the United States, and what it is now. The author is a pioneer Baptist minister and tells his story of life in those western lands and must be full of interest to those who are at all acquainted with the places mentioned. The seeds of christian truth were widely scattered and doubtless much of the fruit which has since appeared has been the result of the labors of Mr. Morrell and his coadjutors. Parties going West would probably learn more of the country and people from this book than from many of the more systematic works written for the purpose of attracting immigration. The mission work performed by this laborious minister was such as would kill half of the ministers of the present day. The book might well be read by many, simply as a stimulant to greater devotion in christian work.

Church's Musical Visitor, monthly, price \$1.50 published by John Church & Co 66 W 4th St. Uncinnati, Ohio, several new vocal and instrumental

Peters Musical Monthly published another," "but study the things that of the Master, would we go out into as they could help. Whereas the Cunard meet his own argument and in his sober by Peters, New York, comes to us make for peace." I have no fear that the streets and lanes, and urge the ser- steamers for near twenty-years made senses admit the conclusion at which regularly and is one of the best of its