

readers in that County will be able to explain how the mistake occurred.

Table showing Baptists and Free Will Baptists in Nova Scotia, 1861-1871, by District (Wilnot, Middleton Corner, etc.).

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

Table showing Baptists and Free Will Baptists in Nova Scotia, 1861-1871, by District (Salmon River, Digby, etc.).

As, under the circumstances, it is impossible to compute the progress made during the past decade by either of the Baptist bodies, I have prepared the following comparative statement...

Baptists and Free Will Baptists in Nova Scotia.

Table comparing Baptists and Free Will Baptists in Nova Scotia from 1861 to 1871, including total counts and rates of increase.

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...

They which builded on the wall, and they that bare burdens, with those that laden, every one with one of his hands wrought in the work...

Doubtless the enemy would rejoice to see us indulging in mutual censure, recrimination and strife...

And then the mutual wound of a moment, might require years to heal it. Until we fairly and fully understand each other...

"Let us not, there, judge one another," "but study the things that make for peace."

ing, to discuss the various and seemingly conflicting interests among us: my only anxiety is, that the spirit of mutual-trust, forbearance, and conciliation may be exercised...

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 communicate 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...

"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 looked down from high places on some of the grandest forest scenery I ever expect to see..."

"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 health than when we set out..."

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."

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

Yours truly, J. M. CRAMP.

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 purchase. Salvation being wholly by grace, through faith, and the gift of God...

partake with us of the feast, so liberally and abundantly prepared. If we ourselves have tasted the preciousness of pardon and peace with God, through our Lord Jesus Christ, we would, in like manner, have all men come and participate with us in the same salvation. A church of Christ is formed for the purpose of sustaining the preaching of the gospel and the public worship of God...

Whether the seats in the House of worship, are held by individuals in the 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 right as property, or by rental, is, by some people, regarded as a barrier to many who would otherwise attend and 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 Scripture because the Apostle directed the churches of Galatia and Corinth on the first day of the week to lay by in store as God had prospered them for the poor saints at Jerusalem, so that there should be no gatherings when he came. 1 Cor. xvi. 1-2. We shall not presume to decide that this was intended to teach that contributions for church purposes should be weekly. Doubtless it recognises the practice of first day-of-the-week assembling together; and perhaps the observance of this as one of the duties of fellowship may be not inappropriately drawn from the apostolic injunction given to those primitive christians. If the saints then could better exercise the privilege and duty of benevolence on the Lords Day, may not the same principle generally 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 contributions have been properly tried, we think they have been attended with less difficulty and have also been productive of satisfactory results. We must return to this matter again at some other time.

The "Atlantic" disaster calls forth expressions of very different character from different writers. An ignorant or wicked writer in the New York Sun in referring to the sad event tried to make it appear that Halifax harbor was a very difficult and dangerous one to enter, and that it was only visited by fishing smacks, and by them as seldom as they could help. Whereas the Cunard steamers for near twenty years made regular visits every fortnight without

losing a vessel, a passenger, or a letter, we believe, and some of the largest steamers during summer and winter come here almost daily, the Great Eastern has paid us a visit and is to come again in a few weeks. It is surprising that a man of such limited knowledge should be employed to write for any New York paper. But our American cousins are not all of that character. Our Philadelphia contemporary the National Baptist in 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 on the charts, and as well known to mariners as is the Tower of London.

The sad disaster will long be a most appropriate text on the insecurity of all earthly things, and serve for many an exhortation to attend without delay to the "one thing needful." The same article opens with the following appropriate paragraph:

"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 inadequate are words to give voice to the feelings that fill a thousand homes, on both sides of the ocean! How overwhelming is the admonition that, from the sad scenes of Monday night, speaks of the 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 Episcopalian friends credit for at least an average amount of information, and capability of appreciating an argument, and we think the editor of the Church Chronicle must have presumed on his readers being less well-informed than we had supposed them to be, when he attempted to impose upon them such a paragraph as the following in reference to the faith and practice of the Baptists:—

"The Baptists as is well known reject the baptism of infants who cannot talk. Infants who can talk they baptize as readily as other people. It is not infant 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 strong upon them to baptize at the earliest possible moment when the gift of speech is obtained. We really cannot ourselves see why they should not baptize before. If an infant of eight years is a fit subject for baptism, possesses an intelligent faith and knowledge, and is capable of making an intelligent confession of the Christian religion we fail to see, and most of those who reason on the subject fail to see why an infant of eight days cannot do the same."

Indeed! How very remarkable! Our contemporary is quite correct in his statement that "It is not Infant Baptism, as such, that they oppose." But what a profound argument in favor of the baptism of unconscious babes! After receiving so much light on the subject, how fully convinced the readers of our contemporary must be of the scripturalness of administering baptism, so called, to "an infant of 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 invite them to join themselves to his disciples, and partake of the privileges 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 in with peculiar force, when he said "Suffer the little children to come unto me and forbid them not; for of such is the Kingdom of God." "An infant of eight years" might come to Him, but how could "an infant of eight days do so?"

The writer would scarcely like to meet his own argument and in his sober senses admit the conclusion at which he arrives. It would appear to be

written for the purpose of awakening prejudice against Baptists rather than to give a correct version of what they hold. Like other similar efforts, made by those who are perhaps worse men, it will defeat itself, and possibly shew the more intelligent and pious what a baseless foundation it is on which the fabric of Infant Baptism, as commonly understood, rests.

Baptists hold that believers are the proper subjects of baptism. Their ability to talk or to walk has but little to do with it. The writer of the above may 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 believe 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 conduct has been regulated by their faith and their love to Him, as much as, and 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 discrepancies respecting the Baptists of this Province.

Since receiving our friend's communication 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 enumerators or the printers have made most glaring mistakes. We can only suppose that in this, and in some other counties, the columns of "Baptists" and "Free-will Baptists" have been transposed. In three populous places where the bulk of the population are Baptists, the numbers are put down as follows: Wilnot 12; Middleton 11, and Clarence 1, and three other places where the people are almost wholly Baptists—Belisle, New Caledonia, and Clementsport—there appear in the "Census" no Baptists at all!

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 glad to have any explanation of such 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 Texan, 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. Cincinnati, Ohio. is a well filled journal of music with several new vocal and instrumental pieces. Well worth the money.

Peters Musical Monthly published by Peters, New York, comes to us regularly and is one of the best of its class.