

I have concluded, too, that it is little short of irreverence to rush into the presence of God in prayer without some consideration beforehand of what I am to say to him. While I am dressing in the morning, or hoeing in the garden, or filling the furnace, as the case may be, I run over in my mind the appropriate subjects of thanksgiving and supplication for that day. I often say to myself, as I kneel down, "Now do not let me utter a word I do not feel." I dread to get into a rut of phrases, where a prayer may run smoothly with so little heart in it.—J. B. T. Marsh Christian Union.

For the Christian Messenger.

NOTES FOR "A CLERGYMAN."

Dear Brother,—

"An English Clergyman" proposes to send to the *Church Chronicle* some observations on Dr. Cramp's "Baptist History." I must reserve a general reply till he has finished his "Observations;" but meanwhile some miscellaneous notes may be advisable.

1. I am charged with giving garbled extracts from Pedobaptist writers, and therefore with "unfair dealing."

I repel the charge with indignation. The case is this:—Certain Pedobaptist authors admit that there is no authority in the New Testament for infant baptism; and that it was an after growth—a development consistent with Christianity, indeed a deduction from its teaching—but not commanded, either by Christ or his apostles. Nevertheless, they continued in the practice of it. Now, when we quote their sayings, giving their own words, we cannot be rightly charged with "garbled extracts." The passages are quoted as the words of Pedobaptists, and we have a right to do so. Those writers were no doubt desirous of asserting the divine authority of Infant Baptism. They sought for it but failed to find it, and they honestly acknowledge the failure. Probably they often consoled themselves by the language of the Office for baptism—"nothing doubting but that he favourably alloweth this charitable work of ours in bringing this infant to his holy baptism."

2. The "Clergyman" refers to those who have been baptized as adults "by pouring or sprinkling." I beg to remind him that his Liturgy does not authorize "sprinkling" either in the case of infants or of adults. The Clergyman is commanded to "dip" the candidate or pour water upon him. "Sprinkling" is not mentioned. Query—are sprinkled persons, whether infants or adults, baptized, according to the Prayer Book? And if not—what then?

3. Having referred to the "Ignatian Epistles," which, he says "distinguish, again and again, between Bishops, Presbyters, and Deacons," the "Clergyman" adds—"the 42nd Chap. of that precious gem: Clement's Epistle, witnesses the like truth; that is Clement of Rome" distinguishes between Bishops, Presbyters, and Deacons." Clement of Rome does not say this. He evidently had not heard of the three-fold distinction in the ministry. Here are his own words, faithfully translated:—"They [the Apostles] appointed the first fruits [of their labours] having first proved them by the Spirit, to be bishops and deacons of those who should afterwards believe. Nor was this any new thing, since indeed many ages before it was written concerning bishops and deacons. For thus saith the Scripture in a certain place, 'I will appoint their bishops in righteousness, and their deacons in faith.' [Isa. lx. 17.]

I suppose it is just as wrong to add to an extract as to garble it.

4. The "Clergyman" says, "Baptists know nothing of bishops." He is quite wrong. Every pastor of a Baptist church is a "bishop" in the New Testament sense of that word. But bishops, in the modern usage of the word—diocesan bishops—were unknown in the purest ages. Then, every town or village where there was a Christian Church, had its bishop. But there were no bishops of provinces.

5. The "Clergyman" assures us that "heresy and schism are great sins. The Apostle Paul was not frightened by hard words:—'After the way which they call heresy, so worship I the God of my fathers,' (Acts xxiv. 14.). And as to 'schism,' it is a division in a church; see 1 Cor. i. 10: xii. 18. The real schismatics are those who 'cause divisions' by imposing laws or ordinances contrary to scripture, and which cannot be obeyed without disobeying Christ. Under such circumstances the Christian must

"come out from among them and be separate," as God's people are commanded to 'come out of the mystical Babylon.' But obedience to that command is not "schism."

Yours truly,
J. M. CRAMP.

March 5, 1873.

The Christian Messenger.

Halifax, N. S., March 12, 1873.

NOVA SCOTIA STATISTICS.

We have just received from John Costley, Esq., Secretary of Board of Statistics of this Province, a copy of the sixth Annual Report of the Marriages, Births, and Deaths registered in Nova Scotia, during the year 1871. It forms a pamphlet of 102 pages and contains a vast amount of highly interesting and very instructive facts. Many curious deductions are made and characteristics of climate &c., developed by the classification of disease and other causes of deaths. Statistics when full and reliable, are of great importance to a community. The various tables compiled for the purpose of instituting comparisons between the birth and death rates of one year and another, and between what has been registered at different places and in various countries, supply material for very attentive consideration. Mr Costley has expended much labor in analyzing the returns of registration from all parts of the country, and in instituting comparisons between this and other countries. The public will see by this Report how necessary it is that the registration of Births and Deaths should be promptly and properly attended to.

We have made some extracts of such portions as we believe will be of general interest and to which we invite the attention of our readers:—

3074 Marriages, 10,452 Births, and 4518 Deaths were registered during the year 1871, being the largest number returned since the system of registration was established in the province in 1864. Which, Mr. Costley remarks, exhibits a certain amount of progress towards an efficient registration, but there cannot be a doubt that the number of Births and Deaths throughout the Province that still escape registration is considerable. The system itself, however, is not at fault, for the principle upon which it is carried out is good. The partial failure is to be accounted for in the fact that the amount of remuneration allowed to the D. P. Registrars is not such as will, under ordinary circumstances, induce them to take a very deep interest in the faithful performance of their important, and, in many cases, arduous duties.

If 30 days only were allowed for registration of births there would probably be fewer omissions.

By the Census of 1871, the population of the Province of Nova Scotia was found to be 387,800, showing an increase of 56,925 or 17.21 per cent. since 1861, being the highest ratio of increase exhibited by any of the Provinces of the Dominion.

The following table will show the comparative increase and rate of progress in population made by the several counties of Nova Scotia:

COUNTY.	Pop. 1871.	Increase 1871.	Rate per cent.
NOVA SCOTIA.	387800	56925	17.21
Halifax City.	2958	4556	18.20
do. Outside City.	27381	3386	14.11
Hants.	21302	3812	22.00
Kings.	21509	2778	14.83
Annapolis.	18121	1868	8.16
Digby.	17037	2286	15.49
Yarmouth.	18550	3104	20.09
Shelburne.	12417	1749	16.39
Queens.	10554	1189	12.69
Lunenburg.	23834	4202	21.40
Cumberland.	23518	3385	20.40
Colchester.	23331	3286	16.39
Pictou.	32114	3329	11.56
Antigonish.	16512	1641	11.01
Guysborough.	16555	3842	30.22
Inverness.	23415	3448	27.26
Victoria.	11346	1703	17.06
Cape Breton.	26454	5588	26.78
Richmond.	14268	1561	13.17

The following is a list of the Counties arranged according to the rate per cent. of increase in population during the last ten years:—

Guysborough.....30.22	Colchester.....16.39
Cape Breton.....26.78	Halifax County.....16.20
Hants.....22.00	Digby.....15.49
Lunenburg.....21.40	Kings.....14.83
Cumberland.....20.40	Richmond.....13.17
Yarmouth.....20.09	Queens.....12.69
Halifax City.....18.20	Pictou.....11.56
Victoria.....17.06	Antigonish.....11.01
Inverness.....17.21	Annapolis.....8.16
Shelburne.....16.39	

Within the last hundred years, or from 1772 to 1871, Nova Scotia has increased from 19,120 to 387,800 souls, a very remarkable growth for a single century. According to the authorities now accessible the population

of Nova Scotia at the subjoined periods was as follows:—

1772.....	19,020
1782.....	25,000
1792.....	30,000
1802.....	67,615
1812.....	82,053
1822.....	123,848
1832.....	199,731
1842.....	276,117
1852.....	330,857
1871.....	387,800

So that within the memory of persons still living the population of the Province has increased more than six fold.

Of the 3074 Marriages registered in 1871, 676 belong to the Roman Catholic Church; 661 to the Baptist Church; 638 to the Presbyterian Church of the Lower Provinces; 465 to the Church of England; 356 to the Wesleyan Church; 151 to the Church of Scotland; 46 to the Lutheran Church; 39 to the Congregational Church; 9 to the Reformed Presbyterian Church; 4 to the Universalist Church, and 29 to other denominations.

The above numbers indicate at least approximately the relative strength of the different religious bodies.

Marriages in Nova Scotia, shewing the Counties in which the leading Religious denominations are strongest:—

NOVA SCOTIA.	676 R. C.	661 B.	638 P.
Annapolis.....	70 B.	36 R.	23 W.
Antigonish.....	74 R. C.	7 P.	5 E.
Cape Breton.....	112 R. C.	45 P.	18 E.
Colchester.....	118 P.	34 B.	14 W.
Cumberland.....	49 P.	48 B.	46 W.
Digby.....	60 R. C.	51 B.	12 E.
Guysborough.....	27 R. C.	26 E.	15 B.
Halifax City.....	125 R. C.	119 E.	54 W.
Halifax County.....	83 E.	39 P.	32 R. C.
Hants.....	52 B.	51 P.	46 W.
Inverness.....	38 R. C.	45 P.	11 W.
Kings.....	81 B.	21 W.	14 E.
Lunenburg.....	53 E.	51 B.	45 L.
Pictou.....	103 P.	77 S.	13 E.
Queens.....	40 W.	52 B.	25 C.
Richmond.....	69 R. C.	16 P.	2 E.
Shelburne.....	44 B.	31 W.	14 E.
Victoria.....	47 P.	12 R. C.	6 O. D.
Yarmouth.....	96 B.	54 R. C.	12 E.

B.—Baptist. R. C.—Roman Catholic. P. Pres. Church of Lower Province. E.—Church of England. W.—Wesleyan. C. S.—Church of Scotland. L.—Lutheran Church. O. D.—Other Denominations.

In six out of the eighteen counties the Roman Catholic marriages stand first in point of number.

The Presbyterian Church of the Lower Provinces ranks next to the Baptist in point of number of marriages registered.

The Baptists as a religious body are almost as generally diffused over the province as the Roman Catholics. Their great strength, however, is centred in the Western Counties, in Annapolis, Kings, Hants, Digby, Queens, Shelburne and Yarmouth. They possess great strength also in Lunenburg, Cumberland, Halifax, and a portion of Colchester. They are the most numerous body in four out of the eighteen counties and are well represented in all the others, with the exception of Antigonish, Inverness, Pictou, Richmond, and perhaps Cape Breton County. In proportion to their numbers more Baptists and Wesleyans are married in Nova Scotia than any other religious denomination.

Of the 3074 women married, the age was given in the case of 3035, 894 were married under age, or while less than 21. It may be interesting to note the number married at the ages subjoined:

At 13 years of age	1 was married.
14	1
15	6
16	32
17	91
18	212
19	216
20	305
	894

In Nova Scotia only two and a half per cent. of the men married were under age.

As in 1870 so in 1871, the county of Inverness enjoys the distinction of possessing the oldest man married, he was 73 years of age on the happy occasion. The oldest woman married, was 70, she belonged to the county of Colchester. One boy aged 17 was married in the County of Kings, and one girl aged 13 in the County of Digby. Colchester can boast of having the oldest couple married in 1871, at the ripe age of 72 and 70 respectively. In Digby two young people were united in marriage aged 20 and 13; this was the youngest couple.

BIRTHS.

In Nova Scotia, according to the census of 1871, the average annual increase of population is equal to 1.72 per cent. Should this ratio be kept up the present population of 387,800 will be doubled within 40 years, or in the year 1911.

The number of births registered last year was 10,452 in a population of 387,800 so that one birth was registered to each 37 of the population. This is certainly below the mark. In Eng-

land the ratio of births to population is 1 to 29, while in France it is 1 in 39, and in Massachusetts 1 in 37.

The births registered are to the deaths in the ratio of 2.3 to 1, or 23 births to every 10 deaths.

196 Illegitimate Births were registered against 225 for the year 1870. The ratio of illegitimate as compared with legitimate birth is 2 of the former to each 100 of the latter. 58 or more than one fourth of the whole took place in Halifax, 37 in the city, 21 outside.

The ratio of illegitimate as compared with legitimate births is not more than two per cent. In England six per cent., in Scotland ten per cent., and in Massachusetts less than one per cent. of the births registered are illegitimate.

DEATHS.

4518 Deaths were registered in Nova Scotia in 1871, being at the rate of one death for each 85 of the population or about 12 per 1000. In England the average mortality is 22 per 1000, in Massachusetts in 1870 the death rate was equal to 18 per 1000, which is also the rate of the rural districts of England. That the ratio of mortality as shown by the registration returns is much too low, may at once be taken for granted, but from many special returns in which it is known that every death in the district has been faithfully recorded, and also from the returns obtained by the Census, there can scarcely be a doubt but that the ratio of mortality is much lower in the rural districts of this Province and probably also in those of British America generally, than in the United States or in European countries.

Of the 4518 deaths registered, 447 were under 3 months, or rather more than 9 per cent. of the whole died at this early period of life; 18 per cent., or 18 in each 100 born, died before they had completed their first year. This seems a high ratio, but it is not nearly so high as in England, where 25 per cent. of the deaths take place under 12 months; in other words, in proportion to population, 25 infants die in England for every 18 in Nova Scotia.

In Nova Scotia 14 old persons died in 1871 aged 100 years and upwards, which is equal to 1 in each 28,000 of those living.

In 1871, 481 persons died above 70 but less than 80, being upwards of 10 per cent. of the whole death rate, nor is this the result of any single year.

The mortality from Phthisis or Consumption, is twice as fatal in this Province and in New England as it is in Great Britain. That the ratio is correct is proved by its continuing nearly the same throughout a series of seven years as regards the four countries from which the returns are received. The deaths from this terrible disease were in 1871 equal to 210 in each 1000 that took place. The proportion in Massachusetts in 1870 was 178 to each 1000 deaths. In England the ratio in 1869 was 108, in Scotland 113 to the 1000. The great mortality from Phthisis as compared with that of Great Britain is nearly equalized when the diseases of the Respiratory Organs are included.

Twice as many die from Asthma, in proportion to population, in Great Britain, as on this side the Atlantic.

The Dominion Parliament was formally opened on Thursday last by His Excellency Lord Dufferin. The election of Speaker of the House of Commons, and other preliminaries took place on the previous day. Mr Cockburn the Speaker of the former House was unanimously elected.

The opening Speech was delivered in the afternoon, and it speaks well for the enterprise of our evening papers that they had it in print and all over the city by about six o'clock on the same day. It noticed the granting of a charter for building the Pacific Railway; the progress made for enlarging the Welland Canal, for constructing the Bay Verte Canal, and the St. Lawrence Canal; the expectation of a steadily increasing stream of settlers by Emigration; the anticipations of an early completion of the Census, the amendments required in the Election Laws; the need for amendment in the laws relating to shipping, &c., &c.

His Excellency states that the finances of the Dominion are in a prosperous condition, and the revenue sufficient to meet all contemplated charges upon it. The estimates had been prepared with as much regard for economy as is compatible with the efficiency of the public service, &c., &c.

The consideration of the Address in reply was to lie over till Monday. It was expected that Mr. Tobin of Halifax would move the Address, and Mr. Palmer of St. John would second it.

Mr. McKenzie was elected Leader of the opposition. In a division on Friday night the government was sustained by a majority of 16. The following is given by the *Chronicle* correspondent as an analysis of the vote:

	Govt.	Opp.
Ontario.....	35	44
Quebec.....	33	27
Nova Scotia.....	12	5
New Brunswick.....	9	3
Manitoba.....	1	0
British Columbia.....	5	0
Total.....	95	79

Twenty-five members were absent.

It is expected the clause of the Address on the Pacific Railway will call forth warm debate and a division of the House.

Concessions to Baptist principles are met with in the writings of many of the most eminent and learned Pedobaptists of all denominations. But because said writers were Pedobaptists and consequently did not carry their sentiments out into practice as consistency would require, Pedobaptists now-a-days do not allow such concessions to have the weight that belongs to them. There seems a strange absence of logical conclusion on this subject, that does not appear in their reasoning when applied to any other subject. Conviction is not followed by practical submission to baptism as a personal duty and privilege, but some other consideration comes in to prevent a renunciation of preconceived opinions. Occasionally, however, we do find men compelled to step out of the beaten track, and then they make their defence by referring to immersion as the primitive practice. The following from the *Montreal Herald* of February 17, 1873, is a case in point:

On Saturday a somewhat unusual occurrence took place in the Anglican Cathedral of this city. A lady who desired to be baptized, but who was convinced that the proper mode of administering the rite is by immersion, applied to be immersed. Accordingly a bath was obtained suitable for the purpose, and the ceremony was performed after the ancient usage, and the directions of the prayer book, which orders that the subjects of baptism shall be "warily dipped," leaving it apparently to the judgment of the administration to employ the single or the trine form. The Greek church still adheres to immersion as the rule of the baptismal ceremony, and dips the subject thrice, each immersion being in the name of each of the persons in the Trinity. But among the Western churches the only one which conforms as a matter of principle to the ancient practice is the small body of Baptists. The formulas of the churches however, recognize that as the correct method, and only permit sprinkling, which is generally adopted as a concession to bodily weakness or convenience.

Here is another:

G. D. Krummacher, a reformed preacher, uncle of the celebrated court preacher, on Col. 2: 12, 13, says: "Not so clear as this golden word is it, when the apostle says, 'Ye are buried with Christ in Baptism.' It is however, a manner of speech which the apostle elsewhere, at least Rom. 6, employs. That Christ has been buried we all know; but that we are buried with Him is a fact which is going beyond reason, but to faith it is clear and sure. Baptism is a sign and pledge of our being buried with Christ, as this ordinance was formerly administered by entire immersion in water. We only sprinkle with water. Baptism, in its original, symbolizes the burial beautifully. The candidate seemed to be separated from every thing, and the Christian more and more separates himself from every thing ungodly. The candidate seemed to die, and the old Adam truly must die. The candidate felt under the water a certain fear of death, and sin cannot be laid aside without anxiety and sorrow."

We are pleased to learn that Horton Academy is at the present time in a flourishing condition. The attendance is increasing and the character of the young people gathered there is such as to afford good grounds of hope for the future. We learn, also, that there is an increase of religious interest there. One member of the school was baptized last Sabbath.

THE "MAYFLOWER."—F. A. Baker Esq., in the last Saturday's issue of this paper is announced as editor and proprietor. It has now become a comic paper, with a good deal of spice in some of its articles.