

their appropriation for the object. I deeply regret that I did not spend at the South several months which I nearly wasted away in the Northern States. I had remained longer amongst them, only I firmly resolved that I would return to our Association. I hope you will not forget in your report to acknowledge the kindness of the Southern brethren to your devoted servant. The kindness and benevolence of which I speak was not restricted to the Baptists.

"I am on the whole pleased with my visit through all this country, and I hope the information I have gained will prepare me for greater usefulness at home; and I shall cherish the warmest gratitude for the kindness of friends through this country."

Yours truly,
MENNO.

Nov. 9, 1861.

For the Christian Messenger.

Acadia College.

Enquiry is frequently made why no agent is in the field canvassing for the Endowment fund of Acadia College. The fact is the Governors have not been able to secure a suitable person to enter upon the work. At the request of the Governors I have corresponded with the Rev. A. D. Thompson, in hope to secure his services, but from the difficulty of leaving his large field—embracing several churches with whom he labours—he declined the application. But unwilling to take a denial, the matter was again urged upon him and I hope now with a degree of success. Brother Thompson has been ever a warm friend of our institutions, and his past success in raising funds for the endowment leads us to hope much from a new campaign, should he enter upon it. Brother Thompson can only take the agency again at a personal sacrifice, but this he will probably make for the good of the College, and if the like spirit is manifested by those he will visit, our Endowment will be raised.

J. W. BARSS, Treasurer A. C.
18th Nov., 1861.

Christian Messenger.

HALIFAX, NOVEMBER 20, 1861.

What am I living for?

Few who have arrived to years of maturity but must have asked themselves, at least occasionally, some such question as the above.

Such is the importance, respected reader, of having an object to live for, that if you have not hitherto entertained the enquiry, when it has been suggested, but have dismissed it in a summary manner without consideration, we would now invite you to allow it a place in your most serious thoughts. It might also be well for you to give the enquiry expression in words. An honest, free discussion with yourself of the question, What am I living for? could not fail to prove profitable, and permanently beneficial.

There is no necessity for the frailty of human life to enter into connection with the matter, so as to shut up the enquiry. Let the question be, not, Am I prepared to die? but What are to be the results of my life, to myself and others? The love of life we know is one of the first instincts of human existence, and a candid examination of the objects of life, is often out short by the thought of its being "but a vapor," and so, because of its fleeting character, the subject of living in earnest is put off, as if that were of but little concern. If in this enquiry we can render any assistance to our readers by devoting a few lines to the subject, we shall feel well repaid for the labor expended.

The true patriot lives for his country. He does not value what he has acquired except as it enables him to serve his fellow countrymen. He will devote his property, and even his life, to avert impending danger. The liberties of succeeding generations in his native or his adopted land, would to him be ample compensation for such an outlay. He may have to enter into the arena of public life and endure the turmoil of personal or political contest, but if in doing so he is animated by the desire for his country's good, and all selfishness is absent,—if Christian self-denial is constantly endured in the pursuit of this great design, it is a noble end for which to spend one's years in this world.

The philanthropist is but a higher type of the patriot. One who seeks to ameliorate the condition of the human race, without distinction of country or creed, is worthy of having his name inscribed in the roll of the world's heroes. Although he may only be known in his own little circle, the possession of those principles elevates him to a position among the princes of the human family. He may

CENSUS OF NOVA SCOTIA.—Religious Denominations.

Table with columns for Counties, Total population, and various religious denominations including Church of England, Church of Rome, Church of Scotland, Presbyterian, Wesleyan, Free Will & F. C. Baptists, etc.

Census of Nova Scotia.

RELIGIOUS DENOMINATIONS.

In our last we gave a comparative view of the numbers belonging to the different religious bodies in the whole province. We have given, above, a table containing the same information respecting each of the counties. This will doubtless be examined with interest by our readers generally, and afford material for many interesting comparisons. We might, if our space would allow, call attention to a number of facts which are here made known.

If the bodies were placed in order according to the number of their adherents, they would stand as follows:—

- 1. Presbyterians, including Church of Scotland and Pres. Church of Lower Provinces.
2. Roman Catholics.
3. Baptists.
4. Church of England.
5. Wesleyan Methodists.
6. Free Will and Free Christian Baptists &c. &c.

In Halifax City a similar comparison would place them thus:—

- 1st. Roman Catholics.
2nd. Church of England.
3rd. Presbyterians.
4th. Wesleyan Methodists.
5th. Baptists.
&c. &c.

The Census of 1851 was not so complete as that now taken, and was considered far from correct; yet as regards the religious denominations it may be considered sufficiently accurate for all practical purposes. A comparison of the two will shew a pretty fair approximation we believe, of the increase during ten years, in the numbers of the following bodies, the only denominations then given.—The following table which we have prepared from the returns of 1851 and 1861, for this purpose will be interesting to many.

Table with columns for DENOMINATIONS, 1851, 1861, Increase, and Increase per cent.

We may mention that in a table similar to the above in the last issue of the Presbyterian Witness a typographical error appears in the column headed "Baptists" opposite "Halifax (outside city)" the number given is 1856 whereas it should be 2856.

We have to acknowledge our indebtedness to T. Fulon Esq., the chairman of the Census Board for his readiness to supply the information in his hands. We shall have some interesting items from the Census Returns, respecting Agricultural Produce in our next.

*This number is obtained by adding the totals of "Baptists" and "Free will and Free Christian Baptists," seeing that in 1851 all Baptists were included in one column. We might have added also the totals of the columns "Christians, Disciples and Reformed Baptists," "Campbellites" and "Bible Christians," for they are all Baptists, and consequently were included in the number given under that denomination in 1851. This would have given an increase of upwards of 50 per cent.

What is the value of a Newspaper?

The real value of information is not to be estimated either by him who receives it, or he who imparts it to others. The simple cost of the paper and the labor employed in writing and printing it, is but a very imperfect criterion of its intrinsic worth. Even in a monetary point of view, the sum paid for a newspaper may often secure a very large return for the expenditure. There is perhaps no other two dollars expended in a

year which is so profitable a speculation. What is contained in our "Agriculture" column would often save a family more than ten times the amount of the subscription price. One of our respected Agents informed us, a few days ago, that by one transaction he had cleared twenty pounds from having read one article in a newspaper; and stated that he believed no person was a greater benefactor to a community than he who induced his neighbours to subscribe for a good family newspaper. He attributed the improvement of the village in which he lived mainly to the circumstance of the minister living with them for a number of years having been an active advocate of the Messenger, and his constantly striving to induce his people to take it and other papers. He could but contrast the present state of that village with places which formerly had equal or greater advantages in other respects, but which were now far below it in wealth and intelligence. Even the poor had become more thrifty and their children better educated, whilst the rich were more intelligent, public spirited, benevolent and influential. They were formerly no better off than their neighbours who had no such messengers with the weekly budget of news to interest their households, but now they were surrounded by a sober, religious community and advancing in agricultural and other wealth every year.

"A word to the wise is sufficient." We have thought it our duty to say this word and shall be happy to hear from those who act on the suggestion.

For the Christian Messenger.

Mistakes corrected.

DEAR BROTHER,—

Will you permit me to correct one or two of the many mistakes into which you and your correspondent "Modesty" have fallen, in your comments upon my communications?

1. I never intended to bring any "charge," and never did, against the good men referred to by you and your correspondent. I took special pains to state that the course they pursued was, in my opinion proper and honorable. See Presbyterian Witness of Oct. 5.

2. I never intimated that Baptist Noel began to write his book on Baptism before he left the Episcopalians. Your correspondent, probably through inadvertence, seems to insinuate that I did.

3. My statements respecting Dr. Judson and Baptist Noel, I will undertake to prove, whenever your correspondent "Modesty" will either write in a christian style, or own to his real name.

There are something like a dozen other mistakes between you, but they are of no consequence, being matters of opinion and the like; and especially as they go strong in confirmation of my theory on the subject of toleration.

Yours very truly,
S. T. RAND.

P. S.—I have it on pretty good authority that Mr. Elder's book was prepared for the press in Liverpool, after he had left the Baptists, under the supervision of the Rev. Mr. Cooney, who, I am credibly informed, affirmed that he wrote a good part of it himself. It was a flat affair between them both. I think they had been better employed in "saying their prayers."
S. T. R.

[We need say nothing further concerning the above, than quote a few lines from Mr. Rand's letter published in the Witness of Oct. 5th, to satisfy our readers as to what his statements were. His remarks in reference to Dr. Judson and Baptist Noel were as follows:—

"Some of them—as Dr. Judson and Baptist Noel, &c., &c., actually were engaged, like Mr. Elder, preparing materials for their "books," while they were laboring for the Churches they meant to leave, and meant, if possible, to upset; and were eating the bread of these Churches while."

A new piece of information is given in the above "P. S." How far that agrees with what appeared in the letter referred to, may