their appropriation for the object. I deeplyregret 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 ons of foreign countries, and, like Howard, of fund of Acadia College. The fact is the Governors have not been able to secure a suitable suffering from misfortune and crime, but he 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 it 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. 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 cut 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 fives for his country. He does not value what he has acquired except as it enables him to serve his fellow country. men. He will devote his property, and even ingyear and will send 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 copies are circulated monthly. his name inscribed in the roll of the wor'd's heroes. Although he may only be known in the princes of the human family. He may appear in our next.

CENSUS OF NOVA SCOTIA.-Religious Denominations.

COUNTIES.	Total popula- tion.	Church of England.	Church of Rome.	Church of Scotland.	Presbyterian Ch. of L'r. P.	Baptists.	Wesleyan Methodists.	Free Will & F. C. Baptists.	Chris., Dis. & Ref. Baptists.	-	Ref'med Pres- byterians.	Lutherans.	Universalists.	Quakers.		Campbellites.	Evang. Union.	Swed'borgian.	Deists.	Other Creeds not classed.	No Creed given.
Halifax, (City)	25026 23995	6078 8054	11649 6212	953 570	1953 4597	1505 2856	1979 1321	::::	7	37 83		34 10	252 111	$ \begin{array}{c c} 1 & 2 \\ 1 & 1 \end{array} $			•••	6	3	94 10	395 146
Total in County,	20045 19533 28785 14871 12713 19967 12607 9643 20866 17460 18731	1151 2093 1242 360 3249 201 625 247 2089 3456 1677 3580 2115 849 1816 1822	448 1457 2246 12433 4032 11627 8890 2260 10609 1231 1484 439 6014 3870 130 712	1438 10871 220 81 997 777 1074 484 117 29 17 47 10 27 9	12016 3232	4406 227 283 2062 421 36 99 793 2905 8813 8837 4944 6178	2985 2089	18 3  9 1 14 675 22 199 2474 2642 629	303 201 5 57	103 203 11 33 7 81 195 26 7 364	3 65 26	8 33  8 40	1 56 92 47 19 14 11 30	1 14 65 24 8	7 11	18 4 4	108			33 78 208 50 84	.30 34 12 7  60 164 352 37
	330857	47744	86281	19063	69456	55336	34055	6704	901	2183	236	4382	846	158 4	6 11	2 32	143	13	27 3	822	2314

not have the opportunity of visiting the prisexposing the enormities practised npon those may seek out the abodes of the wretched, and like Muller, let his prayers and his efforts bring blessings down on those who are ready to perish, and thereby accomplish his mission were so much sin and misery abound.

But it is not our intention to preach a sermon, or to inflict a lengthy dissertation on the blessings of benevolence and charity; our object is rather to awaken the enquiry in minds embued with christian principle as to what the truthful record of eternity and of their own consciousness, shall bear concerning themselves. Not what men shall say of them : but what are the influences they shall help on whilst they are abiding in this first stage of human exist- 2. Roman Catholics.

The ignoble expenditure of life in simply 4. Church of England. procuring the necessaries and comforts of life 5. Wesleyan Methodists. for ourselves and those dependant upon us, 6. Free Will and Free Christian Baptists &c. &c. thrifty and their children better educated, should not satisfy him who is to live for ever. Just drifting on from day to day, is not what should content one who is capable of such acts as God has placed before us.

The employment of time in any useful occupation is honorable, if pursued with diligence. There is no position of life in which man may not be respectable and respected. Humble life supplies numerous examples of true nobleness of nature. This, however, does not fully meet the question, What am I living for? One man feels that if he but secures some high position or office, for which he conceives his talents fit him, his life has been a success; another is anxious to have his children well educated and settled in life, others may propose other laudable ends at which they aim. Varithe Providence of God to shew us how futile all our plans and expectations are. Whilst we may devise and seek to accomplish our plans on behalf of ourselves or others, and think them worthy the expenditure of time, unless we have some higher and more noble object than earth can supply, we fail in the great matter of living to purpose. The object of a christian life is not simply that he may be saved and taken to heaven; he has to live in this world for Christ and his people. As Jesus is gone to heaven to intercede and prepare a place for him, so he must hold himself bound to represent Him on the earth, submit to His precepts, be the advocate of His truth, and so endeavour to prepare for

His appearing. Dear Reader, have you had this before you as the great purpose of your life. If not, you have yet to commence the great design of human life, and may still ask yourself What am I living for?

# New Subscribers for 1862.

We shall be happy to receive a few hundreds of names to add to our list for the com-

#### THE CHRISTIAN MESSENGER to such as send on their Subscription in advance for 1862, from the date of receiving their names up to December 31st. next,

# FREE OF CHARGE.

THE YOUNG REAPER.—We would call the attention of all Baptist Sunday Schools to the advertizement in another column of the "Young Reaper." This is a Baptist Sunday School paper, and a most excellent one. We do not know of any that is superior. It deserves and is receiving the universal patronage of our schools. We understand that, even in these times, One hundred thousand

" Letters to a Young Preacher, Letter 21,

### 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 cur readers generally, and afford material for many interesting comparisons. We might, it 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 s and as follows :-

- Presbyterians, including Church of Scotland and Pres. Church of Lower Provinces.
- 3. Baptists.

In Halifax Citya similar comparison would place them thus:-

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

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 ous circumstances may, however, arise in from the returns of 1851 and 1861, for this

	DENOMINATIONS.	1851.	1861.	Increase	Increase per cent.
	Episcopalians	36482	47744		
1	Roman Catholics Church of Scotland	69634 18867	86281 19063	16647 196	
	Presbyterian Church of N. S.	CONTRACTOR CONTRACTOR	10000	130	**
	Free Church	25280	Secretary.		T
	Now Presbyterian Church of				
	the Lower Provinces	54047	69456		1-00-00-00-00
H	Baptists		*62040		
	Methodists	23595		10459	44.3
ı	Congregationalists	2639	2183	dec.	
l	Universalists		816	266	45.7
	Lutherans	The second secon	4382		all modern
	Sandemanians	101	46	dec.	
:	Quakers		158	dec.	150

We may mention that in a table similar to the above in the last issue of the Presbyterian Witness a typographical error appears

1856 whereas it should be 2856. We have to acknowledge our indebtedness of my theory on the subject of toleration. to T. Fulton 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, repecting 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 u

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 erion of its instrinsic worth. Even in a monetary point of view, the sum paid for his own little circle, the possession of these Choice of a wife," was accidentally overlooked a newspaper may often secure a very large

year which is so profitable a speculation. What is contained in our "Agriculture" column would often save a family more than tentimes 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 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 cf 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 refered 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

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

There are something like a dozen other misin the column headed "Baptists" opposite takes between you, but they are of no conse-'Halifax (outside city)" the number given is quence, being matters of opinion and the like; and especially as they go strong in conformation

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 "caying their prayers."

[We need say nothing further concerning the above, than quete 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 What is the value of a Newspaper? to Dr. Judson and Baptist Noel were as fol-

"Some of them-as Dr. Judson and Baptist Noel, &c., &c., actually were engaged, like Mr. Elder, preparing materials for their "books," the paper and the labor employed in writing while they were laboring for the Churches they and printing it, is but a very imperfect crit- meant to leave, and meant, if possible, to upset; and were eating the bread of these Churches

A new piece of information is given in the principles elevates him to a position among till too late for our present issue. It will return for the expenditure. There is per- above "P. S." How far that agrees with haps no other two dollars expended in a what appeared in the letter referred to, may

prepar the wa be wis mortal good w tion of Two le ly wait ment v tion, th Wh if so, reader sion of intend much for th opinio

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