

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. BARRS, 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

not have the opportunity of visiting the prisons of foreign countries, and, like Howard, of exposing the enormities practised upon those suffering from misfortune and crime, but he 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 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 imbued 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 existence.

The ignoble expenditure of life in simply procuring the necessities and comforts of life for ourselves and those dependent upon us, 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. Various circumstances may, however, arise in the 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 coming year and will send

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 advertisement 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 copies are circulated monthly.

"Letters to a Young Preacher, Letter 21, Choice of a wife," was accidentally overlooked till too late for our present issue. It will appear in our next.

CENSUS OF NOVA SCOTIA.—Religious Denominations.

COUNTIES.	Total population.	Church of England.	Church of Rome.	Church of Scotland.	Presbyterian Ch. of N.S.	Baptists.	Wesleyan Methodists.	Free Will & F. C. Baptists.	Chris. Dis. & Ref. Baptists.	Congregationalists.	Ref. Presbyterians.	Lutherans.	Universalists.	Quakers.	Sandmanians.	Bible Christs.	Campbellites.	Evang. Union.	Swedborgian.	Mormons.	Deists.	Other Creeds not classed.	No Creed given.
Halifax, (City).....	25026	6878	11649	953	1953	1505	1979	.....	7	37	.....	34	252	1	25	56	.....	6	1	1	94	395	
" (outside City).....	23995	8054	6212	570	4597	2856	1321	.....	83	.....	.....	10	111	.....	14	7	.....	1	3	.....	10	146	
Total in County.....	49021	14932	17861	1523	6550	4361	3300	.....	7	120	.....	44	363	1	39	63	.....	7	4	1	104	541	
Colchester.....	20045	1151	448	1339	12016	3097	1495	3	17	32	.....	4	8	19	1	8	.....	35	6	16	1	27	322
Cumberland.....	19533	2093	1457	1438	3232	4406	6347	18	.....	22	137	33	152	5	.....	2	1	.....	.....	.....	.....	12	178
Pictou.....	28785	1242	2246	10871	13444	227	493	3	15	9	1	.....	.....	1	29	.....	.....	108	.....	.....	.....	74	22
Sydney.....	14871	360	12433	220	1477	283	53	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	15	30	
Guysborough.....	12713	3249	4032	81	1425	2062	1712	.....	.....	103	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	11	34	
Inverness.....	19967	201	11627	997	6239	421	248	.....	.....	203	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	17	12	
Richmond.....	12607	625	8890	777	2089	36	172	.....	.....	11	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	7
Victoria.....	9643	247	2290	1074	5726	99	195	9	.....	33	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Cape Breton.....	20866	2089	10609	484	5928	793	891	1	.....	7	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	33	60
Hants.....	17460	3456	1231	117	5065	2905	3946	14	303	81	.....	.....	56	1	.....	21	18	.....	.....	.....	1	78	164
Kings.....	18731	1677	1484	29	1758	8813	3130	675	201	195	65	8	92	14	7	18	4	.....	.....	.....	.....	208	352
Annapolis.....	16753	3580	439	17	454	8837	3104	22	5	26	26	40	47	65	.....	4	.....	.....	.....	.....	.....	50	37
Digby.....	14751	2115	6014	47	159	4944	1014	199	57	7	.....	.....	19	24	.....	.....	.....	.....	.....	.....	.....	24	68
Yarmouth.....	15446	849	3870	10	498	6178	873	2474	.....	364	.....	.....	14	8	.....	.....	.....	.....	.....	.....	6	27	275
Shelburne.....	10668	1816	130	27	935	2040	2955	2642	5	27	.....	.....	40	11	2	.....	.....	.....	.....	.....	.....	27	18
Queens.....	9365	1822	712	9	80	2594	2089	629	291	926	.....	.....	40	30	.....	4	.....	.....	.....	.....	.....	51	88
Lunenburg.....	19032	7040	538	3	2381	3240	2038	15	.....	17	.....	4206	35	8	.....	1	.....	.....	.....	.....	.....	4	106
Total.....	330857	47744	86281	19063	69456	55336	34055	6704	901	2183	236	4382	846	158	46	112	32	143	13	27	3	822	2314

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.

DENOMINATIONS.	1851.	1861.	Increase	Increase per cent.
Episcopalians.....	34482	47744	11262	30.8
Roman Catholics.....	69634	86281	16647	23.8
Church of Scotland.....	18837	19063	196	1.
Presbyterian Church of N.S.	28767	.....	.....	.....
Free Church.....	25280	.....	.....	.....
Now Presbyterian Church of the Lower Provinces.....	54047	69456	15409	28.3
Baptists.....	42243	62040	20797	46.8
Methodists.....	23593	34055	10462	44.3
Congregationalists.....	2639	2183	dec.	.....
Universalists.....	580	816	236	45.7
Lutherans.....	4087	4382	295	7.2
Sandmanians.....	101	46	dec.	.....
Quakers.....	153	153	dec.	.....

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. 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, 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 the 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