

Religious Intelligence.

MILTON, YARMOUTH CO.—Dear Editor, —I have entered upon the third month of the second year of my pastorate of the church at Milton. In a review of the past I can truly say, "Hitherto hath the Lord helped us." Our churches in Yarmouth and its vicinity are numerous when compared with the population, and as a result each pastorate is more confined than it would otherwise be. Nevertheless each church has cause for thankfulness to God for his dealings, especially for recent accessions to our numbers.

I have, within the past few months, baptized eleven persons in our harbor on a profession of their faith in our Lord Jesus Christ, and have received two by letter from sister churches.

I must herein express my thankfulness to my people of Milton for their various acts of kindness to me and my family during my pastorate. They have been exceedingly kind, and their kindness assumed a most substantial form on last Tuesday evening, in a Donation Visit. The friends came in large numbers, bringing gifts of a miscellaneous and useful nature; and after spending a joyful evening, which was closed by two practical speeches from Revs. G. E. Day, and W. H. Warren, they went to their homes leaving behind them in connection with their gifts a money donation.

Milton, Yarmouth Co., Dec. 26.

WOOD HARBOR, SHELBURNE CO.—Rev. W. H. Richan, writes Dec. 24th:—On the 13th inst., I had the privilege of baptizing Bro. James King of North East Harbor, formerly a Methodist local preacher. He resides in the field occupied by Bro. A. H. Lavers of the H. M. Union. As there is as yet no church organized in that field Bro. King travelled 28 miles to unite with the Baptist Church in Wood's Harbor. He was baptized in the afternoon and preached an interesting and profitable discourse in the evening. Others in North East Harbor and vicinity will soon follow their Lord in baptism.

CANADA.

Toronto.—The interest in Alexander-st., continues to increase. Rev. A. H. Munro baptized 13 candidates on Sunday evening last, and expects to lead an equally large number into the same waters on Sabbath evening next. These conversions have all taken place in the S. S. with one or two exceptions and the teachers are encouraged to look for still greater blessings. At the evening prayer meeting following the ordinance of baptism on Sabbath evening, some fourteen persons who had not risen before expressed their desire to follow the Saviour, among them several interesting young women.

"The Lord hath done great things for us whereof we are glad."

Guelph.—"Since I wrote a line to you in the early part of November, the good work of the Lord in our midst has by no means ceased," writes Bro. Davidson the Pastor. "On the contrary the work may be said to have gone forward with increasing power. Cold and stormy though Sabbath Nov. the 29th was, we visited the dear familiar spot on the west side of the river Speed, where, after singing and prayer we went down into the water, and baptised a joyous believer, in the likeness of Christ's death. On Sabbath last, after the close of the forenoon sermon, we went from the Basement into the "large upper room"—now 84 feet in length—add used our new and beautiful Baptistery for the first time, by baptizing in its clear waters, three more rejoicing converts, lately brought to the knowledge of the truth. Another, who was received by the Church, was hindered by illness. We had a large congregation in attendance, and earnest attention was given to the word preached, and the sacred ordinance as administered. Five received the hand of fellowship at our last communion. This week, we expect to let the contract for the seating and completing of the Chapel proper;—and expect to have it finished by August 10th. Externally, it presents a Cathedral-like appearance, and we are resolved, that its internal arrangements and finish, shall be in character with the outside appearance. By Sept. the 1st, the 2nd anniversary of my settlement, we hope to dedicate it to the work of Jehovah, and to have a good Baptist House-warming, so that all will be comfortable for the Brethren when they meet in Convention in October."—Canadian Baptist.

"See my slippers, are they not fine?" shouted Albert, tossing one up into the air and catching it again. "Thank you, thank you, Polle."

Mrs. Smith and the girls were finishing off a sofa rug that Mary had begun for a poor invalid lady, and she was very desirous it should go to her as a New Year's gift, but really had not found time to finish it.

"Mary," said the pleased father, "what does it all mean?"

"O, papa, Sunny pointed out to me how wrong it was to fritter away so much time in mere selfish and useless pleasure, and I resolved I would try and do better. At first I foolishly believed by waiting for the New Year and turning over a 'new leaf,' then all would go well, forgetting that the longer a bad habit is indulged in, the harder it is to shake off; even now I find many difficulties."

"All the greater joy, my child, if you triumph," said the delighted father; "I feel assured you have not forgotten where to look for the truest help in your times of greatest need, and the plans for the next year will come all the easier to you by the efforts you are now putting forth to end this one well."

1874 came, and is now speedily drawing to a close. Mary and Ellen keep firmly to their system of work, and often when little Sunny is compelled to lie for days on the sofa, the elder sister looks after the many kindly offices Ellen has undertaken in the village. Mary calls that work their "joint stock affair," and no one is more devoted or unselfish in her attendance upon the dear young invalid than the once catless and thoughtless sister.—N. Baptist. London, Dec 10, 1874.

A DRUNKARD'S DREAM.

"There was a moral in that dream."

It seemed as though I had been suddenly aroused from my slumber. I looked around, and found myself in the center of a gay crowd. The first sensation I experienced was that of being borne along with a peculiar, gentle motion. I looked around and found I was in a long train of cars, which were gliding over a railway many miles in length. It was composed of many cars. Each car was open at the top, was filled with men and women, all gaily dressed, all happy, all laughing, talking and singing. The peculiar, gentle motion of the cars interested me. There was no grating, such as we hear on a railroad. This, I say, interested me. I looked over the side, and to my astonishment found the railroad and cars made of glass. The glass wheels moved over the glass rails without the least noise or oscillation. The soft, gliding motion produced a feeling of exquisite happiness. I was happy. It seemed as if everything was at rest within—I was full of peace.

While I was wondering over this circumstance, a new sight attracted my gaze. All along the road, on either side, within a foot of the track, were laid long lines of coffins, and every one contained a corpse, dressed for burial, with its cold, white face turned upward to the light. The sight filled me with horror; I yelled in agony, but could make no sound. The gay throng who were around me, only doubled their songs and laughter at the sight of my agony! and we swept on, gliding with glass wheels over the glass railroad, every moment nearer to the bend of the road, far, far in the distance.

"Who are these?" I cried, at last, pointing to the dead in their coffins.

"These are the persons who made the trip before us," was the reply of the gayest persons near me.

"What trip?" I asked.

"Why, the trip we are now taking—the trip on the glass railway," was the answer.

"Why do they lie along the road, each one in his coffin?"

I was answered by a whisper and a half laugh, which froze my blood:

"They were dashed to death at the end of the railroad," said the person whom I addressed.

"You know the railroad terminates at an abyss, which is without bottom or measure. It is lined with pointed rocks. As each car arrives at the end, it precipitates its passengers into the abyss. They are dashed to pieces against the rocks, and their bodies are then brought here and placed in the coffins, as a warning to other passengers, but no one minds it, we are so happy on the glass railroad."

I can never describe the horror with which these words inspired me.

"What is the name of this glass railroad?" I asked.

The person whom I addressed, replied in the same strain:

"It is very easy to get into the cars, but very hard to get out; for once in these cars every one is delighted with the soft, gliding motion. The cars move so gently! Yes, this is the railroad of Habit, and with glass wheels we are whirled over a glass railroad to a fathomless abyss. In a few moments we'll be there, and they'll bring our bodies and put them in coffins as a warning to others, but nobody will mind it, will they?"

I was shocked with horror. I struggled to breathe, and made frantic efforts to leap from the cars, and in the struggle awoke. I knew it was only a dream, and yet, whenever I think of it, I can see that long train of cars move gently over the glass railroad. I can see the dead in their coffins, clear and distinct, on each side of the road. While the laughing and singing of the gay and happy passengers resounds in my ears, I only see those cold faces of the dead, with their glassy eyes uplifted, and their frozen hands upon their white shrouds.

It was indeed a horrible dream. A long train of glass cars gliding over a glass railroad, freighted with youth, beauty and music, while on either hand are stretched the victims of yesterday—gliding over the fathomless abyss.

MARRIAGES, BIRTHS, & DEATHS IN THE CITY OF HALIFAX FOR THE QUARTER ENDING 30, SEPT., 1874.

During the above period 125 Marriages, 207 Births, and 266 Deaths, were registered as having taken place in the City of Halifax.

Of the 125 marriages, 47 belonged to the Church of England; 43 to the Roman Catholic Church; 11 to the Wesleyan Church; 10 to the Baptist Church; 9 to the Church of Scotland; 4 to the Presbyterian Church, and 1 to the Universalist denomination. The number registered as celebrated by license was 87. The number by publication of banns 38.

Of the 38 marriages by banns, 33 belong to the Roman Catholic Church; 2 to the Baptist; 1 to the Wesleyan; 1 to the Church of England, and 1 to the Presbyterian Church of Lower Provinces, 46 of the 125 marriages were returned as taking place in the month of July; 44 in the month of August, and 35 during the month of September. The Catholic marriages in the city, and throughout the Province, are almost wholly by publication of banns, the Protestant marriages are chiefly by license.

The number of births registered was 207; 105 of these were males, and 102 females. The monthly registration was as follows: 69 in July; 65 in August; 45 in September, and 28 were registered as taking place in the five preceding months. Of the 207 births, 138 were Catholic, and 69 were Protestant births. This shows that the Protestant births are very imperfectly returned, being only 1 to 2 for the above period.

The deaths registered were 266, of which 130 were males and 136 females. 2 were returned as taking place outside the city limits. 7 died in Provincial and City Hospital; 16 in Poor's Asylum, and 9 were soldiers and their children. This makes the actual deaths for the city 232, being 7 deaths to each 1000 of the population, estimating the present population at 31,255 including those that died in the City Hospital and Poor's Asylum, the death rate will be about 8 to each 1000. The infant mortality embraces more than one third of the whole deaths. Of the 263 deaths, 91 were those of children under one year of age, being nearly 3 deaths to each 1000 of the population.

25 died above 1 and under 2 years; 15 above 2 and under 5 years; 12 above 5 and under 10 years; 13 between 15 and 20; 20 between 25 and 30; 16 between 35 and 40; 21 between 50 and 60; 36 between 70 and 80; 9 above 80, and 1 above 90 years. In one case the age was not given.

Among the causes of death, Phthisis was the most fatal, causing one-eighth of the entire deaths. Diseases of a diarrhoeal character were next in order of fatality. From Zymotic diseases there were 80 deaths, 35 from Dysentery; 31 from Cholera-infantum; 7 from Diptheria; 4 from Erysipelas, and 3 from other diseases of this class. 46 deaths resulted from Tubercular diseases, viz: 36 from Phthisis, 8 from Hydrocephalus, and 2 from other Scrofular affections.

From Brain and Nervous diseases there were 30 deaths; of this number 12 died of Convulsions; 6 of Brain Fever; 4 of

Spinal disease; 3 of Paralysis; 2 of Apoplexy; and 3 of Encephalitis and Cerebro-Spinal-Meningitis. 18 deaths were caused by diseases of the digestive organs, teething being the most fatal, causing 11 deaths; Gastritis 3; and other Visceral affections 4 deaths. 21 deaths were returned as the effect of age or natural decay.—15 deaths were returned as resulting from diseases of the respiratory organs. Pneumonia being the most fatal, causing 7 deaths; Bronchitis 6; Pleurisy 1; and Asthma 1. From diseases of uncertain seat (or constitutional diseases) there were 14 deaths, namely, 6 from Abscess; 4 from Dropsy, and 4 from Cancer. 12 deaths resulted from diseases of the circulatory organs, viz: 11 from Heart disease and 1 from Aneurism. 9 deaths were caused by Marasmus and Premature debility, 8 died of violence; 4 of kidney disease; 2 of child-birth; 1 of Peritonitis, and in 6 cases the causes of death were not given.

HUGH McMILLAN, Sec'y of Statistics.

Correspondence.

For the Christian Messenger.

THE SOLDIERS' AND SAILORS' HOME AT HALIFAX, N. S.

BY MRS. HUNT MORGAN.

The numerous readers of the Messenger, whom I met during my recent Lecture-tour in the Western Counties, and from whom my husband and myself received so hospitable a welcome, will feel interested to hear of the success of the enterprise which so aroused their kindly sympathies while we were with them. On returning from our tour, we found that our difficulties in securing a suitable house were not yet over; but just as we began to fear still longer delay, a house became unexpectedly vacant, which we at once obtained, and on Monday, Dec. 21st, the "Soldiers' and Sailors' Home" was opened to those for whom it had been prepared. We had no formal meeting to celebrate the commencement of the work, not being yet provided with sufficient chairs, etc., for the accommodation of a crowded assembly, but simply informed the men belonging to our Temperance Society that the "Home" was now ready for them and their comrades. We purpose increasing the comforts of the "Home" as the Lord shall supply us with means either through our personal efforts, or by the hands of His people.

On Christmas Day, we had a small tea-party with a few of our soldier friends who had not other engagements, and they appeared much pleased with our arrangements, remarking that "it looked like home."

The coffee is already a matter of great approval among them. We have fixed the price as low as possible for a beginning, but as time shall make the "Home" known to greater numbers, we hope to be able to supply refreshments still more cheaply.

By the latest English mail, I received notice that a case of one hundred bound volumes is on its way out for our Library and our work has been encouragingly mentioned in some of the English papers; so that with sympathy shown us from far and near, we are incited to hope that the "Home" will be sustained, and that the Lord's blessing may rest on it. We are still in need of further help than has yet been given, and shall be glad to receive letters or calls from Christian friends willing to aid, at the "Home," 35, North Park Street, Halifax.

It is no mere secular undertaking, but one begun in the name of Jesus, and to be carried on strictly, as the Lord's service, and for this I crave the prayers of the Lord's people that the spiritual end desired may be attained, and so God may be glorified.

The book containing an account of our recent tour, and of the establishment of our "Home," will shortly be published at the Christian Messenger office; it will be called "Cutlass and Bayonet; or, the Story of the Soldiers' and Sailors' Home." The price will be 25 cents. Orders may be sent at once, in order to secure copies at an early date.

For the Christian Messenger.

AN ORIGINAL ANECDOTE.

SECOND THOUGHT THE BEST.

This is not an invariable rule. In some instances a person first purposes to do a beneficent deed; but, on reconsideration, concludes that he can not well afford to do it. In such a case the second thought, dictated by selfish principles, is far inferior

to the first. When, however, a man is disposed to either do anything rashly, as for instance, an execration on himself, or some other person, it is the part of prudence to pause, and abandon the first-thought, and substitute a better one in its place.

I recollect a case that occurred many years ago, in which a man who had not a reputation for veracity, was accustomed, as such people frequently are, to use some strong asseveration, or call down a curse upon himself, if he should not utter the truth, in order to confirm his word.

On one occasion, when about to make a statement which he was evidently apprehensive would not be credited, he said, "If I tell a lie, I hope that the Lord will"—I was fearful that he would add, strike me dead, but happily he paused, and adopting the second thought, finished the sentence thus—"will have mercy upon me." This seemed, indeed, to suggest, that he was aware that he was about to utter a falsehood; but it is not probable that any more credence would have been given to his statement if he had ended with a Heaven daring execration. The second thought was the best.

C. TUPPER.

SMALL COLLEGES.

Dear Editor,—

Will you give insertion to the following on "Small Colleges," from the columns of the Churchman. The present state of public opinion on the College question in this province make the Churchman's utterances words in season to us.

In America, the small college is in some sort a necessity, and certainly is not an evil, unless it shall from foolish vanity seek to be better and bigger than it is, and to adopt the airs and devices of a grand institution, too fine to look after the wants of its pupils. A small college offers this advantage, that if it be properly endowed, it may secure the services of the best men, and these services be given to so few, that they thoroughly profit. West Point and Annapolis are small colleges of this sort, in that they have a limited number of pupils and can command the highest grade of instructors. The consequence is, that both at West Point and Annapolis shirking and idleness are very difficult. The reason why small colleges ever seek to become large ones is insufficient support. Hence they are apt to tolerate imperfect standing, and to maintain partial discipline. But setting this temptation aside, a well-endowed small college with a limited number of resident students ought to be the best place, under the American system, for getting a true and noble training. Large classes break up into sets and cliques, and the college feeling of fellowship is lost.

There is no objection then to the multiplication of small colleges, provided they can be maintained; nor is there any to the grouping these together, so as to avail of the use of great libraries, apparatus and the like in the university which they compose. Even this is, however, more apparent sometimes than real. The usefulness of a library depends less upon its size than its composition and regulation. A young scholar may be lost in a wilderness of books, and a great library is an idea of the times before printing multiplied copies. A small college may have all the books actually needed for use by its students—who wish to consult pages, and not merely to catalogue titles. We believe that the great want of American scholarship,—thoroughness,—can best be met by small colleges, if to these are given proper endowments, and we are certain that personal training suffers in proportion as the college outgrows the opportunity of individual influence in the class room. Numbers necessitate routine and formal discipline, under which the few take the benefit, and the rank and file rub along, while the lazy students slip through on sufferance. The small college can always enforce its own standards, and protect them against the evasive disposition of ingenious youth.

God uses consecrated lips. Consecration is the secret of power with God. This is not for the few. All the Lord's people may be prophets. The testimony of Jesus is the spirit of prophecy. God sets high estimate on the speaking of His truth. It has pleased Him that men shall be saved by the foolishness of preaching. Power waits to be claimed.

We mount to heaven mostly on the ruins of our cherished schemes, finding our failures were successes.