

the country around, could not build up such a town. The explanation is that the people are public spirited, and enterprising, and own a large amount of heavy shipping, which is engaged in foreign trade.

Preached in the morning at Cheboque, and in the evening at Yarmouth, to good audiences who listened attentively, while I presented the claims of our Trinidad Mission. The three days I spent in Yarmouth, enjoying the hospitality of Rev. George Christie, and other friends were very pleasant and will be long remembered.

Wednesday morning the Presbytery met at Shelburne, and a missionary meeting was held in the evening, presided over by the Pastor Rev. G. M. Clark, and in which Rev. Messrs. Christie, Henry, McNab, McMillan took part. The following evening another meeting was held at Locke's Island. The church was filled, although there is but a small body of Presbyterians in the place. Mr. Clark presided, Rev. Messrs. ———, resident Baptist Minister, Black, Congregationalist Minister from Milton, Queens Co., Christie of Yarmouth, and D. McMillan of La Have, all addressed the meeting in such words, as seemed to warm the heart of every one present. Locke's Island has probably more direct trade with Trinidad than any other port in the Province; and the Brig. "Trinidad," had sailed for that Island, that very morning. This undoubtedly increased the interest in the meeting, and we have no doubt that the people of Locke's Island will be among the warmest friends of our Coolie Mission.

Having enjoyed the kind and gentlemanly hospitality of Mr. Allan, admired the fine scenery of the Island, and walked over the magnificent beach, which connects it with the mainland, we left after the meeting for Sable River. We had enjoyed fine weather uninterruptedly since we left home —, with the exception of a little Barrington and Yarmouth fog; but the next morning it began to rain. And as we could not wait for fine weather, we had to face it. Our two valises and hat-box were again in the wagon, and spreading an umbrella, we set out through the pattering rain, over muddy roads, over the barren wastes, through town and village, forest and settlement, fifty five miles to our own fire side.

J. M.

## The Sabbath School.

### LESSONS FOR NOVEMBER.

#### FIRST SABBATH.

SUBJECT:—*The Comforter*.—JOHN xvi. 1-15.

The 14th, 15th and 16th chapters of this gospel were spoken by Christ, immediately after the institution of the Supper, and just before the awful scenes of Gethsemane and Calvary. They form the noblest *Table Address* that ever was uttered. Behold the unselfishness of Christ, and his love for his disciples! An earthly parent dying, spending his last breath, in instructing, warning, and comforting his children, unmindful for the time of his sufferings, is but a feeble picture, compared with the one which these chapters present. The promise of the Comforter was most consolatory. Thrice already in this address, had the promise been given. In this section it is repeated, and the work of the spirit more fully unfolded.

V. 1.—*These things*—see especially Ch. xv. 18-27. *Offend*—stumble or fall at the sudden encounter of reverses.

V. 2.—Christ forwarned them of persecution, that they might expect it, and not have hard thoughts of him, when it came. *Put you out of the Synagogue*—excommunicate you, and treat you as heathen and publicans.

V. 4.—Christ had before apprised them of tribulation, (Matt. x. 16-25), but now he speaks of it as he never did before, in connection with the provision made to meet it in his absence. While he was with them, he bore the brunt of world's malice, and gave them the instruction and comfort which the occasion demanded.

Uv. 5-6.—They had already asked the question, (Ch. xiii. 36; xiv. 5), and Christ had answered it, (Ch. xiv. 28); but instead of enquiring into the nature of his departure, they abandoned themselves to grief. How different their feelings, when they returned to Jerusalem, after Christ's ascension!

V. 7.—*Expedient*—for your benefit. Christ must die, and ascend to heaven before the spirit can come. See John vii. 39. The Spirit was in the church, under the Old Testament dispensation, and in the hearts of the disciples now; but his coming in state, was reserved till after the ascension, when he would more powerfully, and extensively apply to men the benefits of redemption, then ever he had done before. As the Comforter, the Spirit gave the disciples more light and joy, when they were without the bodily presence of the Master, than ever they had with it.

Vv. 4-6.—The work of the Spirit was