

ter he was in the hospital he was able to crawl about, and he employed his little strength in going to two or three of his fellow patients, reading to them the Scriptures, and pointing them to Christ. Amongst his hearers was a young intelligent Mussulman. One day little Robert told me, with beaming eyes, that his Mahomedan friend was inquiring into the truth, and he believed he would become a Christian. I went and spoke with the young man. He seemed to some extent interested in the subject. I saw him two or three times, and gave him a Hindustanee Testament. After this I went on a preaching tour, the little boy having died just before.

"Changing scenes and new engagements put the young Mussulm out of my head. I had forgotten all about him. Some three months ago, on paying my usual visits to the lepers, I observed at the end of the ward a stranger lying on his bed, and yer, as I approached him, and gazed on the smiling face with which he welcomed me, I felt sure that we had met before. 'Surely,' I said, 'I must know you; where have I seen you?' 'Oh, Sahib,' said he, 'don't you recollect me: don't you remember the little boy you sent to the hospital two years ago? And don't you remember that he used to come to read to me until he died? Well, Sahib, it was that little boy who led me to think about Christianity. During the past two years I have constantly been thinking and praying on the subject; I have studied daily the Testament which you gave me; and now I am fully convinced that Jesus Christ is the Son of God, the Saviour of the world. I know myself to be a great sinner; but I trust simply and solely in the atonement which Christ has made for the salvation of my soul.'

"I could not help from my inmost soul praising God as I listened to this striking statement. 'Out of the mouth of babes and sucklings hast Thou ordained strength.' A little, feeble, dying child had been the instrument of first calling this man's attention to the truth. The child had gone to his rest; the Mussulman had been moved about from place to place; no human teacher had been near him. In the mean time the good seed had been germinating under the genial influence of the Spirit; and now, after a lapse of two years, he made this bold and distinct confession of his faith. His knowledge of the peculiar doctrines of the Gospel was something remarkable, and sufficiently testified that he had indeed been a diligent student of the Bible. A little examination fully examined and fully satisfied me of his deep sincerity and of his fitness for the holy rite of baptism; and thus was he, as above stated, admitted, with six other lepers, into the visible Church of Christ.

"About once a quarter I give those poor creatures the Lord's Supper. Every thing is arranged with order and decorum. They, out of respect to the solemn occasion, dress them-

selves as neatly as possible. They then range themselves on mats, the men on one side, the women on the other. When we take up the post-communion service, it is not a little affecting and delightful to hear the 'Gloria in excelsis' proceeding from the lips of those suffering believers. Oh, how different their experience now to what it was a short time ago. Then they suffered in murmuring impatience, or, at best, in sullen silence. Now has a new song been put into their mouths. Now can they cry, 'We praise Thee, we bless Thee, we glorify Thee, for Thy great glory. O Lord God, heavenly King, God the Father Almighty.' Precious is the balm of Gilead, skillful and merciful the Physician there!"—*H. & F. Record.*

PLACES OF WORSHIP IN NOVA SCOTIA.

—THE following are numbers, returned in the Census of the Province, of places of worship belonging to the different religious denominations. We have no information of the capacity of these edifices, of course some are small whilst others are very large.

We have taken the number of persons belonging to the different bodies given in the Returns, and have calculated therefrom the average number of persons there are to one meeting-house. The following table will show the result.

The general average of the Province shows that there is one meeting-house to every 404 people.

Denominations.	Places of worship.	Average people to one meeting-house
Baptist. -----	182	304
Presbyterian (Lower Prov.)	143	485
Church of England. ---	139	343
Methodist. -----	136	250
Roman Catholic. -----	121	713
Free-will & other Baptists.	34	196
Church of Scotland. ---	25	762
Universalist. -----	2	423
Union (used by two or more denominations). -	25	
Total. -----	818	404

From this it would appear that the "Free-will and other Baptists," and the "Methodist" bodies are the most plentifully supplied with meeting-houses according to the number of people, and the Church of Scotland and Roman Catholics the least numerously provided.

FEMALE ORPHANAGE IN CONNEXION WITH THE ESTABLISHED CHURCH OF SCOTLAND.—We have received the following interesting statement:—

"The Secretary of the 'Scottish Ladies Association for the Advancement of Female Education in India, in connexion with the Church of Scotland,' begs respectfully to inform the editor of the *News of the Churches* that this Association opened a new orphan-