

of youth. This was the author's design, and to accomplish it, he has given not merely a bald record of events in the early career of the Reformer, but has endeavored to give a life-like picture of himself and of the scenes in which he moved. In doing this, the author adopts a slight degree of fiction, but, as he remarks, "If imagination has lent a very slight tinge to a few of the passages, it has been permitted simply to give life to reality and vividness to facts. There is no departure from the events and experiences of the immortal Reformer. The facts are presented substantially as they are given by his biographers." The reader will therefore find here the real facts in Calvin's youthful history, and the whole stirring scenes in which he moved, presented in a form that gives them all the interest of a romance.

Of the Board's "Series for Youth," we can only name the following, which are of the same character, and got up in the same style, as those we have had occasion to notice formerly.

DICK MASON; or the Boy who trusted Himself. By Nellie Graham, author of "Diamonds Reset," &c. 18mo., pp. 108.

MARY RAYMOND; or the Girl who wanted to be a Christian. By the same author. 18mo., pp. 72.

JENNIE MCCLINTOCK, a Memoir. By the Rev. J. A. Cornelius. 18mo., pp. 171.

BERTIE AND HIS BEST THINGS. 18mo., pp. 108.

LITTLE NELLIE'S VELVET CARPET. 18mo., pp. 72.

WEEDS AND SEEDS, and other Tales: compiled for the Presbyterian Board of Publication. 18ma., pp. 216.

HOME AND HOME THOUGHTS. 18mo., pp. 252.

Home Missions.

Our last number furnished our readers with intelligence respecting the condition of several districts, some inland and some on

the sea-coast in New Brunswick and Nova Scotia. We in this issue call attention to the following interesting paper on the most distant congregation in the island of Cape Breton:

Missionary labour at Cape North, Cape Breton.

It may not be out of place, to give the readers of the *Record*, a short account of the state of matters in Cape North, C. B. In order to rectify the mistaken notions entertained by those who had not the opportunity of visiting this important and interesting part of Cape Breton, it may be necessary to give a short description of the place and our journey thither. Leaving the thriving town of New Glasgow, on a cold and disagreeable night in April, with snow to the depth of two or three feet, we arrive at the beautiful village of Antigonish about 8 o'clock next morning. Immediately after breakfast we resume our journey, and arrive at the Strait of Canso about four o'clock p. m. Crossing the Strait, we proceed by stage to Port Hood, and thence to Mahou. The rest of the way to Baddeck is pleasanter, and an admirer of nature may spend his time very profitably in surveying the mountain heights about the Little Narrows and the surrounding country. Leaving Baddeck, we must reluctantly part with the coach, and look out for private conveyance to Englishtown. Through the indefatigable labours of W. Ross, Esq., M. P., the last mentioned place is growing to be an enterprising little village. Fish, and cattle are the principal exports of this place. Crossing another small ferry, we pass through a part of the Rev. Mr. McIntosh's large parish, which extends to the lofty Smoky Cape. The Presbyterian cause is prospering well in this part of the Church. Two fine churches are built on this shore. Leaving the North Shore, we endeavour to climb the ever memorable Smoky; and had to encounter a very difficult ascent of two miles. Along this coast it is very rough, and it becomes exceedingly dangerous late in the season. The next settlement is Ingonish 20 miles on this side of Cape North. There are upwards of 30 Protestant families in this place the rest being Roman Catholics. These few families are not able to support regular ordinances themselves; but they might be united to the congregation of Cape North, and in this way be under the superintendence of a pastor. We wonder that the Methodists do not send occasional supplies to their people in this part. It is sad to see so many families living without the public means of grace; and unless something be done there is danger of their falling into godlessness and heathen-