

fishing-schooner, to which Providence directed my almost despairing search—for the snow had already fallen upon the hills of the interior, and scarcely a vessel remained on the coast—and from which Providence rescued me, after a week's rough passage, landed me at Paspebiac in the Bay of Chaleurs, whence, after another week's delay, I proceeded by steamer up the St. Lawrence. Both there and on Bonaventure Island, where we remained for two or three days, I found the fishermen and their children *very glad* to receive simple books and tracts. Said one young man to whom I gave a Testament, "I thank you, sir. Oh! I am so proud to get it. I have long wished a copy of this book." In a school district in the vicinity of Paspebiac I found on a Sabbath morning in a school-house a large number of men, women and children gathered for a Sabbath school. It was formed, they told me, by "the good Mr. Blyth," and seemed to be doing much good. They had *one copy* of Rev. Donald Fraser's little hymn-book, from which the Superintendent taught, verse by verse, the scholars to repeat and sing. The few little four-paged Scripture stories which I gave them, the Superintendent requested, should all be returned the following Sabbath, that other families might also read them. It only remains briefly to suggest the best way of meeting the wants of that small and scattered and ignorant but *waiting* population of the coast of Labrador.

My own plan, as already informally stated, is this:—

1. The Gospel must be preached. There is especial need that the plain, simple Scripture story of their danger, their doom, their guilt, and their only safety should be regularly and earnestly preached. Your missionary, who ought to be an educated and experienced minister, must have a home and a church located with reference, 1st, to the settlement itself; 2nd, to the people in the vicinity; and 3rd, to the fishing-vessels spending the summer months there, whose crews would constitute, under favorable circumstances, a large and *very important* congregation.

From this point he could go out to preach in other places when thought desirable.

2. There must be a school. The children, and, in many cases, their parents, must be taught to read. Said a woman to me, when offered the Bible, "O, sir! 'twont do me any good—I can read ne'er a word of it." The school should be in the same place and under the same control as the church. If the minister was a married man, his wife would naturally be the teacher. The school must be partly a *boarding-school* for the accommodation of scholars who would come from other "rooms." Upon such the influence of a civilized, Christian family would be an important part of the good done.

The school, as well as the church and the home, must be removed in the winter as are the habitations of the people. That season would be particularly improved in teaching the older youth and others who have no leisure in the summer.

3. The people in "regions beyond" the immediate vicinity of the church must be supplied with Bibles, books, tracts and primers. The minister must make an occasional tour as far as possible, and be both preacher and colporteur. The keeping of a judicious selection of Bibles, school and miscellaneous books for disposal, by gift or sale, seems to me an important point. The missionary would soon have "orders" from all the regions round about, and could well-nigh control the literature of the whole coast. The place, in my own mind, best adapted for this three-fold establishment, is *Salmon Bay* or *Caribou Island* near it.

It should be situated on this part of the coast. At the eastward the two English Churches, to

a certain extent, occupy the field. At the westward the population is thinner, and almost entirely under the control of the Catholic priests. There are several Protestant families there, and a favorable location for others, as well as a prospect that others may locate there. Good water can be obtained there, and plenty of wood—an important item—at no great distance. It is within a few miles of Blanc Sablon, where, during the summer season, frequent communication may be had with the outer world, and provisions be obtained, if necessary, in the winter.

There are several families on the coast, both sides of Salmon Bay, which both need and wish the benefits of the school. Caribou Island is the last of the Esquimaux Islands, which extends several miles, and between which and the mainland there is a navigable passage, called the "Inside Run." This is generally taken by settlers at the westward in going to Blanc Sablon, who thus emerge into the Strait at the proposed location of the mission.

Its connection with fishing vessels is also favorable. Some five or six American vessels regularly make harbor there, and Bonne Esperance, where often a fleet of 50 or 75 sail from Nova Scotia come in early summer, and, if the fishing is favourable, remain during the summer, is but two or three miles distant.

Salmon Bay is but five or six miles from Chevalier's in Esquimaux River, which would be an excellent centre for operations in the winter—for nowhere in that region is there so large a river or one so much frequented by winter residents. Many of the inhabitants of this vicinity have pledged their sympathy and support, and would, I think, defray a large part of the expenses incurred in carrying on the mission. The *native*, who would need to be employed to pilot the *kamootik* over the snow, and the barge over the water, would, with his hook and his gun, contribute in no small degree to the maintenance of the family. But buildings, commodious and substantial—not elegant or expensive—must be erected at the outset, which, it seems to me, had best be done by the Society, with such assistance from the inhabitants as auspicious circumstances would permit them to render.

In conclusion, I beg the earnest prayers of Christian hearts for those many immortal souls, who, scattered all along on that desolate coast, are reading this long, wild winter, perhaps for the first time, the tidings of *Salvation* and *Heaven*; and ask you to hear, and with prayers, sympathies and alms respond to that farewell entreaty of poor old Chalker, still riving in my ears.

"Don't forget the Labrador Coast!"

C. C. CARPENTER.

Bernardston, Mass., January 24, 1859.

FOREIGN MISSIONS.

(From the *H. & F. Miss. Record* for January.)

THE Committee have recently received a copy of "Statement and Appeal from the General Conference of Missionaries convened at Ootacamund," representing nearly all the Protestant, Evangelical societies labouring in Southern India and North Ceylon, to the parent societies and Churches in Europe and America.

This statement is dated Ootacamund, Neilgherries, May, 1858.

It appears that these missionaries engaged for 14 days in earnest consultation on the great work to which their lives are devoted. No detailed account of the proceedings is given in this document, but a report is promised. Reference is made to the general unanimity of their views, and the perfect harmony of Christian love which prevailed among them, together with the spiritual profit and encouragement

mutually gained. After referring to the time at which the conference took place and the recent rebellions, the missionaries give a rapid sketch of the success which, through the blessing of God, has crowned missionary labour in the South Indian field. They attest that in the Tinnevely, Travancore, Tanjore and Madura provinces there are "numerous congregations of men and women who have renounced idolatry and demonology, sitting at the feet of the Christian missionaries to learn of Jesus and His salvation." They go on to say:—

Let us turn now to the missions of the German brethren on the western coast, where we see many proofs that the hand of the Lord has been with His servants, and that many have believed their report. Here, in addition to congregations and churches and schools similar to those we have already described, though on a smaller scale, we see the Gospel in its benevolent aspect towards the industrious labouring poor—the brethren having taught many of them how to improve their temporal condition, while they are also teaching them to seek first the kingdom of God.

Leaving this field, which is already become a fruitful one, and where more than 40 devoted brethren are labouring in the Gospel, and already rejoicing over the tokens of God's gracious approval of their toil, we may visit in succession the many stations of various societies of Britain and America, scattered over the land. At each we may look upon an infant church and congregation; at most on boarding and day-schools, both in the vernacular and in English—on a staff of native teachers, with here and there a seminary for their efficient training—on printing-presses, with stores of books and tracts and translations of the Holy Scriptures in the various languages—on churches and chapels and school-houses and mission-dwellings; and thus behold a complete system of appliances for carrying on the work of the Lord. And, if we stop at each station, and inquire what has been done to bring the Gospel to bear upon the surrounding masses, we shall be everywhere furnished with ample proof that the Truth has fully enlightened the understandings and gained the approval of many, and is powerfully leaving the community at large.

By means of Scriptural education many a youth has lost his faith in Hinduism and learnt that Christianity is both true and Divine; while by means of preaching, conversation and the perusal of tracts and portions of the Scriptures many an adult has done the same, being no longer Hindu in connexion, though not yet Christian in profession.

At Madras, in addition to the usual method of bringing the Gospel into contact with the native mind, there is a large and powerful system of Anglo-vernacular education, based upon the Bible, and entirely pervaded by its soul-transpiring truths, steadily at work, moulding the minds of several thousands of youths of the middle and upper classes. Not the least valuable contribution to the missionary intelligence is contained in the following extract from the "Statement and Appeal":—

But let us now collect our statistics and state what at present is the result of missionary operations; not for our own praise but for the glory of Him without whose blessing all our works would end in vanity and confusion.

We have, then, as the fruits of missionary labour in Southern India and the entire island of Ceylon;

1. More than 100,000 persons who have abandoned idolatry and are gathered into congregations receiving Christian instruction.

2. More than 65,000 who have been baptized into the name of Christ, and have thus publicly made a profession of their Christian discipleship.