

off with a wet cloth or sponge. The gilt on china is put on with a brush by the hand. The dish is now immersed in a white liquid, which is the enamel, but no painting, or as yet is the paint to be seen, but it is again burned, which brings out the print in pretty figures or beautiful landscapes according to the design.

When we consider the amount of labour to make a dish we are at a loss to know how a tea set can be sold so cheap. The secret is the low price of wages,—boys and girls getting from four-pence to a shilling a day, while that of men and women is not much more.

The Potteries consists of a number of large towns,—Tunstall, Burslem, and Longton being the largest. They were established in Staffordshire on account of the coal and a certain clay or mud, of which the pans and ovens are made for burning the ware in. Here for many miles like other towns in England where coal is consumed for the manufactory of goods is a cloud of thick smoke, the bulk of the inhabitants never inhale a mouthful of pure air.

Leaving for the new world brings me again to Liverpool. The atmosphere here, on account of the absence of smoke, is more pleasant than any other place I visited in England. The increase and prosperity of Liverpool are owing to its local advantages, commanding the trade of America; and as it has been principally built up in the last century its streets are wide and elegant, its buildings regular and handsome, its docks built at great expense, covering over 100 acres of ground, with their forests of shipping, relieve the eye of the brick and mortar appearance. For the benefit of our inland juvenile friends who may not be aware what a dock is or its use, I will state that as large ships must be kept afloat it is necessary to devise means for doing it. A dock is made by running a water-tight wall from the bank or shore towards or into the water, then turning either at a right angle or circle, running parallel with the shore, then turning and running back to it, reclaiming from the sea the space required. An opening is left towards the deep water in the wall, which is filled up sometimes with one gate, but more frequently by a pair of gates. These gates are left open when the tide is up the water is therefore at the same level in the enclosure as without, the gates now shut keep the water in, and when the tide has ebbed there may be dry ground outside or all round the wall and deep water within. A ship can be taken in only at high water. A dry dock is just the opposite of a wet one, and is used for the purpose of repairing large ships. The vessel is taken in at high water, and after the tide has ebbed the gates are closed, preventing its return. Last month the Steamer "Ospray" had to run to Boston for repairs for the want of a dry dock in Halifax.

[Remainder next week.]

### Circular Letter.

The Ministers and Messengers composing the Western Baptist Association of Nova Scotia, to the Churches which they represent:

DEARLY BELOVED BRETHREN,

We deem it proper to invite your attention, in this Annual epistle, to a consideration of the reciprocal duties of parents and children. Nearly all of you sustain one or the other of these relations. Of those who do not now, doubtless numbers will hereafter sustain the former. And such as never have any offspring of their own, in many cases have children committed to their care, to whom they ought to regard themselves as standing in the relation of parents. It is, therefore, a subject of general interest. Moreover, it is obviously one of great importance. The neglect of it is lamentably prevalent, and is exceedingly pernicious.

That it is incumbent on parents to provide for the bodily sustenance and comfort of their offspring, is universally acknowledged. The obligation to promote, as far as may be, their mental improvement and spiritual welfare, is equally manifest. The latter duty is unquestionably of vastly greater moment than the former.

The degrees of learning that should be imparted ought, of course, to be regulated in accordance with existing circumstances. Those who possess the requisite means, and have children of sufficient promise to warrant it, act wisely by giving them a liberal education. This is usually of far more real value than property bestowed in any other way. In all cases, however, children should, without fail, receive a common education, sufficient at least to enable them to read, write, and transact ordinary business. Parents who are not able to give this to their offspring, ought to deliver them into the charge of suitable and trusty persons, who will do it. That false tenderness which sometimes induces the poor to keep their children at home in poverty, indolence, and ignorance, is in reality extreme cruelty. This course evidently tends to plunge them into wretchedness, and to render them nuisances to society.

In all cases, sound religious instruction should be diligently imparted to the young. To this end care should be taken to obtain the services of pious school teachers, whose instructions, example, and influence may be reasonably expected to be salutary. If youths be sent to higher institutions of learning, those where the best attention will be paid to their morals, and where their spiritual interests will be most likely to be promoted, obviously ought to be preferred. Sabbath-schools should be fostered, and attendance at them encouraged. Children should be taken at an early age, and with regularity, to attend public worship.

On every Israelitish parent the duty of communicating instruction personally in the things of religion was thus enjoined:—"And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." In unison with this, the Psalmist says, that JEHOVAH "established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children; that the generation to come might know them, even the children which should be born, who should arise and declare them to their children; that

they might set their hope in God, and not forget the works of God, but keep his commandments." So Solomon says, "Train up a child in the way he should go," adding for encouragement, as a general rule, "and when he is old he will not depart from it." The same duty is explicitly enjoined under the gospel dispensation:—"And ye, fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Deut. vi. 7. Ps. lxxviii. 5-7. Prov. xxii. 6. Eph. vi. 4.)

While these passages of holy writ plainly exhibit the duty of parents, they likewise afford instruction with reference to the proper manner of its performance. Authority must be exercised; and children should be early inured to the practice of prompt obedience. Chastisement may be sometimes indispensable; but if it be used with firmness and discretion, its repetition will probably soon become unnecessary.—(Prov. xiii. 24: xxix. 15, 17.) It is exceedingly imprudent and injurious to strike children passionately, to attempt to frighten them into obedience or submission by empty threats, or to chide and reproach them for every trivial indiscretion. Any course that is adapted to irritate, and to embitter the temper, naturally tends to dishearten children, and to render them reckless. So Paul, in language of similar import with that already cited, says, "Fathers provoke not your children to anger, lest they be discouraged."—(Col. iii. 21.)

In cases of immoral conduct, or vicious practices, gentle admonition and faithful reproof should be first used. But if these do not avail, decisive measures of a coercive nature must be employed. Signal calamities were drawn down upon Eli and his family, "Because his sons made themselves vile, and he restrained them not."—(1 Samuel iii. 13.)

In reference, however, to religious exercises, mild and winning measures only are to be adopted. Compulsion and severity are repulsive: and are therefore calculated to increase and strengthen the natural aversion of the unrenewed heart to piety and devotion. Children should be kindly allured to the reading of the Bible in the week-day school, the Sabbath-school, and at home. They should, if possible, be induced to regard this as a privilege and a pleasure. Frequent and free conversation with them on the facts, doctrines, and duties contained therein, as enjoined by Moses in the text first quoted, will be highly conducive to this end. The beautiful effect of an early acquaintance with the sacred Oracles is clearly evinced in the case of Timothy, to whom the Apostle says, "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus."—(2 Timothy iii. 15.)

Parents ought to exercise special care to preserve their offspring from the contaminating and ruinous influence of bad company. In numerous instances has the inspired declaration, "Evil communications corrupt good manners," been most painfully verified. Persons addicted to vicious habits should never be employed as servants, nor introduced in any way to the family. The want of caution in this particular has occasioned the ruin of many a promising youth. It is therefore highly important that all parents should follow the prudent example of the Psalmist, who says, "Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me. He that worketh deceit shall not dwell within mine house: he that telleth lies shall not tarry in my sight." (Ps. ci. 6, 7.)

It is, moreover, of the utmost moment that parents set such examples as they should desire to have their children follow. How, for illustration, can they hope to see their offspring observant of the Christian Sabbath, if they themselves indulge in making and receiving visits, reading books, papers, or communications that are not religious, conversing on political or other worldly subjects, traveling, or doing any work that is not actually that of necessity or mercy, on that sacred day? Have they any reason to wonder that their children become intemperate, while the cause of temperance is not countenanced by their own example of total abstinence, and their active exertions for its promotion? What can parental exhortations to veracity, honesty, benevolence, mildness, and other virtues, be expected to avail, unless they be exemplified in the conduct of those who give them?

It is God only that can effect the renovations of the heart. But parents that pray with and for their children daily, govern them judiciously, instruct them scripturally, admonish them faithfully, and evince their own sincerity by an upright Christian deportment, are usually permitted to witness, at least to a considerable extent, the blessing of God descending upon them. There have been many instances in this Province in which the members of families religiously trained have given evidence of vital piety. The happy effects that have resulted in the kind admonitions of pious and affectionate mothers, may well stimulate our sisters to activity and perseverance in this labour of love.

Our limits will only allow us space to notice briefly the equally important duty of children toward their parents.

There are many members in our Churches who are under age; and the obligation rests on all that have parents living. Nay, those who have not, owe a debt of grateful remembrance and filial respect to the memory of the departed; and they ought to remember and observe the judicious commands and prudent counsels formerly given by them. The Rechabites are highly commended for their observance of the injunction to practise total abstinence, given by Jonadab, their ancestor, nearly three hundred years before. (2 Kings, x. 15, 16. Jere. xxxv. 14, 18, 19.)

Obedience to parents is a natural institute, the propriety of which must be apparent to all. It is incorporated in the decalogue, where it is expressly enjoined by JEHOVAH, "Honour thy father and thy mother." (Ex. xx. 12.) The inspired writers of both the Old and the New Testaments frequently inculcate it, and enforce it from a variety of considerations.

When young persons have attained to a sufficient degree of knowledge and understanding to qualify them to judge for themselves, they ought not to obey any parental command that is manifestly wrong, and consequently opposed to Divine authority. In all other cases, however, obedience should invariably be prompt and cheerful. "Children," says the Apostle, "obey

your parents in the Lord: for this is right." He gives the same injunction elsewhere thus:—"Children obey your parents in all things: for this is well pleasing unto the Lord." (Eph. vi. 1. Col. iii. 20.)

When the season of minority is past, the positions of the parties are indeed changed in some respects. But it is commendable still to imitate, so far as it can be consistently done, the noble example of Queen Esther, who "did the commandment of Mordecai"—her foster father—"like as when she was brought up with him." (Est. ii. 7, 10, 20.)

At all times, however, and under all circumstances, children should uniformly treat their parents with respect, affection, and reverence. It was enjoined in the law of Moses, without distinction as to age, "He that curseth his father or his mother, shall surely be put to death:" and a curse was pronounced upon every one "that setteth lightly by his father or his mother." In accordance with this the wise man says, "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." (Ex. xxi. 17. Deut. xxvii. 16. Prov. xxx. 17.)

Our Lord pungently rebuked those undutiful Jews who pretended to devote their property to the service of God, in order to evade the command which required them to honour their parents by providing for their sustenance when needing. (Mark vii. 9-13.) So Paul enjoins upon the children of indigent widows, "Let them learn first to shew piety at home, and to requite their parents; for this is good and acceptable before God." (1 Tim. v. 4.) As suggested in this text, the toil, the care, and trouble experienced in raising children, and the kindness exercised toward them demand a requital, by the promotion, in every possible way, of the comfort of those from whom unnumbered favors have been received.

The sacred Scriptures hold forth peculiar encouragement, and present powerful inducements, to the faithful discharge of this duty. The original command plainly implied, that the obedient generally would be blest with long life, and the happy possession of the promised land; and an inspired Apostle represents this as substantially applicable to persons under the gospel dispensation. "Honour," says he, "thy father and thy mother, (which is the first commandment with promise,) that it may be well with thee, and thou mayest live long on the earth." (Eph. vi. 2, 3.)

While careful observers of the allotments of Providence, have noticed instances where the curse of God has evidently alighted on those who have treated their parents disrespectfully and ungratefully, they have witnessed others in which the Divine blessing, in like union with the declarations of the Bible, has manifestly descended, both temporally and spiritually, on such as have yielded cheerful obedience to them, and evinced true gratitude by studying to soothe their sorrows, and enhance their enjoyments by all the means in their power.

In conclusion, dear brethren, we would affectionately entreat you all to discharge, with fidelity and diligence, the duties to which we have now invited your attention. May you be enabled thus to glorify your heavenly Father, to impart and enjoy mutual comfort, and to exhibit to all around you the salutary influence of the "grace of God that bringeth salvation!"

### MEMORIAL ON DEPARTED BRETHREN.

The Committee on departed brethren report that it has pleased God, during the past year, to remove from us our much esteemed brother, the Rev. R. W. Cunningham, late of Digby. He departed this life on the 15th of January, 1858, in the 47th year of his age.

Brother Cunningham was no ordinary man. He had diligently improved his talent, and used it for the glory of God and the good of man, as one that must give an account. In knowledge he excelled many whose opportunities were more favourable. His conceptions were clear and his judgment sound. Quicksighted to discover error, he boldly exposed it. Truth was loved by him for its own sake, and his views were at once correct and comprehensive, free from partiality or one-sidedness.

Our brother delighted in genuine friendship. His warm heart yearned for sympathy. Hopeful and confiding, he nevertheless reserved the full expression of confidence till he was assured that it might be safely yielded, and then he unveiled his very soul to his friend.

His piety was a happy combination of knowledge and feeling, and was exhibited in a life of eminent consistency and usefulness.

Brother Cunningham was an instructive preacher. His discourses were distinguished by pureness of doctrine, and were delivered in chaste and appropriate language. They were also characterized by distinct directness of aim.

His sufferings were severe and protracted, and often seriously interfered with his ministerial labors. Divine grace sustained him under them all, enabling him to endure patiently. He has now entered into rest. May we join him there!

The Committee doubt not that the Association will unanimously express their sympathy with the widow and family of our departed brother, and with the churches over which he so faithfully presided. The Denomination has lost in him one of its brightest ornaments. Let all unite in praying the Lord to send forth many more such labourers into the harvest.

J. M. CRAMP, Chairman.

For the Christian Messenger.

### Letter from Yarmouth.

MR. EDITOR,

The letters of your English correspondent are highly prized by your readers generally, both for the valuable information they contain, and the animated and graphic style in which they are written. I have thought that it would increase the value of your paper, if its numerous friends in the Provinces and in the United States would occasionally act as correspondents of the paper, and send you intelligence, especially in reference to the progress of the cause of God in their several localities. I take pleasure in forwarding to you some items from Yarmouth County. I begin with the

### FRENCH MISSION.

The missionary, brother Micheal Normandeau from Canada, has arrived, with his family and has entered upon his work. He and his wife were formerly Romanists, and had to make great sacrifices, and endure bitter persecution in becoming Protestants.