

to be generally that of comparative comfort.—The system of "undertaking"—that is, letting looms, and subhiring hands—indicates the dangerous tendencies of the trade; the masters complaining that the surrounding upspringing towns are drawing the trade from Macclesfield, as Macclesfield had drawn it from Spitalfields.

Not so well off are the silkweavers of Middleton—a pleasant relic of mediæval times; its Catholic, old Lancashire mementoes strangely contrasting with the Methodism of neighboring factory towns, that were villages in the memory of living men. Rude machinery, imperfect skill, improvident marriages, are noted among the characteristics of this curious population.

The rural clothworkers of Yorkshire next received the attention invited by the beauty of the district and the singular position of the people, who still combine, to a considerable extent, agricultural with textile industry; the weavers, instead of being the puny, poor race generally indicated by the term, finding recreation in the hardy pursuits of sportsmanship—the "hands" of several neighboring mills not seldom turning out with their employers and the local yeomanry to join in a foot-chase of some score miles. The weaving of broadcloth, bunting, and such fabrics, appears to be a light and healthful occupation, whatever the subsequent operations of dyeing, &c.; and especially when the weaver and his family exchange readily the shuttle for the spade, and the attendance of the loom for that of the dairy, yielding a comfortable subsistence. If the growing use of machinery can be dissociated from its frequent accompaniment—excessive competition—this happy condition of things may be perpetuated and improved.

## CHRISTIAN VISITOR.

Saint John, Friday, April 13, 1850.

### THE BOSTON TRAGEDY.

That a tragedy of so awful a character, and entailing so much wretchedness upon innocent relatives as the Parkman tragedy should be permitted to occur is a great mystery.—That some important lesson may be learned from it, that a moral is wrapped in the circumstances which led to it may be reasonably inferred. There are many habits looked upon as harmless, and which gender no alarm in parents, when they see them in their children, because their tendency is not understood. An incendiary may gather his materials and lay them all in readiness to fire our dwellings at midnight, and nothing be left but to apply the match to consummate our destruction, and then some Providential circumstance may divert him from his purpose, and neither we nor society may ever suspect that we were in such peril; and just so a young man's disposition may be trained for the commission of enormous offences, and require only the momentary pressure of circumstances like the application of a match, and there is at once revealed what no one would for a moment have suspected. A house may be undermined at its foundation, and though as yet standing in its fair proportions, be just upon falling without warning to the passers by. A man's morals may be thus corrupted till they have no restraining force, and his evil propensities be exercised and strengthened gradually and by processes so secret, and apparently so harmless that their fall and irretrievable ruin give the first intimation of the fact.

Warnings multiply, few can say truly that they have not been admonished, the press with its thousand tongues chronicling the "misfortunes," "trials," "crimes," "exposures," &c., has revealed the nature and character and occasions of these fatal processes, but yet very few apparently are aware that the germs of every species of vice, and of unutterable sorrow to whole families are planted in all the paths with which we are familiar. Some regard this as restricted to cities and populous towns; and it cannot be doubted that there they are most thickly sown; but every village and hamlet gives room to them, and many times the beautiful village that seems an embodiment of refinement and social happiness, and domestic content, is rife with them. Others think them restricted to the rich, who have leisure and money to squander in dissipation; that there is danger here all must admit; but the wishing to appear rich, and the disposition to imitate their manners and habits by those who have not the resources to sustain them, are continual incentives to criminal habits. When the young of either sex become vain in regard

to dress, when they look with disgust upon labour for support, when they are ashamed to have it understood that they are obliged to labour in order to sustain themselves; or that their parents are in such circumstances; when they cannot be seen except in their best attire, and are ashamed of a father or mother in working attire; when home is wearisome beyond what its inmates and good books can relieve; and when the spirits can be sustained only by the unhealthy excitement of parties and plays, and routes, and rides; whenever these signs appear, we may know these germs are taking root, the process has commenced by which morals are corrupted, and the heart is prepared for vices and crime, and yet how common these signs have come to be; how few parents at such a stage feel called upon to lay any disciplinary restraints; how common to fear the results in regard to others, but to be confident and hopeful in regard to their own. Every opportunity is thereby given for the maturing of evil habits, and the wender really is, not that so many fall, but that a gracious and kind providence interposes and allows so few to become the victims of parental indiscretion and neglect. But how terrible and how distressing the case and its consequences when vice or crime and exposure really overtake one.

The tragedy alluded to seems to contain a moral of this character, one who began life and apparently passed many years exhibiting an amiable and generous character has, by extravagant habits of living, and by neglecting a proper economy suited to his circumstances, been seduced, not suddenly as the cool and deliberate method pursued abundantly testifies, to put on the character of a demon and commit a crime at which humanity shudders. And who shall avert calamities of this character from the crowds whose indolent or vain or extravagant habits must be hurrying them to extremities from which according to human foresight nothing but desperate remedies can relieve them. We say to youth beware! but we would say to parents who are authorised to controul them, and to all whose social or official relations give them special influence by their example in modeling the habits of others—to such with a double emphasis we say beware! look well to the future, count the cost, and upon the first and upon every solicitation to dishonourable, or dishonest, or criminal indulgence remember that when character and conscience are gone a man has nothing left worth the keeping; that riches and every fruit of sin will eat as doth a canker.

### THE FISHERIES.

We saw notices on several occasions last year of impositions practised upon the dealers in fish in Boston, by the fishermen of these Provinces. Mr. Perley mentions it in his Report. Dealers in the Province will now have to suffer, and the evil will fall back upon all the fishermen, even the most honest. A week or two since a Bill passed the Massachusetts Legislature regulating the branding of foreign pickled fish. There will hereafter be a fair price for American fish, and a brand of suspicion denoting liability to imposition upon the fish from this Province in the same market. Honesty is the best policy.

The following is a copy of the Act referred to:—

SECT. 1. All pickled fish of foreign catch, which shall be brought into this State, on which an import duty is laid by the laws of the United States, and which shall be inspected or reinspected in this State, shall, in addition to the brand now required by law, be branded with the word "Foreign" on the head of each cask, barrel or package, containing such inspected or reinspected fish, in letters not less than one inch in length, and separate and distinct from the other brands.

SECT. 2. If any inspector of fish shall inspect or reinspect any fish of foreign catch, imported and brought into this State, as mentioned in the first section of this act, and shall refuse or neglect to comply with the requirements set forth in the said first section, he shall forfeit and pay for each refusal or neglect, the sum of fifteen dollars, for every cask, barrel, or package, so neglected, to be recovered by indictment, or on complaint before a justice of the peace.

SECT. 3. This act shall take effect from and after the first day of June, one thousand eight hundred and fifty.

We were in hopes to have had further communication from Brother Francis for this paper, but the mail has not arrived in season. After this an English Mail will be due weekly.

It will be seen by a notice of Revivals in another column, that Dr. Pryor, of Acadia College, Horton, has received a call to become Pastor of the Baptist Church in Old Cambridge. Without any information further upon the subject, and regretting exceedingly the loss which would be sustained by the College and the Provinces in such an event, we should think it altogether probable that he would accept the call.

We have received from Mr. McMillan a copy of a Lecture delivered by Rev. R. Irvine, on "Christ the Messiah of the Pentateuch;" this discourse occupies nearly 32 pages. This subject would naturally demand a greater length than some others of the series. Its lack of compactness, owing as is intimated in a prefatory note by the author, to the hurry of other engagements, will perhaps to many readers make it the more acceptable, but as an argument, as these Lectures were intended to be, the greater compression and perspicuity compatible with clearness the greater its force. We have read it with pleasure and strongly commend it to our readers.

### Correspondence.

[FOR THE CHRISTIAN VISITOR.]

#### THE SABBATH SCHOOL.

MR. EDITOR.—Not long since I went to visit some friends in the United States, and being a lover of Sabbath Schools, I visited those of the different denominations in the town where I was staying; I was truly delighted with them all, but more especially with the one in connection with the Baptist Church, where a blessed revival of religion was in progress, and many, very many, both old and young, were bowing to the mild sceptre of King Jesus; and many from this Sabbath School, both teachers and children were brought into the fold of Christ. Every teacher but one professed faith in the Redeemer of the world, and children from every class but that one, it is humbly hoped passed from death unto life. This circumstance appeared to me so remarkable, that I felt deeply anxious to know the cause, and having some acquaintance with the teacher referred to, I sought an interview with her; the conversation although deeply interesting, would be too lengthy to report; but I learned from her that for seven years, she had indulged a hope in Christ, but from a sense of her unworthiness, she had never made a public profession of her faith; now the mystery was all explained, for how could she expect a blessing on her efforts while living in disobedience? It is the willing and obedient, who are to eat the good of the land.

I asked her how she felt to see children from every class but her own sweetly giving their hearts to Jesus, and why she thought her class alone was left? "Oh," said she with tears, "I know I am the cause, and I am resolved to resign my office as teacher, for I know I am not fit for that important situation."

Dear Mary, said I, is there no duty which has been made plainer to you than that of giving up your class? She said she should not resign from a sense of duty, but from a sense of incompetence to fill so responsible a situation. I told her if she would look away from herself to Christ, and publicly profess her faith in Him, she would then see that all her unhappiness had arisen from her disobedience. After a long conversation, she promised that trusting in omnipotent strength she would own her Lord and Master. On the next Sabbath I had the pleasure of seeing her buried with Christ in baptism, and two Sabbaths after, four of her class yielded obedience to the commands of Christ; in the Sabbath School that day, I said to her, well Mary, are you willing to give up your class now? "Oh no!" said she, "all is right now, nothing would tempt me to leave my post. Surely I am the happiest of the happy." I have penned these remarks for the benefit of any Sabbath School teacher, who may be placed in similar circumstances, or any person who may be living in neglect of duty, the Word of God informs us that they who know their Master's will and do it not, shall be beaten with many stripes. I hope the above circumstance with its happy results, will prove a blessing to some anxious doubting soul, I think there are many such in our Churches.

A TRAVELLER.

The writer of the above vouches for its literal truth, and we would be glad if the same pen would favour us with further observations; it ought not to be idle.—Ed.

The brethren of the Association will see by the following letter from our respected Father Crandal, that he is still prosecuting his missionary labours in the Eastern and North Eastern parts of the Province, and with success.—Ed.

Dalhousie, April 1, 1850.

DEAR BROTHER VERY,—You are no doubt by this time expecting a line from me. I have been waiting for something more interesting to communicate. I have travelled from what is called the Blackland to Absequeash, a distance of forty miles, preaching in all the different villages.—The people are generally Presbyterians or profess that, but alas, I see but little fruit of the Holy Spirit. They do not disapprove of my preaching except on the ordinance of baptism, and that destroys their zeal. But notwithstanding all their opposition, solemn impressions are made upon many minds, and I have no doubt the seed of truth is sown in many hearts. I have organized a small Baptist Church in Dalhousie, and the members appear well. The Lord's Supper is administered monthly, and I trust it will be the means of advancing the Baptist cause in these parts. The members are sound in the faith, and speak and pray in public meetings. They intend joining with the Church in Restigouche in settling a Baptist Minister among them. A subscription is in circulation and I think we shall succeed.

I leave to-morrow for Absequeash; may the Lord direct my course and bless my poor labours. I have suffered much this winter in travelling through storms and cold, but nothing when compared with the suffering of my dear Lord. I shall not be able to leave these parts before the snow is gone. I shall be in St. John, if the Lord will, about the 15th of June, on my way to the Association. I am exceedingly glad to hear of the prosperity of our dear brethren in England, and sincerely pray that kind heaven may bless all our institutions to advance the Redeemer's cause.

I would get more to take your valuable paper but the want of cash prevents. Our Baptist friends are kind and would be liberal were it in their power. I think a good Minister with a small family might live here, receiving such articles as the people have, but more cannot be expected. When I come I will give you a more full account. My sincere regards to all the brethren. Yours very sincerely,

JOSEPH CRANDALL.

[FOR THE CHRISTIAN VISITOR.]

DEAR BROTHER VERY,—Having returned from a visit to Upham, I herein give you a brief account of it. I reached Upham on the 30th March, and spent the Sabbath in the vicinity of the lower Baptist Meeting-house. Here are a few of the first Baptists of King's County, who for forty-seven years have stood as pillars in God's house. On the afternoon of Lord's day, I had the pleasure of hearing the aged parent, her children and grandchildren all bear witness to the power of that grace that enabled them to hope in the Lord. On Tuesday, I journeyed to the upper Meeting-house, and met a full congregation, to which I spoke, endeavoring to point out the happiness of the righteous both in this world and in the world to come, in opposition to the awful destruction of the finally impenitent. Here I met with the Church on each succeeding evening until Sabbath, the 7th April.—Their Thursday prayer-meeting, their Friday evening meeting at deacon Ammon Fowler's, and their Conference on Saturday, had indications of a greater influence of religion than for months. Difficulties press upon some of God's people here, and while iniquities abound and the arm of the law is resorted to, others of God's heritage are crying aloud for a return of divine favour.

Sold in Upham, 10 testaments and 17 religious books, granted 3 testaments, and journeyed on Tuesday the 9th to St. Martins. Here I met God's people in worship 4 times, and aided by Elder Jackson in worship and making sales. I disposed of during the week 35 volumes, and had I have brought a greater variety I should have enjoyed a considerable sale.—Surprised to find by the Visitor that certain rumours were afloat that the Colporteur had gone down, but felt happy in having demonstration of the incorrectness of said report, from the fact that the Colporteur was yet making sales and handing in to the Society the proceeds of the same. On Monday I returned from St. Martins on my way home and on Tuesday last reached this City, thankful to the