

"From this it might be imagined that the work was of a peculiarly light and pleasant kind, and so, when I first saw the scene I could not help imagining myself. But in reality the labor is of that heavy and continuous character that you would fancy only the best-fed could withstand it. The work may be divided into three classes. Wheel-work, or that which is moved by the muscles of the legs and weight of the body; Jigger, or winch work, or that which is moved by the muscles of the arm—in each of these the laborer is stationary—but in the truck work, which forms the third class, the labourer has to travel over a space of ground greater or less in proportion to the distance which the goods have to be removed. The wheel work is performed somewhat on the system of the treadwheel, with this exception—that the force is applied inside instead of outside the wheel. * * * At trucking, each man is said to go, on an average 30 miles a-day, and two-thirds of that time he is moving 1½ cwt. at 6½ miles per hour.

"This labour, though requiring to be seen to be properly understood, must still appear so arduous, that one would imagine it was not of that tempting nature that 3,000 men could be found every day in London desperate enough to fight and battle for the privilege of getting 2s. 6d. by it; and even, if they fail in 'getting taken on' at the commencement of the day, that they should then retire to the appointed yard, there to remain hour after hour in the hope that the wind might blow them some stray ship, so that other 'gangs' might be wanted, and the calling foremen seek them there. It is a curious sight to see the men waiting in these yards to be hired at 4d. per hour, for such are the terms given in the after part of the day. There, seated on long benches ranged against the wall, they remain, some telling their miseries and some their crimes to one another, whilst others doze away their time. Rain or sunshine, there can always be found plenty ready to catch the stray 1s. or eight pennyworth of work.

"At four o'clock the eight hours' labour ceases, and then comes the paying. The names of the men are called out of the 'Muster-book,' and each man, as he answers to the cry, has half-a-crown given to him. So rapidly is this done, that in a quarter of an hour the whole of the men have had their wages paid to them. They then pour towards the gate. Here two constables stand, and as each man passes through the wicket he takes his hat off, and is felt from head to foot by the Dock-officer and attendant. And yet, with all the want, misery, and temptation—the millions of pounds of property amid which they work, and the thousands of pipes and hogsheads of wines and spirits about the Docks I am informed, on the best authority, that there are on an average but 30 charges of drunkenness in the course of the year, and only 8 of dishonesty every month. This may perhaps arise from the vigilance of the superintendents; but to see the distressed condition of the men who seek and gain employment in the London Docks, it appears almost incredible that out of so vast a body of men, without means and without character, there should be so little vice or crime. There still remains one curious circumstance to be added in connexion with the destitution of the Dock laborers. Close to the gate by which they are obliged to leave, sits on a coping-stone the 'refreshment man,' with his two large canvass pockets tied in front of him, and filled with silver and copper ready to give change to those whom he has trusted for their dinner that day until they were paid.

THE ANGLO SAXON RACE.

Mr. Elihu Burritt has one of his telling articles in the last number of the Christian Citizen. He says that the Anglo-Saxon race numbers 60,000,000 of human beings planted upon all the islands and continents of the earth, and increasing every where by an intense ratio of progression. He estimates, if no great physical revolution supervenes to check its propagation, that in less than 150 years it will number 800,000,000 of souls, all speaking the same language, centred to the same literature and religion, and exhibiting all its inherent and inalienable characteristics. The population of the earth is fast becoming Anglo-Saxonized by blood, but the language is more self-expansive and aggressive than the blood of that race. He concludes with the following glorious vision:

"Thus the race, by its wonderful self-expansive power of language and blood, is fast occupying, and subduing to its genius, all the

continents and islands of the earth. The grandson of many a young man who reads these lines, will probably live to see the day when that race will number its 800,000,000 of human beings. Perhaps they may comprise a hundred nations or distinct governments.—Perhaps they may become a grand constellation and commonwealth of Republics, pervaded by the same laws, literature and religion. Their unity, harmony and brotherhood must be determined by the relations between Great Britain and the United States. Their union will be the union of the two worlds. If they discharge their duty to each other and to mankind, they must become the united heart of the mighty race they represent, feeding its myriad veins with the blood of moral and political life. Upon the state of their fellowship then, more than upon the union of any two nations on earth, depend the well being of humanity, the peace and progress of the world."

CHRISTIAN VISITOR.

SAINT JOHN, FRIDAY, FEBRUARY 1, 1850.

DR. THOMPSON OF COLD STREAM.

It is very evident that those who dedicate themselves to works of philanthropy must do it at some hazard. Reasonable as is the expectation that good motives and good works should command respect and gratitude, nothing has been more common in the world than the reverse; and many of the most worthy men, who have spent their fortune and life in serving their fellow men, have never had their labours appreciated nor acknowledged till it could be done upon a tomb-stone or a monument above their dust. Our readers may be aware that Dr. Adam Thompson, who with Dr. Campbell of the British Banner, was mainly instrumental in breaking down the Bible-printing monopoly, has by his labours and sacrifices in this work been reduced quite to poverty. Considerable sensation has of late been produced by an appeal made by himself to Lord Bexley, the President of the British and Foreign Bible Society, in which he has truly but modestly alluded to the history of the enterprise and its ruin, and with it the loss of his fortune; leaving him now at his advanced stage of life and those dependent upon him in real destitution. Recent as was his enterprise, we presume the circumstances are not known and appreciated as they deserve by those who love the Bible and delight in its circulation.

In 1836 the British and Foreign Bible Society issued 791,668 Bibles and Testaments. The price of the Bibles now 10d. sterling in England, was 5s.; and that of the Testament now 6d. was 3s.

In this state of things Dr. Thompson and his family invested all their property in the enterprise of printing cheap Bibles at Cold Stream, having previously taken the lead in a movement which brought the subject before Parliament, and finally led to the abolition of the monopoly which from the time of Henry VIII. had been in the hands of the King's printers in London and Edinburgh, and the two Universities, so that no other person could print the common version.

The exorbitancy of the price and of their profits, especially after the formation of the Bible Society, which was obliged to patronise them, may be inferred from what immediately occurred upon the breaking up of the monopoly.

In the two years ending April 1846, the issues of the British and Foreign Bible Society were 2,214,011, or three times the amount 10 years previous. In 1845 the Cold Stream press alone printed more than were printed in all England in 1832, so that making the difference in the cost of the books and allowing the same number to have been put in circulation, the saving to the British and Foreign Bible Society in one year is not less than ONE HUNDRED AND FIFTY THOUSAND POUNDS STERLING.

This great reduction of prices which allows the Bible to have so much freer course amongst the nations of the earth, was effected under God mainly through Dr. Thompson's efforts at Cold Stream, Scotland, and poverty and dependence are to this day, 10 years from his great achievement, his only recompense. The Bible Society, noble as the Institution is, under the controul of men subject to ordinary human infirmities and passions, patronised to so great a degree and chiefly controuled by the aristocracy, could not be allowed to give its countenance to free trade even in Bible circulation, and therefore withheld all patronage from Cold Stream, and actually paid £14,000 in six months to the monopolists above what they might have procured the same amount of Bi-

bles and Testaments for, and which was made up out of the free contributions of the people.

Finally, when a very heavy stock of Bibles was upon the hands of the Free Press, who had no contributions to fall back upon, no open-eyed intelligent religious public to sustain them, the monopolists suddenly struck down their prices, destroying the establishment which had opposed them, and overwhelming the great philanthropist in utter bankruptcy.

These are the circumstances under which he makes his appeal, and it is hardly to be presumed but that it will be a successful one. Several very important meetings have been held, and some of the most vigorous minds in England and in Scotland have been enlisted, nor can any real lover of the Bible and of its free circulation be indifferent. We hope soon to record the success of the measures projected by the Doctor's friends.

GORHAM vs. THE BISHOP OF EXETER.

Were there room in our paper for any intelligible view of the late trial of this celebrated case before the last and highest court of appeal recognized by the Church of England, we would be glad to publish it, for the information if not amusement of our readers. We are much amused at the comments of the Press, which is frequently under Pædobaptist bias. The real question at issue, and which the legal functionaries, the Judicial Committee of the Privy Council, have had under discussion day after day is this; what according to the doctrine of the Church of England, is the advantage which a new-born infant has received from passing through the form of baptism? Now, let its advocates say, is there any? If there is, avow the sacramental efficacy, and stand by the Puseyite Bishop! If there is not, why uphold a delusion, why encourage imposture and minister to deceit!

The decision is not yet given; and we may hope for the most curious display of all yet, when the three illustrious Prelates, the two Archbishops, and the Bishop of London, who are each to submit their views in writing to the Council before the decision, shall have performed their duty, as it is well known that no two of three hold the same opinions. Blind as they may be who *want see*, the real difficulty lies here, and it is insuperable, and Bishops and Lawyers must disagree who cling to the unbidden rite. The Holy Scripture is silent respecting the baptism of infants, and yet its advocates affect surprise that all are not agreed as to its intention and its effects, and would know *what is its use?* The fact that the Scripture could not be made at all a standard of appeal in this case ought certainly to set good men to thinking. We hope the question may be seriously pondered in thousands of families: *what is the use of infant baptism?* and that where there may be a supposed call for this rite one or the other parent may withhold consent till at least one text of the New Testament shall be adduced to throw light upon it. We think we know who will be the gainers in all this baptismal-regeneration controversy, and we therein do rejoice, yea, and will rejoice.

☞ We have to acknowledge the kindness and success of brother Crandal in sending us this week 17 new subscribers; hardly a week passes but brother C. finds one or more to take the paper, this shows what can be done where there is a mind to work.

☞ Brother Jackson is informed that the payment alluded to in his letter was made, as we found in consulting the book of the former publisher. It is now all right. His last remittance came safely.

☞ The American Messengers for Sussex were forwarded two weeks since by the hands of Rev. A. McDonald, of Hampton, hoping they would reach Sussex earlier than from the city. We will in future leave them at Mr. Read's Hotel, King Street.

LETTERS RECEIVED.—From brother Elder with remittance; Mr. Lewis M'Donald.—By mail at noon, Rev. D. Crandal, with remittance; Mr. William Blinkhorn.

Dr. Dick.—We are glad to learn from the Christian Citizen, that contributions as a testimonial to this aged and poverty-stricken philosopher, continue to flow in with generous liberality from all parts of the country. Large amounts are acknowledged in that paper.

Correspondence.

[FOR THE CHRISTIAN VISITOR.]

Dalhousie, January 16th, 1850.

DEAR BROTHER VERY,—No doubt you think the time long in not hearing from me, but I have been waiting to have something of importance to write you. I left home on the 27th November, having been detained for want of a suitable horse. Although I knew it was too late in the season, yet I could not feel contented to give up my promised return to those destitute regions of the north, therefore putting my trust in the Lord, set out, taking my daughter with me, intending to make no stop until I would arrive at Bathurst. But we found our journey a very tedious one indeed; we arrived at Chatham on the last day of November, found the steamer drawn out, but succeeded in crossing the ferry in the morning through the floating ice, in a scow; rode all day through the snow storm, arrived in the evening about 7 o'clock at a Catholic tavern, here we were obliged to stay (this being Saturday) until Monday the third of December. I being quite unwell and very much discouraged was unable to eat anything except a little gruel while I remained there; it was then I found the comfort of having my own child with me. Monday, my health being somewhat better, we again set out on our journey; the snow had drifted very much, so that it was difficult travelling with our waggon, but arrived in the afternoon at the Bathurst ferry, found we were unable to cross it, here we were again detained, but amongst kind friends. I preached several times at the house where I stayed, and visited several families, found them very kind people. Our friends in town hearing of my arrival, as soon as the ice was strong enough came and assisted me in getting over; this being Saturday I called on Mr. Lockhart, Wesleyan Minister, who treated me very kindly and invited me to preach in his Chapel in the evening and twice on the Lord's day. The house was filled and the Lord's gracious presence was manifested. There is a great field for Gospel labours in this region. I found warm-hearted friends in this place. Monday 10th, left for Dalhousie, rode twenty-nine miles to Mr. Chambers', intending to preach in the evening, but the weather being extremely cold I was unable to get a meeting; on Tuesday rode on to Mr. Murray's, but we were nearly perished, the cold north-west wind and the dreadful gusts of snow blowing in our faces exceeded any thing I ever experienced. Brother and Sister Murray were overjoyed to see me, and insisted on my staying and preaching the next evening, which I did. Thursday, rode to Dalhousie and stopped at Brother Vaughan's, here I found a welcome return. Preached first in an old school house, but it was thought too small, but there being a larger one in the town the friends succeeded in getting it for seven and sixpence a-day, we occupied the house several days. But I thinking it too expensive, advised the friends to give up the house and return to the small one again which we did after preaching on Christmas day, which was a new thing here to have preaching on that day. Here is an extensive door opened for preaching the Gospel, I expect to organize a Church here soon. December 26th, set out to visit the Church up Restigouche, preached at Point Lin in the evening, next day rode to Campbellton and preached in the evening at Mr. Parker's to a large audience and solemn meeting.

Friday being extremely cold, rode up the river to a brother Hanson's, no conveniences to stop, he kindly conducted me across the river into Lower Canada to Brother Moor's, here I found a home, I stopped being now within the limits of the Church, preached nearly every evening or day, spent two Lord's days, and as there was disputing among the Brethren, I strove to show them the great evil they were bringing on the cause of God, and the Lord was pleased to bless my labours so that on Saturday, I had the happiness of hearing such acknowledgements and such requests for forgiveness as was sufficient to move the hardest heart; next day being Lord's day the Union of the Church was confirmed by receiving the Lord's supper and two candidates for Baptism came forward whom I expect to immerse when I return from Dalhousie. Monday, preached in the evening; Tuesday was unable to preach in consequence of ill health; Wednesday preached at Mr. Froth's; Thursday intended to return to Dalhousie, but was unable to do so in consequence of ill health and stormy weather; Friday rode on to a Mr. Robertson's, inn-keeper, who said to me the road is so