

(From Harpers Monthly Magazine for July.)

ANECDOTE OF LORD DUFFERIN.

Not a great many people know that the popular and genial Governor-General (Lord Dufferin) had the misfortune to lose the use of one of his eyes, since by wearing a glass substitute and an eye glass the useless eye appears "as good as new."

While traveling through Ireland (his native land) some years ago. Lord D., when nearing his destination, made use of the traditional jaunting-car. Paddy, the driver, was on that day particularly loquacious and communicative, and during the journey volunteered a great deal of information on the subjects that presented themselves, and this flow of conversation was all the more free and easy since he had not the slightest idea of the rank of his passenger.

The Bostonians of '76.

The community as a whole was distinguished by a very severe tone of manner, in which the light and free conduct of a man of wit or pleasure seemed utterly at variance with the former dignity and propriety expected from those in office.

If the costume of a people influences national character, there seems much reason to connect the polite gravity of our Revolutionary fathers with the formality of their dress. One would certainly expect suavity and dignity as well as graceful courtesy from a gentleman in powdered hair and long queue; plaited white stock; shirt ruffled at the bosom and fastened at the wrists with gold sleeve-buttons; peach-bloom coat, with white buttons, lined with white silk, standing well off at the skirts, stiffened with buckram; figured silk vest, dived so that the pockets extended on the hips; black silk small-clothes; large gold buckles; silk stockings; and low quartered shoes.

As late as 1750 there were not more than three carriages or chariots in Boston, even among families of distinction. To walk to a party or stay at home was the only alternative, unless one was the happy owner of a four-wheeled chaise. There was a frequent interchange of dinner and supper parties, but fewer crowded evening entertainments than now.

Advertisement from a Gazette of 1741 is sufficiently suggestive to bear copying:

"Extraordinary good and fresh Orange Juice, which some of the Best Punch Tasters prefer to Lemmons, at \$1 per gall. Also very good Lime Juice and Shrub to put into Punch, at the Basket of Lemmons. Also Yams and Lamp oil. J. Crosby, Lemmon Trader."

Theatrical entertainments were prohibited by law, though under the name of "Moral Lectures" the law was sometimes evaded. As late, however, as 1796 Governor Adams voted a bill for repealing the prohibitory law, considering such amusements immoral in tendency, and totally unfit for a republican people.

ELLIS GRAY.

CORRESPONDENCE.

For the Christian Messenger.

The Baptists of Prince Edward Island.

No. 5.

MISSIONS AND ORDINATIONS.

In the Autumn of 1841 Rev. A. V. Dimock spent seventeen weeks in performing missionary labor on P. E. Island. He arrived at Tryon Aug. 10, and returned to his pastoral charge at Yarmouth, N. S. about the 20th of November. His mission was in many respects a very important and fruitful one. Every community in which a Baptist interest had been established was visited, and the brethren were greatly strengthened by judicious and timely counsel.

The missionary visited Charlottetown, where he "met with a cordial reception from Christian friends." On the Sabbath following he preached to a small but attentive congregation. "The Baptist interest," he remarks, "is suffering very much in this place from the want of a house of worship. The number of members is small, and they are not able to build a chapel without assistance from others. It cannot be doubted that the congregations would at once be respectable had we but a house to accommodate them." The suggestion was speedily acted upon.

On August 26 Mr. Dimock attended a meeting at Lot 49 at which Rev. John Knox preached. "Mr. Knox came to this place," he observes, "about a year ago. He brought with him highly satisfactory testimonials as to his learning, talents and piety from several clergymen and others of different denominations both in Scotland and England. Mr. K. has within a short time arrived at the conviction that the principles of the Baptists are in accordance with the Bible; and, on this occasion, he avowed his determination to adhere to those doctrines which distinguish us as a Body."

Mr. Dimock proceeded eastward, visiting Three Rivers, East Point, St. Peter's Bay and adjacent settlements. A remarkable work of grace followed, resulting in the addition of a large number of members to the churches. This cheering revival was one of the most marked and extensive that had yet been enjoyed by the Baptists of P. E. Island.

In the early part of 1842 a "Prince Edward Island Baptist Missionary Board" was formed. We have already seen that such a society had been organized in connection with churches at Three Rivers and East Pt. Other churches had adopted the same plan. It was now deemed advisable to form a single, central Society composed of representatives from all the churches. A public meeting was accordingly held at Lot 48, on March 3, 1842, for the purpose of deliberating upon the mat-

The period we are now reviewing was an important one in other respects. Toward the close of the year 1841, Alexander McDonald, a young man of ability and deep piety, became connected as minister with the church at Bedeque and Tryon. He was a native of the Isle of Skye, Scotland; and in 1829 he came with his family to Margaree, Cape Breton. Here he was subsequently converted under the ministry of Rev. W. Burton who was then laboring in the community as a missionary. Mr. McDonald, being convinced that he was called of God to preach the gospel, repaired to Horton for instruction. He was a member of the first class formed at Acadia College in 1838. He was an industrious student, a consistent Christian and an excellent preacher. His ordination took place at Bedeque in 1842. With this church he labored faithfully until 1846, when he removed to Carleton, St. John, N. B. His useful work on earth was soon closed. He died at Hampton, N. B., Jan. 27, 1851, in the thirty-seventh year of his age.

During Mr. McDonald's pastorate at Bedeque the Tryon branch of the church became organized into a separate interest with sixty members. Mr. McDonald, however, continued to preach for both churches whilst he remained on the Island.

Another ordination took place during this period. In the Summer of 1842 Malcolm Ross, a licentiate from Cape Breton, visited North River and spent some time in preaching for the brethren in that locality. His ministrations having met with much appreciation, he was invited to return the following year and accept the pastorate of the church. Meanwhile he spent a few months at Horton in securing suitable qualifications for his important calling. On June 3, 1843, he was ordained at North River by Revs. J. Shaw, B. Scott, J. Knox and Alex. McDonald. Brethren James Warren and William Bain were at the same time ordained as Deacons. For about nine years Rev. M. Ross continued to labor at North River and also at West and Clyde Rivers. During that period upwards of one hundred additions by baptism were made to the church. At West and Clyde Rivers the Baptist interest had been steadily increasing since the days when Elder John Scott used to preach in the open air to the people of these localities. For many years the branches here organized were connected with the church at North River; but in 1861 they were formed into a separate church.

Another missionary from Nova Scotia—Rev. James Stevens visited P. E. Island in the Summer of 1844, spending thirteen weeks in earnest exertions among the churches. The principal part of his mission was given to the eastern section of the Island. He visited St. Peter's Bay. "We found two or three Baptists in this settlement, yet we soon made arrangements for preaching to the people." He also addressed congregations at Cable Head, Fome, East Point, Souris, Lots 48 and 49 and Charlottetown. "My mission on the Island," remarks Mr. Stevens, "was interesting to myself, and I humbly hope, in some degree profitable to others. In every part of the Island which I visited I witnessed the most solemn attention to preaching, and received every mark of friendship and Christian benevolence that a missionary could desire."

There are eight Baptist churches on the Island, six of which are connected with the N. S. Baptist association. Four of these churches are served with a stated ministry, and the others are as yet depending principally on missionary labor. The Missionary Board on the Island will, of course, be enabled partially to supply the spiritual wants of the destitute in that region; yet they must still look to Nova Scotia for missionaries until there shall be a greater number of gospel ministers stationed on the Island.

In the early part of 1842 a "Prince Edward Island Baptist Missionary Board" was formed. We have already seen that such a society had been organized in connection with churches at Three Rivers and East Pt. Other churches had adopted the same plan. It was now deemed advisable to form a single, central Society composed of representatives from all the churches. A public meeting was accordingly held at Lot 48, on March 3, 1842, for the purpose of deliberating upon the mat-

ter and of forming a Board of Missions. A good degree of unanimity prevailed, and the Board was duly appointed. Rules were adopted for its government, and officers were chosen, Rev. J. Shaw being nominated as President, Revs. B. Scott and Alex. McDonald as Vice Presidents, Bro. John McNeill as Secretary, and Bro. Thomas Desbrisay as Treasurer. This Society, however, did not long continue its existence. Difficulties, false doctrine or something else, sprang up among certain members and became so formidable, that, within about four years after the Society had been constituted, it was disorganized.

A new Society was formed in 1846. On October 5 of that year a meeting of delegates from the churches was held at North River. Rev. C. Tupper, who was then on the Island as a missionary, was present, and occupied the chair. The first resolution passed was "That in consequence of various irregularities in its proceedings, and other weighty reasons, the Baptist Missionary Board formerly established on this Island shall henceforth be considered defunct." The new organization was designated the "Prince Edward Island Baptist Foreign and Domestic Missionary Society." Its object "was to promote the spread of the gospel on this Island and in heathen lands." It was composed of delegates sent annually from churches contributing to its funds. The Executive Board consisted of the officers of the Society. The members were urgently requested to "use their influence among the churches to which they belong to revive dormant Mite Societies, or to form new ones, and adopt such other means as shall be calculated to further the objects of this Society, and to induce all other churches on the Island, as far as possible, to do the same and to co-operate with them." The officers were:—Rev. B. Scott, President; Brethren W. Bain and N. Shaw, Vice Presidents; Rev. M. Ross, Secretary; Bro. Thomas Desbrisay, Treasurer. The new institution proved to be very successful in its operations; and for many years it efficiently sustained the Baptist interests on P. E. Island.

In a letter, dated May 9, 1847, and addressed by this Society to the N. S. Association, the following statements are made. "With a view to strengthen the tie which connects the Baptists of this Island with their brethren in Nova Scotia, the missionary Board regularly convened this day for business have seized the opportunity to address you a friendly letter. A Missionary Society was several years ago formed on this Island; but, owing to irregularities and other weighty reasons it was dissolved last Autumn, and a new one formed. As now constructed, it comprises every church on the Island belonging to the N. S. Association except the one at Cavendish, which we think will immediately fall in with us; and it includes also one church at Belfast which has not yet united with the Association. We trust that our forming a distinct Missionary Society will tend to strengthen our connection with the churches in Nova Scotia, rather than to produce separation or alienation. In the name of all our brethren we desire to express our gratitude to the Nova Scotia Board and all our brethren there for the interest they have, up to the present time, manifested in the spiritual welfare of this Island, and for the assistance they have afforded us. We must crave a continuance of the same." There was little occasion to apprehend anything like "separation or alienation" between the brethren of the two Provinces. The fraternal union and harmony which then existed between them has but increased with the onward progress of time.

W. H. W.

Yarmouth June 9, 1876.

For the Christian Messenger.

Thoughts for Thinkers, or one way to "Cheat the Devil."

Dear Editor,—

Late English papers state that recently there was in Wiltshire a family which was enlarged by the addition of twins; soon after one of these babies took sick and died, and the other showing alarming symptoms of a dangerous disease, the parents, in order to obtain an admittance for them into heaven, sent for the parish clergyman.

The clergyman ever faithful to his text, was soon on hand, and prepared

the living child, by making it "a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven." Now the question was "what is to be done with the dead child?" The almost frantic mother pleaded that just a few drops of water might be allowed to fall upon the face of the dead child. This request could not be granted.

She then asked that (in case of the death of the one which had not yet expired) they might be buried in the same coffin, and if not in the same coffin in the same grave. But this, though a natural wish was not according to the parson's theology, and so it was also refused.

The other child died, at the time of the funeral the two coffins with their contents were brought for burial and only one of them was buried in the "sure and certain hope of the resurrection to eternal life," whereupon the sorrowful parents enquired where the other was to be interred, and were told that he could not bury it, and "to the effect that the other child must be buried at night in unconsecrated ground without service or ceremony, as it had not been baptized."

Now the mother confessed that the child already buried was the one which died before the arrival of the parson, and consequently that he had committed in "sure and certain hope" the unbaptized one, and claimed that it was safe. She then claimed "Christian burial for the other on the ground of its having been made a member of Christ," &c. The parson was now in a dilemma and in unchosen words declared the mother to be a deceiver, and that she had deceived God, deceived the church, and deceived him.

The woman's trouble being increased and she no doubt feeling that honesty was now the best policy declared with tears, "I am very sorry, if I have done wrong: I did not wish to cheat God nor the church, but I confess I had no scruples about cheating the devil!"

APERCU.

For the Christian Messenger.

Wife and I, and the Children.

Mr. Editor,—

A good Providence has dealt very kindly with us. All our reasonable wants are gratified. We move in the best circles; have means to support the church liberally, of which we are members; take part in all the benevolent schemes of religion, and enjoy the comfort of relieving the poor in our neighborhood, for which we have their thanks. The children are healthy, very handsomely dressed, partaking of the benefits of refined society, and the advantages of the best education &c. My "turn out" too is highly respectable. You say I ought to be satisfied and happy, but there is a Pull-back to my happiness—one or two scruples of conscience. Let me give you a portion of my history and then you will be kind enough to give me the relief I need.

Fifteen years ago I commenced business and in a few years had accumulated \$150,000. It occurred to me that my pecuniary safety required that I should liberally endow my wife, in order that our future should not be darkened by financial disaster. I gave her a house, which cost \$50,000—and I also settled upon her \$50,000 in U. S. bonds, with the balance of my fortune, I went into enterprises which promised by this time to make a millionaire. My standing in the community arising from my known prudence and honesty, led many to commit to my care all they possessed, many of my transactions were of such a character that I was compelled to borrow largely, and had no difficulty in doing so.

From circumstances beyond my control misfortune has befallen, I have lost everything, the men to whom I am indebted, are chiefly men of capital, and compelled to the strictest economy, some of them are ruined by my failure. Widows and orphans are among the sufferers, I have just taken the benefit of the bankrupt law, and thus squared up my business obligations. I am very sorry for my creditors, and would gladly relieve them; but you perceive my helpless condition. It is true, I and mine are abundantly provided with money and means; which I gave away long ago for this purpose. It was 'bread cast upon the waters.' Providence kindly arranged that however much others might suffer by me, I should not suffer by any mishaps of my own. The law