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"Not slothful in business : fervent in spirit."

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Poetry.

Religion—What is it!

BY BISHOP HEBER.

Is it to go to church to-day,
To look devout and seem to pray,
And ere the morrow's sun goes down
Be dealing slander through the town?

Does every sanctimonious face
Denote a certain reign of grace?
Does not a phiz that scolds at sin
Off veil hypocrisy within?

Is it to make our daily walk
And of our own good creeds to talk,
Yet often practice secret crime,
And thus mis-spent our precious time?

Is it for sect or creed to fight,
To call our zeal the rule of right,
When what we wish is at the best,
To see our church excel the rest?

Is it to wear the christian's dress,
And love to all mankind profess,
And treat with scorn the humble poor,
And bar against them every door?

Oh no, religion means not this;
Its fruits more sweet and lazier is—
Its precept this—to others do
As you would have them do to you.

It grieves to hear an ill report,
And scorns with human woes to sport—
Of other's deeds it speaks no ill
But tells of good or keeps it still.

And does religion this impart?
Then may its influence fill my heart!
Oh! haste that blissful, joyful day,
When all the earth may own its sway.

Biographical.

For the Christian Messenger.

Memoir of the Rev. George Dimock.

BY J. M. CRAMP, D. D.

In the year 1760, Shubael Dimock emigrated from Connecticut to Nova Scotia. Persecution drove him from his native land. The Puritans had left England because Episcopacy was the "standing order" there, and dissent was treated as a crime, so that they endured a voluntary banishment in order that they might enjoy "freedom to worship God." But they had not been long settled in New England before they constituted their own church the "standing order." Membership in that church was made necessary to the enjoyment of civil rights, and every person's property was taxed for its support.

When Shubael Dimock was converted he joined others who sought spiritual life and freedom, and found it desirable to hold separate meetings for worship, under ministers of their own choice. He belonged to the "New Light" body, as it was then called. But the hand of the "standing order" was heavy upon them. After suffering the loss of furniture and farming stock, seized for the payment of minister's dues, and undergoing imprisonment, Shubael thought the time was come to leave so unchristian a neighbourhood. He came to Nova Scotia, and settled first in Falmouth, where he spent a year, and then removed to Newport. He died there in 1781. His was a life of religious activity. He had become a preacher before his arrival in this province, and he continued preaching till his death.

Daniel Dimock, his son, had embraced Baptist sentiments before he left Connecticut, but he was not baptized till 1768. At that time the Rev. John Sutton, a Baptist minister from New Jersey, visited Nova Scotia. He remained a year or so at Newport and baptized several persons, of whom Daniel Dimock was one.

When Mr. Sutton left, those believers did not forsake the assembling of themselves together. They acknowledged the duty of recognising and employing the gifts of the brethren. The two Dimocks, father and son, preached alternately for many years, and thus a religious interest gradually grew up in Newport.

Henry Alline commenced his evangelical la-

bours in 1776. In September of that year a church was constituted, including Falmouth and Newport in its limits, and "gathered of Baptists and Congregationalists." Shubael and Daniel Dimock joined it, and both were probably appointed "ruling elders." Shortly after, Shubael was convinced of believer's baptism, and was baptized by his son.

Joseph Dimock, whose labours in almost every part of the province were so well appreciated and so much blessed, was Daniel's eldest son. George, the subject of this memoir, was his fourth son, and was ten years younger than Joseph. He was born July 17, 1777.

A brief notice of his early days, in his own handwriting furnishes the following particulars:—

"I remember going to my grandfather's house with my parents, and hearing him preach as he sat in his arm chair. I never shall forget his heavenly countenance, and the people appeared so solemn: many of them would be in tears. I remember, too, that my grandfather would lay his hand upon my head and ask the Lord to bless me, and make me a child of grace.

"At a very early period my father commenced teaching me to read. My mother also taught me the Lord's prayer, hymns, and other useful pieces, impressing my mind at the same time that I must ask God sincerely to forgive my sins for Christ's sake, and make me a child of grace. At eleven years of age I went to my uncle's, Joseph Bayly, who was also a preacher. I remained with him one year, and received a good religious training. I recollect having learned about thirty of the Rev. Henry Alline's hymns; the greater part of which are fresh in my memory still; likewise a number of the Psalms and other parts of God's holy word. This has proved a blessing to me since.

"During this time I had serious impressions, but was not truly led to repent of my sins till my thirteenth year, when it pleased the Lord to show me my awful condition in sinning against so much light and knowledge; nor did I find rest until I found it at the foot of the cross. There I was led to view the fulness and freeness of the great atonement. All my own righteousness appeared as "filthy rags." I was enabled to say,

"Here, Lord, I give myself away,

"Tis all that I can do."

"Although as yet but a child I felt a strong desire to tell all around 'what a dear Saviour I had found,' and to exhort others to come to Jesus. The christian friends at Newport enjoyed at this time very happy seasons.

They had no meeting-house, but worshipped God in private houses. A number of them would travel away to Horton as often as once a month, to attend conference and sacramental seasons, and like the disciples going to Emmaus their hearts would burn within them while they talked by the way concerning the kingdom. For notwithstanding the union that existed among the christian friends at that time there were some who wished to see the church established in scriptural order. Several ministering brethren, such as James Manning and others, visited them from time to time. Still, whenever opportunity offered a number would journey to Horton on horse-back over the mountains. Sometimes the roads were exceedingly bad; but they heeded it not; male and female, they would go with a light heart over the mountains and through the valleys; and oh what happy seasons they would enjoy in meeting their christian friends!

This state of things continued many years. Mr. Dimock proceeds:—"During this time I had been studying the precious word of God, as my rule of faith and practice, and became convinced that I was living in disobedience to the divine command, inasmuch as I had never submitted to the ordinance of baptism.

"In the Spring of 1799 I went to Horton in a boat with Mr. Philip Mosher, and met the christian friends in conference. It was a glorious meeting. After Mr. Harding had spoken in a most thrilling manner, Deacon Kirtman related the exercises of his mind and gave a solemn address. The members of the church severally followed. Then the invitation was given for persons to come forward who wished to follow their Lord and Master in the ordinance of baptism. Among

the numbers that came forward that day were Mr. Strong (who was afterwards deacon), Rachel and Nancy Grahame, Betsy DeWolfe, and George Dimock. The next day they repaired to the water and were baptized by the Rev. T. S. Harding. They then went to the place of worship, and heard Mr. Harding preach, after which the right hand of fellowship was given to those that had been baptized, and they were received into the Horton church. The Spirit of the most High seemed to overshadow the people, and christians showed a determination to work for God and the good of souls. The Newport friends returned home cheered and comforted. They felt that they had had a 'feast of fat things,' and that they had 'pitched their moving tent a day's march nearer home.'

The baptism took place May 5, 1799. Twenty-two were baptized that day. It was a time of revival at Horton. Twenty-six had been baptized in April, seventeen followed in June, and eight in July—being an addition of seventy-three members in three months.

The organization of a Baptist church at Newport was a natural result. A Council was called, which met Aug. 17, 1799, and was attended by Elders E. Manning, T. S. Harding, Joseph Dimock, and other brethren, when nine persons signified their desire to unite together, and were accordingly recognised as a church.

On the 26th of October following another Council was held, when the brethren E. Manning and T. S. Harding were again present. Daniel Dimock was ordained pastor of the newly formed church, and George Dimock, deacon. Daniel Dimock was removed by death, April 5, 1805. His last illness was very short, as he had preached five days before his death.

George Dimock quietly pursued his course, discharging his duties as deacon with great propriety and exerting a favourable influence in times of difficulty and trial. It was not till 1818 that he began to preach. Two years after the church invited him to assume the pastoral office. He complied with their request, and the ordination was solemnized, Aug. 7, 1820. It is thus recorded in the Minutes of the church:—"Ordination sermon by Elder Edward Manning, from Phil. ii. 22; consecrating prayer by Elder David Harris; Elder Munro asked the usual questions; charge by Elder David Nutter; right hand of fellowship by Elder Joseph Dimock; concluding prayer by the newly ordained brother."

Forty years of honourable, untiring labour followed. They were not marked by striking events. There were no thrilling adventures—no hairbreadth escapes—nothing of the miraculous, or even of the wonderful. The biographer has only to say that George Dimock's career was distinguished by quiet, unpretending, persevering effort to save souls and build up the church. And he was blessed. The Minutes of the Association record twenty baptisms in 1821, the year after his ordination. Seasons of revival were enjoyed in subsequent years. The same record reports twenty-six additions in 1835; thirty-five in 1840; twenty-seven in 1841; thirty-one in 1843; and sixty-six in 1860. In the last-mentioned year he resigned his office, though he continued to preach occasionally, in Newport and other places.

A member of his family writes thus:—"The last sermon he delivered was at Brother Scott Nelson's house, a little more than a year before he died. It was a solemn season. They had lost their only daughter, a very promising child, and they were filled with grief. The text was Job. i. 21—"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." He enjoyed great freedom, and every person seemed interested. We all felt that it was the last time we would hear him preach; and an old lady remarked that she heard the Rev. Joseph Dimock preach his first sermon on the same spot. It seemed singular that his brother should preach his last sermon there."

In 1799 the church at Newport was the only Baptist church in the county. It has been stated that there were only nine members at the time of its formation. For ten years after his ordination Mr. Dimock used to preach once a month at Rawdon, about ten miles from Newport. A church was formed

there in 1823. Another church was formed at Kempt, in 1842. Both these churches were offshoots from Newport. The statistics of our denomination in Hants for this year present the following returns:—Newport West, 139 members; Newport East, 79; Rawdon, 120; Kempt, 69; Falmouth, 56; Hantsport, 272; Windsor, 142; Walton, 14; Windsor Plains, 34; Total, 925. Here is a hundred-fold increase.

Mr. Dimock was the last survivor of those who formed the Association in 1800. His name appears as delegate from the church at Newport. He attended forty of the annual meetings of the Association, and all the Yearly Meetings, which at one time constituted an interesting feature in the history of our denomination in this province. In the year 1822 he prepared the Circular Letter, choosing "Divine Love" for his subject. The letter was brief, but perspicuous and forcible. The following is an extract:—"Wherever this heavenly love is shed abroad in the heart, it new-creates the mind, and sweetly attracts the soul to God. Love draws, and the soul runs after, and is ever pointing homewards towards its sacred centre, which is the heavenly rest. Wherever this divine principle is implanted in the mind it inclines the soul to yield implicit obedience to all the precepts of heaven, according to the words of our Lord, 'If ye love me, keep my commandments.' In vain may any conclude they are under the influence of divine love, while they do not have respect to the well-established law of the great King of Zion. Here, brethren, is an infallible criterion for each one to try himself by; for the Apostle says, 'Whoever transgresseth, and abideth not in the doctrine of Christ, hath not God; but he that abideth in the doctrine of Christ, he hath both the Father and the Son! And again, 'This is the love of God, that we keep his commandments.' And the true believer finds by happy experience, that in keeping his precepts great is the recompense of reward. The Psalmist could say, 'I love 'by commandments above gold, yea above fine gold; therefore I esteem all thy precepts concerning all things to be right. Thy testimonies are wonderful; therefore doth my soul keep them. The entrance of thy word giveth light.' Whenever divine love exists in the soul it reigns supremely there, and sets Emanuel on the throne; and it is enough unto the soul that his name be exalted and set on high. When this living principle springs up in the heart, it immediately centres upon God, and all his precious children, who bear his heavenly image."

(To be continued.)

For the Christian Messenger:

Newness of Life. No 1.

Much that passes in the world for religion is not worthy of the name. It is often nothing more than morality dependant on the approbation of men, or an outward adoption of the forms of religion solely to secure some selfish ends. It is expedient to be thought religious, for the good name it earns, for the entrance it gives into desirable circles of friends, for establishing a trade or speculation. It is as easy as it is expedient. Pious words cost no painful thought, pious acts may be simulated without any costly sacrifices; and pious men counterfeited, if one has but the knack of imitation. But no words and acts are of value that do not represent experience; and by much "tribulation we enter the kingdom." The religion of seeming, however cannot advance beyond a certain height, as the stream never mounts above the level of its spring. It gives no burning thoughts. It kindles no hallowed fire. It supplies no ennobling pleasures. It endureth for a time, and then vanisheth away. The religion which cometh from above, is one of principle, not expediency; of benevolence not of selfishness; of reality not of seeming; of newness of life, not merely of newness of form.

It takes its origin in new perceptions.

Every man possesses the power of seeing with the minds eye; a power which may be strengthened by use or weakened by neglect; a power for the cultivation of which all are responsible unto God. It is the glory of a man's nature that he can think, but very many shirk the trouble thinking demands, or