

For the Christian Messenger.

"AN OLD DISCIPLE."

Died at Hantsport, N. S., June 14th 1869, Mr. Daniel Dimock, in the 95th year of his age. Our aged brother was the son of the Rev. Daniel Dimock, and the brother of Joseph and George, who so long and so consistently adorned the Ministerial office, in word, in conversation, in charity, in spirit, in faith, in purity, the one at Chester and the other at Newport, in this Province. Their father the Rev. Daniel Dimock, came to Nova Scotia in the year 1760. There was then no Baptist church in the Province. In the year 1799 a Baptist Church was formed in Newport, consisting of nine members, the subject of this sketch, his father and mother, and his brother George, being among the number. The late Joseph Dimock, brother of the deceased was then pastor of the Chester Church, and was present and took part in the organization of the little band. For seventy years, therefore, our excellent departed brother, maintained his profession, and that without spot, as a follower of the Lord Jesus Christ. "The little Church at its organization," writes a relative of the deceased, who has furnished these statistics and particulars, "was weak indeed in numbers, but strong in faith. Effectual fervent prayer was offered 'that the little one might become a thousand, and the small one a strong nation.' And what do we now see? This Church was the only one at that time in the county of Hants; and now we see by the statistics of the denomination that there are nine Churches there; just as many as there were individuals in the 1st Newport Church the day it was organized and over nine hundred members. But our fathers! where are they! we trust they are in the Promised Land; 'Far from a world of grief and sin,' 'With God eternally shut in.'"

"The Grandfather of the deceased, Shubael Dimock, died in 1781; his father, Daniel Dimock, died in 1805. His brother Joseph died at his post, in 1846. His brother George, who was the last survivor of those who formed the Association in 1800, was called home in 1805. Just one month after this, his brother Oliver died, and a few months later his sister, Mrs. Freeman of Amherst followed. The other members of the family—there were eleven of them in all—having all died previously." "Daniel was the last to join the Church triumphant." Thus was fulfilled the promise: "With long life will I satisfy him, and show him my salvation."

The writer became acquainted with Mr. Dimock, the subject of this brief sketch, a few years ago, when he came to spend the remnant of his days with an affectionate daughter and son-in-law and their amiable family who reside in Hantsport. His elastic step and erect bearing, and his constant attendance at the house of God, would have made it difficult for a stranger to believe that he had so far past over the bounds of fourscore years! His countenance, his tone of voice, and his deep seriousness, reminded one strikingly of his brother, the sainted Joseph. His last illness was long, lingering and most distressing. For more than two years he never left the house. He was taken with a disease in one of his feet, which after a while mortified, decayed, and was subsequently, by a very slight surgical operation, removed, and that without his knowing it; and without the use of Chloroform. The stump ultimately healed and he lived a year and a half longer.

I often visited him in his sickness. He never manifested much confidence in his own piety, or much religious joy. A deep sense of his own unworthiness and of the insufficiency of Christ, and a humble hope that he was relying on Him alone for life and salvation, was his prevailing state of mind. He often wandered, but even in his aberrations his talk was ever serious, and a reference to the Saviour and the great salvation seemed at once to restore him to soundness of mind. So much so was this the case that it was difficult for me as I seldom or ever mentioned any other topics in our short interviews, to realize that he could be out on other subjects. But one day I was directed to ask him his age. In reply to my question he informed me in the most grave and serious manner, that he was over one hundred and thirty! But even then, he could state correctly the year, month and day of his birth. But he had got astray in his arithmetic.

On the night of May 3d a few weeks before his death, his grandson Wm. Dickie, watched with him. The old gentleman seemed unusually wakeful during the first part of the night. Between eleven and twelve o'clock he repeatedly asked what

time it was. After the clock struck twelve he lay quiet for some time as if to make allowance for the clock being possibly too fast, and then said, "It is the fourth day of the month, and I am ninety four years old." The mystery of his wakefulness, and anxiety to know what o'clock it was, was now explained. Neither age nor disease, nor rapidly approaching dissolution could destroy his interest in the day of his birth, or lead him to pass it over without a grateful remembrance of the day, and of all the long way in which the Lord had led him through this "great and terrible wilderness."

Mr. Dimock was the father of ten children, all of whom survive him except one, who died only a short time before he died. The most of them have large families, several of them also exactly the number ten, and he leaves a host of grandchildren and great grand children. May the God of their fathers be their God, and may none of them prove degenerate stalks of what may truly be said to be a "noble vine;" for the Dimock family have already furnished a host who have proved themselves to be subjects of divine grace and heirs of the goodly inheritance.

Communicated by Rev. S. T. Rand.

For the Christian Messenger.

CENTRAL ASSOCIATION SABBATH SCHOOL CONVENTION.

The Sabbath School Convention of the Central Baptist Association of Nova Scotia met in Berwick, Sept. 16th, 1869, at 10 o'clock, A. M.

The president, Bro. J. E. Lockwood took the chair. After three quarters of an hour spent in devotional exercises, the Managing Committee presented their report; which was adopted.

Brethren E. F. Foshay, D. Freeman and W. J. Gates were appointed a committee to nominate officers for the ensuing year. Brethren S. W. DeBlois, and J. E. Balcom were appointed to read the letters from the Schools.

The following is a list of the schools, with their delegates:

Berwick.—Brethren John Rand, E. O. Read, T. H. Parker, Alfred Wilson.
Lower Canard.—D. R. Eaton.
Aylesford.—J. L. Read, J. P. Graves, J. C. Neilly, Geo. West.
Lunenburgh, Foster Settlement.—Jacob Wentzel, Nathan Wentzel.
Hantsport.—Wm. Davison.
Port Williams.—T. H. Borden, D. Cogswell.
Canning.—J. S. Witter, D. Freeman.
S. Rawdon.—G. J. Creed.
Biltown.—H. Porter, Ezekiel Parish.
Greenfield.—Jas. Pick.
Gaspereau.—E. F. Foshay, D. E. Martin.
Cantridge.—A. A. Pineo, Wm. Craig, Jas. Craig.
Wolfville.—S. W. DeBlois, A. Cohoon.
Upper Canard.—S. B. Kempton, Benjamin Eaton, Elisha Harris.
New Germany.—D. Lantz, Thos. Hallimore.
Bridgewater.—W. J. Gates.
Halifax, N. Church.—David Ellis.
Peraux.—D. Freeman.
Uniacke Etter Settlement.—G. J. Creed.

The following brethren were invited to a seat in the Convention: Wm. North, Beniah Morse, Johnston Starrit, James Morse, Chas. Gates, Wm. Forsyth, Thos. White, Bro. Daniels of Nictaux, John Eagles, Wm. Webster, C. Whitman.

The Nominating Committee reported the following names as officers for next year.

President.—J. P. Graves.
Vice Presidents.—A. A. Pineo, and James Pick.

Sec'y. and Treas.—D. Freeman.
Managing Committee.—D. R. Eaton, Daniel Cogswell, G. V. Rand, Wm. Davison, (Hantsport.) W. J. Gates. Adopted.

The morning session was then occupied in reading the letters from the schools which were listened to with marked attention.

The afternoon session—was enlivened with most delightful singing by the Sabbath School under the direction of Deacon Webster. Met at 2½ p. m. Singing—"The beautiful city." Prayer by Deacon Geo. West. Singing—"There's a beautiful home for thee brother."

The Rev. S. W. DeBlois then read an excellent Essay on "The relation of the family to the Sabbath School."

Singing—"Shall we know each other there?" After which Bro. Foshay addressed the large assembly on Parental influence.

The school then sang—"On the cross," and Bro. D. R. Eaton spoke in behalf of perennial Sabbath Schools, and S. S. Missionary effort.

Singing "Rejoice, or the Millennium." Bro. David Ellis of Halifax then followed with an encouraging speech on The Results of S. S. work. He was succeeded by

Dea. Craig, who spoke feelingly of his labors in the S. School, and in favor of missionary effort therein. Brethren W. J. Gates of Bridgewater, D. Freeman then briefly addressed the S. School children assembled. Further remarks were made by Bro. J. L. Read and Silas Bishop, and Bro. Craig, Junior. The children then sang "The Sabbath morn is breaking." The congregation adjourned after the benediction by Rev. E. F. Foshay.

The evening Session met at 7 o'clock, P. M. After singing, prayer was offered by Bro. Norwood.

The following subjects were then discussed:

1. What is the duty of the pastor in relation to the Sabbath School? Speakers, Revs. S. B. Kempton, J. L. Read, and E. O. Read.

2. How far is the church accountable for the success of the S. School? Speakers, Rev. D. Freeman, and Brethren W. J. Gates, and David Ellis.

3. How shall we secure a regular attendance of the scholars at the S. School? Speaker, D. R. Eaton.

A collection was then taken to defray expenses amounting to \$2.62½.

Resolutions were then passed, requesting the Secretary to prepare an abstract of the letters from the S. Schools for publication in the *Christian Messenger* also.

Also, that the Rev. S. W. DeBlois be requested to furnish a copy of his excellent Essay to the editor for publication in the same paper.

Also, That Rev. E. M. Saunders be appointed to present the Essay before the next Convention; and the Rev. E. F. Foshay be appointed to preach a short sermon at the commencement of the evening session of the convention next year, and that the Rev. E. O. Read be his alternate.

It was then resolved that a vote of thanks be presented to the church and its pastor for the cordial reception extended by them to this convention.

After prayer and benediction by Rev. J. L. Read, the Convention adjourned to meet at Port Williams, Cornwallis, on the second Thursday in September, A. D. 1870, at 10 o'clock, A. M.

D. FREEMAN, Secretary.

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ONTARIO CORRESPONDENCE.

THE BOUNTIFUL HARVESTS, AND THE MANNER OF GATHERING THEM. IMMIGRATION. MISS RYE'S LABOURS PAST AND PROSPECTIVE. THE APPROACHING CONVENTION.

We are rapidly drawing towards the close of one of the coolest and most rainy summer seasons experienced in Toronto in many years. Nevertheless I am happy to be able to state that the forebodings of evil to the growing crops, of which I spoke in my last, have been, in the main, dispelled. Such a grain crop has not often of late, gladdened the eyes of our farmers. The midge and other enemies of Ontario's great staple seem to have confined their ravages to narrow limits and both Fall and Spring wheat are excellent. The weather too has of late been much improved so that there has been nothing to prevent securing a large part of the grain harvest in good condition. Most of the root crops too promise well, potatoes being perhaps, the only exception. The yield of these is, I believe, very large; but early potatoes, especially on the low lands are becoming affected with rot, and large quantities will no doubt perish. Many fields I fear, will not be worth the digging. Potato raising, however, is not largely entered into in this region. I dare say the wants of the country may be supplied from the home market and, if not, they will be met in abundance from the Western Territories of the U. S.

It is very pleasing to walk out into some of the large wheat fields on these bright, breezy, days, and witness the triumphs of human skill and invention, in lessening the toil of the harvests. On every hand is heard the rapid click, click, of the reaper, and I suppose I need not stay to explain that the word "reaper" hear is not suggestive of sweat and sickle and aching back. It brings up rather the picture of a compact box of machinery, elevated upon too wheels and drawn by a pair of handsome horses. Upon an elevated seat sits the driver at ease, guiding his team and occasionally perhaps putting his left hand to a lever by his side and thereby at pleasure either elevating the sythe so as to enable it to pass over some stone or other obstruction, or by a reverse motion, lowering it close to the surface of the ground in order to make clean work of a patch of lodged or tangled grain. Behind him and to the right stands on a platform, another man or boy with a wooden

implement shaped like a pitchfork, save that one prong is considerably shorter than the other, in his hands, by the dexterous use of which he deposits the grain, which is laid in regular order before him, by the long arms of a revolving frame, in bunches ready for binding, upon the ground. Several binders bring up the rear, and the rapidity with which a field of waving grain is transformed into a field of stubble, thickly studded over with shocks of golden wheat, would have astonished our grandfathers. It is an interesting question for the philosopher, What will be the effect upon the comfort, the refinement and the morals of coming generations of the shortening of the hours and alleviation of the severity of toil, by the increased use of constantly improved machinery?

The immigration into Ontario from Great Britain has been unusually great this summer. I do not know that it is possible to obtain any estimate, with even an approximation to correctness. There is no doubt that the reckoner would be obliged to compute by thousands. One of the most interesting, as well as newest and most practical aspects of the business is exhibited in connection with the labours of Miss Rye, the philanthropist. Hitherto, this estimable and energetic lady has confined her attention to the aiding of a single class of emigrants—girls for domestic service. She has crossed the Atlantic several times already with companies of these, numbering usually about one hundred each. She not only solicits subscriptions at home, to aid in paying the passages of such as need help, but personally superintends the girls and attends to their comfort upon the passage, and then, on their arrival in Toronto, Hamilton and other places, exercises the utmost care and vigilance in securing their location in respectable families. Any one at all familiar with the state of affairs in our cities and towns, touching the demand for this class of servants, may readily surmise that Miss Rye's difficulties in this last stage of her duties will be rather in selecting than in finding homes and employment for her proteges. The straits and distresses of ladies at the heads of households are such that I have sometimes fancied I could trace a tendency towards a consequent change in some of the commonest formulae of social intercourse. The time, I have thought is not far distant if it has not already arrived in some localities when upon Mrs. Smith, of Bellevue Cottage, meeting Mrs. Brown, of Elm-tree Villa in the drawing room of a neighbour, instead of the customary mutual inquiries after each others health, there will burst simultaneously from the depths of two sympathizing hearts the touching question "Have you good servants now?" In consequence of this dearth of domestic service the scenes preceding the final location of Miss Rye's charges, as described in the local papers, are sometimes rather amusing. It is no longer mistresses choosing servants but servants choosing mistresses. Long before the appointed hour the approaches to the temporary abode of the maidens are blocked up with lines of carriages and the reception room crowded with anxious and care-worn ladies. These are admitted in turn, upon some established principle of precedence, I presume. Then ensue colloquies longer or shorter, more or less animated, according to the mutual possessions or the contrary of the contracting parties, the character of the services required and the ability of the would-be employers to show Miss Rye a satisfactory record of their past treatment of servants. Finally, a number of smiling ladies, whose faces beam with delight at the prospective lessening for some time to come of the burdens of every day cares, may be seen guiding their new-found treasure to their carriages, and a much larger procession of unsuccessful ones, retreating in silent gloom, vainly striving, it may be, to hide their disappointment and chagrin.

Miss Rye, without giving over her praiseworthy efforts in this way, for the relief of poor but respectable young women in some of the overpopulated districts of England, is just now about completing arrangements, for entering upon another work of benevolence. She proposes gathering up companies of the "gutter children" of London principally girls who are orphans or outcasts, yet too young to be versed in crime, and to transplant them to Canadian soil. Through the liberality of friends of the work in England, she has been enabled to purchase a large house and property in the Niagara district, one of the most beautiful and fertile regions of Ontario. Here she provides a "home" for the poor houseless ones, until she may be able to see them satisfactorily settled—either by apprenticeship or adoption, in respectable families. This large hearted Christian lady trusts