

ANTHONY VAUGHN DIMOCK:

THE CHRISTIAN BANKER.

[The following Biographical sketch of the late A. V. Dimock, is well worthy of perusal—especially by young men entering upon the duties of life. Although cut down before the meridian of life, he lived long, and his works will follow him. He sprung from a family that were distinguished for Christian heroism, the great grandfathers—living in the days of Roger Williams—passed through the crucible of persecution, and counted it gain to bear the scourge, endure the prison, and accept exile, rather than refrain from preaching the whole counsel of God.]

A. W. Dimock, Esq., President of the Atlantic Mail Steamship Co., is a cousin of the deceased, and although only in his 28th year, has developed executive powers, seldom found in any one man.]

Anthony Vaughn Dimock was born in Chester, Nova Scotia, May 27th, 1834. His father and mother are both natives of that town. His grandfather, Rev. Joseph Dimock, was pastor of the Baptist church in Chester for a period of fifty-five years. His great-grandfather, Rev. Daniel Dimock, and his great-great-grandfather, Rev. Shubael Dimock were also Baptist ministers. These men, with several of their descendants, have been identified with the Baptist ministry in Nova Scotia since the year 1755. There was nothing remarkable in early childhood of the subject of this sketch except a peculiarly amiable disposition. There were no marked signs of precocity. He was tenderly loved by his intimate friends, and the principles of religion were early instilled into his mind. As a boy he was lively, busy, full of frolic, generous and manly. In school he secured the good will of teachers and school-fellows. He was always peculiarly gentle in his temper, and to him who smote him on one cheek as nearly ready to turn the other, as any person with whom the writer was ever acquainted.

In early life he felt the necessity of religious faith, confessed his unworthiness of God's favor, and acknowledged that his only hope of pardon and peace was in the atoning work of Christ. Not long before his death, referring to his conversion, he said: "I felt myself to be in a most forlorn condition. My sins were in fearful array before me. The minister preached from the text, 'The harvest is past, the summer is ended, and I am not saved.' I thought my soul must be lost, that the accepted time was past, that the divine Spirit would strive with me no more; that Christ had said 'the things which belong to thy peace are hid from thine eyes.' But a view of the Saviour's great work of redemption soon brought hope to my troubled heart. I found peace and joy in believing. I was made a new creature. I had new pleasure in the Bible, in prayer, in the society of Christians, and in the day and house of the Lord."

On the 18th day of June, 1845, when fourteen years of age, he was baptized by the Rev. Dr. Hobbs. Shortly after this, with the full consent of his parents, he left his native province, came to Baldwinville, Mass., and resided with his uncle, Rev. A. N. Dimock, then pastor of Templeton Baptist church. Here he obtained a situation as clerk in the store of M. H. Wood, Esq. This was his first attempt to support himself; and he soon evinced traits of character, tact in business, and warmhearted generosity, which commended him to the favor of all who had the pleasure of his acquaintance. In his business transactions he evinced great energy, perseverance and integrity. His morals were pure and his life exemplary.

After a few years of clerkship, Mr. Dimock removed to Athol, and entered into partnership for mercantile business with Mr. G. Goddard. Here he was received with a cordiality which awaited him wherever he went. His genial, social nature, gathered round him a large circle of friends, for whom he cherished a warm attachment to the day of his death. During his residence here, there was an extensive revival of religion, in which he delighted to labor. August 9th, 1859, he was married to Miss Amelia Hull, daughter of the late Rev. H. Hull, of Pugwash, Nova Scotia. He showed true patriotism to his adopted country, by enlisting as a soldier in company E., Fifty-third regiment, Massachusetts volunteers, September 2, 1862, and served with fidelity to the close of the war, when he received an honorable discharge.

At the close of the war Mr. Dimock came to Elizabeth to reside, and engaged in business as Banker and Broker in New York. In this new line of employment his versatile talents proved adequate to the situation. With inflexibility of purpose he betook himself to his work and was successful. His frank, openhearted intercourse with

his associates, together with his Christian integrity, threw a dignity and grace around him which attracted multitudes to him. He was a faithful member of Broad Street Baptist Church of Elizabeth, and labored for its spiritual and temporal good, as though it was the dearest object of his affection. The following incidents illustrate this. He subscribed One Thousand Dollars to the building fund when he was not worth Five Hundred Dollars. But "there is that scattereth and yet increaseth;" for six months after subscribing he made the modest boast of being worth Three Thousand Dollars. At another time a claim came against the Church for Five Hundred Dollars. Mr. Dimock had the amount but no more, and the Church was largely in his debt. But he gave the money to meet the demand, not knowing where the next dollar for family expenses would come from. Indeed, for the last five years he carried the church on his heart. When, a few years ago he met with a sudden reverse in his financial circumstances, he was wont to say he felt worse for the church than for his family. Nor did he confine his open-handed generosity to the church. Every department of Christian and benevolent enterprise shared his sympathy and contributions. He was a friend to the poor and did all he could to lighten their burdens. Scarcely a month has passed for a year that the writer has not enclosed money from him to friends who can never know their benefactor. These sums have varied from ten to two hundred dollars.

The following incident is characteristic. When Mr. Dimock first came to this country, only a lad, the vessel in which he came was made fast to a wharf in Boston, and all hands "turned in." During the night burglars entered, administered chloroform to the Captain, Crew and Passengers, and rifled their pocket and trunks. Young Dimock found himself among strangers and penniless, with only his poorest suit of clothes left him. He went to work unloading the vessel for which he received two dollars and a half. He now started for the station to take the cars for Baldwinville where he expected to find an uncle. He had gone but a block, when he met an object of pity. A poor woman miserably clad, with two starving children. "Young man" said she, "for God's sake, help me, and my children are starving, I landed from an emigrant ship three days ago, have not slept under a roof, nor ate a meal of victuals since." He gave her every cent he had. He had not gone much farther, when he met a well dressed, fine looking gentleman whom he thus accosted. "Good morning, Sir: You are just the man I was looking for, I am a stranger, from Nova Scotia. Rev. A. N. Dimock of Baldwinville is my Uncle, I want to go there, but have no money. Will you loan me five dollars? I will send it to you by mail tomorrow." "Certainly," said the gentleman, "will five dollars be enough?" The money was remitted in due time. Several years after, he met the gentleman in Boston, and expressed his surprise that he should have trusted him with the money. "Ah," said the gentleman, "I knew your face was good for five dollars!" What Mr. Dimock was in his family, no pen can describe. The wealth of affection which glowed in his bosom, though unostentatious irradiated his home. As a friend he was very strong and true in his attachments. One always knew where to find him. In storm and sunshine he was the same. As long as a man deserved his confidence he never forsook him. His rare fidelity of friendship led him in perfect accordance with the apostolic injunction to "esteem others better than himself." And this trait revealed itself in all the relations of life. He never sacrificed his friends to advance his own popularity, but in every time of need was ready to aid them at his own expense. His pure unselfishness, made him a friend that sticketh closer than a brother. In a word, he lived in daily preparation to be called by the Master to come up higher. And on the 27th day of May 1872 at half past five o'clock, P. M. while sitting in the car, he was prostrated by effusion into the ventricles of the brain, or serious apoplexy. He died on his 38th birthday; leaving a wife and four young children whom he tenderly loved, also devoted Parents and beloved brothers and sisters with an unusually large and warmly attached circle of friends.

The following sketch taken from the *Daily Monitor* of Elizabeth gives some of the particulars of sudden bereavement. At half-past four on Monday evening, the twenty-seventh inst, this pure minded brother, little dreaming of what awaited him so soon, gazed for the last time upon

the exciting scenes of the mammoth city of the western world, and wended his way toward his beautiful home in Elizabeth.—The half-past four o'clock train was reached, the train flew onward with lightning speed, the long bridge was reached, safely passed, and we may truly say, as the golden sun was sinking beneath the western horizon,

that the beloved and lamented A. Vaughn Dimock, had indeed "crossed the river," and had calmly entered into the divine effulgence of his home in heaven.

If life be not in length of days,
In silvered locks and furrowed brow,
But living to the Saviour's praise,
How few have lived so long as thou!

—Baptist Weekly.

BAPTISM OF SARAH E. SMILEY.

Last Sunday evening, June 9th, an interesting and unusual service was held in the Hanson Place Church, Brooklyn. The occasion was the public profession of Christ in the ordinance of Baptism by Miss Sarah E. Smiley, the eminent Quakeress, and Rev. Mr. Hilles, a preacher of the same society. A vast concourse of people filled the streets leading to the church, only a portion of whom could get inside the doors. Rev. Geo. F. Pentecost, the pastor preached a sermon of marked perspicuousness and power, from Ephesians v. 25-27:

Husbands, love your wives, even as Christ loved the Church and gave Himself for it;

That He might sanctify and cleanse it with the washing of water by the Word. That He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.

From this text the preacher illustrated the love of Christ, showing first why he loved men; second, the measure of that love; third, the object of his love. The illustration of the marriage relation was carried through all the relations of the believer with Christ. The believer is wedded to Christ, baptism being the marriage ceremony. The importance of this ceremony, which was merely symbolical, he urged by the same illustration. A man and a woman may truly love each other, and unreservedly give themselves to the other, and thus be married; but they are not satisfied until some sort of ceremony is performed. So a man may be really converted, may be a true Christian, may be in intimate communion with Christ, but the ceremony that binds him to Christ has not been performed and he is not satisfied. Baptism was not an essential to salvation, but was merely an outward, visible sign of a spiritual relationship.

Preparation being made for the baptism, Miss Smiley, in explanation of the steps she was about to take, said that she had been converted twenty years ago. Recently she had experienced a new sense of adoption that seemed to draw her into a closer relation to Christ. Six years ago she had been regularly ordained as a preacher by the Society of Friends. She then accepted all their tenets, and always tried to satisfy herself with a spiritual Baptism, and a spiritual Lord's Supper. But she had at times felt that this was not satisfactory. A year ago, particularly, she was impressed with the desire to be baptized, but she was unable to see how she could satisfy the desire, and retain her position. She felt that she was called to preach the Gospel. It was her duty to preach. The Society of Friends gave her her commission to preach. Should she renounce her relations with that society could she still preach? This question had agitated her sorely. But at last she had concluded that it was the Lord's work and he was able to arrange it. Therefore, a week ago she had written a letter resigning her connection with the Society of Friends. She was now intending to join no other society. She desired fellowship with all Christian Churches, and considered herself as entering the Church Universal. This step, she claimed, was not the beginning of her Christian life, but the completion of her consecration to Christ.

The Rev. Mr. Hilles also addressed the congregation in a similar vein.

Brother Pentecost remarked, previous to proceeding to administer the ordinance that neither of these persons became members of the Baptist Church by receiving baptism at his hands. The ordinance, he said, was not administered by the authority of the church of which he was pastor, but on the authority he received from the great Head of the Church, and the candidates were then successively baptized, the choir singing a verse or two of the hymn, "Jerusalem, the Golden," at Miss Smiley's particular request.

This act of Brother Pentecost will doubtless create some comment among Baptists, with whom there are differences of opinion as to the control of the church over the or-

dinance of baptism, and also the propriety of administering the ordinance to one who does not propose to unite with any particular church. These are questions upon which each man has a right to his opinion, and each church to her independent action.

We take it for granted that Brother Pentecost's church is satisfied with his course in this matter, and for our own part we are of opinion that Brother Pentecost has acted in entire accordance with the genius of the gospel commission and the intent of the ordinance, which is simply an individual confession of Christ in obedience to his command.—1b.

OUR BAPTIST CHURCHES IN ENGLAND.

—In real church work—the conversion of sinners—the Associations could not report much success. A clear increase of little more than one per cent represents the results of the year's labours so far as they can be tabulated. It is one of the many mysteries of our church life that, with so many agencies employed, the declarations of discipleship are so few; what the cause may be it is difficult to say. Possibly the churches do not look for results. In some instances, the love of pleasure is eating the earnestness out of the younger members of the congregation; and occasionally discord within the church makes it even undesirable that new converts should be added to it. How is it that our Sunday schools are not more fruitful in conversions? In the United States it is calculated that an average of three scholars in every hundred are baptized every year. But we forbear. Ministers and Sunday-school superintendents can inquire for themselves into the reasons why their success is not larger. Our business is simply to preserve a record and to suggest thoughtful and prayerful pondering on the fact.—Freeman.

The extraordinary effect of Fellows' Compound Syrup of Hypophosphites is due to its power of imparting the vital principle to all constitutions impaired by wasting or debilitating maladies. It is acceptable to the palate, and suitable for all ages and all constitutions. The blood is restored to purity and health, the nerves and muscles are strengthened, while tuberculous or consumptive deposit is retarded.

Correspondence.

For the Christian Messenger.

THE WORLD'S PEACE JUBILEE.

(From our own correspondent.)

MR. EDITOR,—

The 17th of June being the anniversary of the Battle of Bunker Hill, and as such is always observed as a public holiday, was selected for the opening of the World's Peace Jubilee. The day being fine the streets were crowded with gaily dressed people—who seemed to be pleased with themselves and every one else,—wending their way to the Common to see the reception of the English, German and French bands, by the American bands and Military. After parading the streets they were escorted to their respective hotels.

At eleven the Press representatives were entertained at Faneuil Hall by the City Fathers, with appropriate speeches of welcome by the Mayor, and a good breakfast, after which we went to the Coliseum.

The Coliseum is 550 feet long by 350 feet and 115 feet high. It covers over four acres of ground, and will seat about 100,000. There are galleries all around the building under which are the various reception rooms. The decorations, including the flags of all nations, are very appropriate and beautiful. The chorus gallery seats about 22,000, back of this is a large organ, made expressly for the occasion. The chorus consists of about 20,000 singers, and represents 165 musical societies, extending from California to New Brunswick. There are 1000 instruments in the orchestra besides the bands.

The opening exercise began about three by prayer by the Rev. Phillips Brook of the Episcopal Church. The Chairman of the Committee then introduced the Mayor, who made a very appropriate speech of welcome. This was followed by General Banks, who gave a very eloquent address, full of good will to all mankind (including England). He said that this marked an era in two great nations settling their disputes by arbitration instead of by the sword, and although as yet only alleged would certainly be consummated, which was greeted with loud applause. At the close of the address Gillmore mounted the platform amid the greatest excitement. As he took the director's stand the cheers were almost deafening.

The first piece was "Old Hundred." The first verse of the psalm was sung softly, the second loud, and as the mighty volume

of tone rolled out like Niagara, turned into harmony. What could be more appropriate when all nations were represented than that noble psalm of praise, to the Author of all harmony. The performance of the Old Hundred was perfect, but in some of the pieces, where the harmony was more complicated, the choruses got out of tune, it was however all you could expect from an acre or more of singers, and upon the whole was certainly a musical success.

The house was not more than one-third filled, owing to the high price of tickets, which was five dollars to all parts of the house. The season tickets are fifty dollars. There is no provision made for those who are not able to pay this large price, the great aim being to make money instead of accommodating the masses. In Europe this is not done, each part of the house is sold according to its location, consequently the poor as well as the rich have an opportunity of hearing the best music.

This day's programme closed with singing "Nearer my God to thee." The choir and orchestra singing the first verse and the audience joining in the last. What could be more appropriate than to commence this first concert with "Praise God from whom all blessings flow," and ending with "Nearer my God to thee." All seemed to feel, after listening to those sublime harmonies, that they were "nearer to Thee," in the spirit which recognises the fatherhood of God and the brotherhood of man. G.

Boston, June 18th, 1872.

For the Christian Messenger.

WOMEN'S MISSIONARY AID SOCIETIES.

It gives us pleasure to insert the following letters, they require neither note or comment:

TO THE SECRETARY OF THE CENTRAL BOARD OF WOMAN'S MISSION AID SOCIETIES.

Mrs. Selden,—

In compliance with the request contained in the "Circular" received by Rev. W. G. Parker, and according to appointment, the ladies of the Baptist Church and congregation in Milton, Queens Co., met April 15th, and organized a "Woman's Mission Aid Society."

We commenced with a membership of twenty-five, and have been increasing, till now we number thirty-two. Monthly meetings are held, in connection with which is a prayer-meeting—prayer for blessing to attend the labors of our dear Sisters in heathen lands; and for all who are endeavoring to preach and teach Jesus—that, "to those who sit in darkness, light may spring up."

The same "Constitution" and "By-Laws" which regulate the other Societies, have been adopted by this with a few amendments.

Though the Society has not been formed quite three months, yet we consider the year to have begun last January, and send enclosed \$14.00 as our first offering to the Lord's treasury.

We are happy to assist in this great and glorious work of raising those of our own sex in heathen lands to the enjoyment of the same blessings which we in christian lands enjoy; and pray "the Lord of the harvest, to send more laborers into the harvest," and give to those who cannot go a desire to contribute towards the support of those who can—those who have gone—believing "the laborer is worthy of his hire."

ANNIE PARSONS, Sec'y.

Milton, Queen's County, }
June 19th, 1873.

For the Christian Messenger.

DEERFIELD, June 11th, 1872.

Dear Mrs. Selden,—

I have much pleasure in informing you that we have succeeded in forming a Woman's Missionary Aid Society. We met on Tuesday, May 21st, and organized our Society. Our membership is small, only fourteen, but we hope and pray many more may be induced to join in the great and glorious work of sending the gospel to the benighted women of heathen lands. I feel myself very much interested in this good work, and hope all our churches may feel the importance of renewed effort in the cause of missions.

The oldest member of our church, an old lady, (Sister Hannah Crossby) eighty-six years of age, was the first to enrol her name as a member of our Society, and besides her annual fee for membership sends a donation of \$3.00. * * *

Hoping and praying you may be encouraged and sustained in your arduous position as Secretary of our Mission Board.

I remain in christian love,
Your sister in Christ,
MARY O. BRUNNANT.