

Messenger and Visitor

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SAINT JOHN, N. B., WEDNESDAY, AUGUST 27, 1890.

In reference to the Y. M. C. A. Convention, lately held in New Glasgow, it is declared:

The convention will mark an era in Y. M. C. A. work in the province. Dependence on one or two men to carry on the work has been abandoned, and a spirit of self-reliance prevails. The idea that the movement is merely an evangelistic one has lost its hold, and the fact that the aim of the members should be to reach the young men and work for their spiritual well-being, through their physical, intellectual and social interests has been grasped as never before. The next convention will meet at Truro.

NOT EXACTLY AN AMERICAN PRODUCT.—Referring to the question of the Sunday opening or closing of the great World's Fair to be held in Chicago, in 1893, the *Chicago Standard* asks that "among other American products the American Sabbath be exhibited." This has a smart and decidedly American sound. But, first, the Sabbath so far as it is religiously observed in America is not a native product; but, like a great many other good things, an importation from the parent land; and secondly, perhaps there is some little danger that the day will be exhibited instead of being kept.

PARLIAMENTARY.—In the English House of Parliament, the other day, Mr. Matthews, the home secretary, referred to Dr. Tanner as "a vulgar interrupter," whereupon the irascible doctor at once proceeded to make good his claim to the title by calling Mr. Matthews "the meanest and lowest skunk," etc. For this choice language Dr. Tanner afterwards rather ungraciously apologized. We should say that in case of man who could descend to the use of such language on the floors of parliament, it could make but little difference whether he apologized or not—a gentleman could feel himself greatly insulted by anything he might say.

FUNDAMENTALLY REPUGNANT.—A sensational report of a threat said to have been made by Li Hung Chang, the premier of the Chinese cabinet, that China was about to retaliate upon American citizens in China for the insults offered to the Chinese and their government by American missionaries, having reached that high functionary, he positively denies its correctness, saying that his only remark was that such a course would be perfectly logical and quite justified by the law of nations. Such a course, it is said by Hon. J. R. Young, late American minister to China, would be "fundamentally repugnant to the Chinese!" Ought it not to be "fundamentally repugnant" to such a liberty-hating nation as that over the way, as well? Shall the "heathen Chinese" teach American citizens in manners and Christian civility? We are glad the religious press uniformly condemn their own government.

The above is from the *Canadian Baptist*, and is very well put.

LET IT BE SPONTANEOUS.—In the subjoined clipping from an exchange a hint is given which those on whom the duty of conducting prayer-meetings rests might profitably consider. A good prayer-meeting is one of the best things on earth, but the best meeting is not necessarily the one in which the greatest number speak or sing or pray.

One of the best devices yet discovered for taking the spontaneity from a prayer-meeting is for the leader during a pause to encouragingly remark, "Now, brethren, don't let the time run to waste." Nine times out of ten the brother who rises to speak or pray after that appeal does so mechanically, from a sense of duty. He is trying to do his part in preventing the time from "running to waste." A device only less effective than this is for some one to start the hymn, "Now just a word for Jesus," with his exceptionally specific ending, "Oh, speak, or sing, or pray." That hymn should be banished from every prayer-meeting in the land. It is simply putting into metre the leader's appeal not to let the time run to waste." The emotional effect of that hymn is very much like that of a mother's appeal to the child to look pleasant when its photograph is taking; of course the child scowls. It is very hard for some people to learn that the emotions are not elicited by commands to exercise them, but by the presentation of the thoughts that give rise to them.

THE OLD AND THE NEW.—The *Springfield Republican* gives some account of "a curious colonial relic known as the 'open-and-shut' pulpit." This "relic" has been in the Read family for 160 years and was originally the property of Rev. Amos Read, the first Baptist minister in the State of Connecticut. When the relic is shut, it looks like a box; but when it is open, it takes on the form of a pulpit. Rev. Amos Read, when he set forth to preach in distant parts, just strapped up his pulpit, balanced it on his horse's back and trotted forth. When Bro. Read stopped, he first spread his pulpit and then proceeded to spread the gospel. We do not know whether the Right Rev. Wm. D. Walker, bishop of North Dakota, had taken any hints from Rev. Amos Read's "open-and-shut" pulpit, but he is said to be the inventor of a plan for taking not his pulpit only but his cathedral with him when he goes forth to preach the gospel. This most modern type of ecclesiastical architecture is building, we are told; by the Pullman Palace Car Company in their Chicago shop. The missionary work for which it will provide extends through a territory for the greater part lacking buildings in which religious services could be held. The bishop will be the first man in the world to travel about in a cathedral car, suited for the assembly of audiences, and in which church rites will be performed at different places. The car is 60 feet long, with an approach to cathedral effect in the use of sunken panels, with finish in oak. A small room at the rear end of the car will be a vestry, or, at times, a bedroom, as may be necessary for lack of other accommodations. The bishop will do his work himself, from trimming lamps and sweeping to playing the cabinet organ. His cathedral will take its chances behind a freight train, as passenger trains could not spend the time to switch it off on a side track when it has a stop to make. Bishop Walker will send play-cards in advance to announce his coming to any place, stating, at the same time, what rites will be held. The Church of the Advent will have seats for about 80 persons, with chancel at the rear.

It has long been felt to be a dark blot upon the fair fame of England that she continues to force upon China certain treaty regulations which legalize the importation of opium into that country, a business which is attended with the most terribly demoralizing effects to the vast population of that great eastern empire. It is a sad commentary on our Christian civilization when the government of a heathen country has vainly to protest in the interests of morality against the action of the Christian government of England. A petition, we are informed, was lately presented to Li Hung Chang, the Chinese prime minister, signed by eight hundred missionaries, twelve hundred native preachers, many native newspaper editors, and several thousand Christians, chiefly natives of India, expressing sympathy with the Chinese government in its endeavor to save the people from the curse of opium, and urging it to take the opportunity occurring this year to terminate the treaty by virtue of which England compelled China to legalize the importation of opium. The prime minister is said to have received the deputation in a most cordial manner, declaring himself and his government greatly desirous of abolishing the corrupting traffic. If the foreign importations were prohibited the government, he said, would proceed at once to put an end to the home production.

Literary Notes.
There has recently issued from the office of the *Reporter*, Fredericton, a volume entitled *Words of Life*, being a volume of sermons preached in St. Paul's Presbyterian church, Fredericton, by the Rev. A. J. Mowatt. The press work and binding are neat and tasteful, reflecting much credit upon the office from which the work is issued. The author says in a preface: "These sermons make no claim to literary merit. I have no time . . . for finished literary work." Of this, although we have not been able to do more than dip into it here and there, we think the book itself bears occasional evidence. At the same time, there appears to be a freshness, vigor and evangelicity about these sermons which will make them very interesting and profitable to the reader.

"Darwinism and Politics," by David G. Ritchie, M. A., Fellow and Tutor of Jesus College, Oxford. To which is added "Administrative Nihilism," by Prof. Thomas Henry Huxley, F.R.S. Paper, 15 cents. The Humboldt Publishing Co., 28 Lafayette Place, New York. In his able essay Mr. Ritchie contends that the phrase "survival of the fittest" is very apt to mislead, for it suggests the fittest or best in every sense, or in the highest sense, whereas it only means, as Professor Huxley has pointed out, "those best fitted to cope with their circumstances." The publication of Prof. Huxley's "Administrative Nihilism" is well timed, and fits in with the preceding essay. The two essays form a very interesting number of "The Humboldt Library of Science."

YOUNG WOMEN are demanding collegiate training, and, since the fair creatures are well known to be "irresistible," of course their demands are being granted. No less than forty-five young women passed the junior matriculation examination recently held by the University of Toronto.

PASSING EVENTS.

LATE DISPATCHES indicate a great failure of the potato crop in the west of Ireland and in islands off the coast. It is feared the failure will be so great as to produce a famine.

IN THE RECENT TERRITORIAL ELECTIONS held in Utah, the entire Gentile ticket was elected, and the political reign of Mormonism in Utah would appear to be at an end. A public school system, it is expected, will soon be established, and the schools will be under Gentile control.

THERE WAS GREAT REJOICING ON Tuesday evening of last week at Springhill, when it was learned that, through the intervention of Premier Fielding and Inspector Gilpin, the miners' committee and the manager, Mr. Swift, had come to an understanding in regard to the matters in dispute. The difficulty was settled and the strike at an end. A feeling of relief and satisfaction was experienced throughout the country when the announcement was made that the obstinate battle was concluded. We are not yet in possession of exact information in regard to the terms of settlement, but we believe the demands of the miners have been conceded, if not entirely, at least to a considerable extent. But what good purpose has been subserved by the strike? The men have been idle and restless, their earnings have been eaten up, their families have been impoverished to the point of beggary, the business of the town has been obstructed, the merchants have been threatened with bankruptcy, the company has lost heavily, the mine, the miners and the town have been driven to the verge of ruin. Is there any reason why all this could have been avoided by submitting the matter in the first place to an impartial arbitration?

IN THESE DAYS of associations and "combinations" on the part both of labor and capital, and the many alliances in which men are binding themselves together to secure their rights or to compel their demands, it need not cause surprise if the conservative and long suffering farmers should at length be found uniting their forces and making their power felt. This has already come to pass in the neighboring Republic. In several States of the Union the Farmer's Alliance movement is making itself felt in the political affairs. This is true of Texas, Georgia, and South Carolina in the South, and in Minnesota, Nebraska, Michigan and other States in the North. What the history and outcome of this movement is likely to be, it is impossible to predict. It is likely for the present to be a disturbing element in the calculations of the politicians. But whether it will possess coherence and leadership to make it a permanent and potent factor in the political world is doubtful. Some of their demands put forth are good, and such as will commend themselves to righteous statesmanship. Others are not so. As yet the Alliance movement seems not to have grasped the idea of any great national question or moral reform. So far, in organization and aim, it seems to be principally sectional in character. Whether the movement is a mere transient phenomenon or whether it is destined to take on permanent form and national, or perhaps more than national importance, remains to be seen.

THERE IS A GRAND FERMENT in the political condition of Chili, and a revolution seems to be impending. The trouble has arisen out of the fact that the president has appointed a cabinet which is obnoxious to the national congress. The consequence is that the congress has gone on a strike, refusing to vote supplies or to attend to their ordinary legislative duties. This has had the effect of bringing almost the whole business of the country to a standstill. Certain laws regulating the tariff of exports and imports, the postal rates and the stamping of official paper for official documents and other public service having expired, and congress having refused to renew them, the result is that letters are either carried free or not at all. No import or export duties are being paid, steamers are forbidden to load or unload, thousands of laborers are idle, the mining interests are being greatly crippled, and the whole business of the country is stagnating. Perhaps the president will recede from what seems to be an unconstitutional position. If he does not, the result is likely to be a revolution.

THIS SUMMER is remarkable for the number and violence of hurricanes and cyclones which have visited different parts of the United States. These storms have resulted not only in immense destruction of property, but also in great loss of life. The Dominion has suffered, but to a much smaller extent, from similar visitations. These Maritime Provinces have as usual enjoyed a happy immunity from destructive atmospheric forces. Any one who reads of the track of death and desolation which a cyclone leaves behind it, can scarcely fail to experience emotions of thankfulness for the safety of his house, his family and his property. The latest reported destructive cyclone is reported as occurring at Wilkesbarre, Pa., Aug. 19:
A destructive cyclone struck this city about five o'clock this afternoon, destroying many buildings and killing 30 or more persons. It came suddenly upon river and swept down trees, houses and everything else in its course. Large districts in several sections of the city are in ruins, and the damage will reach hundreds of thousands of dollars. Passenger trains and locomotives at the depot were blown over, and the streets are impassable with trees and fallen buildings. At 1:30 p. m. reports came from Sugar Notch, a mining town three miles from here, that the destruction of property was terrible, and 15 persons killed. At Parsons and Mill Creek, four miles from here, the coal breakers were more or less damaged. Ten persons were killed.

Rev. Shubael Dimock.
The following is a sketch of the life of the Rev. Shubael Dimock, first missionary of the gospel in Falmouth, N. S., where he found an asylum from persecution in 1760:
Shubael Dimock was born in Massachusetts, Conn., 1708. His parents were Congregationalists, but called the Standing Order. He united with that church, but in a revival of religion in Whitfield's time, for conscience sake, left the Standing Order and joined the Separates. He soon became an exhorter and preacher, and labored earnestly to support the cause. He had not been long engaged in this way when it was ascertained that he was even more heretical than the Separates, for he taught that man was accountable to God only for his religious belief; that liberty of conscience was a doctrine of the New Testament; that it was unscriptural to compel a man to support a man whose doctrine he did not believe, and unchristian to persecute non-scriptural subjects for baptism, nor sprinkling the scriptural mode.
These sentiments brought on him persecutions. He was repeatedly fined and his property taken to pay costs. His son Daniel was also engaged in the same cause, and much of worldly substance of both father and son was wasted in these persecutions. They were both arraigned before the magistrate's court in Tolland for preaching contrary to law. One of the magistrates told them he was determined to stop their preaching. Sentence was passed on both, with permission to leave the country or to quit preaching, exhorting, or holding public meetings.
Daniel said, "As I consider Windham jail of too narrow dimensions, to carry out the broad commission to go into all the world and preach the gospel to every creature, I will leave the province." He accordingly left Mansfield and came to Newport, N. S., in the summer of 1758, when he was 22 years of age; but Shubael continued preaching in Mansfield, Ashford and adjacent places. This was distasteful to the Standing Order, and as he was at a meeting in Mansfield an officer came with a warrant to take him to Windham jail. He read the warrant, purporting that Shubael Dimock had been duly convicted of preaching the gospel contrary to law in a school-house in Mansfield, and under an oak tree in Ashford. He then informed the preacher that he was required to lodge him in Windham jail. "Well," said Mr. Dimock, "if you have a duty to perform, you must attend to it; I shall not resist you." The officer requested him to go with him to Windham. The preacher replied, "I do not know that I have any call to Windham, and so I have made an appointment, God willing, to preach under the oak tree in Ashford. I cannot consequently go with you of my own accord." A horse was procured and by the help of several men the prisoner was placed on the saddle. The officer asked him if he would guide the horse. He said, "I will guide him to Ashford, or to my own house, but I cannot take a single step in compliance with that warrant." The officer then mounted the horse behind the prisoner and guided it to Windham.
Mr. Dimock availed himself of this opportunity on the journey to exhort the officer to be reconciled to God, and it was thought by others and confessed by the officer, that for the time being he was as much of a prisoner as Mr. Dimock. There was a great change effected in the officer. When they reached their destination he entreated to be allowed to deliver himself up to the authorities instead of the preacher. On arriving at Windham, the magistrate before whom

he was tried in Tolland tauntingly coated him: "Ah, did not I tell you would stop your preaching?" "Yes sir," said the preacher, "you did, but you have not done it yet, and I don't know how you will accomplish it unless you cut out my tongue." He then exhorted the officer to flee to Christ the only Saviour. Mr. Dimock remained in jail several months.
When his son Daniel came back from Nova Scotia he obtained permission for his father to leave the country, and persuaded him to return with him to Nova Scotia. They embarked with other emigrants from Massachusetts and Rhode Island. The fleet arrived in 1760. Mr. Dimock was honored by being appointed moderator of the first town meeting held in Falmouth. His name is on the town record. This was 120 years ago, and 15 years before Henry Alline's conversion and ministry. Mr. Dimock remained in Falmouth one year, then removed to Newport, and was baptized by his son Daniel, and became a regular Baptist minister and very successful in the cause.
He and his son Daniel preached alternately between Falmouth and Newport, till he died. When he was not able to stand up to preach, by reason of age and infirmity, he sat in his chair and preached where many came to hear him tell of a crucified Christ and a risen Saviour, which was his theme.

Mr. Dimock had three wives: the second was a Miss March, who came with him to Nova Scotia; had five daughters and one son, Shubael, who married a Miss Macomber, had two daughters and four sons, very prominent persons in both church and state. Shubael was elected to represent Hants County in the House of Assembly of the Province, which office he held for many years. After his death his son Ichabod was elected to the same office, which he filled until he died.
Daniel Dimock, son of Shubael Dimock, senr., married a Miss Bailey; had six sons and four daughters. Two of his sons were preachers, Rev. Joseph Dimock of Chester, and Rev. George Dimock of Newport, both eminent for piety and usefulness. Joseph had two sons preachers, Revs. Anthony and David. Anthony married a Miss Weston in the States. David married a Miss Delaney. Anthony died in New Jersey, in 1888. David is still living in Truro.

Shubael Dimock, senr., born 1708, died 1781. Rev. Daniel Dimock, son of Shubael, came to Newport in 1758; baptised 1768 by Rev. John Sutton, a Baptist minister from New Jersey, who was on a visit in Newport; born 1736, died 1805. Rev. Joseph Dimock, born 1768, died 1846; was married to a Miss Dimock in the States; had five sons and four daughters. Rev. George Dimock married a Miss Skinner; had ten children. Their daughter Eunice was married to Charles Skinner. Their eldest son, Joseph, is pastor of a Baptist church in New Brunswick. Shubael Dimock's second wife's daughter, Lydia, was married to Benoni Sweet. He had a son, Shubael, who had a son Eben, whose son, Enoch, is pastor of the North Baptist church, Massachusetts.
Shubael Dimock's third wife was a Mrs. Masters; had one son, Timothy. He married a Miss Parker; had seven sons and one daughter, Hannah, who was married to a Mr. Higgins; had one son, Prof. D. F. Higgins, who is now and has been a teacher many years in Acadia College. He married a Miss DeWolf; has five sons and one daughter living. Their eldest son, Walter V. Higgins, is now a missionary in India.
That magistrate made a great mistake when he said he would stop Mr. Dimock's preaching. He and his descendants have been preaching the same doctrine 130 years. He conferred a great blessing on Nova Scotia.

RECENT EVENTS in Central America and the Argentine Republic has called attention to the countries in the southern part of this continent. The reading public will, no doubt, welcome so good an opportunity of becoming better acquainted with these countries and their peoples, as is about to be offered them:
The South American tour recently made by Theodore Child under the auspices of *Harper's Magazine* may be regarded as one of the most important journalistic enterprises of the present year. During his sojourn in Chili, Peru, the Argentine Republic, and Brazil, Mr. Child made a special study of the social, economic, and industrial phases of life in those countries, and whatever he may write on these subjects may be considered entirely trustworthy. The first paper, describing his experiences and observations along the line of the transcontinental railway, now being constructed from Buenos Ayres, will appear in the September number of the *Magazine*, illustrated from photographs and drawings by leading American artists.

W. B. M. U.

steadfast, immovable, always abundant in the work of the Lord, forasmuch as you know your labor is not in vain in the Lord.

PRAYER TOPIC FOR SEPTEMBER.
That the power of the Holy Spirit may rest in a very special manner this month upon every missionary and every missionary station.

The Woman's Baptist Missionary Union of the Maritime Provinces to the Annual Assembly convened at Yarmouth, Aug. 22nd, 1890.

Our sixth annual report, covering as it does the twentieth year since the organization of the Woman's Baptist Missionary Aid Societies, of which this union is composed, calls for an expression of gratitude and praise to the Lord, for having so manifestly set His seal of approval upon all our work. At the first we were few in numbers, banded together to support one sister who, her soul all aglow with love to Jesus, desired to go to the perishing heathen to carry to them the gospel of our Redeemer. In this we hoped to succeed, and, according to our faith, so it was, and has been from that day until the present. Eight young ladies were employed by this society and have done most effectual work for the Master. Two labored in Burma, and six in India. Of these five, after serving us faithfully for years, married missionaries, some on our own field, some on the Ontario field, and some on the American Telugu field.

They rank high among missionaries, wherever in the providence of God they have been placed. Our Heavenly Father has in this way broadened the influence of our union, and carried out the purposes of His own will.
Among the first money sent to India for building purposes by the Foreign Mission Board was an appropriation from the funds of our society for building at Kimidi, which property was afterwards sold and the money used towards purchasing the compound at Chicocole.

In consulting the records of the Foreign Mission Board we find that about eight thousand dollars of the money raised by our societies, have been expended in buildings at Chicocole, Bishapatam, Bobbili and Yrianagan, all of which has been given with the understanding that, in the mission house to each station, there should be two rooms prepared and reserved for the lady missionaries whom we should choose to send out and support, so that they might feel that they were under their own vine and fig tree, and, at the same time, under the protection of the missionary family, all surrounded by the prayers of thousands of women in the home land, and the benediction of heaven resting upon them. The work of our lady missionaries has been chiefly among the women and children, but men and boys also have heard daily from their lips the story of the cross. The precious word of life has been for twenty years thus scattered by our representatives among the heathen—that word which "shall not return void," but is the good seed which will spring up to the praise of our Saviour who has the promise that "the heathen shall be given to Him for His inheritance and the uttermost parts of the earth for His possession."

It would be impossible for one at all interested in this glorious work not to see, year by year, from the reports of the missionaries, that great ironies have been made upon heathenism, and the foundations thereof giving way among the thousands to whom they go preaching and teaching Jesus Christ. Their hearts have been cheered by seeing numbers coming out and telling what a Saviour they have found, and following Him truly; and while they, and we, regret that we cannot count the members of churches by the thousand, yet we have great cause for thankfulness to Almighty God, that they can count them by the thousands who understand the way of life and salvation, and many of them secretly trusting in our risen Lord, who but for that great barrier caste, would openly confess Him. It cannot be, but we shall meet multitudes of these dear ones in the eternal world who shall be stars in all our crowns of rejoicing.
The constantly increasing demand for the Word of God, the growth of the Sunday and day schools in which the Bible is a special subject of study, increasing numbers in the boarding department, the rapidly increasing numbers of native workers, and Bible readers, speaks loudly of the under-guiding power of the Most High, and it is to us a strong token that the day is not far distant when the windows of heaven shall be opened, and a nation shall be born in a day.
(To be continued.)