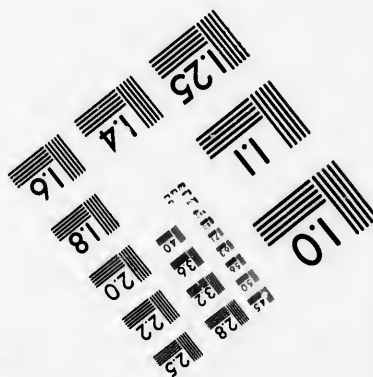
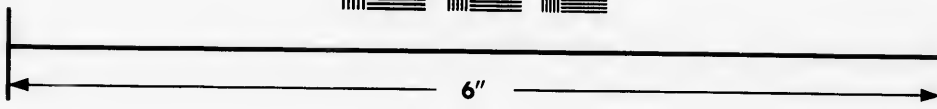
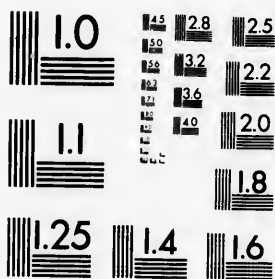


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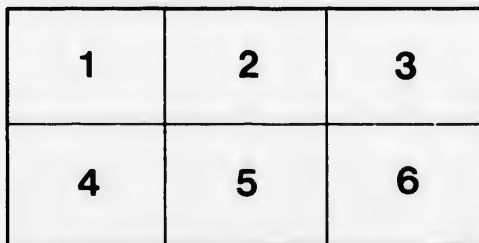
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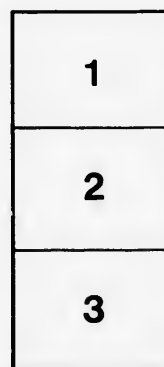
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OK
A GENEALOGY

OF THE

DIMOCK

FAMILY

FROM THE YEAR

— 1637. —





Sir Robert Dymoke.

A GENEALOGY
OF THE
DIMOCK FAMILY


FROM THE YEAR 1637.

Compiled and Written by
JOSEPH DIMOCK MARSTERS,
Summerville, Hants Co., Nova Scotia.

WINDSOR, N. S. :
J. J. ANSLOW, PRINTER AND PUBLISHER.
1899.

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A Genealogy of the Dimock Family.

 **H**AD we commenced this record fifty years ago no doubt it would have been easier work, but even then it would have been impossible to have obtained the names of all the descendants, much less the dates of births, marriages and deaths, seeing that they are widely scattered over the world—but we have done the best we could under the circumstances, and wish here to thank all who have tried to help us.

Before we give the following record of the King's Champions, we wish to remind the reader that while worldly-minded people may place great value on such titles, the humble Christian will place but little value on such high sounding titles. What they wish to value is the title that God gives to His redeemed children, who, He says, are to be made kings and priests for Him, the King of Kings, and Lord of Lords. And while we write of these things, we wish to throw in such thoughts as would cheer the heart to look forward to that glorious union—the Marriage Supper of the Lamb,—when Christ shall present to His Father, the King, His bride, the Lamb's wife, all glorious, as the King's Daughter, in garments of wrought needle work. Blessed are they that are called to the Marriage Supper of the Lamb.

Why should the children of a King,
Go mourning all their days,
Great Comforter, descend and bring,
Some tokens of thy grace.

Then let our songs abound,
And every tear be dry,
We're marching through Immanuel's land,
To fairer worlds on high.

We will now give some interesting history concerning our old ancestor **Sir Robert Dymoke**, who, with his descendants have acted as King's Champions for many hundreds of years, even for the thirty last coronations, of English kings and queens, established as King's Champion by King William the First. According to the best information we can obtain we are satisfied that all the Dimock family in these Provinces and the U. S. are descendants of Sir Robert Dymoke, who was King's Champion at the coronation of Henry VII and Henry VIII. We well remember to have heard our parents and other old people tell how some of our ancestors had chosen to spell their name with a 'y' in the place of an 'i,' and that some had spelt it with two 'm's,' but that the original name was Dymoke. In evidence of this we find articles in different old newspapers. In an article written by Samuel Lodge in the Illustrated London News, July 28th, 1888 :—" Here at the entrance to the park, a little to the left, and facing the road leading to the Rectory stands the famous Lyon Gate, so-called from the lion which stands on a stone archway, which is covered with ivy, and gives abundant evidence of old age. The careful observer will not fail to notice on the right hand of the arch a rude but curious cutting giving a rough delineation of the etymology of the name of Dymoke. An oak tree is plainly visible, the stem of which divides into two equal portions, with the letters R. DYMOK which in all probability may be taken to signify that the arch was built by Sir Robert Dymoke, who was King's Champion at the coronation of Henry VII and Henry VIII."

We will now give what recently appeared in an English paper. " London, April 16th.—There is a six weeks' old baby in England, who, if he lives till then, will play a romantic part in the coronation ceremonies of Queen Victoria's successors. In other words this interesting infant is the future King's or Queen's Champion of Great Britain and Ireland."

The birth of the young Champion was modestly chronicled in the London papers as follows :—" Dymoke—On the 22nd of February, at Scrivelsby Court, Lincolnshire,

the wife of F. S. Dymoke, the most honorable Queen's Champion, of a son and heir."

A quaint and ancient office is that of Queen's Champion of Great Britain and Ireland, now held by Squire Dymoke of Scrivelsby Court, and eventually to descend to the child just born to him. When William the Conqueror came over from Normandy he brought in his train one Robert de Marmion, Lord of Ontenaye, whose sires had long officiated as hereditary champions to the Norman dukes. King William granted to this Robert the manors of Scrivelsby and Tanworth in Lincolnshire, on condition—(and herein lies the right and title to the Queen's Championship)—that at the coronation of each and every Sovereign successor of the said King of England, then the heir male of said Robert de Marmion should appear at the foot of the throne, arrayed in full armour, with lance and shield, and taking off his gauntlet should cast it on the floor in challenge to all comers on behalf of his liege the King. And should any man pick up the gauntlet aforesaid in challenge of the King's claims, it should be the said champion's bounden duty to meet him there and then in single combat. For the due performance of these functions the champion should be confirmed in his manor of Scrivelsby, and should receive in guerdon from the King a cup of gold. There are thirty of these golden cups at the manor house of Scrivelsby in Lincolnshire, showing that the descendants of old Robert de Marmion, the first champion, have challenged all comers on behalf of their lords and masters at no less than thirty coronations. And the descendants of Robert Marmion made champion by William I continued to fling down the gauntlet at coronation after coronation down to that of her present Majesty on June 28, 1838. The direct male line of the Marmion family was the hero of Sir Walter Scott's famous poem of that name. Charles Dymoke, of Scrivelsby, was champion at the coronation of William III and Queen Anne. His brother Lewis acted for George I and George II; then a cousin, John Dymoke, of Scrivelsby, was champion at the coronation of George III. Whether Albert, Prince of Wales, or his son George succeed Queen Victoria, or Her Majesty give place to some other heir, Mr F. S. Dymoke,

and after him his baby son, will be next champion of England.

We give one more extract that appeared in a late English paper which says :—" Yet another of our fine old county seats is about to be dismantled, Scrivelsby Manor, by order of executors of the late Lady Dymoke, who has resolved to bring to the hammer all its costly contents, including the long series of family portraits, helmets of the champions of England from time immemorial."

We wish to be thankful that after nearly three years seeking for information, we are able to give a direct record of our ancestors from 1637 to the present.

ELDER THOMAS DIMOCK, son of Edward, came from England to Barnstable, Plymouth Co., Mass., in 1637. Elder Dimock married Ann Hammond; their children—Timothy, Mahitable, Shubael; the two first children died young.

SHUBAEL DIMOCK, son of Thomas, married Johanna Bursley; their children—Thomas, John, Timothy, Shubael, Joseph, Mahitable, Benjamin, Johanna, Thankful.

CAPT. THOMAS DIMOCK, son of Shubael, married Desire Sturgis; (no children). He was killed in battle. His widow married Colonel Thatcher.

JOHN DIMOCK married Elizabeth Lambert; nine children, names not given.

TIMOTHY DIMOCK; no children.

JOSEPH DIMOCK married Lydia Fuller; eight children, names not given.

BENJAMIN DIMOCK; no children.

JOHANNA married Josiah Conant; seven children, not named.

THANKFUL DIMOCK married Deacon Maldo; had ten children, names not given.

SHUBAEL DIMOCK married Tabitha Lathop; their children—John, Shubael, Daniel, Israel, Ebenezer. The last three remained in Connecticut the last we knew of them. John settled in Ashford, Connecticut.

SHUBAEL DIMOCK married Miss Hooten (first wife.) Had three children by her, named Abigail, Daniel, Asa. She died and he married Eunice Marsh, by whom he had eight children.

ABIGAIL DIMOCK married Amos Marsh (first husband); name of the second unknown. Her third husband was a Mr. Howard. She died (had no children).

In the fall of 1759 Mr. Dimock with his family came to Falmouth.

(In the Hants Journal, Windsor, N. S., 1887.)

BIOGRAPHICAL SKETCH.

A sketch of the early life of SHUBAEL DIMOCK, first Missionary of the Gospel in Falmouth, where he found an asylum from persecution in 1759. A paper read at a Missionary Meeting in Falmouth a short time ago by Miss Marnie A. Young, (since deceased), the particulars were furnished by his grandson, Mr. John Dimock, of Berwick.

Shubael Dimock was born in Mansfield, Conn., 1708. His parents were Congregationalists, but called the Standing Order; he also united with that church, but in the revival of religion in Whitfield's time, he, for conscience sake left the Standing Order and joined the Zealous Separates. He soon became an exhorter and preacher and labored ardently and assiduously to extend and support the cause. He had not long been 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 preacher whose doctrine he did not believe, and that unconscious babes were not scriptural subjects, nor sprinkling the scriptural mode of baptism. These sentiments brought on him persecution. He was repeatedly fined and his property taken to pay costs. His son Daniel was engaged in the same cause, and much of the worldly substance of both father and son was wasted by 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 deter-

mined to stop their preaching. Sentence was passed on both with permission, however, to leave the country or to discontinue preaching. Daniel said, "As I consider Windham jail of too narrow dimensions in which to carry out the broad commission, 'Go ye into all the world and preach the gospel to every creature,' I will leave the country." So he left for Nova Scotia in 1758.

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 and find an asylum in Nova Scotia. And so he, with his whole family, arrived in Falmouth, N. S., about October 1759, not 1760 as some others have reported. They came six months before the great number who came from Rhode Island and Massachusetts, and arrived there May 1760. Mr. Dimock was honored by being appointed Moderator of the first town meeting in Falmouth. His name appeared on the town records. But it is to be regretted that no ecclesiastical record remains of that early period of Falmouth history, to recount the fact, that he was chosen Pastor of that isolated band, self-exiled from their homes. But we have good reason to infer from his burning zeal in the cause of Christ as exemplified by the ardor with which he strove to preach upon every occasion in the face of persecution, suffering, bonds, and imprisonments, and undauntedly exhorted the officer and magistrate to be reconciled to God, while within the grasp of the law, and now that he had at last found a haven of rest, an asylum from persecution, that he would in gratitude for deliverance, and in pursuance of his commission, be increasingly earnest to erect an altar to that God who had heard him on the day of his distress, and brought him safely to this promised Canaan, and that he became a missionary amongst them, preaching, not only to the New Englanders, but also to those who emigrated from Great Britain about the same time. This was 129 years ago, and 15 years before Henry Allen's conversion and ministry. Subsequently Mr. Dimock removed to Newport, and was baptised by his son Daniel, in the Kennebec River, and became a regular Baptist Minister and very successful in his work. He died there in

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1781. Mr. Dimock had three wives ; the second was a Miss Marsh, who accompanied him to Nova Scotia, and a patriarchal family of twelve children and numerous descendants in this Province, who seem to have inherited his mental and moral calibre, as many are found in prominent positions of trust in the church and in secular life. *Dimock* accordingly left Mansfield and came to Nova Scotia in the summer of 1758, when he was twenty-two years old. But Shubael continued preaching at Mansfield, Ashford and adjacent places. As he was preaching in Mansfield, an officer came with a warrant to take him to Windham jail. He read the warrant purporting that said 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, etc. He then informed the preacher that he was required to lodge him in Windham jail. "Well," said Mr. Dimock, "if you have any duty to perform you must attend to it, I shall not resist you." The officer then requested him to go with him to Windham. The preacher replied, "I do not feel that I have any call to Windham, and as I have an appointment, God willing, to preach under the oak-tree in Ashford, I cannot conscientiously go with you of my own accord." A horse was provided, and by the help of several men the prisoner was placed on the horse. The officer asked him to guide the horse, he said, "I will guide him to Ashford, or to my own home, but I cannot in conscience take a single step in compliance with that warrant." The officer then mounted the horse behind the prisoner, and guided the horse to Windham. And as Paul, when a prisoner, preached Christ to his persecutors, so 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 quite as much a prisoner as was Mr. Dimock. But there was a great change in the officer when they reached the jail, for he entreated to be allowed to take the prisoner's place while the preacher might go to his appointment. On arriving at Windham the Magistrate before whom he had been tried tauntingly accosted him, "Ah, did I not tell you that I would stop your preaching."

"Yes, sir," said the preacher, "you did; but you have not done so yet, and I do not see how you are going to accomplish it unless you cut out my tongue." Then he exhorted the magistrate to flee to Christ as his only Saviour. Notably among the former are a succession of preachers. Daniel, as before stated, was a Minister, then two of his sons, Elder Joseph Dimock, and Elder George Dimock, both eminent for piety and usefulness. Joseph likewise had two sons who engaged in this honorable calling, Elder Anthony and David Dimock. The last four have preached here and are gratefully remembered. Here is an event without a parallel in Nova Scotian history. A father, son, grandsons, great grandsons, four generations of clergymen; shall we call it an Apostolic Succession. Verily that magistrate made a great mistake when he said he would stop Mr. Dimock's preaching; for the preaching has gone on through his posterity for 130 years, and the influence will be felt and acknowledged throughout eternity. (If Miss Young was writing this sketch now she could find some preachers in every generation to the number of twelve in all.) And shall we not gratefully acknowledge the Sovereign wisdom and love of our Heavenly Father, in directing such a noble pioneer of missions hither. The shafts of persecution that assailed him was for our benefit. Can we estimate what a tower of strength it was both in sacred and secular affairs, for the infant Township of Falmouth to have one of such sterling qualities to guide the helm. I said his name was on the town records; it is more indelibly engraved in the Lamb's Book of Life; and now he has received the "Well done" from the King, and an abundant reward for all his sufferings. And one of the Elders answered, saying unto me, who are these who are arrayed in white robes, and whence came they? And I said unto him, sir, thou knowest. And he said unto me, these are they who came out of great tribulation, and have washed their robes, and made them white in the Blood of the Lamb. Therefore are they before the throne of God and serve him day and night in His Temple.

SHUBAEL DIMOCK.

A Sketch of his life by his grandson, Rev. Joseph Dimock; republished by request from the Baptist Missionary Magazine of September, 1836.

Shubael Dimock was born in the State of Connecticut, then a British province, about the year 1708. He was of the Standing Order, or Congregationalist, and obtained hope in the Saviour when young. He was brought up by his grandsire, who was a deacon of a Congregational church, and was, therefore, taught all the rites and principles of that denomination, and after he experienced the power of religion, he united with the church and observed all its forms. He resided in Mansfield, Windham County.

Mr. Dimock was united in marriage to a Miss Hovey, by whom he had two sons and one daughter, after which she died. He was subsequently married to a Miss Marsh of the same province, by whom, I think, he had eight children, two of whom died young. Death again snatched his consort from his embraces; she died in Nova Scotia. Some time after, he was again married to a Mrs. Marsters, a widow, by whom he had one son. He died May 24th, 1781. He was of small stature, quick in his motions, and very persevering in the small circle in which he moved.

But that which most distinguished him was his decidedly religious principles. He took a warm interest in what is called the Separate revival in New England, in the time of the great religious excitement in that country, and was much opposed by the ruling party. He prayed and exhorted in their Separate meeting, but was taxed to pay to ministers whom he never heard, and whom he could not conscientiously support. I am not sufficiently acquainted with all the grounds of dispute between the Standing Order and the Separatists, to specify them. I know one controverted point with them was respecting qualifications for the ministry. The Standing Order contended that a man of moral habits, good acquirements, or thorough education, without the renewing of the Holy Spirit, might be a successful minister of Christ; the other maintained that God called his friends to that work, and not his enemies; that education, though good in it places, could not make a minister of Jesus Christ.

This was warmly disputed in a public debate by Mr. Salter and Mr. Hovey. After Mr. S. had, in an elaborate speech, endeavored to prove from Scripture, especially the case of Judas, that the special grace of God was not necessary to entitle a man to membership in a church, or to a ministerial office, Mr. H. replied: "Mr. S. has placed a chair in the church of Christ for Judas, and now, if he wishes to sit in it, he is welcome to do so; but for my part I do not wish for such a seat myself, therefore cannot conscientiously encourage others to fill so fearful a situation." He said he was of the opinion of Mr. Whitfield, "That a faithful ministry is among the greatest blessings the Almighty has been pleased to bestow on his people, but an unconverted ministry is one of the greatest curses to which a people are doomed."

But, as Mr. Dimock would not pay his rates, they were sued for, except when his wife would pay them, to save any valuable article from the officer. He and many others were frequently sent to jail, or whipped for their contumacy in preaching Christ, or encouraging Separate meetings. I recollect to have heard him relate a circumstance concerning a person, perhaps himself, who had held a meeting in Mansfield, and in the time of worship an officer came with a warrant to take the leader of the meeting to Windham jail. When service closed, he read his warrant, and asked him if he would go to Windham with him. He said he had no call to go to Windham that he knew of, but said, if the officer had any duty to do, he must attend to it—that he should not resist him. The constable obtained help, and set the prisoner on a horse which had been provided for that purpose. The officer then asked him if he would guide the horse. He told him he would guide him to his own house if he would allow him, but that he had nothing to do in that kingdom, and therefore could not, in conscience, guide the horse one step in compliance with that warrant, which was persecuting the cause and people of God. The officer then got on the horse behind the prisoner, and guided the horse to Windham. While proceeding on their journey the prisoner availed himself of the opportunity of addressing the officer so closely on the subject of religion, that it was

thought, for the time being, the officer was as much a prisoner as the real one, and that he felt as desirous to be released. I do not recollect how long he was kept in prison.

But the Ruling Party was so intolerant, and Mr. Dimock, with many others, so harassed by fines, imprisonments, whippings, &c., that they thought as they were persecuted in one place they would flee to another, and soon after removed to Nova Scotia.

He here found a place in which, notwithstanding the hardships of settling a new country, he could, in a spiritual point, sit under his own vine.

This removal took place in the autumn of 1759. When he came to Newport, N. S., a few pious persons gathered round him to hear him preach, and sustain the cause of religion, and witness to the truth. Here he continued during the life of his second wife; after his third marriage he removed to Falmouth, where he found a few pious persons, but religion was in a very low state. After some time he removed his family back to Newport, where his eldest son lived. He continued preaching in Newport to a small congregation of people in private houses.

About this time two brothers by the name of Sutton, Baptist ministers, visited those parts alternately, or together. The Lord was pleased to bless their ministry to a number of souls, which greatly strengthened the people of God, and inspired with holy vigor the ardent soul of this messenger of peace.

Shortly after the last visit of the Suttons Mr. Henry Alline, of Falmouth, was converted, and was powerfully exercised about preaching. He soon after began to preach, which increased the zeal of professors of religion in a good degree.

Mr. D. did not agree with all the peculiarities of Mr. Alline's creed, yet he looked upon him as an eminent instrument in the hands of the Almighty to call sinners to repentance. After this, a number of Christians of different ages were formed into a church, called the Church of Falmouth and Newport, consisting of Congregationalists and

Baptists. The church met once a month for communion. Mr. D. and his son Daniel generally attended the monthly meetings, summer and winter. He was so opposed to the Scriptural ordinance of Believer's Baptism by immersion, that when his son Daniel was exercised on the subject, and desired to be baptised, he would not consent to it. Daniel, therefore, deferred it until he was twenty-four or twenty-five years old, at which time he freely consented. Subsequently, when nearly seventy years old, he was baptized himself, by his son, who had been previously ordained as a Baptist minister.

When Mr. D. was first exercised on the subject, he tenaciously clung to the arguments which are resorted to by Pædobaptists. When he was driven from Scripture, he flew to reason, and would frequently draw conclusions and premises like these: "That God was a God of mercy, and would not require immersions in such a cold country;" "That so many of the martyrs that sealed the truth with their blood could not be mistaken," and "Would the Lord own, support, and grant them his presence, in error," and also, "That he had enjoyed comfort in offering up his eldest daughter by baptism," (sprinkling.) The circumstance made such an impression on his mind, that it was his most powerful argument to combat, and the last one he gave up. But the Lord discovered to him that he was leaving the unerring standard of Truth, and trusting to very fluctuating and dangerous criterions. He saw now that God had been pleased to commune with his people over many imperfections, and many wrongs, and that God has never given up his prerogative, nor made his conduct towards his people a rule for us to walk by, but has given us the Scriptures, by which to walk. He now said, "If God was pleased to make it the duty of His people to offer their children up by faith and prayer, and if he was pleased to own the faith he gave, and to pass by my superstition, I see no reason why I should make an ordinance where God has made none." He could no longer live in disobedience to so plain a command. He was baptized by his son in the river Kennetcook. He preached a good while in connection

with his son, one preaching in the morning, and the other in the afternoon. But at last his age and infirmities disqualified him.

When he became too feeble to leave his own house, he had meetings appointed there. He often used to address the congregation, sitting in his arm-chair, so warmly and affectionately, that they would be melted down to tears. His addresses were generally made of solemn appeals from the word of God to the conscience; of the turpitude of sin,—the unreasonableness of neglecting religion, the shortness of time,—the vast concerns of eternity,—the sweetness and sure support of religion to the believer.

Sometime in the autumn of 1780, it was evident that he was fast hastening, by a hectic cough, and decay, to his dissolution, and looked forward to it with the utmost composure.

About this time he began to keep a diary, which continued till within a short time of his death. But this, with all the rest of his papers, was destroyed when his son Daniel's house was burned, soon after the death of the subject of this memoir. Some passages, still fresh in memory, are as follows:—

“———This day I have been calling to mind some passages of my life, and have great cause for humility, repentance and self-abhorrence, and great reason for thankfulness for many deliverances, but above all, for deliverance from sin and temptation—for God's love and a Saviour's blood—for the consolations of the Holy Spirit, and hopes of eternal glory. ‘Bless the Lord, O my soul, for His goodness, and for all his wonderful works to the children of men,’ and for all his superabounding grace to me and mine. What was I, or all my father's house, that the Lord should deal thus graciously with me? How does it beboove me to shake myself from the earth, and all the things of time, and live only to God, what time I remain here? I find the pins of this earthly tabernacle are loosening—the clay walls are crumbling and falling down. Oh that my heart may be much to the ‘house not made with hands!’ Had a sweet and refreshing season in secret, and in family prayer.”

At another time he writes :—

" This morning awoke in a gloomy state of mind. Could fix my mind on no subject for meditation ; my mind did not seem to be led into the scriptures—my cough troublesome—tried to bring death and judgment near—to examine myself concerning my hope—had no doubt of my personal acceptance with God, but Oh ! how stupid and barren is my heart ! The family sang a hymn, and read a chapter in the Bible. I engaged in prayer—felt some intercourse with heaven. ' How long shall I sojourn in Meshek, and dwell in the tents of Kedar ? ' I would say with Job, ' I would not live always, I have no continuing city here, the day is past and gone. ' ' Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon ! ' ' Why should the bride appear like one who turns aside to paths unknown ? ' "

Another day he writes :

" To-day I feel confidence in the promises of God. ' The foundation of God stands sure ; the Lord knoweth them that are his. With him I trust my cause. ' "

Nearly at the close of his diary he writes thus : " This morning I awoke about the dawn of day ; my meditations of divine things were sweet. ' Before I was aware, my soul made me like the chariots of Aminidab. ' The harmony of the divine attributes in the economy of redemption, so overcame my soul—so captivated my mind, that wonder, love, praise and joy, overwhelmed me. I knew my time was short, and I hoped very short. My enraptured soul could say with more assurance than ever, ' My beloved is mine, and I am His. ' He was the gift of the Father for me, and to me ; he hath given himself to redeem me from the curse ; and the Comforter, the Holy Spirit, hath revealed him in his mediatorial office. O what love ! What wisdom ! power and sweetness ! ' And He is mine ! yes, he is mine ! Could I call all the world, all kingdoms, honor, wealth, power, pleasure, my possessions—oh how contemptible !

" I part with all the joys of sense,
To gaze upon thy throne ;
Pleasures spring thence, forever thence,
Unspeakable, unknown. "

My cough, raising blood, and shortness of breath, art pleasant omens to me of my departure being at hand. Yee I feel willing to wait my heavenly Father's time."

These are specimens of what his diary contained for two or three months previous to his death. But toward the close of life, he seemed wholly detached from the world, and his conversation in heaven.

On the afternoon before his death all his children and their partners, except his son Shubael, were providentially at his house, to see him; and about two o'clock, as he was sitting in his chair, conversing in his usual strain, he paused for a moment, and then said very calmly, "I do not wish you to be alarmed, but I believe I am dying. I feel a strange alteration in me." His son Daniel felt his pulse, and said that he did not know that he was just dying, but that there was a great change in his pulse.

With the greatest calmness and composure he now gave his dying counsel to his wife, and all his family;—told Shubael's wife to say to him, "You will see your father no more in this world. Tell him from his dying father, to prepare to meet me at the bar of God; tell him this is a delusive, ensnaring world; that its smiles are dangerous; that 'one thing is needful,'—a portion in Christ; tell him it was that supported me in life, and now makes death easy and pleasant to me. I leave him and all my family with the Lord. May they seek the Lord while he may be found, and call upon him while He is near."

He said he might be mistaken as to his immediate dissolution,—that he was quite relieved from that deathly feeling which he felt awhile before, but the tranquil state of his mind was not changed. His countenance and words spoke the serenity and inward peace of his mind. His strength of voice, and wonted vigor of body and mind, were so restored by night, that it was thought he might continue some time. His children went home—he walked to his bed, and his family went to rest except a step-daughter, who sat by his bed-side. He appeared to sleep sweetly, till he breathed no more; and the family and friends were called before morning to see his breathless corpse, and, in their contempla-

tions, to follow his departed spirit to those mansions prepared for the righteous, and in which for years he had desired to be.

A sermon was preached on the occasion of his death by elder Nicholas Parsons, a Baptist minister in Horton.

Mr. Dimock's preaching talent was small, but he had a particular gift in prayer and exhortation. The holy freedom with which he poured out his soul at the feet of the Saviour, was such a tide of holy breathing, as often drew all who engaged with him into the same heavenly stream. I now make use of the language of others, though I often felt the power of his exhortations and prayers, condemning me for sinfulness, and causing me to fear that I should never obtain that religion which I believed him to possess. I recollect to have heard the elder Henry Alline once say to my father, "Come, Bro. Dimock, let us go and spend the evening with Father D. I want to hear him pray. I often think, I never heard any person pray who looks so directly into heaven, and leads others with him as he does. I sometimes have felt so small, I never wanted to think of myself or hear myself again. I expect we shall not hear him much more on these shores of time, for he will soon get home. Yet I may get there before him, but if I do, I think it must be very soon."

He died May 24, 1781, aged seventy-three years. He left four sons, six daughters and a widow. All but three of his children had families. O that their latter end may be like his!

SHUBAEL DIMOCK was born in Mansfield, Connecticut, 1708, where he married a Miss Hovey by whom he had three children, named Abigail, Daniel and Asa. Some years after her death he married a Miss Marsh, by whom he had eight children, two died young; the others were named Shubael, Eunice, Lydia, Tryphena, Tryphosa, and Hannah, who never married. In the fall of 1759 he with his family moved to Falmouth, N. S. The town records there show that he took up a grant of land No. 91, in 1760, as one of the first proprietors of the Township, and that he

was honored by being appointed Moderator of the first town meeting of Falmouth. Some years after he moved with his family to Newport, but continued preaching in both places until after his second wife died, and he had married a Mrs. Marsters, widow of Abram Marsters, by whom he had one son named Timothy. After that he moved with his family back to Falmouth, and remained some years preaching to a small congregation. Then he again moved to Newport where his son Daniel lived, and there spent the remainder of his days preaching with his son Daniel, one often preaching in the morning and the other in the evening.

Dr. Cramp, in his Baptist history, says Shubael Dimock settled in Newport, where father and son preached the gospel and many were converted. And Dr. Bill, in his Church history, says Shubael Dimock was one of the principal promoters of religion in his town and a man of eminent piety. One writing in the Hants Journal, March 14, 1890, says that he and his son Daniel preached alternately between Falmouth and Newport until he died, which was May 24, 1781. We may truly say the memory of such are blessed; they rest from their labors and their works do follow them.

Shubael Dimock's first daughter, Abigail, married Amos Marsh. After some years he died and she married a Mr. Howard, (no children). Shubael Dimock's other children were Daniel, Asa, Eunice, Lydia, Tryphena, Tryphosa, Shubael, Timothy, and two who died young.

DANIEL DIMOCK, eldest son of Shubael Dimock, Sr., was born September 24, 1736, and commenced his ministry soon after his father had commenced his, and experienced much of the same persecutions from the ruling powers, until 1758, when he left Connecticut and came to Nova Scotia, where he found such a favorable place for new settlers to take up land and worship under their own vine and fig tree, none daring to make them afraid; so he returned and encouraged his father and others to emigrate to Nova Scotia, and then came with them in the fall of 1759.

Dr. Bill, in his Church history, says Daniel Dimock was a Baptist in sentiment before he left Connecticut, but was not baptized until he settled in Nova Scotia. Dr. Bill also

says he was a devoted servant of God and a useful preacher of the gospel, and that he baptized his father in 1775, and that he was ordained over the Newport church in 1799. But the Dr. or his printer is wrong in that date, for the record of Newport church is before me and reads plainly : " On October 1st the church agreed to send to Horton and Cornwallis for a council to assist in the ordination of Bro. Daniel Dimock, and that on the 13th of October, 1803, Elder T. S. Harding and Elder Edward Manning came with their Deacons and Bro. Daniel Dimock was ordained." According to Elder Henry Allen's Journal he had been ordained as a ruling Elder over a mixed church of Baptists and Congregationalists on October 27, 1776. He died April 5th, 1805. He, like his father, continued preaching until within a few days of his death, after having spent about forty-five years of his life in the gospel ministry, mostly in Newport and Falmouth. He lived beloved and died lamented. The memory of the just is blessed.

Daniel Dimock, son of Shubael, Sr., married Deborah Baley, daughter of Joseph Baley, Esq. Their children were Joseph, Priscilla, Shubael, Daniel, George, Amos, Hannah, Oliver, Tryphosa, Sarah, Harris.

ELDER JOSEPH DIMOCK, son of Daniel Dimock, Sr., born December 11, 1768, was one of the most successful Baptist ministers of his day. Dr. Bill, in his Baptist history, says : For more than half a century Joseph Dimock stood before the people of these provinces as an ambassador from the court of heaven to a world of rebellious sinners, and most faithfully and successfully did he fulfil the responsible duties of his high and holy vocation. He says he came from a Godly ancestry. Daniel Dimock, his father, was a devoted servant of God, and a useful preacher of the gospel.

He was early chosen pastor of the church of Chester, and continued in that connection until death. As a Christian father he had few equals, so kind, so loving. While attending the Association in Bridgetown June, 1846, he was suddenly stricken down and died, at his son-in-law's, George Starret. His remains were carried to Chester and buried in the cemetery, where we read, sacred to the memory of Joseph Dimock.

Servant of God, well done,
Rest from thy loved employ,
The battle fought, the victory won,
Enter thy Master's joy.

Elder Joseph Dimock married Betsy Dimock, daughter of Daniel Dimock, in Connecticut. Their children were Joseph, Deborah, Daniel, George, David, Anthony, Bessie, Jane, Hannah, Harris.

JOSEPH DIMOCK, son of Joseph, Sr., married Rebecca Crandel; their children—David, Joseph, James, Thomas, Daniel, Rebecca, Bessie, Robert.

DAVID, son of Joseph, Jr., never married.

JOSEPH DIMOCK, Jr., married Elizabeth Stuart. They had four children, two of whom died young.

REBECCA married McBeath. Lives in Massachusetts, U. S.

MARGARET never married.

JAMES DIMOCK, son of Joseph, Jr., married Nancy Schurman. Their children—Jane, Otis, Emma, Lilla, Albert.

THOMAS DIMOCK married Clara Moody. They had two children who died young, and Alice who lives in California.

DANIEL DIMOCK, son of Joseph, Jr., married Bessie Hamilton; their children—Emma, William, Myrtle, Mabel, Clarence, Bessie, Earle.

EMMA DIMOCK married Heber Capen. They have one son, and live in Massachusetts.

WILLIAM DIMOCK married Hattie Seaman, who live in Boston, (no family).

MYRTLE DIMOCK married Miss Capen, had one child called Windsor, live in Massachusetts.

The other children ~~and~~ unmarried. *Living in Mass.*

BESSIE DIMOCK married Joseph Shankel. They had three children, two of whom died young, and the other, Fred Shankel, is now studying at Acadia.

ROBERT DIMOCK, son of Joseph, Jr., married in California; has one child, Maud Dimock.

DAVID DIMOCK, son of Joseph Dimock, was converted and entered the christian ministry in early life. The committee on obituaries at St. John convention in 1897 reported as follows: "On the 13th day of October last this venerable Father in Israel heard the call of the Master and entered into his rest. Like a shock of corn rully ripe and very fruitful, he was called home." They say soon after he was converted it became apparent that the gifts and calling of God, which in turn made sturdy and successful ministers of the gospel out of his father, his grandfather and his great-grandfather before him, were to find in him a worthy heir to this divine family legacy. On December 6, 1841, he was ordained at Chester. His father preached the ordination sermon from the text Timothy 2 : 1. "Thou therefore, my son, be strong in the grace that is in Christ Jesus." Shortly after his ordination Bro. Dimock became the pastor of the mother Baptist Church of Colchester County, the Onslow church. There he labored with great success for about sixteen years. The highest honors of his denomination were several times conferred upon him.

In 1872 Acadia conferred on him the honorary degree of M. A. In 1858 he became the pastor of the Truro church, then newly organized. His pastorate continued about fourteen years. Three years at Billtown closed his active work in the pastorate. His last years were spent in the home of his children in Truro, and from this comfortable home of his son he was called into the mansion of his Heavenly Father.

Elder David Dimock married a Miss Delany ; they had seven children—W. D. Dimock, W. K. Dimock, Alice S. H. Dimock, George A. Dimock, Mary L. Dimock, T. O. B. Dimock, Richard A. Dimock.

W. D. Dimock is editor and proprietor of the Truro Weekly and Daily News.

Alice married O. C. Cummings. She is now a widow with one son named Eugene.

ELDER ANTHONY DIMOCK, son of Joseph Dimock, Sr., was born in Chester, N. S., January, 1810, and was converted in early life, and soon after felt that God had called

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him to prepare for the gospel ministry. That led him to seek an education at Acadia College. After he had finished his studies he had a call to a church in Yarmouth, N. S., where his labors were abundantly blessed. Dr. Bil, in his history, says that Elder Anthony Dimock became an able minister of the new testament, and travelled extensively as a missionary in divers sections of these provinces. About the year 1848 he moved with his family to Calrain in Mass., U. S. Many years after he settled with his family in New Jersey, U. S., where he ended his days March 21, 1888.

Anthony Dimock was married to Miss Weston July 26, 1840. Their children were Anthony, Ellen, William, George, Juliet, Arthur, Grace.

ANTHONY DIMOCK, Jr., married Helen Weston, their children being Mabel, Edward, Bessie, Harry, Julian, Lionel.

ELLEN DIMOCK married Alonzo Pettit, M. D.; no children.

GEORGE DIMOCK married Elizabeth Jordan; their children were Elizabeth, ~~Harry~~, Edward, George. *Mary*

ARTHUR DIMOCK married Miss Scoullen; they have one son named Weston Pettit.

JULIET DIMOCK married John Dudley; they have one child, Ellen.

DEBORAH DIMOCK, of Joseph, Sr., married John Crandel; one child, Joseph.

DANIEL DIMOCK, Esq., of Joseph, married Lucy Crandel and had one daughter who married Dr. Parker. He died (no family). She lives in New York, U. S.

GEORGE DIMOCK married Martha Crandel; their children all dead but three. Sue A. Dimock lives in Toronto, Wilber in Illinois, and George in Texas.

HANNAH DIMOCK married David Crandel; their children were Helen and Maggie

MAGGIE married a Mr. Hall; he died. She lives in Westboro, Mass., U. S.

BESSIE DIMOCK married George Starret (first husband); their children—Lorinda, William, David, Hannah, Johnson, Bessie, Joseph. Her first husband died and she married

John Burbidge who also died. She is now living with her son, J. D. Starret, in Aylesford, N. S.

HARRIS DIMOCK married Miss Cruikshanks. Has children, don't know their names.

GEORGE DIMOCK, son of Daniel, was born July 17, 1777. The following particulars are extracted from a memoir furnished by Dr. Cramp to the Christian Messenger, January 10, 1866. Elder George Dimock was descended from pious ancestors who emigrated to Nova Scotia from Connecticut to escape the impositions to which they were there exposed on account of their conscientious dissent from the Standing Order of that colony. He was ten years younger than his brother, the well known and justly honored Joseph Dimock. In 1799 he was baptized at Horton by the late venerable S. S. Harding. He then became a consistent member of the church of Newport, formed in August of that year, which consisted of nine members. Was ordained as the pastor of that church August 6th, 1820. His father, Daniel Dimock, was one of these, and was ordained pastor of the little church in October, 1799. (Dr. Cramp is wrong in the date of the year; the ordination took place on the 13th of October, 1803.) He continued to sustain the pastoral relations thus formed until 1860. On Saturday, September 30, he entered into the rest that remaineth for the people of God. In the early years of Elder Dimock's ministry he performed several missionary excursions to the eastern sections of Nova Scotia, which were attended with a rich blessing to souls for time and eternity. His piety, like a sunbeam, shed its lustre upon the relations of the domestic life, and made his visitor feel that this good man's residence was none other than the house of God and the very gate of heaven. In fact, the christianity of George Dimock was of the primitive type, in life blameless, in death desiring to be absent from the body and present with the Lord.

But in connection with the life work of Elder George Dimock we wish to give some account of his abundant labors in the good cause of temperance. For it was he that indited and with his own hand wrote the constitution of the

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first Temperance society that was formed in Newport, which was the third that was started in the province of Nova Scotia. One was started a few weeks before in Rawdon, and one a short time before that in the western part of the province.

The constitution of the first society formed in Newport lies before me with 770 names attached to it. This was started in 1830, and continued monthly for many years, holding the meetings in different localities all through the townships of Newport and Kempt as far as the weather and circumstances would permit. The work made no small stir amongst friends and foes. It was surprising to see how the people turned out to hear temperance lectures in the different places. We remember how we used to see Elder Dimock with his Aide-de-camps, such as John Allison, Esq., and others jogging off on horseback (for waggons were scarce in those days) to attend their monthly meetings. We well remember the change that soon appeared in the drinking habits of the people.

About a year before this society started my father, living in Burlington, Hants, had a barn to raise, and there rum flowed in abundance, and the work went on well until the last pair of rafters, which could not or would not move upwards until the black bottle was sent up and passed around, and then they went up with a cheer. Then about a year after the Temperance Association was formed my father had a houseframe to raise. So the invitation went out with the understanding that they might expect plenty of temperance drink, but no rum. Some of the men said, well, if you get it up without rum, it will be the first building raised in this part of the country without it. And so that was the first, and all passed off with good satisfaction. They gave three cheers and called the house Temperance. What a change from the old times when all the public gatherings, weddings, and even funerals, must have the cake and wine to treat the friends.

I often think of the sudden but quiet disappearance of a rum shop that had been in full blast for many years in the village now called Burlington, where I was born and lived many of my youthful days. As I had to pass the grog

shop daily returning from school, I often saw loads of salt hay on their way from the marsh, which would often stop there for hours, the drivers of the teams having what they called a good time, playing their games to see who would pay for the next treat.

But it so happened that my father found what we called the rum-seller's morning prayer, which ran thus :—

Lord Thou has kept me through the night
And blest my soul with morning light ;
With grateful heart I'll praise Thee still
O grant me grace to do thy will.

Thou knowest I have a family
Dependent on my industry,
Should I fill up the poisonous bowl
Charge not that sin against my soul.

Thou knowest Lord, I would not sin,
Thou knowest how faithful I have been ;
Should I deal out the deadly bait
May I repent ere 'tis too late.

And when my work on earth is done
And I retire to worlds unknown,
Disturb me not through endless years
With widows' groans and orphans' tears.

These lines were privately slipped in under the door of the rum shop one dark night, and in a short time after there were no spirituous liquors to be found there. Nor has there ever been a grogshop there, nor within many miles of that place since.

I remember that when attending one of the temperance meetings in Scotch Village the honorable Judge Marshall happened along and gave us an excellent lecture. He said that more than three-quarters of the cases tried in the courts of justice grew out of the rum traffic, which was ruining our country. He said our medical men needed to get their eyes more opened to the harm they were doing in administering it so much in their practice. He said he would advise those who would use it to keep it upon their highest shelf with the other poisons.

No doubt the zeal of Elder George Dimock in the cause of temperance was much increased by the sad trials the Newport church had in the loss of one of their pastors, after

much labor on the part of the church to save him from drunkenness. We will never forget the sad sight when we saw the poor man with another man helplessly drunk, lying by the side of the road with their bottle by their side. It is said the excluded pastor reformed and ended his days in peace. But not so with the other man, for he ended his days in a grove of bushes with his bottle only by his side, not far from where he got his liquor.

A few years after my highly honored uncle, Elder George Dimock, died, his daughter, Mrs. (Dr.) Tupper, sent me the old Constitution as a keep-sake and reminder of the old times. And as such it is pleasant to look over the roll, where I find the names of clergymen, deacons, class leaders, magistrates, captains and a host of others, the most of whom I was acquainted with as they once lived, say beginning at Walton along up around Kempt Shore, up through Newport, eastwardly to the Rawdon line and southwardly to Windsor line. The most of them have gone to their reward, after working together here in the good cause of temperance as members of six different denominations. They rest from their labors and their works do follow them.

One thing worthy of note was to see how readily the pledged members of the old total Abstinence Society, and their descendants took hold and worked with the Sons of Temperance and Lodges of Templars as soon as they took up the good work, that has gone on by the help of the Woman's Christian Temperance Union, which has done much good in late years. And now while we wish to give all the praise that is due to all Associations, we should not forget to give undivided praise to Him who has crowned our labors thus, brought us so near to victory.

The signs of the good time coming are, that we may soon see our Dominion government with the first whole prohibitory liquor law in the world, and that all other governments may follow the example.

ELDER GEORGE DIMOCK was married August 31, 1801, to Eunice Skinner (first wife). Their children were Rebekah, Ann, Hannah, Betsy, Charles, Sarah, Levina, Edward, Eunice, George.

REBEKAH married George Sandford ; died soon after marriage.

ANN died young.

HANNAH married Joseph Dimock, son of Timothy Dimock, Sr. No issue.

BETSY married Samuel Knowles, their children being William, George (one daughter died in infancy). Samuel died young. Rebekah and David died unmarried. Elizabeth, John and Mary (triplets) all died young.

William Knowles, living at Avondale, has been elected Councillor for West Hants many years, and Warden for the last few years. He married Miss Mary Rathbun ; their children—Alid, Alcilia (twins), Frederic, Charles, Albert, William.

George Knowles married Belle Mosher ; their children—Louisa, Maud, Emma, Alice.

Elder Dimock's son CHARLES married Phoebe Parker ; their children were Burton, George, Sarah, Charles, Parker, Samuel, Antonette, Adelia. The last four named died unmarried.

BURTON married Mary Eton ; their children—Allen, Bertina.

GEORGE married Phoebe Dimock, daughter of Joseph Dimock, grandson of Daniel Dimock, Sr. ; their children—Emma, Hibbert, Ernest, Mabel.

SARAH married Albert Dimock, son of William Dimock, grandson of Timothy.

CHARLES DIMOCK, son of Charles, married Miss Chase ; their children—Louisa, Theodore, Hedley, Albert.

SARAH (of Elder D.) married John Dimock, son of Timothy.

LEVINA DIMOCK married Asa Knowles ; their issue—Eunice, Betsy, George, Henry, Manning, Edward, Samuel. The last three named died young. Eunice never married.

BETSY married Elder A. Cohoon, Secretary of the Baptist Home Mission Board ; their children—Clara, Anna, Ernest.

DEACON EDWARD DIMOCK married Sophia Dimock, daughter of Shubael Dimock, son of Timothy. No issue.

EUNICE married Charles Skinner; their children: Mary, Bessie, Wilber, Samuel, Emma, Rosetta, Isabelle, Florence, and Joseph, who has been an esteemed Baptist minister for many years.

GEORGE DIMOCK, son of Elder George, married Sarah Skinner; their children—Herbert, Judson, John Torey, and Harris, who died young.

HERBERT married Miss Blakeney; have one son named Arthur Vilroy, who is now at Acadia College, studying for the ministry.

JUDSON married Lavinia Marsters; their children—Howard, Lois.

JOHN TOREY is now, and has been for many years, a successful Baptist minister at River John, Picton Co., N. S.

Elder George Dimock's first wife died January 25th, 1839, and on October 6th, 1840, he married Mary Hamilton, widow of William Hamilton, Esq. They had no children.

This ends our record of the families and descendants of Elder George Dimock, in which we find two of his grandsons and one great-grandson engaged in the Gospel Ministry.

The next child of Daniel Dimock's (Senr.) family was Amos, who died young. Then Hannah, who never married. Then Oliver, who married Catherine Vaughan; their children—Jane, Daniel, Shubael, David, Abram, Noah, James, Judson and John Israel. The last three died young. Jane keeps house for Deacon Noah on the old homestead, neither of them married. Daniel married Jane Dimock, daughter of John Dimock, of Shubael; their children—Catherine, Lucilla, Rufus, Anthony, Anna. *Caroline*

DAVID married Miss Woolaver; their children—Anna, Augusta, Alice, Helen, Margaret.

SHUBAEL DIMOCK, Esq., married Miss Smith, daughter of Bennett Smith, Esq.; their children—Lewis E., C. Henry, Fred. W., J. Wesley, Edmund H., Wilford.

LEWIS E. has been cashier in the Commercial Bank of Windsor for several years.

C. HENRY DIMOCK, proprietor of Boot & Shoe Store, Windsor, Hants, N. S.

FREDERICK W. DIMOCK, Coal Merchant, Windsor.

J. WESLEY DIMOCK, clerk in the Commercial Bank, Windsor.

EDMUND H. DIMOCK, clerk in his brother's Boot & Shoe Store, Windsor.

WILFORD DIMOCK, not married.

ABRAM DIMOCK, son of Oliver, married first Caroline, daughter of Levi Dimock. Had no children. Some years after her death he married Miss Wellow; their children—Harding, Carrie, Grace, Maud, Obed.

TRYPHOSA, daughter of Daniel Dimock, Sr., married James Marsters; their children—Hannah, Joseph D., Daniel D., Thomas, Sarah Ann.

SARAH, daughter of Daniel, Senr., married William Freeman; their children—Jane, Daniel, William, Betsy, Matilda, Joseph.

HARRIS, son of Daniel, Sr., Married Mary Crandall; their children—Lucy, George, Jane, David, John.

PRISCILLA, daughter of Daniel, Sr., died unmarried.

SHUBAEL, of Daniel, Sr., married Sarah Burgess; their children—John, Joseph, Elmira, Mary, Deborah, William, George, Timothy. The three last never married.

JOHN married Eunice Sandford; their children—John, Jane, Edward, Rebekah. *Loren Mary Sarah*

JOHN married Mary Cochran.

EDWARD married Mary Dimock; their children—Thaddeus, Harry, Louis, Matilda, John, Bliss, Mary.

JANE married Daniel Dimock, son of Oliver; their children—Lorenzo, Loran, Amanda, Bliss, Mary, Fred.

MARY married John Blackburn.

REBEKAH married Henry Walley; their children—William, Loran, Amanda. *Lorenzo*

JOSEPH Dimock married Lucy Dimock, daughter of Elias Dimock; their children—Judson, Benjamin, Howard, Lewis.

ELMIRA, daughter of Shubael, married Isaac Sweet ;
their children—Edward, Freeman, Charles, and Spurgeon,
who died young.

DEBORAH, daughter of Shubael, married Capt. William
Burges, their children, Shubael, Henry, Lucy. *Sarah*

MARY married John Smith ; their children—Albert
Samuel, Leander, Cordelia, Edward. *Archie Miram*

DANIEL DIMOCK, son of Daniel Dimock, sen., married
Lydia Bradshaw, their issue—Abigail, Eliza, Mary, Sarah,
Daniel, Joseph, Rebekah, Deborah, John, Margaret.

ABIGAIL DIMOCK married Capt. George Dart ; their
children—John, Daniel, Jane, Job, William, Lydia, Mary,
Levi, Joseph.

ELIZA DIMOCK married John Robinson (first husband)
their children—Lydia, Eunice, Abigail, Daniel, Sarah.
Her first husband was killed in a plaster quarry. After
years she married John McDonald ; they had two children,
Margaret and Eliza.

MARY DIMOCK married John Neagle, they had Lois,
Mary, Benjamin.

SARAH DIMOCK married Patton Dickie ; their children
—Joseph, Mary, David, Lydia, Rebekah, Daniel, John,
William.

DANIEL DIMOCK, of Daniel Dimock, jun., married Anna
Rose ; their children—James, George, Elizabeth, Rebekah,
Rosella, Parmona, Margaret, Lydia, Abigail, Jannieson.

JAMES DIMOCK married Eleanor White ; their children—
Effie, Graham, Reuben, Mary, Jessie, Octover, Catherine ;
three others died young.

George Dimock married Isabel White ; their children—
Lylla, Thomas, Mary, Rosabelle.

ELIZABETH DIMOCK married John Sutherland ; no chil-
dren.

ROSELLA DIMOCK married Adam Jackson ; had one son,
Benjamin.

REBEKAH DIMOCK married Joseph Hefler ; children—
Allen, Libby.

PARMAN DIMOCK married Sarah Clark; their children—Harold, Jane, Chester, Margaret, Daniel.

LYDIA DIMOCK married John Currie; had two children—Mary, and one who died young.

ABIGAIL DIMOCK married John McKeil; their children—Clarence and Ramon.

JAMESON DIMOCK died young.

REBEKAH married William Rogers; no issue.

DEBORAH DIMOCK married Elisha Rogers; no children.

JOHN DIMOCK AND MARGARET never married.

ASA DIMOCK, second son of Shubael Dimock, sen., by first wife, married Deborah Cooney; their children—Asa, John, Brian, Shubael, Tryphena, and Amos who never married.

ASA DIMOCK, son of Asa, sen., married Hannah Lockhart; their children—Alexander, Eliza, Maria, Levi, Asa, Charles, Grace, Hannah, Lockhart and Jane who never married.

ALEXANDER married Miss Fullerton; their children were—William, Levi, Arnold, John, Charles, Harriet, Jane, Hiram.

ELIZA DIMOCK married Daniel Sandford; their children—Elizabeth, Rebekah.

MARIA DIMOCK married Arnold Shaw; no children.

LEVI DIMOCK married Susanna Parker, first wife; their children—Francis, Thomas, Elizabeth, Caroline, Herbert, Lewis, Silas, Harriet; Lucy and Obed died young.

FRANCIS DIMOCK married Jane Parker, first wife; they had one child who died young. Francis Dimock married for his second wife, Jane Fish; their children—Helena, *Jane* - ~~ANNA~~, Henry, Obed, Annie, Louisa, Emma, Clifford.

Jane - ~~ANNA~~ DIMOCK, of Francis, married John Brown.

THOMAS DIMOCK married Mary Dimock, daughter of John Dimock; no children.

ELIZABETH DIMOCK married George Creed; their children—Susan, John, Elizabeth, Edith, Sarah, Richard, Sophia, James, Obed, George, Mary, Robert.

SUSAN CREED married Thomas Knowles ; their children—Gertrude, John.

JOHN CREED married Mary Manley ; have one child—Elizabeth.

ELIZABETH CREED married Cyrus Weldon ; their issue Clifford, Augusta, Georgina, Bell, Ethel.

EDITH CREED married James Mason.

RICHARD CREED married Fannie Taylor ; their children—George, Mildred.

ROBERT CREED married Ella Wood.

HERBERT DIMOCK married Louisa Parker, first wife ; their children—Ida, Laura, Bertha, Flora. Herbert Dimock married for his second wife Elizabeth Woodworth ; their children—Charles, Florence, William and Percy.

LEWIS DIMOCK married Clara Parker ; their children—Lillian, Edgar, Frank, Ethel, Clarence, Clyde and Beatrice.

HARRIET DIMOCK married George Ritchie.

SILAS DIMOCK married Miss Lyleham ; two children.

CAROLINE DIMOCK, of Levi, married Abram Dimock, of Oliver ; they had no children.

LEVI DIMOCK married for his second wife a Mrs. Brison ; they had Wallace and Susan, who died young. His second wife died and he married Susan Sandford, widow of Benjamin Sandford.

ASA DIMOCK, son of Asa, jun., married Miss Rockwell ; their children—Samuel, Lucy, William.

CHARLES DIMOCK, son of Asa second, married Mary Woodworth, daughter of Capt. John Woodworth, of St. John, N. B. ; their children were—Amelia, Charlotte, Sarah, Edward, Annie, Charles and William ; the two last died young.

AMELIA WOODWORTH married George Robertson.

CHARLOTTE WOODWORTH married Vincent White, merchant.

SARAH WOODWORTH married Gilbert Baylis, a clergyman of the Church of England.

EDWARD SCRIBELSLY WOODWORTH died unmarried.

ANNA WOODWORTH is living in St. John, N. B., not married.

GRACE DIMOCK married deacon Thomas Sandford; their children—Robie, Ada, Amelia, Grace, Edman, Ross.

HANNAH DIMOCK married Frederick Lockhart.

LOCKHART DIMOCK married Miss Blair; their children—Hedley, Curry; Miney died young.

HEDLEY DIMOCK married Miss Crowe; their children—Almon, Ernest, Alice.

JOHN DIMOCK, Esq., son of Asa, sen., married Nancy Canavan; their children—James, and Mary Ann.

JAMES DIMOCK married Miss Canavan; had one child named Henry.

MARY ANN DIMOCK married *James Canavan*

BRYAN DIMOCK, son of Asa, Sr., married Nancy Alexander; their children—Shubael, Asa, John, Bryan.

SHUBAEL DIMOCK, son of Bryan, Sr., married ——; had a son, Asa, and one daughter.

TRYPHENA DIMOCK, of Asa, Sr., married William Parker; their children—James, Asa, Josiah, Edman, William, Francis, Deborah, Amy, Mary, Maria, Elizabeth.

EUNICE DIMOCK, eldest daughter of Shubael, Sr., by his second wife, married Hugh Smith; their children were Betsy, Margaret, Robert, Alexander, Hugh, Tryphena.

BETSY married Peleg Sandford; their children—Israel, Eunice, Asaph.

ISRAEL married Miss Shaw; their children—Dr. Arnold, Anthony, Israel, Alfred, Edward, Rufus, George, Henry.

LYDIA, their second daughter, married Benona Sweet; their children—Shubael, Eber, Sarah, Benona, John, Eunice, Albro, Tryphena, James.

SHUBAEL married Amelia Fish; their children—Eber, Isaac, Lydia, Esther, Margaret, Hannah.

EBER married *Hannah* Fish; their children—Enoch, Edith, Emily, William.

Enoch Sweet has been laboring many years as a highly

esteemed Baptist minister in this Province, but is now the pastor of one of the churches in Boston, U. S.

TRYPHENA DIMOCK, their third daughter, married John Marsters; their children—John, Abram, Ezekiel, Shubael.

JOHN married Miss Thomson; their children—William, Joseph, George.

John Marsters entered the ministry in early life, and became an able minister of the Gospel, and was many years pastor of the First Baptist Church of St. Martins, where he died honored and beloved by all.

William and Joseph made their home in some part of the United States. Reports say William became a minister of the Gospel.

Capt. George Marsters became very successful in mercantile business; built and sailed large ships, and was remarkably free with his wealth, which was shown by his gift of \$10,000 (ten thousand dollars) to establish a Baptist Seminary in St. Martins; and he also built a house of worship for the second Baptist Church of St. Martins, bearing nearly all the expense himself.

TRYPHOSA DIMOCK, their fourth daughter, married Thomas Baker; their children—Shubael, Eunice, Jeremiah, Hannah, Joseph, Susannah.

SHUBAEL DIMOCK, ESQ., son of Shubael, Sr., served his country with much credit for many years in the Legislative Assembly of Nova Scotia, as a representative of the Township of Newport. His constituents continued to elect him after he had to go on crutches, and his opinion was so highly prized on any subject of debate, that when the Speaker of the House would hear him moving his crutches to rise, he would check the rising of another member by saying, "Mr. Dimock is rising to address the House." Mr. Dimock's first wife was Susan Macumber, by whom he had six children, Eunice, Lydia, Shubael, Ichabod, Stephen, Elias.

EUNICE DIMOCK married John Parker; their children—Shubael, Joseph, Susan, Mary, Eunice.

SHUBAEL never married.

LYDIA DIMOCK married Isaiah Smith : their children—Susan, William, Lucy, Lydia.

ICHABOD DIMOCK, M. P., like his father, represented his Township many years in the Legislature of his Province—Nova Scotia. He married Sarah Smith ; their children were Lucy, Grace, Stephen, Eunice, Shubael, William, Mary, Richard.

LUCY married William Fish : their children—Jonathan, Sarah.

GRACE married John Baker : their children—Melina, Mary, Sarah, Lucy, Dimock, Isabel.

STEPHEN married Mehalia Anthony : their children—Agnes, Eunice, Sarah, Benjamin, Noah, Lydia.

AGNES married John Salter.

EUNICE married Major Greeno.

SARAH married West Nelson.

BENJAMIN married Broon.

NOAH married Miss Lathers.

LYDIA never married.

SHUBAEL married Miss Harvie : their children—Joseph, Thaddens, Mary, Harry, Sadie, Shubael.

SADIE married Otto Malley.

WILLIAM married Miss Quillen : their children—Emma, Sarah, (two died young).

MARY DIMOCK married Richard McHefey, Esq. : had one son named Henry. Mary's second husband was James Brown, (no children).

RICHARD married Miss Smith : their children—Maria, Edith, Alice.

MARIA married Otis Dill, (no children).

EDITH married Benjamin Wade : their children—De-Wolf, Richard, Ruth, George.

ALICE married George Smith : their children—Abbie, Richard, Roy.

STEPHEN married Deliverance Macumber : their children—Elias, Grace, Shubael, Susan, Lucinda, Clarissa.

ELIAS married Miss Barron ; they had no children.

SHUBAEL married Miss Barron ; their children—Elizabeth, Sabria, Adelia, Ellen.

SUSAN married Thomas Moxon ; their children—Louisa, Dimock.

LUCINDA married Harris Dimock, son of Elder George Dimock ; no children.

GRACE and CLARISSA never married.

ELIAS DIMOCK, of Shubael, Jr., married Mary Wilson ; their children—Constant, Isaiah, Lucy, William, Edward, Louisa.

CONSTANT married Matilda Carr ; their children—William, Lucy.

ISAIAH married Miss Smith ; their children—Henry, James, Frederick, Constant, Elias, Lewis.

HENRY married Miss Geldert ; their children—Ethel, Edith, Philip, Henry, Roy, Gladys, Richard.

JAMES married Miss Irish ; their children—Frank, Sandy, Reginald, Mary.

Isaiah's second wife was Clarissa Wilson ; their children—Anna, Robert. His third wife was Jane Marshall ; their children—Arthur, Stuart.

WILLIAM married Miss Timlen ; their children—Alice, William, Constant.

EDWARD married Miss Timlen ; their children—Mary, Emma, Clarence, Norman, John.

LOUISA married Edward Smith ; no children.

LUCY never married. *Lucy in Dimock*

SHUBAEL DIMOCK's second wife was Grace ~~Smith~~ *Smith*. They had one son named Sterns, who married Lydia Sanford ; their children—Esther, Robie, Hannah, Emma, William, Snowdon, Alfred.

ESTHER DIMOCK married James Starratt. They had two daughters—Mary and Margaret ; the last named died young.

ROBIE married Mary, daughter of Elder J. Hennigar ; first wife. They had one son, Harold, who died young.

His first wife died and he married Miss Venning. Their children were Ralph and Ethel.

HANNAH DIMOCK never married.

WILLIAM DIMOCK married Bessie, daughter of Elder J. Bancroft. They have one daughter named Maud.

EMMA DIMOCK, daughter of Sterns, never married.

SNOWDON DIMOCK married Maria Parker; (first wife) their children—Edward, Bertha, Percy, Shubael, James. The three last died young.

ALFRED DIMOCK married Fanny Merville; their children—Frank, Cora, Harold, Merville and Erlon. After his first wife died he married Olivia Hartford; their children—Emma, Elsie, Marion.

TIMOTHY DIMOCK, the youngest son of Shubael D., Sr., married Mary Parker, by whom he had eight children—Shubael, William, Hannah, Joseph, John, Daniel, Timothy and Francis. The three last named died young.

SHUBAEL married Hannah Baker; their children—Eunice, Mary Ann, Timothy, Rebecca, Daniel, Sophia, Shubael, Beecher, Hannah, Susan.

TIMOTHY married Elizabeth Sims, by whom he had seven children—Edna, Ella, Fred, Edward (twice), Annie, Emma, Harry.

DANIEL married Eliza Whelan and had one son named Horace.

SOPHIA married Deacon Edward Dimock. They had no children.

The other children never married.

WILLIAM, son of Timothy, married ——— Parker by whom he had four children—Enoch, Lydia, Sarah, Albert.

ENOCH died ~~un~~married. *Mary Beck*

LYDIA married Elder Rowe, a Baptist minister; had no children.

SARAH married Joseph Hamilton; their children—Arthur, Amanda, Alida, Joseph.

ARTHUR married Hattie Melley; their children—Erving, Percy.

AMANDA married Burpee McLearn ; their children—Ethel, Muriel, Edith, Gordon, Stanley, and Marion who died young.

JOSEPH married Carrie Tanner ; their children—Pearl, Aubrey, Harold, Minnie, Marion.

ALIDA married Leslie Sanford ; their children—Clifford and Ada.

ALBERT married Sarah Dimock, daughter of Charles Dimock ; their children—Laura, Frank, Roy, Alberta, Corey and Villis both died young.

HANNAH married Deacon Higgins. They had one son, Professor D. F. Higgins, who is now and has been many years a teacher in Acadia College. He married Miss DeWolfe, by whom he had six children—Walter, Moffatt, Frank, George, Edgar, Elizabeth. Walter has been for many years a very successful foreign Baptist Missionary in India. Moffatt has been many years a useful Baptist minister laboring in different parts of this province.

DEACON JOSEPH DIMOCK, son of Timothy, married Hannah Dimock, daughter of Elder George Dimock. They had no children.

JOHN DIMOCK, son of Timothy, married Sarah Dimock, daughter of Elder George Dimock ; their children—Clarissa, Mary, Joseph, Eunice, Bessie, Orinda, Teresa, Emma, Louisa, Georgina.

CLARISSA married William Meek ; their children—Arthur, Annie, Leonard, Fred, Ada, Joseph, Edwin, William, Rupert, Clifford.

ARTHUR married Miss Etta Cunningham, California. They have one son, Ralph Meek.

ANNIE MEEK married Robert Parker ; they had two children—Sidney and Marion.

LEONARD MEEK married Cora Cunningham, of Denver, Colorado, (no children).

FRED MEEK married Miss Schleisenger, of Denver, Colorado ; they have one daughter, Ethel S. Meek.

ADA MEEK married Frederick West, (no children).

JOSEPH MEEK married Miss Herner ; had one child—William.

MARY DIMOCK married Thomas Dimock, son of Deacon Levi Dimock, (no children).

JOSEPH DIMOCK, son of John (first wife), married Anna Stevens, daughter of Elder James Stevens ; their children—Watson, Louisa, Amanda, Anna, Wilford.

WATSON DIMOCK married Evelyn Martin, in San Francisco. They have children—Joseph, Roy, ~~Anna~~ *Ruth*.

LOUISA DIMOCK married Ingram Margeson ; they have one son—Reginald.

AMANDA DIMOCK married John Dean ; they have one son named Cecil.

ANNA DIMOCK married Weston McLearn ; they have one daughter, Louisa, and one son, Harold, died young.

WILFRED DIMOCK married May Maitland ; they had one child, (died young).

JOSEPH DIMOCK married for his second wife

EUNICE DIMOCK never married.

BESSIE DIMOCK married Samuel Meek ; their children—Florence, Ella, Mary, Sprott, Carrie, Bertram, Herman.

ELLA MEEK married William Sim ; their children—Edith, Lillian, Florence, Edna, Esther, Hazel, Dora.

BERTRAM MEEK married Catherine Leffer.

ORINDA DIMOCK married Joseph Wellwood ; their children—Dora, Edgar, Henry, Sadie, Warren, Harris, Hattie, (the two last named died young).

DORA WELLWOOD married Fulton Harvie.

JOSEPH WELLWOOD died November 7th, 1878, and his widow married Eber Sweet September, 1883.

TERESA DIMOCK married Albert Vaughan ; their children—Emmerdon, Joseph, Arthur, Maurice, Alberta, (the two last named died young.)

EMMA DIMOCK married Thomas Morse ; their children—Hanley, Ethel.

LOUISA DIMOCK died January, 1856.

GEORGINA DIMOCK married Rupert McLearn; their children—John, Mabel, Clarence, Annie, Watson, Harris, Welton, Bessie, Helen, and Archie who died young.

It will be noticed that in this work we have invariably used the Scripture name of Elder when speaking of the preacher of the gospel. Our reason for this is that, like many others, we disapprove of the practice so common late years, of using the word Reverend. And if we could here say a word to check the practice we would be glad. We believe there is only one place in God's Book that the word Reverend is found. David the King says, holy and reverend is His name, speaking of God Who had sent redemption unto his people.—Psalm 111 : 9th verse.

We think if dear old Father T. S. Harding could now speak to us he would say, "Massey, massey, brethren, don't try to rob the Almighty of His name in giving it to poor sinners." Our attention was called to this about thirty years ago by what was called a well written letter in the old Christian Messenger, where the writer highly disapproved of such a use being made of God's holy name. We are glad to see that the attention of some of the brethren is directed to this matter as shown by what has lately appeared in the Messenger and Visitor.

While we read about the persecutions in Connecticut that caused the old Patriarch Shubael Dimock to emigrate to Nova Scotia, where he might continue to preach the gospel and worship God under his own vine and fig tree, none daring lawfully to make him afraid, we wish all to remember that it was only three of the British provinces that had made and put in force such God dishonoring laws. We are told by such good historians as Benedict and Backus, that it was only Virginia, Massachusetts and Connecticut that had so disgraced their country, and it is not surprising that any of those colonies should do so, seeing that a large part of the people came from the old country to escape much the same kind of persecution. But such appears to be a weak part of human nature when possessed of absolute power.

But have we not reason to thank Him that has all

power in heaven and earth, for directing the old Patriarch this way, for surely his blessing has been seen in a remarkable way, not only among his descendants, but in the community in which he and they lived and labored. I very often think of a remark of my honored uncle, Elder George Dimock, a short time before his death. He said to me, "Brother J., I have been thinking of all the descendants of your great grandfather, Shubael Dimock, for I have been some acquainted with all of them, and not one of them but what have had hope in their death." He then added, verily the generations of the righteous are blessed. And is it not remarkable that we find so many amongst his descendants preaching the same gospel, twelve in all.

First, in the second generation his son Daniel, in the third generation three grandsons, Elder John Marsters, Elder Joseph Dimock and Elder George Dimock; in the fourth Elder Anthony Dimock and Elder David Dimock; in the fifth generation Joseph Skinner, Enock Sweet, Torey Dimock, Walter V. Higgins, Moffatt Higgins; and in the sixth generation we find Arthur V. Dimock studying for the ministry, one who has given much promise for usefulness. And so the preaching that the poor old magistrate said he would stop, is by God's direction still going on, for which we thank God and take courage.

We often think that all our forefathers, the early settlers of these provinces, must have possessed a large amount of courage to stay here in view of the unsettled state of the country. History tells us that Indians with a remnant of the banished Acadians were then lurking around in different parts of the country, ready to kill all British subjects in order to get the bounty offered by the French government for British scalps.

We read in Henry Allen's Journal that in his youth his dreams troubled him much by the fears of Indian raids. And no doubt all of the early settlers, old and young, would at times by day or night have some fears of the same. Professor Greene, A. M., says that during July, 1759, a party of French and Indians appeared before Fort Edward, about one hundred in number, and stayed around some days, but

left without any engagement, and that a similar band was committing their depredations near Cape Sable, and that three British vessels were captured off Cape Canso by French Acadians that year, and that two men were murdered near Halifax, and that numbers of enemies were seen lurking about the country that year, and that in view of these things the government postponed the settlement of the townships along the Basin of Minas until the following spring. This was the year of the great exodus of emigrants from Rhode Island and elsewhere. Judge Haliburton says in May, 1760, three vessels came with 100 settlers. The autumn of that year brought the joyful tidings of the fall of Quebec. Then in eighteen months the Indians transferred their allegiance from France to England in a solemn treaty, and to their credit it can be said they have kept it. Then the treaty of Paris, 1763, ended the long war between France and England, and gave a feeling of security in this country.

No doubt the most of the early settlers came here with the hope of being able to build up for themselves a free, happy and prosperous country, especially those that fled from persecution. They and their descendants would likely often join heartily in that beautiful song of praise :—

No more beneath the oppressive hand
Of tyranny we groan,
Behold the smiling happy land
That freedom calls her own.

The preparation of this record has taken so much unexpected time and work, that I would have been altogether discouraged had not my interest in the work increased accordingly.

But the case of the old patriarch now appears much like the call of our father Abraham. "Get thee out of thy country, and from thy kindred and from thy father's house, unto a land that I will show thee, and I will make of thee a great nation and I will bless thee and make thy name great and thou shalt be a blessing." And so God led him, confirming his promise, saying, "And I will establish my covenant between me and thee, and my seed after thee in their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee." And as God's blessing

followed Abraham and his seed, so will His blessing follow everyone that loves, fears and tries to serve and obey Him. And while the failings of His people are recorded for a warning to all generations following, so also is the blessing promised to the obedient, and so we now prayerfully and hopefully commit this record to the reader, with the hope to meet a large number of the descendants of the old patriarch amongst the innumerable company of the blood washed throng in the heavenly mansions above.

When we arrive to joys on high
 We'll reign with Christ forever,
 There we shall drink full drafts of bliss
 From the full source of pleasure.

When we've been there ten thousand years
 Bright shining as the sun,
 We've no less days to sing God's praise
 Than when we first begun.



ERRATA.

- Page 9, 6th line—Read *Daniel* left Mansfield.
- " 13, 13th line—Read 1759 instead of 1859.
- " 29, 34th line—Read *Sister* of Bennett Smith, instead of daughter.
- " 33, 32nd, 33rd, 34th and 35th lines, substitute *Dimock* for Woodworth.
- " 34, 1st line, also read *Dimock* for Woodworth.
- " 34, 7th line—Read *Carey*, instead of Curry.
- " 36, 17th line—Substitute *Brown* for Broom.
- " 36, 22nd line—Read *Malley* for Malley.
- " 37, 6th line—Read Elder *Joseph*, not George.
- " 41, 33rd line—Read *Is it* not surprising, instead of It is not surprising.

