

For the Christian Messenger.

Formation of a Church at New Cornwall.

According to previous arrangement the following Council met in the New Cornwall Meeting-house, on Friday, June 20th:—viz., Elders Bennet Taylor, Hugh Ross, and A. W. Barss; Brethren, Leonard Rodenhouse, Michael Fiendal, J. B. Worthylake, John Lohness, Jacob Westhaver, Gideon Langille, and Ingram B. Langille, to take into consideration the propriety of forming a Church at the above named place. The Rev. Hugh Ross was chosen Chairman, and A. W. Barss, Secretary. Twenty-four persons were present, who had obtained their dismission from the Northwest Church, for the above purpose. After obtaining the necessary information from the persons wishing to be organized, the council retired for deliberation, when it was unanimously agreed upon to proceed with the formation of the church which took place immediately in the following order, Rev. Hugh Ross gave the right hand of fellowship, Rev. Bennet Taylor read the Covenant, gave the charge and offered prayer, after which Rev. Hugh Ross preached, and prayer was offered by the Rev. A. W. Barss. The new Church then proceeded to elect John Duffeny, and John Spidle, Junr., Deacons, and John Spidle, Clerk.

Thus a new and distinct interest is created and launched upon the sea of life to act for God. May all the members prove themselves worthy of the position in which they are placed.

A. W. BARSS, Clerk.

For the Christian Messenger.

Obituary of Miss Abby Jane Parsons.

The subject of this notice was born in Wilmot, on the 30th day of January, 1832: and was the only daughter of the late Mr. James Parsons, who died in the time of her infancy.

In early childhood Abby Jane evinced an excellent disposition. She was kind and affectionate, and ready to obey her mother, and to deny herself in order to oblige others.

While very young she was often prayed with, and conversed with, upon the subject of religion; and was at times much affected. When about ten years of age she appeared truly in earnest with regard to her soul's salvation. She felt herself to be a great sinner. Though she did not make known her mind at the time, yet it was subsequently ascertained, that she selected a spot to pray for herself and for her mother, who was sick. She greatly feared that this only surviving parent would die; but believed she would go to heaven. Fearing that she too might die, she felt herself to be too vile to go where God and angels, and happy spirits are. One day while praying in her accustomed place she obtained consolation of soul, and felt happy. She did not then relate those exercises to her friends; but a minister who conversed with her soon after, expressed an opinion to some of the neighbours that she had experienced a work of grace.

At the age of thirteen Abby Jane went to reside with friends, where she lived five years. Little is known respecting the exercises of her mind during that time. She has, however, subsequently stated, that she was accustomed to pray in secret, and at some seasons enjoyed peace of mind. But as she had not made a public profession of religion, she was sometimes induced to join with other young people in their vain amusements.

Being desirous to acquire a knowledge of the business of dress-making, she went to Boston for this purpose in May, 1849. Here she applied herself diligently and successfully to the acquisition of her trade. For a season the allurements of the city considerably attracted her attention. After some time, however, she was invited to attend a Sabbath School. Complying with the invitation, she became much interested in the school, and derived spiritual benefit from it. As she afterwards stated to her mother, she then felt it to be her duty to join the first Baptist Church in Roxbury.

In the year 1853 Miss Parsons became seriously indisposed. Medical aid, kind attentions of loving friends, and the assiduous efforts of a fond mother, all proved unavailing. Rev. Messrs. T. Anderson and A. C. Thomson laboured faithfully for her spiritual good. Her hope in Christ, however, was so feeble, that she did not acknowledge to them that she had any. At length she adventured to relate her exercises to her mother. Though greatly oppressed with fears, at times a peaceful sensation would steal over her mind,

and would dispel them, and enable her to exercise submission to God's will.

In July, 1854, she returned, with her mother, to Nova Scotia, and was joyfully received by relatives and friends at Bridgetown, Nictaux, Wilmot, and Aylesford, who readily did all in their power to promote her comfort. Her bereaved mother wishes thus publicly to express her gratitude for the unremitting kindness shewn to the dear departed, and to herself.

For some time after their return the health of Miss Parsons seemed rather improved; but in April, 1855, it became evident that a seated consumption was bringing her life to a speedy termination. The writer visited her repeatedly. She regretted that she had not come out from the world, and united with the people of God; but she appeared calm, and submissive to the Divine Will. As the close of life approached, her confidence in the Saviour increased. She remarked to her mother, that in the night seasons beautiful texts of Scripture would come into her mind, and afford her much comfort. Her Bible and other good books were constantly by her side.

When near her exit, being asked by a christian friend, if she felt that she was going home to glory soon, she replied, "yes, yes." With her eyes fixed upwards, beaming with an expression of heaven, and a smile on her countenance, she passed away, doubtless to join the adoring multitude before the throne of God, on Sabbath morning, October 19th, 1855.—Communicated by Rev. C. Tupper.

Obituary of George Smith.

How forcibly are we reminded, by the ravages of death, that all flesh is a grass, in the morning it flourisheth, in the evening it is cut down, and withereth, we see the youth budding into life—our hopes are raised, and we anticipate a life of usefulness, and especially if deep toned piety mark their onward course; but—alas! how soon are our expectations blighted, the grass is withered, the flower is faded, the blooming youth is snatched away, death has done his work, and the young man of promise is no longer with us.

Such are some of the reflections caused by the early death of our young friend and brother, George Smith, of Barrington, who was drowned by falling off a wharf in Halifax, on Sunday evening, 6th April, 1856. The evening was dark and rainy, George, as his manner was, had sought the house of prayer, and on his return to the vessel, was supposed to have walked off the wharf, his cry was heard, help was soon on the spot, but all was still. A light was brought; his cap was found on the surface; his body was found next morning. All due respect was paid by kind friends, and the body returned by the same vessel in which he left. Alas! what a change for his heart stricken parents and sorrowing friends to contemplate. Our beloved brother Josiah Smith and sister Smith have thus been smitten down a second time by the early death of a son of much promise in the christian life.

George was amiable in his deportment, kind and affectionate in his intercourse with his associates; he had endeared himself to all who knew him. Expectations were raised in the church, of which he was a member of more than ordinary usefulness in the cause of religion, but his Saviour had other thoughts concerning him, and thus early called him to his rest.

From early life he was the subject of deep conviction for sin, and at times his anxieties were such that he could not refrain himself but would retire to weep over his offences against God, yet never could get courage to open his mind to any person on the subject, until last Autumn, when it pleased the Lord to revive his work in the Baptist church at Barrington, when he obtained freedom, came forward to the church and was baptized and thus witnessed a good confession before the world. From this time until removed by death his life evidenced his heavenly birth, and ripened fast for a mansion in the skies. His parents, brothers and sister, as well as friends, mourn his early removal, but are looking forward in hope to a glad reunion in heaven.

His funeral was attended by Rev. Mr. Martell, of Yarmouth, who improved the occasion from Philippians i. 23, 24. May the Lord in mercy visit the mourners and comfort them in all their afflictions.

Marshall's Cove, 1856.

P. F. MURRAY.

He who finds pain in virtue, and pleasure in vice, is a novice both in the one and the other.

One forgives everything to him, who forgives himself nothing.

Obituary of Zenas Waterman.

Our life is even a vapour that appeareth for a little time and then vanisheth away. Who has not seen the morning cloud arising between the hills and as it ascends exhaling and attenuating before the rays of the sun? You may mark its place but the cloud is gone. So is our life! Transient and evanescent as the dew cloud are the expectations too that dotting parents place on love's young joys.

On June 19th, the family circle of Daniel and Emma Waterman, of this place, was invaded by death, and ere the morning dawned a living spirit sought its kindred society in a higher sphere. Zenas, a babe of near twelve months, the object of most devoted affection, after a fortnight's suffering in which scarce a moan was uttered, nor a single tear stole o'er a blanched cheek, departed this life, and was laid on the afternoon of the 20th beside its brother, beneath the green mound in Pleasant River settlement.

The occasion was improved by reflections on 4 and 5th v. of the 39th Psalm, delivered by Elder J. V. Tabor, of Bridgewater, and with the feelings of Jacob that *this is none other than the house of God and this is the gate of Heaven*, we departed from Bethel—the parents to their home with half of its attractiveness removed, the friends to moralize on human frailty.

I am, dear brother, yours fraternally,

T.

Religious Intelligence.

Baptist Anniversaries.

EXETER, ENGLAND, June 4.

The various religious associations of the country have their annual meetings in the metropolis during the month of May, and Exeter Hall is the centre of these gatherings. It is a cheering fact that upwards of three millions of dollars are annually raised in England, by voluntary subscriptions, for the support of agencies purely evangelical. The reports which embody the religious movements of the age, show the liberality with which almost every Christian society has been supported during the last year, notwithstanding the gigantic efforts England has made to strengthen her armies and equip her fleets, and the consequences of taxation upon the people.

The following table, constructed on the basis of the reports of the societies, is believed to be a very accurate and complete analysis:

| | Income. | Expenditure. |
|--------------------------------------|------------|--------------|
| Bible Societies | £141,335 | £164,454 |
| Foreign and Colonial Missions | 490,697 | 470,055 |
| Home Missions and Building Societies | 216,892 | 225,257 |
| Traut and Book Societies | 45,484 | 56,320 |
| Benevolent Societies | 128,502 | 121,523 |
| Orphan Asylums | 66,673 | 54,329 |
| Reformatories and Penitentiaries | 20,651 | 126,651 |
| Societies for Social Amelioration | 14,655 | 14,741 |
| Educational Societies | 64,719 | 81,447 |
| Miscellaneous | 22,005 | 24,410 |
| | £1,313,304 | £1,362,976 |

The 64th annual meeting of the *Baptist Missionary Society* was held in Exeter Hall. The income of the past year is £21,402. The most satisfactory accounts have been received from Mr. Underhill, in India. He has visited every station, and seen every missionary, and nearly all the native preachers and teachers in connexion with the Society in Bengal, Central India, and the North-west Provinces. One of the most pleasing events connected with his visit, was the gathering in Calcutta of a large number of brethren from all parts of Bengal. Forty-eight missionaries were present at this conference, eighteen of whom were Baptists, four of the London Mission, twelve of the Church, four of the Kirk of Scotland, nine of the Free church, together with seven other of different organizations in Calcutta. The society has numerous churches in the East and West Indies, and in Africa, and enjoys the honor of having stimulated other religious bodies to a holy emulation. To the Baptist and Wesleyan missionaries, belongs the chief glory of having abolished Colonial slavery.

The annual meeting of the *British and Foreign Bible Society* was held in Exeter Hall, the Earl of Shaftesbury, the President, in the Chair. The attendance was worthy of its noble object, and all denominations of Christians were represented on its platform. The total issues of the society for the year were 1,474,394 copies. The total issues from the commencement amounted to 30,863,901 copies.

It would occupy too large a space to give an account of the *Moravian Missionary Society*, *The Church Missionary Society*, *The Wesleyan Mission-*

ary Society, *The General Baptist Mission*, *The Scottish Missionary Societies*, &c., and I will conclude this head, by a brief notice of the *London Missionary Society*, formed in 1795. Exeter Hall was quite filled with the friends and supporters of the society. The original idea on which the Mission was founded, of a union, among all that love the Lord Jesus Christ, was still preserved, in the appearance upon its platform, and the pleading of its interests, by a deputy from the Baptists, and by one representing the Episcopalians.

The *Rejoicings for Peace* were celebrated on the 29th ult., with a high degree of interest, not only in the metropolis but in all the large towns in the kingdom. In this city the shops were all closed, and a dense multitude filled the streets, which were paraded by bands of music. Flags of all colors were pendant from windows and house-tops, and waving from the church towers, Triumphal arches were erected and festoons of foliage and flowers mingled with the gay colors of the flags. In addition to the devices, stars or flags variously grouped, military processions, martial music and clangor of church bells,—a very bountiful provision was made for the recreation of the poorer citizens of Exeter. More than ten thousand persons, men, women, and children—were regaled with a dinner of roast beef and plum pudding. After dinner, the children under ten years of age, being more than 4,000, were treated with tea, coffee and buns—the repast being preceded by the *Old Hundredth Psalm*—sung by them in a very solemn and impressive manner. All classes of people mingled freely together, and acknowledged the bond of brotherhood, and the sympathies of humanity.—*W. & R.*

PRUSSIA.—In a letter from Mr. Lehmann, of Berlin, dated March 19th, 1856, he says, "But it is very pleasing to see that God's plants, like the palm-trees, grow all the better under pressure. We have had a wonderful increase last year, a clear increase of 858 souls in our sixty-one churches, of which there were last year but fifty-three. The increase of our preaching stations was from 434 to 502. In 1854, 676 persons were baptized; in 1855 the number was 1170. The total number of members in 1854 was 5047; in 1855 it was 5900. You see that all hard-measures of government cannot stop the progress of the King of Peace, and so we may furthermore trust in Him."

HOUSEHOLD BAPTISM.—A writer to *Zion's Advocate* says that on a late Sabbath the pastor of the Baptist church in Greene, Rev. Mr. Drinkwater, "received into the fellowship of the church seven individuals, six of whom were members of one family—the husband and father, his sister, all his children, two sons and two daughters, his wife being previously a member of the church. Here we have a household baptism; and may we not as logically infer that our venerable father baptized infants, and thus is becoming a pedo-baptist, as that Paul did so in baptizing the household of Stephanas?"

The books contained in the library of the American Bible Society in this city, embrace many editions of the Holy Scriptures in various languages. Some of these are very rare and valuable, among which we must reckon the English versions which preceded that of King James'. Among these treasures is a folio copy of the Bishops' Bible in the original oak binding, covered with leather. This was the version authorized to be read in public for nearly half a century previous to King James' version and which was the standard for his translators. It derives its name from the fact that fifteen learned men, principally Bishops, were charged with its preparation. They commenced their task, probably 1564, and the work was published in 1568.—*W. & R.*

Belgium has been one of the most intensely Roman Catholic countries in Europe, but the tide appears to be turning in favor of Protestantism, the friends of the latter having fifteen mission stations, in which some four thousand persons are brought under Protestant influence and teaching. In Ghent a congregation has been formed, which now numbers a thousand persons.

DR. JOHN EVANS when dying, lifted up his hand, exclaiming, "All is well! all is well!"

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