

**The Morning cometh.**

The Christian heart does not beat his the thought of the mild but piercing radiance of divine light now glimmering visibly on all the borders of heathenism? The thick clouds are edged with white, after the long night, to be stirring on the mountain-side, and to collect themselves for rolling up, and opening the valleys to the day. It has been said that "beside every group of wild men in the Ethnological department of the Crystal Palace, the missionary could place a contrasting group of their Christian countrymen." Again "The Old Book, the Book of our Redeemer's gift and our father's faith, \* \* \* \* \* has been gradually ascending; taking to itself new tongues, spreading open its page in every land—printed in Chinese camps, powdered in the Man's wig-wag, sought after in Benares school book in Feejee, eagerly bought in Constantinople, loved in the kloofs of Kafirland; hile the voices of the dead from Assyria to Egypt have been lifted up to bear it witness." And the millions of India there is a listening to a surmise; amid the strange, fascinating record of civilization, advancing from the West heard the deep still music of the gospel; quivering here and there a faint ruddy flush of life seem to announce that the swoon of superstition unbroken for a thousand years, are long pass away. The all important preliminary victory that had to be won over anti-Christian prejudice on the part of the new lords of India is no longer doubtful. Still farther East than India, China has heard tidings of true Celestial Empire, from the lips of apostolic men, who have cast behind them all the refinement and social pleasure of Europe, and Paul cast behind him the philosophy of Greece and the lordliness of Rome. Beautiful is this return of the Christian morning from the West to the East.—Christianity does not go forth against Heathenism, as in the old Crusading days, clad in visible armor, and bearing an earthly sword. It steps gently like the dawn, his weapons the shafts of light, wearing the breast plate of faith and love, and for a helmet the hope of salvation.—Clothed thus in the armor of God, if faith does not waver, an love continues to burn, it will conquer.—*Bogue's Characteristics of Christian Civilization.*

A few years ago a school-master was wanted for the village of Limekiln. A pompous little fellow, one of the applicants, being asked to give in writing a philosophical reason why cream was put into our tea, replied, "Because the globular particles of the cream render the acute angles of the tea more obtuse." He was elected.

A story is told by a minister of his having attended church to hear an eminent divine, and the subject of the morning's discourse was, "Ye are the children of the devil." He attended the same church in the afternoon, when the text was, "Children obey your parents"

**Agriculture.****Cattle Disease.**

The alarm which was felt on account of the ravages of this fearful malady is somewhat subsiding. We are not aware of any cases in Nova Scotia. The past few weeks have shown a gradual diminution in the Northern States.

The following are given as the symptoms:

Loss of appetite, hanging of the head, and, as the disease progresses, an extension of the head—bright and watery eye, mouth dry, breath hot—breathing quick, with more or less agitation of the flanks, with an occasional cough, always dry; more or less thirst; horns and ears hot. The quick and occasional cough, coupled with great prostration, more particularly mark the progress of the disease. The ear applied to the side of the animal readily detects the impediment to a free circulation of air through the lungs, from the violent congestion that exists.

**The time to gather Herbs.**

Everybody who has a herb bed in the garden, or who sets a value upon a good supply of dried herbs, should see to securing them this month, or, least, the most of them. The right time to gather herbs for drying or other purposes is when they are just beginning to come into flower. They then possess their peculiar virtues in a higher degree than at any other. When cut, do not lay them in the sun, as the excessive heat will cause them to dry rapidly; the leaves and stems become brittle, and the slightest blow will cause them to fall off and be lost. Let them be laid in the shade, and carefully protected from the rain or any dampness.—*Farmer and Gardener.*

**Hard Butter without Ice.**

To have delightful hard butter in summer, without ice, the plan recommended by that excellent and useful publication, the Scientific American, is a good one. Put a trivet, of an open flat thing with legs, in a saucer; put on this trivet the plate of butter; fill the saucer with water; turn a common flower pot upside down over the butter, so that its edge shall be within the saucer, and under the water; plug the hole of the flower pot with a cork, then drench the flower pot with water; set in a cool place until morning, or if done at breakfast the butter will be very hard at supper time.

**A beautiful experiment.**

If an acorn be suspended by a piece of thread, to within half an inch of some water contained in a hyacinth glass, and so permitted to remain without being disturbed, it will, in a few months, burst, and throw a root down into the water, and shoot upward its tapering stem, with beautiful little green leaves. A young oak-tree, growing in this way on a mantel-shelf of a room, is a very interesting object.

**A Russian Hot-house.**

Bayard Taylor thus describes the magnificent green-house, which the Czars maintain for the production and growth of tropical and other exotic plants, amid the snows of Russia: "The Botanical Garden, in which I spent an afternoon contains one of the finest collections of tropical plants in Europe. Here, in latitude 60 degrees you may walk through an avenue of palm trees sixty feet high, under tree ferns and bananas, by ponds of lotus and Indian lily, and banks of splendid orchards, breathing an air heavy with the richest and warmest odors. The extent of these giant hot-houses cannot be less than a mile and a-half. The short summer and the long dark winter of the north require a peculiar course of treatment for these children of the sun. During the three warm months they are forced as much as possible, so that the growth of six months is obtained in that time, and the qualities of the plant are kept up to their normal standard. After this result is obtained, it thrives as steadily as in a more favorable climate. The palms, in particular, are noble specimens. One of them (a phoenix, I believe,) is now in blossom, which is an unheard-of event in such a latitude."

**A Valuable Paint.**

For the information of all who are wishing to obtain a cheap and valuable paint for buildings, I would say, take common clay, (the same that our common bricks are made of,) dry, pulverize, and run it through a sieve, and mix with linseed oil. You then have a first rate fire-proof paint, of a delicate drab color. Put on as thick as practicable. If any one has doubts with regard to the above, just try it on a small scale—paint a shingle and let it dry. Recollect that it must be mixed thicker than common paints.

The clay, when first dug, will soon dry, spread it in the air under a shelter, or, if wanted immediately, it may be dried in a kettle over a fire. When dry, it will be in lumps, and can be pulverized by placing an iron kettle a few inches in the ground, containing the clay, and pounding it with the end of a billet of hard wood, three inches in diameter, three feet long, the lower end to be a little rounded. Then sift it.

Any clay will make paint, but the colors may differ, which can easily be ascertained by trying them on a small scale as above indicated. By burning the clay slightly, you will get a light red, and the greater the heat you subject it to, the brighter or deeper red.—*Country Gentleman.*

**AMERICAN GUANO**—A correspondent, in speaking of the American guano as a fertilizer, says: About ten days ago I scattered a portion of this article on an old grass-field. I hastily marked out some characters, and sprinkled on the guano by the marks. To-day, where I sprinkled the guano, the words "American Guano," are distinctly visible, in bright green letters, which can be easily read an eighth of a mile off. Certainly this is a very satisfactory result.—*Id.*

**WALKING HORSES**—A correspondent of the *Country Gentleman* suggests the offering of premiums at annual county fairs, for fast walking, as well as fast trotting horses. He says he knew a man who kept from two to four teams at work on the road, and never allowed them to trot at all; yet he made the distance in quicker time than his neighbors who made their horses trot at every convenient place. He said that when a horse walked after trotting, he walked much slower than his common gait, if kept continually on the walk, and thus lost more than he gained by trotting.

**Correspondence.**

For the Christian Messenger.

**Organization of a Church at Parrsboro Village.**

The necessity for organizing a Baptist Church at Parrsboro village has long been apparent both to those baptists who are residents and to those Missionaries who have visited the place. Bro. N. Baker called the brethren together about a year ago for this purpose, but that object was not fully accomplished. The friends lately becoming anxious to be formed into a regular Church, their wish was made known to a number of our brethren while at the Eastern Association, who gave it as their opinion that such proceeding should take place immediately.

There was a small church at Lakelands, a settlement 5 or 6 miles from this place, some of whose members as they were unable to hold meetings were anxious to have the church dissolved, and the members organized with those at the Village.

Accordingly a meeting of the church was called, when 13 out of the 19 members composing the church presented themselves. After deliberation they passed a unanimous vote that the church disband and the members join with the Village Church.

On the 14th, the brethren met for the organization. A Council had been called consisting of Rev. S. Thompson from Colechester County; Deacon J. Broderick from Five Islands Church; Deacon D. H. Jenks from Diligent River; Deacon E. Taylor and Brother D. Jenks from West Brook, and S. B. Kempton, Missionary to Parrsboro.

The Council elected Brother S. Thompson for their Chairman and D. Jenks, Clerk.

After deliberation they determined to proceed with the organization, and the following resolutions were adopted:—

1st. Resolved, That Rev. S. Thompson open the meeting by singing and reading the Scriptures.

2nd. Resolved, That Brother S. B. Kempton offer the organization prayer.

3rd. Resolved, That Brother D. H. Jenks read the Articles and Covenant.

4th. Resolved, That Rev. S. Thompson give the hand of fellowship.

5th. Resolved, That Brother S. B. Kempton give the Charge to the Church.

At three o'clock P. M., the Council met and proceeded to the organization as above resolved.

The new Church chose for their Deacons Brethren Vickery Davison and Thomas DeWolf, who were set apart to the office by the laying on of hands. The church numbers 22 members, besides which there are 6 or 8 of the disbanded church who could not attend on that day, standing ready to be received the first opportunity, and quite a number living here belonging to other sister churches who, we hope, intend joining as soon as possible.

The meeting was one of deep interest. All felt that God was with us, and that He would bless our doings. Towards the close of the meeting Brother Thompson spoke with much feeling of his past labours at Parrsboro, and how long he had hoped and prayed that there might be a church in that place, but already God had exceeded his most sanguine expectations. There is now a church, and in a few weeks they will be in possession of a new and commodious Meeting House.

We hope that "the vine" planted here will prove to be of the Lord's "right hand planting," and that the "little one will become a thousand."

By order of the Church,  
S. B. KEMPTON.

For the Christian Messenger.

**Obituary Notices.****DEACON ZACHARIAH CHIPMAN**

Died at Yarmouth, at the residence of his son Thomas D. Chipman, Esq., on the 2nd day of July, 1860, in the 82nd year of his age.

"The memory of the just is blessed."

His great grandfather, John Chipman, came to New England when young, from Dorsetshire, England, and married a daughter of John Howland, one of the Pilgrims of the ship *Mayflower*. He was the first to set foot on Plymouth Rock, Dec. 21, 1620. His grandfather, John Chipman, was born March 3, 1670, at Barnstable, Mass., U. S., and died at Newport, R. I., Jan. 4, 1756, aged 86 years.

His father, Handley Chipman, was born in the year 1716, and removed from Newport, R. I., to Nova Scotia, in 1761. He died May 27, 1799, in the 83rd year of his age, leaving seven sons and two daughters. Of these, Zachariah was born at Cornwallis, March 20th 1779. In the year 1787, when about 8 years of age, while experiencing a long and heavy sickness, he was brought by divine grace, to know the Lord Jesus Christ as the only way of life and salva-

tion for a lost and helpless sinner.—At the age of 13 years he entered on his apprenticeship with Mr. Spurr of Annapolis. In 1797 when 18 years of age, he was baptized at Bridgetown, by his brother, the late Rev. Thomas H. Chipman. His experience at the time—as he related it to the writer a few weeks before his death—was peculiarly trying. It was a time of spiritual darkness in the country there had not been a baptism for 7 years; baptist principles and church practices were not popular; and the family in which he lived was not at all favorable thereto. But his religious principles were of the right stamp, and that decision of character, for which he was ever remarkable, was now exhibited. He tied up the necessary change of clothes in a small bundle, and with it made his way seven or eight miles, to the Conference Meeting, where he was received as a candidate for baptism.

This was the beginning of an extensive revival in that county, and to his great joy he soon witnessed the conversion and public profession of his mistress, with many others, who had previously opposed him.

On the 29th Nov., 1800 he was united in marriage to Mrs. Abigail Shaw, widow of Deacon Joseph Shaw, of Annapolis. In 1807 they removed to Yarmouth. The first Yarmouth Church was organized on the 30th of August, 1814, at which time our venerable brother was appointed Church Clerk. The duties of this office he faithfully and efficiently discharged for twenty-six years. He was chosen Deacon, March 8, 1817, which office he filled in the first Yarmouth Church, until April 1853, when he was dismissed, with others, to form the West Yarmouth Church, of which he was a Deacon till the close of his life, in all forty-three years.—Through a long and useful life his our departed brother been known in this township, and elsewhere, as a worthy and honorable citizen, and a devout and consistent member of the Church of Christ. As a faithful Deacon—he was ever true to the best interests of his Master, his pastor, and his fellow members. As an agent in organizing and managing the Church of God—he took a leading part in reducing the Church, under the care of the late Father Harding, to something like order. He also witnessed the memorable revival of 1827 in connection with the labors of the late Father Ansley, and with him co-operated in the establishment of our Churches upon their present scriptural basis. To these principles he ever remained warmly attached.

His sense of propriety was very acute—hence his motto, "Let all things be done decently and in order." So that to him, under God, are the Churches, of which he was a member, largely indebted for their knowledge of the form and management of a Christian Church. While, therefore, they bless God for giving them a Father Harding, they also bless Him for giving a Father Chipman as a competent coadjutor,—each, in his own peculiar department, laboring and succeeding in polishing, building up, and cementing the "spiritual stones," here gathered. Both these now "inherit the promises."

His funeral took place at West Yarmouth, on Thursday, the 5th, and was largely attended by all classes of the community. They were addressed by the Pastor from 2 Tim. iv. 7, 8, which text had been selected for the occasion by Brother Chipman. Brethren Davis, Angell and Harris took part in the services.—*Communicated by Rev. Jos. H. Saunders.*

**JOEL ALLEN.**

Died at Lake George, in the County of Yarmouth, on the 24th of April, 1860, in the 68th year of his age, Brother Joel Allen. Our dear brother made a profession of religion and was baptized by Elder Burton a number of years ago, and subsequently united with the Lake George Baptist Church, of which he was a member at the time of his death. He was a very timid man and passed the most of his days in doubts and fears, but still walked in harmony with the people of God.

The writer frequently conversed with him on the grounds of his hope, and found him resting on Christ alone for salvation. He was asked a short time before his death concerning his acceptance with God, and he expressed his unwavering confidence in the merits of the Redeemer.—*Communicated by Rev. J. A. Stubbart.*

**BENJAMIN H. CHURCHILL,**

Son of William and Matilda Churchill, died at Richmond Road, May 18, 1860, aged 18 years. He was early the subject of religious impressions and obtained a hope through grace that Christ was all his salvation. When but fifteen he publicly professed the Saviour, and was baptized in the likeness of his death, at which time he united with the Church at Lake George, and so remained a worthy member until death. His sickness was short but severe, and borne with christian fortitude and patience. He has left a father, mother, and two brothers to mourn their loss.—*Id.*

**ELIZA ANN CHURCHILL,**

Of Carleton, died May 24, 1860, in the 36th year of her age. She was baptised by the writer, and united with the third Baptist Church of Yarmouth, with which she continued until death. During her last sickness, her Pastor visited her and found her in a very happy state of mind, resting with entire composure on the atoning blood, and rejoicing in the security of the children of God, through the eternal purpose of Jehovah.—*Id.*

**EUNICE PORTER,**

Second daughter of Brother and Sister Healdiah and Lucy Porter of Deerfield, was the subject of divine grace in early life, and when twelve years of age gave satisfactory evidence of conversion to God. Our dear sister was regu-