

manhood by beating his mother. I advise you, therefore, not to attempt unchaining the tiger, but to burn this piece before it is seen by any other person, whereby you will save yourself a great deal of mortification from the enemies it may raise against you, and, perhaps, a good deal of regret and repentance. If men are so wicked with religion, what would they be if without it? I intend this letter itself as a proof of my friendship, and, therefore, add no profession to it; but simply subscribe, yours,

B. FRANKLIN.

Christian Messenger.

HALIFAX, JUNE 8, 1859.

"The Baptist Church Directory."

The slight bond, of a tangible nature, by which Baptists are united in Church Fellowship, and Baptist Churches are connected one with another, has been supposed by some to indicate weakness in their constitution. Because they recognize no ritual, but the Bible, as binding on them and producing entire uniformity in their church proceedings, it is thought their efficiency is diminished, and the Church relationship is less real, than where a church is surrounded by Decrees of Councils and Synods, or Rules of Courts and Sessions. Under this impression, the sufficiency of Holy Scripture, as a rule of faith and practise, has been overlooked, and good Protestants have often laid themselves open to the same charges that they have brought against the Roman Catholic Church—of enacting laws rather than obeying those given in the Bible.

We think that besides the practice of Baptist Churches being, generally, a closer application of New Testament principles, than is to be found in other religious bodies, there are decided advantages arising from the simplicity of their constitution. They possess greater freedom of action, and encourage more of a spirit of Christian manliness and soul liberty. The individual members of churches recognize each other as fellow believers in one common Lord and Master, responsible only to Him, and to each other under the direction of His Word. Churches are but communities of such brethren mutually united for the worship of God and obedience to His commands. These churches are perfectly independent of each other, but at liberty to associate themselves together for any common object. Their union into Associations is not an essential part of their organization.

The unwieldy machinery by which some Christian bodies are surrounded, we think, has the effect rather of diminishing their sense of responsibility, of covering up and weakening the energies of the people, and repressing the activity which should characterize the union of brethren, than of aiding to develop their piety and bringing it to bear upon each other and the world. The interminable feuds and divisions on minor matters prevalent in some Christian bodies would be almost, if not entirely prevented, if only such matters were insisted on by them as are essential to Christian life and character.

Notwithstanding the objections we entertain to human laws for the government of the Church of Christ, yet we nevertheless see no advantages likely to be gained simply from having a diversity of practise in churches of the same faith and order. On the other hand, we think great benefit might be secured by a greater degree of uniformity in minor matters. If a common view of business transactions were taken by the Churches, and certain arrangements could be generally acted upon by them so that greater simplicity might be secured, misunderstandings might frequently be prevented and the peace and happiness of the body promoted. Facilities would be afforded for members in good standing, on removing their residence from one place to another, to remove their membership also, without loss of time. This would often be highly advantageous to the churches as well as to the individuals themselves.

Baptist Churches hitherto have had but little aid on this subject. A small work has however been recently published with the title at the head of this article, which will we think supply excellent suggestions as to what is customary in the most useful and prosperous churches. The book is really what its title indicates and will, we doubt not, be an invaluable manual for members generally, but especially for Pastors, Deacons and Clerks of Churches. It contains also a concise view of the doctrines and polity of the churches—officers and ordinances, baptism and communion,—the passages of Scripture on which they rest, and the arguments by which they are supported. It also contains a concise epitome of Baptist History.

A chapter is given on the proper form of Church letters, minutes of meetings, &c., &c.

The principal Bible, Missionary and other Societies belonging to the denomination are briefly noticed.

Out of many recommendations of the work we select, because of its brevity, that from Dr. Williams of New York. He says:—

I have read throughout the manuscript of the "Directory." It seems to me on the whole a felicitous idea to have thus in a brief and cheap manual so much of useful and necessary information for the new member at his first joining one of our churches.

We find the following curious paragraph in the *Church Record* of Thursday last:—

ON ASCENSION DAY the Holy Communion will be celebrated as usual at the Bishop's Chapel, at half-past seven, A. M. This early hour has been adopted because while the Ascension is one of the chief Festivals of the Church, and distinguished by the appointment of a "proper preface" in the Communion office, the State has not recognized the day by ordering or sanctioning any general suspension of worldly business, and therefore some persons are unable, however much they may desire it, to attend in the House of the Lord at the ordinary hour of morning service. There will be service at 11 a.m. at each of the three Parish Churches, at 4 p.m. at St. Luke's, and in the evening at St. Paul's and Salem Chapel.

What right has 'the State to order a general suspension of worldly business' on "Ascension Day," or on "St. Barnabas," "St. Peter and St. Paul," or "St. John Baptist"? The words of our Lord on such matters are: "Render unto Cæsar the things that are Cæsar's: but unto God the things that are God's."

The Divine order, or law is, "Six days shalt thou labour and do all thy work." "Remember the Sabbath day to keep it holy." We do not find any Divine sanction for a like command for *Thursday*.

Christians are slow to learn and put in practice plans for the dissemination of truth out of the ordinary beaten path. They too often satisfy themselves with recounting the steps which have been taken to bring them up to their present point, and forget that the times demand changes in their mode of operation as well as a more vigorous application of the means in ordinary use. The children of this world may still be said to be wiser in their generation than the children of light. We do, however, find an occasional divergence from the common track. One of these may be seen in the following mode of distributing Bibles in large cities, taken from the *Scottish Press*:—

"THE BIBLE BARROW.—This novel mode of colportage has been tried on the streets of Edinburgh for these ten days, and with wonderful encouragement. The barrow is crammed with Bibles, and ornamented with texts of Scripture upon placards, supported on poles from the centre and the corners. A modest, intelligent young man moves it about in the great thoroughfares; occasionally he reads a chapter to attentive audiences of young and old, ragged, and dirty, and drunken, or haply in a fashionable thoroughfare. Here a moustached fellow will curse, and demand who authorized him to come there with his books? The young man hears out the curse, and then softly replies:

"The Book that I sell says, 'Thou shalt not take the name of the Lord thy God in vain;' and away slinks the gay heathen.

A lady comes up; she sees a poor young woman reading the texts on the placards, and asks, "Would the girl like a Bible?"

"Yes, mem," is of course the reply. A Bible is presented, and the young woman goes away rejoicing in her present.

Anecdotes might be related of the barrow's progress during these ten days past, which would fill a volume. We close at present with one which occurred in the High Street. A crowd of last confession and dying-speech criers came round the barrow one day, some swearing and others laughing. One of them began to handle and inspect the Bibles; at last he asked what one of them would cost?

"Eighteen pence, my man," was the reply. The speech-crier took out the money from his pocket, paid it down, and marched off with his prize under his arm, saying, "I'm no gude at reading, but I'll try."

After reading in the last issue of *The Witness* more than a column of the writhings of the editor under the strictures we laid on him last week, we endeavoured to find out what it really contained. The only result of our analysis was a very indistinct muttering, such as that indulged in by a naughty boy when detected in misbehaviour. Feeling mortified at the exposure, but unable to restrain his anger, he looks at the feet of his friend who corrects him, and calls out "fool," "dull," "neutral," "queer!"

Our last English mail brings London dates up to the 21st ult. Louis Napoleon had taken command of his armies on the borders of Sardinia; and both the contending parties were assembling vast bodies of troops, preparing for a general action. There will probably be as many as two hundred thousand men marshalled on each side, distributed on the

line of the rivers Po and Ticino. There had been a few slight skirmishes between small outposts of the armies. The Austrians are strengthening their lines, and, evidently, do not intend at present to act on the Offensive, but rather await the attack of their opponents. There appears to be a state of mad enthusiasm throughout France in favor of the war. The French Emperor asked from the people a loan of twenty-five millions (sterling), and there was subscribed within a few days the enormous sum of £92,000,000. The probable causes of such a state of feeling in France are twofold. First, a burning desire to avenge on the Austrians the defeats of the first Napoleon, and the disgrace of the occupation of Paris by the Allied Armies in 1815; and, next, the strong sympathy of the large Republican party in France with the struggle of the Italians for liberty: as the professed object of the French and Sardinians is, to free Italy from its despotic rulers. There seems, however, to be a growing suspicion, not only in England but throughout Europe, that Louis Napoleon is intent on pursuing the same career as his uncle, a policy which, if attempted, will once more combine almost all the continental powers in a general league to put him down. The English Cabinet have declared a strict neutrality; but, at the same time, are largely increasing their Naval force, and are organizing the whole population of the kingdom into Rifle corps, in order to meet emergencies which will in all probability shortly arise. The opening of active hostilities has of course exercised a considerable influence on commerce. Spain has also proclaimed neutrality, but is about to increase her army to 100,000 men.

The Election returns had been completed, and Parliament are to meet very shortly. All domestic reforms and other measures will of course give way to the all-absorbing subject of the present state of Europe. Almost all the leading and influential political men on either side have been returned to the New Parliament.

The advices from India state the capture and execution of Tantia Topee, one of the most active and able of the Insurgent leaders. Nana Sahib has thus far escaped. He is said to have left the British possessions.

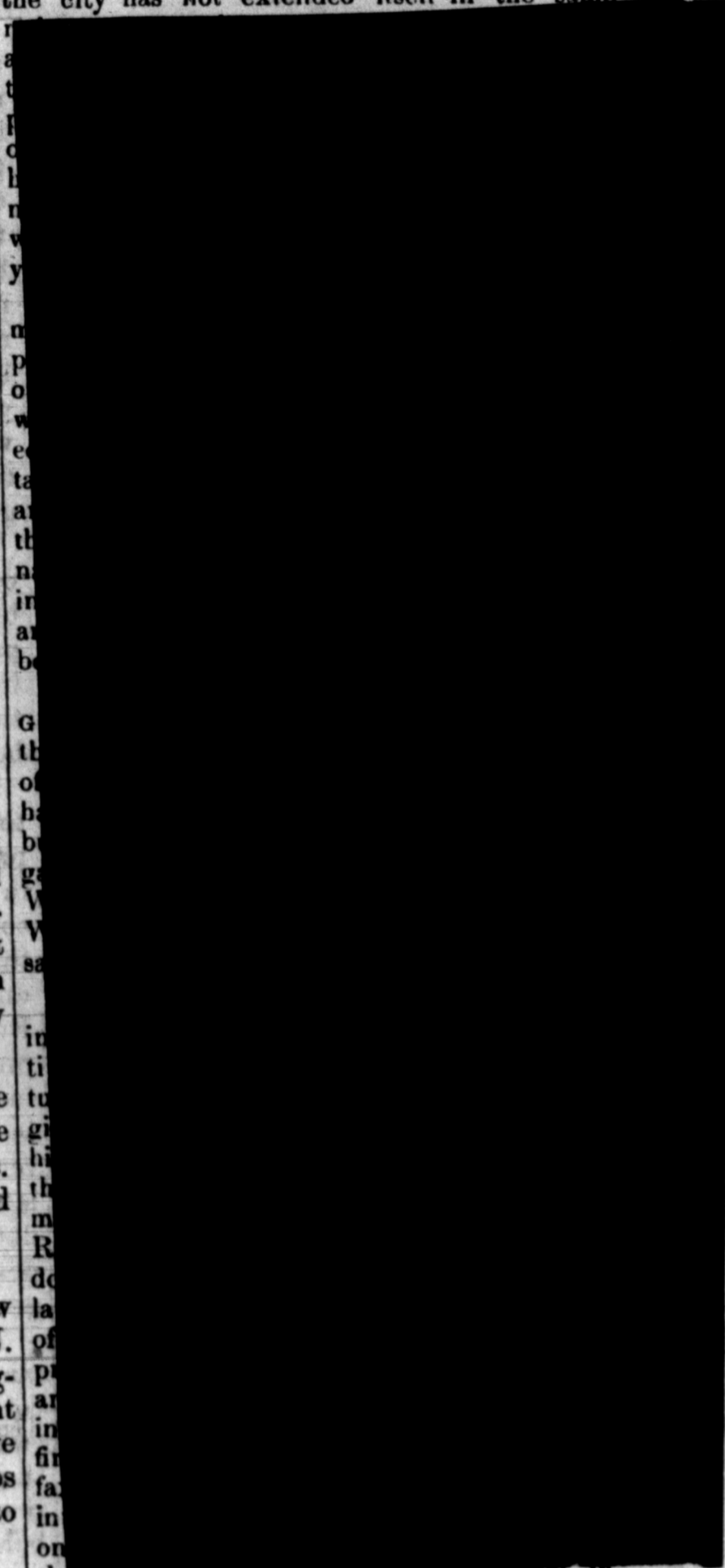
Sir William F. Williams, of Kars, now Commander-in-Chief of the forces in B. N. America, arrived in the steamer from England, as also Mr. Dundas, the new Lieutenant Governor of P. E. Island. Sir William, we understand, will remain to inspect the troops in the lower Provinces before he proceeds to Canada.

H. M. S. Indus, with Admiral Sir Houston Stewart, also arrived in the early part of last week; as also H. M. Steamer Devastation, and the French war steamer Gassendi, the latter from St. Pierre and Miquelon.

General Intelligence.

Domestic and Foreign.

One hundred and ten years ago this day, the shores of Chebucto received their first consignment of the native products of the old world in the shape of a considerable body of settlers, under the direction of Lord Cornwallis, and became this famous city of Halifax. Every decade since then has seen progress made in supplying the city with new life from different parts of the United Kingdom. Notwithstanding the introduction of some few from the neighbouring Republic, it is now, perhaps, no less British than most of the towns of the same size in Great Britain. Although the city has not extended itself in the same



THE GRANVILLE STREET BAPTIST CHAPEL as lately undergone a complete alteration. Instead of the heavy galleries on three sides, it has now a gallery only across the northern end. The situation of the pulpit is removed from the eastern side to the southern end, having all the pews facing the pulpit, with the exception of those on either side of the platform. Instead of the former heavy, close, crowded interior, it has now an open airy spacious appearance, affording a fine opportunity for observing the handsome finish given to the ceiling. We omit further details till some future opportunity. It is proposed that it shall be re-opened on the occasion of the meeting of the Central Baptist Association, although the alterations are not entirely finished—the painting and lining of the pews will be deferred two or three weeks. The Session of the Association will commence on Saturday, the 18th inst., at 2 o'clock in the afternoon. It is proposed to hold a Special Prayer Meeting in the Chapel, on the Friday evening preceding, at 8 past 7.

A NARROW ESCAPE.—A dumb mute! we learn from two of our morning contemporaries, was enjoying himself in a sail boat one day last week, came near losing his life. The boat wanting ballast, capsized in a squall, below George's Island. Boats from the shore secured both man and boat.

VOTING ON THE WRONG SIDE.—A wagon was sent on the day of election for a school-master in King's County. He was found to be so helplessly drunk that nothing could be done with him. He was utterly incapable of voting for anybody. A more profitable use of the wagon was resolved on, and he was left by the roadside. Not long afterwards a wagon in the service of the other party passed by. The schoolmaster was picked up, and being sufficiently restored to consciousness to be able to articulate was conveyed at once to the poll. When he became sober, he found that he had voted on the wrong side. Query—In the event of a scrutiny, what should be done with such a vote?—Abstainer.

On Wednesday evening, while Mr. Wm. Evens, accompanied by his wife and another lady, was proceeding on his way home, in his waggon, it was upset in Argyle street, nearly opposite the Bishop's Chapel. All three were thrown out. Mr. Evens, we are sorry to learn, was severely bruised, while the females escaped unharmed. The cause of the accident was owing to a heap of earth being left in the street by parties excavating to build a foundation for a new house. We understand that Mr. Evens has entered an action against the city for damages.—Colonist.