

Christ called them so, but the true riches; and the men of this world, instead of being wise, are foolish. The children of light shall be pronounced the only wise ones in their generation, and they shall shine forth as the sun in the kingdom of their Father.—Am. Messenger.

For the Christian Messenger.

Smoking and chewing Tobacco.

At the Western Association this evil practice was referred to by some of those who were present. It appears in pondering over the matter, that we had better make a few enquiries in reference to it, and see if it is actually an injury and disgrace for the christian to indulge in such a practice.

Upon investigation, we find beyond the "shadow of a doubt" that indulgence in its use is opposed to the refined sociabilities of life, that it is detrimental to health, begetting to the intellect, and stultifying to the sensibilities.

But let us examine it especially in its moral bearings on Society, and on the christian church. St. Paul says, "If meat make my brother to offend, I will eat no flesh while the world standeth." It will be granted, surely, by the majority of those who are this poisonous weed, that the christian sense of their brethren, and of those even who do not profess to be christians, regard and consider the use of tobacco a vice. Is not the minister often compelled to admit, I shall be unable to say anything to my people in reference to indulgence in this growing evil, lest they may say, "Physician heal thyself?"

A christian wants to urge the duty of self-denial—alas! how much that duty requires to be urged; a minister, deacon, or brother, sees his own extravagant practice staring him in the face—the presentation of this important duty must be delayed also. The subject of temperance cannot be presented with success by the smoking christian. The sermon on benevolence is crippled by a tobacco bill facing the preacher.

If it should be the daily prayer of the christian to be cleansed from sin, surely conscience will whisper, smoking is sin. If the sick chamber is to be visited, or the family circle, how unpleasant is the breath of the tobacco user. The smoker says it requires an hour for a good smoke, after each meal, so that three hours are thus daily consumed. Often on account of this abominable practice, vigorous exercise of body is neglected; think of the physical and mental injuries that will be incident to such a course of conduct. Is it not desirable that christians, especially in Baptist churches, should be altogether free from such a noxious practice, and one which is so ruinous in its tendencies?

HEBRON, N. S.

TOBACCO USING.

Tobacco is a noxious weed, That grows up from a tender seed, Two ounces chewed each day produce, Half a pint of poison juice; Which if continued twenty years Would fill four hogheads, it appears, And quids with which the chewer's done, Would weigh about a half a ton.

Could chewer see at single view, What he was destined thus to chew, Would not the boy ere he was fledged, Give up the vice and thus be pledged; Nor doom himself throughout his life, To chew and spit and use the pipe. But would at once his quid spit out, And would at once his pipe put out.

Nor is this all—a christian thinks, It gives a taste for stronger drinks, We often hear from some their lot, To smoke, chew, drink, and die a sot. In house of God, and by the pews, You see the deeds of him that chews, On Lady's carpet, painted floor, They spit, and on the step or door.

And women too are sometimes known, The filthy pipe and weed to own, Instead of trying with their might The practice out of sight; And man like Adam, never true, Takes from her hand and smokes it too. "COL. CATASTROPHE."

For the Christian Messenger.

MR. EDITOR,—

After reading that very friendly request in your last number of the Christian Messenger, inviting friends to write, I immediately said to my phrenological bump of presumption, you may try and tell Bro. Selden how much I value my paper, the Christian Messenger. Some may think me childish in this; if I am, I only wish there were more children so highly privileged, and so greatly blessed, for since my attachment to Christ and his cause, so beautifully represented in the Faith and practice of Baptist principles, I have been a sincere lover and a constant reader of the Messenger. Coming as it has done without one single failure for three and a half years, we have become so familiar, that I would advise any person to subscribe for it

rather than lend it to them. My sincere desire is to see it increase in its circulation.

D. COGSWELL.

Port Williams, Cornwallis, Aug. 5, 1868.

[The writer of the above will accept our thanks for his kind wishes. These expressions of kind feeling from our readers tend greatly to inspire us with confidence, amidst all our labours and responsibilities.—Ed.]

Christian Messenger.

HALIFAX, AUGUST 26, 1868.

Precedence—Church and State.

A despatch from the Duke of Buckingham is published in the Canada Gazette, saying that as the altered circumstances of Canada have rendered unsuitable the general table of precedence laid down in the Book of Colonial regulations, the following amended tables of precedence, which has received Her Majesty's approval, is submitted for that formerly in force:—

- 1. The Governor-General or officer administering the Government.
2. Senior officer commanding her Majesty's Troops within the Dominion, if of the rank of a General, and officer commanding Her Majesty's Naval Forces on the British North American Station, if of the rank of an Admiral. Their own relative rank to be determined by the Queen's Regulations on this subject.
3. The Lieut. Governor of Ontario.
4. " " Quebec.
5. " " Nova Scotia.
6. " " New Brunswick.
7. Archbishops and Bishops according to seniority.
8. Members of the Cabinet according to seniority.
9. The Speaker of the Senate.
10. The Chief Judges of the Courts of Law and Equity, according to seniority.
11. Members of the Privy Council, not of the Cabinet.
12. General Officers of Her Majesty's Army serving in the Dominion, and officers of the rank of Admiral in the Royal Navy, serving on the British North American Station, not being in the chief command; the relative rank of such officers to be determined by the Queen's Regulations.
13. The Officer commanding her Majesty's Troops in the Dominion, if of the rank of Colonel, or inferior rank, and the officer commanding her Majesty's Naval Forces on the British North American Station, if of equivalent rank, their relative rank to be ascertained by the Queen's Regulations.
14. Members of the Senate.
15. Speaker of the House of Commons.
16. Puisne Judges of Courts of Law and Equity, according to seniority.
17. Members of the House of Commons.
18. Members of Executive Council (Provincial) within their Province.
19. Speaker of Legislative Council within his Province.
20. Members of Legislative Council within their Province.
21. Speaker of Legislative Assembly within his Province.
22. Members of Legislative Assembly within their Province.

We have not the slightest objection to any item in this Table of precedence accept No. 7, which says:

"Archbishops and Bishops according to seniority."

After the late decisions respecting Colonial Episcopal Synods and Church Courts, and the placing of them on a foundation exactly similar to those of all the other religious denominations, any attempt to give a body that recognizes its ministers by these titles a position not accorded to the ministers of other bodies, we regard as altogether out of place.

We have no State Church in these British Provinces, then why any recognition of precedence amongst the clergy?

The Bishops themselves are coming to renounce the idea of a State Church, as they have never done heretofore. In the last number of the Church Chronicle, in an article on the Bishops of Fredericton's last Charge, we find the following:—

Establishments have seen their best days in Britain, and whilst the experience of the United States and Canada have shown that the absence of State trammels has not hindered, but rather greatly assisted the progress of the Church, it were folly and madness in the Church in New Brunswick (and let us add in Nova Scotia) to snatch at the chains which the State itself has stricken from us, and fancy that without them we cannot exist as a pure and free Church. This fetish has all along attracted to us the jealousies and opposition of all other religious denominations. "To talk," says the Bishop, "of an established Church in this Province at this time, is one of the ildest dreams that could enter into the mind of man. The words found indeed in the Statute Book apply to the time when all officials and most of the colonists were actually Churchmen. Emigration and other causes have reduced that Statute to a dead letter; and the legislature, by the admission of all, deals with us exactly on the same footing as with other religious bodies under the protection of the State. I would not wish it otherwise, for what can be a more in-

vidious and dangerous position than to be the Church of the small minority, caressed and pampered and perhaps corrupted by State patronage, whilst all our fellow christians, equally worthy of assistance with ourselves are willingly giving their hard earned money to the building of their churches and schools, and to the support of their clergy, and are denied other assistance or favor? On this ground it may be said that we have paid dearly even for the glebes granted to us by the Crown, which have yielded more odium than profit, and have contributed to foster the injurious suspicion that the clergy of our Church are paid by government, and have some secret support of which nobody can give any account.

These are strange words for an Episcopal Bishop to utter, and we hail them as indicating a greater degree of sagacity than has formerly existed as to the real effect the Church and State relationship has upon the mass of the people.

The progress of the Church of Christ in the conquest of the world is made by the continual development of its powers, and the expansion of its influences into all the various avenues of human life. The labors of the church must be continual and enlarging, by retaining all the ground already secured, but if in any community this becomes its highest aim, even that will doubtless soon be found to be a difficult task. "The earth is the Lord's and the fullness thereof; and the world and they that dwell therein."

In bringing the soil of earth under cultivation, the husbandman is not content to confine his labors to what has been already under his hand. He looks out on the tangled woody thicket, and at the proper season of the year employs a portion of his time in subduing that, and causing it to yield him profitable returns of fruitfulness and beauty.

In like manner the spiritual husbandmen will seek to reclaim the waste places, and will go into destitute and neglected neighborhoods, and carry to them the gospel of Christ—the great regenerator; and by this means strive to banish the sin and sorrow that reigns, and to inspire with new hopes and bring joy and gladness where darkness and death had prevailed.

The purity of the Church is in a great measure promoted by moral and religious labor. The fact that "Satan finds some mischief still for idle hands to do," is perhaps more applicable to Christian than to mere physical labor. This is the case in reference to Foreign Missionary operations, but we think it more so in respect to Home work. The activity of the individual christian is his safety, and so it is with the individual church. If no interest is felt in behalf of non-professors living amongst themselves who are out of Christ, and no invitations extended to them to participate in the blessings of religion on behalf of the living, loving Saviour, their graces will soon grow dim, and ministry will become unprofitable and discouraged, and the Church enfeebled and unhappy.

The position occupied by these British American Provinces in reference to Foreign Missions has several very interesting features. Unlike our United States brethren, our efforts are put forth on a territory where the people recognize the same Sovereign as ourselves. There is genuine philanthropy displayed by the American Missionary Board in their abundant labors amongst British subjects. Great good has been done by American Missionaries even amongst the soldiers of the British army. In the last issue of the Missionary Magazine we find a pleasing item concerning "the Christian soldiers at Thayat."

On Sunday, December 8, the steamer reached Thayat Myo, the frontier English military station. Here a wing of the 19th Regiment was stationed at that time. We knew that there was a praying band among the soldiers, for br. Simons had baptized more than a score at that place. Towards evening we went to the barracks and received a cordial welcome from the brethren. At seven o'clock in the evening, services were held in the garrison library building. An earlier hour was impossible; for the Commandant of the station had published an order forbidding any dissenting service, at the same time as the Church of England service. Br. Rose preached from the parable of the "Prodigal Son," after which I made some remarks. The room was full, and the closest attention was given to what was said. These brethren have been tried in the furnace of persecution, but God has given them patience and perseverance. They were driven from their chapel, and from a bungalow which they hired for the purpose of worshipping God. But the Commandant gave them the use of the garrison library building. They were preached against; they were subjected to petty annoyances from the military officials; but the love of Jesus dwelt in their hearts, and the opposition and scorn of their adversaries was ineffectual in drawing them from their Master. I felt a very deep interest in them, as the other wing of the Regiment was at Toungoo, and some had been con-

verted and baptized there, with whose religious history I had a personal acquaintance. God bless these servants of Jesus and keep them. In America we know nothing of the luxury of a State church, and its gentle, lovely spirit.

We have received No. 2 of the "Provincial Medical Journal," edited by W. B. Slayter, M. D., and R. W. McKeague, M. D., a quarterly of 18 pages filled with original and selected professional matters, calculated to be very useful to the medical fraternity. The typography is excellent.

Notices, &c.

The Central Sabbath School Convention will hold its Annual Session at Canning, commencing on Thursday, the 24th of September, at 10 o'clock, A. M.

The MINUTES of the N. S. Central Association were forwarded to the Churches three or four weeks since, and the Western last week. The Eastern will be ready in a few days and will be sent on without delay. They are allowed to go free of postage for the present year.

We beg to inform the friends who have made enquiry respecting "The Scripture Catechism" that it is in the press, and will be ready soon.

It has been delayed on account of the Minutes of Association. We shall forward those ordered without delay as soon as we can get them from the Binder.

Tea Meeting at Melvern Square. A TEA MEETING will take place in Melvern Square, Wilnot, (D. V.) on Wednesday, September 9th, at 3 o'clock, P. M. The proceeds will be devoted to the finishing of the interior of the Baptist Meeting House there. Tickets 37 1/2 cents.

August 15th, 1868. ENOCH GATES. P. S.—Should the day appointed be quite rainy, the Tea Meeting will be held the first fine day after.

Cape Breton Quarterly Meeting. In consequence of circumstances, over which we have no control, the next Cape Breton Quarterly Meeting will be held with the Mira Church, commencing at the Homeville Meeting house, not on September 12th, the time previously appointed, but upon Saturday, October 10th, at 2 o'clock, P. M. A Missionary meeting will be held on the previous evening, at 7 o'clock, when ministering brethren and others are requested to be present. By order, E. C. SPINNEY.

Cove Bay, August 11th, 1868.

Letters Received.

Rev. J. E. Goucher, N. Miller, \$10. Rev. J. M. Harris, W. J. Gates, Rev. I. J. Skinner, (2), 1 sub. G. V. Rand, E. C. Spinney, Rev. J. F. Kempton, Jas. E. Masters, Rev. E. C. Cady, L. Carter, P. J. Blakeney, Rev. J. F. Tooker, A. D. Barss, Esq. It will be acknowledged by the Treasurer, Rev. D. Freeman, A. J. Leubetter, Rev. P. F. Murray, \$4. Rev. H. Eagles.—Out of libraries at present. A. Strong, (2), \$4. Geo. E. Lavers. All right, thanks. Rev. J. Shaw, 1 sub. \$2. R. G. Freeman, E. Bent, J. E. Noelman, \$1.25.—Book not to be found. Jas. P. Dodge.

General Intelligence.

Province of Nova Scotia.

THE NEW PROVINCIAL BUILDING is at length to be put to some sort of use. The Citizen says:—"The Crown Land Office is about to be moved from the rooms in the old Province Building, where it has been so long, to a spacious set of chambers in the new Provincial Building. Rumour says that at a recent caucus the members of the Legislature, by a unanimous vote, instructed the Government not to permit the Dominion Government to use any part of the new building, for any purpose, or on any terms."

The portion built and so well adapted for the Postal service and although so much needed, it appears, still to be unused with that also intended for the Customs Department. Some arrangement might surely be made by which these public services might have these accommodations instead of leaving them in their present useless state.

HARDLY FAIR.—The Halifax correspondent of the Visitor says, in speaking of our Legislature now in session, "the House of Assembly sits upon an average one hour and a half per day, which indicates on their part a decided intention to take things coolly this hot weather." This, we think, is hardly a fair statement. The time of the members is more largely occupied during the morning on Committees and other work than on the ordinary sittings of the body.

FIRE.—A shed in Victoria Road, Smith's field, was destroyed by fire on Friday morning. It was used by Mr. Marvin for a lime store, and it is supposed that the heavy rain caused the lime to slack and set fire to the building.

CITY TAXES.—The Provincial Government have decided to grant the City Council authority to assess the extra twelve thousand dollars upon the citizens.

Dr. Honeyman has been appointed Provincial Geologist for Nova Scotia, and is now in conjunction with Dr. How of King's College, Windsor, prosecuting scientific researches in connection with the Geological Survey of the western shore.

Mr. P. Johnson, of Wolfville, is in a very dangerous state from injuries received from a bull.

The Hants County Temperance League will hold their Annual Sessions at Summerville, Kempt, on Monday the 9th of Sept.