

Temperance.

TOBACCO.

"The most self-indulgent and the most selfish of luxuries, is that of tobacco. I never knew a dozen men that use tobacco who cared anything about whether they smelled agreeable to other people, or whether they carried themselves so that other people were happy or not. They will foul the house, they will foul the boat, they will foul the car, unless arbitrarily restrained. They forget father and mother, and wife, and children, and go through life smoking, stenchful, and disagreeable; and when they are expostulated with, they laugh.

The use of tobacco does not make a man a monster, it only makes him selfish, in respect to people about him. Though I consider this a most selfish and disagreeable habit, I do not look upon it as being at all equal to drinking, in its evil effects, but it is a very wasteful habit. Few young men that are beginning life can afford to smoke.

I can well understand how a man on his death-bed can look back on his career in life and say, 'I am sorry that I ever touched the cup,' but I cannot understand how any man can, on his death bed, look back and say, 'I am sorry that I have been abstemious of the cup.'

If you corrupt the working classes by drink, if you corrupt the great middle classes by drink, you have destroyed the Commonwealth beyond your power to save it—  
H. W. Beecher.

WINE IN SOCIETY.

Dr. John Hall is very impressive in the *Christian Intelligencer* upon this timely and momentous topic. He speaks of social wine drinking and its influence in familiarizing the young with the use and effect of wine; giving respectability to excessive drinking; nullifying the efforts of the friends of temperance, possibly the safety of the partially reformed; and demoralizing our domestics. He closes with these words of warning:

Many of the ablest men of Great Britain, who never were in a bar-room or in vulgar society, have become sots. Too many American men of mark are notoriously intemperate. Light wines are supposed to do no harm to any body, and France has often been quoted as an illustration of their innocuous character. But explain it as you will, France has lost her sobriety. Too many persons in the most respectable positions are drunkards, flattering themselves in the meantime that it is perfectly unknown. This includes both sexes, and many young persons. It is an "open secret." Witness our inebriate asylums; talk to your medical men in easy, unreserved confidence, about society in general; or let society hiss into your ears its heartless scandal about its own members, and you will know.

And knowing it, ye fathers and mothers! ye Christian parents, who vowed to train and restrain these young ones! ye church members, who pray "Thy kingdom come!" ye leaders in society! who are not wholly sincere when you say, "Lead us not into temptation, but deliver us from evil," do not realize in your own life, at your own board, what was but a dream of the ancients. Do not with dangerous drugs degrade human beings. Do not inflame the passions which destroy the heart or soften the brain into idiocy. Take care of yourselves; or if you have no fear or no feeling there, pity others, and give no help to the slow murderers of the genial, the thoughtless, and the good natured.

A FEW PLAIN QUESTIONS.

What right has one man to fill the air, that others have to breathe, with impurities?

Why should a child or a woman be compelled to take in, in breathing, a portion of the tobacco smoke that has passed through a filthy pipe into a man's mouth?

Why should one person, in walking behind others, be forced to take in, with the air he breathes, a portion of the fumes of the intoxicating drinks they have been drinking?

It is said that a loathsome, ulcerous disease has broken out among the cigar smokers in California. Investigation has revealed the fact that, among eight thousand Chinese cigar makers, there are a great many afflicted with this disease, which is of course, inoculated through the cigars which they handle to the mouths of the smokers.

A cheerful temper is a perpetual hymn to the divinity.

THE CHINESE IN CALIFORNIA.

Mrs. L. S. Goodwin writes the *Christian Era* a racy description of that western country. In referring to the Chinese she says:—

Every one coming here from another part of the country feels at least a curiosity to behold John Chinaman, which he need not be long in gratifying. You will rarely walk a block anywhere in the streets of San Francisco without meeting him.—  
Another speedily follows,

And a third pursues the second, Coming from the invisible ether, First a speck and then a Chinese, Till the air is dark with pigmalls.

Immediately your curiosity merges in interest, and interest develops the study of national and individual Christian duty toward a race of fellow beings provisionally "gathering flockwise" on the Pacific Coast, thence to spread to all sections of the country, though, like the negroes, giving preference to the warmer climate where other things are equal.

The Chinese Question throughout this community continues to be as deeply agitated as before its formal settling by Congress. Anti-Chinese meetings are frequent. "Our adopted citizens" seem to have resolved that the adopting system has come to an end with themselves. They are safely landed on freedom's soil, and now they want to show their gratitude to God and man by cutting away the bridge, that no more may follow. Their sentiments find expression in such little deeds as knocking a man off the horse car for being a Chinaman.

I heard Dr. Stone's sermon on the subject. He takes the part of the oppressed as all would know who remember his utterances from Park street pulpit in the dark days just preceding emancipation. "For ye were once strangers in the land," is an argument and an appeal which, apart from the source whence it comes to us, should reach every heart within these New World borders. The doctor touched—a heavy touch it was—upon the "social evil," on which the Chinese of this city are accused of not being reformatory to the Americans. "Inquire of the police," said he, "as I have: and when you are done blushing for your own people, you may better understand the difficulty in the way of closing these same dens of infamy." Employing constantly over half a dozen Chinese on his premises, Dr. Stone may be supposed to have practical acquaintance with their characters and capacities.

It is not true that all their females who come to this country are immoral, though, as with all heathen, the sex is put upon an inferior and subservient grade. I hear of one school already opened for girls, and prospering. Extend to them culture, intellectual, moral and religious, let them feel that they are accountable beings with a choice of destiny, and so with God's blessing on our duty discharged, the degrading element will become one of elevation and redemption. I heard the other day an interesting account of the conversion of a Chinese woman at Sonora through the influence of a colored woman. The former was found by the latter in a state of abject despair, declaring she only wanted to die and "no would live." The pious old negro told her of a Savior's love—"Jesus care for me, he care for you!" the abased sister was lifted out of the dust and brought in faith to the cross and to the blood shed for many.

Five Chinese young men are now members of the First Baptist church in this city; four of the number being preachers of the gospel of Christ. One is wholly employed as a missionary among his own people, and is pursuing the work with a zeal and devotion which gives promise of great results. The religious prejudices of the Chinese are strong, of course. Notwithstanding, the Sunday Schools maintained by different denominations are generally well attended, the instruction being partly of a secular character. The vestry of the First church, Washington street, is quite well filled before the hour—6 o'clock; and I believe they would keep to their lessons till midnight without any falling off, if the concluding services did not bid them go. Their minds have been kept active by thorough instruction in at least the rudiments of their own language; and this and the desire after the commercial advantages a knowledge of English will give them, makes them apt pupils.

Opposite the church is the Chinese Baptist Mission, superintended by Bro. J. Francis and wife, whose hearts and countenances glow with love of the labor ever increasing on their hands, calling for larger accommodations and especially for more

service of teachers. After a month's attendance at this evening school, a scholar reads English very well. I have been told of those who acquired the alphabet perfectly in a single evening, some in much less time. The New Testament and Psalms as reading books are put into the hands of those sufficiently advanced; most of the pupils, however, come equipped with their own reading books, according to capacity, those of the younger being printed both in English and Chinese. Usually the last half hour of the session from seven to nine is devoted to singing, which these young people in common with all others greatly enjoy, being led by a parlor organ played by one of their number. Some of our best Sunday school hymns and tunes, with Coronation, Rock of Ages, etc, have thus become portion of their education. They sing the same in Chinese. The Lord's Prayer recited reverently with bowed heads closes the session. Their conduct is always and unexceptionably the most proper that could be asked. No occasion for reproof is ever found.

Of all the Chinamen I have seen working the mines, on railroads, on farms, or as domestics, in country or city, not one has been ragged, or could be set down from his looks as dissipated. They almost always wear white stockings and neat, though oddly-shaped, shoes; pants and blouses of dark cloth, and soft-crowned hats. In the neighborhood of Sacramento Street any day you may see hundreds of them walking briskly along with bright, cheerful faces, the most quiet, self-respecting and inoffensive people imaginable.

In these Chinese, Home and Foreign Missions join, without so much as a "board" between to hang an objection upon. No cost of reaching them; they come to us; no braving a foreign climate or difficult acquiring a foreign tongue, they learn ours in one fiftieth of the time.

Correspondence.

For the Christian Messenger.

CHARLOTTETOWN BAPTISTS.

Dear Brother Selden.

You are aware perhaps, that I have preached but little for the last three months, or more, having been prostrated by an attack of weakness on the chest. Under these circumstances I have been led to resign my pastorate. The church in Charlottetown has lost its stated ministry, and I should be only too glad to aid in the replacing of its loss. Hence my present epistle.

Let me give you a little information about our City as a sphere for the exercise of a Baptist administration. First, we have a population of about ten thousand. To be sure, in the matter of religion, in one way and another, these seem to be pretty much pre-occupied. Still, we Baptists have been here for some forty years, and hope to maintain our position for some forty years more. Our little church and congregation are indeed constantly changing. But then if we lose thus, we gain likewise; and new friends replace the older ones who may leave us. Besides which, we every now and then make accessions by baptism; and so after all we are not extinguished, and do not pass away. At present we have quite a large proportion of young people, who are to be seen every Lord's Day afternoon in our Sabbath School, and Bible Class. Thus, little as is our outward show, we have our field for evangelical culture. Moreover we are enabled to exert our influence in favour of Baptist principles throughout the whole extent of the Island. And so, as I have hinted, a sanctified ambition might find, by the favour of heaven, both its stimulants and its rewards in taking hold of the post here so lately vacated. Who will try us, and see what God, and the friends of God will do for him here? There surely is a future for the Charlottetown Baptists. Who will come and realize it?

I remain,  
Yours in the Gospel,  
J. DAVIS.  
Charlottetown, P. E. I.,  
Aug. 13, 1873.

For the Christian Messenger.

Dear Editor,—

It may not be known by many of your readers, that our brother Rev. Samuel Thompson, lately suffered loss by the burning of his dwelling and nearly all its contents; some have generously aided in the times of difficulty, others knowing it, might be glad to do the same.

Brother Thompson was from home, fulfilling his Sabbath appointment when the fire occurred. Not only his clothing, but nearly all his books were consumed. The fire driven by the winds, leaping from the adjoining woods, resisted all efforts to arrest it, until the house and barn with their contents were in ashes. Assistance towards supplying his library would be of great service, and could probably easily be done by many who could spare from their own shelves useful books.

D.

August 6th, 1873.

[We heartily concur in commending the above to the generous sympathy of friends.—Ed. C. M.]

Religious Intelligence.

ITALIAN RELIGION AND POLITICS.

Dr. Gregory, in writing from Rome to the *National Baptist*, says.—

By some unexplained process, ancient Rome seems to have been buried to the depth of 8 or 10 feet with rubbish and soil, and the later Rome is built above it.—Wherever they penetrate the soil, the ruins are found.

But new Rome is of higher interest today than all the remains of antiquity, however wonderful they may be. Italy has not attracted as much attention of late years as it deserves. One of its leading citizens, himself for several years a political exile in the United States, told me that, in his judgment, no other nation had made, for the last 20 or 25 years, such rapid progress as Italy. Italian unity has been achieved; and with this unity has come progress in every direction. Railroads have been extended; a public school system established; newspapers have multiplied, and the popular mind and will have been brought into action in public affairs. It is said that the entrance of the King into Rome carried thither 30,000 additional population, and raised at once the prices of all products, which of course stimulated production to the same extent.

In Italy, religion and politics have been one. The religion has been political—a business of state—though the politics have by no means been religious. It has been the policy of the Popes to maintain their hold upon all European peoples and governments, and Italy has been ruled by them with this sole end in view—to make Rome the spiritual capital of Europe. Italian interests and the Italian people have been sacrificed without stint to this single purpose. Pope Pius began his career as a liberal-minded patriot. He encouraged the idea of Italian unity; but it was to be a unity with the Pope at its head. When it became apparent that this could not be accomplished, he set his face against the Italian movement and resisted inch by inch the progress of Victor Emmanuel. But the people have triumphed and tasted power, and the old Pope sits a voluntary prisoner in the Vatican, refusing all entreaties to appear as a simple pontiff, in a city where he once ruled as sovereign. The new Italian kingdom has been compelled to oppose the priests because the priests opposed it. It was thus led to suppress the convents in northern Italy and to expel the Jesuits.—But when it came to Rome, the king faltered. He stood in awe of the great Catholic powers of Europe, and wished to show the Pope some favor by leaving the 100 convents of Rome untouched. But the people's blood is up and they will not brook any trifling. There Sabbath ago a large popular meeting was called to petition for the suppression of the convents. The soldiers dispersed the meeting, and the people marched to the Quirinal to lay their case before the king. The soldiers met them again and fired on them, killing one and wounding several others. That settled the question. The debates in the House of Deputies grew warmer, and in the final vote, a week ago, the convents were abolished or secularized. The expulsion of the Jesuits was proposed. The ministry resisted, but again the popular will triumphed, and the votes already taken show that the Jesuits will be expelled. Rome has been full of excitement these two weeks. The priests have been publicly hooted at in the streets, and the government threatened with overthrow unless it should yield to the popular will.

If any one supposes from all this that the Papacy is near its end, I fear they reckon without their host. The temporal power of the Pope is gone beyond recovery, but his spiritual power remains entrenched in the hearts of millions. Rome is full of churches of almost fabulous grandeur and

magnificence. It is said to have 365 of these, and the wealth of silver and gold, of costly statues and paintings, marbles and precious stones in them is beyond count.—Every city of Italy is likewise full of these imposing and costly edifices. Besides these there are immense estates belonging to the church. Italian art is also Catholic, and all the fabric of social order and distinction is thoroughly Papal. The people may revolt both from priests and religion. They may become, and many have already become, thoroughly infidel; but they will still be Catholic. The recoil from Catholicism is not toward Protestantism but towards atheism.

The Protestant missions are making some progress, but far less I fear than is generally supposed. Ancient Rome was not so difficult to the early christians as modern Rome is to Protestants. But God who overcame Pagan Rome may also subdue its Papal predecessor. A crisis must come when this Pope dies. Any cardinal now riding freely about the streets of Rome, who should, on being made Pope, withdraw to the Vatican and claim to be a prisoner kept in bonds by the Italian government, would render himself ridiculous, and make his own party blush for his absurdity. A new Pope must either declare hostilities against the Italian government and people, or openly acquiesce in the loss of the temporal power.

EVANGELICAL ALLIANCE.

Preparations are already actively proceeding for the Sixth General Conference of Christians from all countries, which is to meet in New York from the 2nd to the 12th of next October, under the auspices of the Evangelical Alliance. The pending gathering was interrupted, it may be remembered, by the war of 1870, but the council appear to anticipate an unusually auspicious session. They mention that, viewed as an occasion for bringing British and American Christians into closer relations of affectionate sympathy and active co-operation, it is likely in their judgment to subserve the highest interest of the respective nations and of the churches of both lands; while viewed in its larger aspect as an assembly of christians of both hemispheres, it will afford a powerful testimony to the unity and glory of our Lord's kingdom, and impart vigour and promise to Christian works of faith and labours of love. A syllabus of the proceedings has been issued so far as they can be defined at present, and out of deference to strict communion Baptists and certain Presbyterians who could not, consistently with their views of church order, be present at such a celebration, the Alliance has notified its determination to dispense with the Lord's Supper. We understand that the Rev. Dr. John Hall, and the Rev. Dr. Shaff, now in Europe, are making arrangements there which will ensure the presence in New York of many prominent leaders of the European Branches of the Alliance. It is intimated that Revs. Dr. Angus and A. McLaren have both engaged to attend the Conference. It is hoped that Canada will be well represented, and the New York Committee are anxious to hear as soon as possible from all the Branches in the Dominion. Letters should be addressed to the Rev. Dr. CHARLES, Secretary Evangelical Alliance Room, 38 Bible House, New York.

All delegates from Canada as well as from Europe will be hospitably entertained during the meeting.—*Canada Baptist.*

ROMISH PRACTICES IN THE CHURCH OF ENGLAND.

A large deputation, appointed by the Church Association, recently waited upon the Archbishops of Canterbury and York at Lambeth Palace, with regard to Romish practices and teaching in the Church of England. The deputation included about 200 gentlemen. Captain Palmer, the Secretary of the Association, read a long memorial which called upon the Archbishops and Bishops, as the responsible rulers of the Church, to take such measures for its safety as the existing crisis seems imperatively to demand. The memorial called upon the Bishops:—

1. To exercise all the authority vested in your Lordships, for the entire suppression of ceremonies and practices adjudged to be illegal, and in the event of that authority proving insufficient, to afford all other needful facilities for the due enforcement of the law.  
2. To take especial care that in the consecration of new and in the restoration of old churches, no form of architectural arrangements and no ornaments be allowed that may facilitate the introduction of the superstitious practices and erroneous doc-