

taining the four Gospels, the other the fourteen Epistles of St. Paul. It is reported by the narrator that Constantine had been educated previously in the principles of Manicheism. However this might be, the perusal of these sacred books caused a revolution in his professed principles and whole subsequent course of life. Separating alike from Manichean or other heretics, and from the established but now apostate Church of Greek Christendom he applied himself thenceforward to the formation of a distinct Christian sect or church: a sect consisting of such as might be willing, with himself, to found their faith and practice on the simple rule of those sacred books;—the only part, apparently, then possessed by them of God's written Word. In the missionary labors whereby he sought to accomplish this his object, he likened himself to a disciple of St. Paul. 'I,' said he, 'am *Sylvanus*; you, the *Macedonians*.'—thus intimating that it was the doctrine of St. Paul, very specially, that he wished himself to teach, and them, to follow. And they, acquiescing in his views, adopted, as if in public token of this their profession, the name which has thenceforth ever attached to them of PAULIKIANI, or disciples of the disciple of St. Paul. Now, supposing Constantine sincere in his profession, it needs not to say how noble the enterprise; or again, how strikingly, if carried out, it must have been a witnessing for Christ in the midst of the prevailing superstition and apostasy. His sincerity has, however, been impeached. The historians from whom the narrative is taken, assert that it was done hypocritically; and in order, by means of the words of Scripture perverted, to propagate more safely, as well as insidiously, the principles of Manicheism. Yet they agree that he burnt all his Manichean books, abjured Manicheism, and made it a law to his followers not to read any other book whatsoever but the Gospels and Epistles of the New Testament.

The ministrations of Constantine were prolonged for a period of nearly 30 years. Then, at length, the sect having become sufficiently considerable to attract notice, an edict of persecution was issued against him and his Paulikian congregations by the Greek government; and its execution entrusted to an officer of the Imperial Palace, named Simeon. In the fulfillment of it Constantine was stoned to death. But from that of the proto-martyr Stephen, a new head to the Paulikian remnant was raised up in the person of his murderer. Impressions were made on Simeon by what he had seen and heard that he could not shake off. For three years, we are told, he secluded himself in his own home; then, having made up his resolution, left all,—the necessary sacrifice, it seems, involved in the step he was taking,—and joining himself to those whom before he persecuted, became their new head and chief teacher. The report of the revival of the heresy after a while reached the ears of a neighboring Bishop, and by him was communicated to the then Emperor Justinian II. On this the Imperial mandate was again issued against the sectaries, and Simeon and a large number of his followers convened to answer the charge. They were interrogated each separately in their tenets, and opportunity offered them for retraction. But in vain. They continued pertinacious in what was deemed their errors, which being the case, a vast funeral pile was constructed near the heap piled up in Constantine's memory, and they were all thrown on it and burnt alive.

Still the heresy, as it was called, rose again from its ashes. One Paul, who had with his two sons escaped to Epiphania, and after him one of those two sons, *Genasius*, surnamed *Timothy*, and then three other teachers named *Zacharias*, *Epaphroditus*, and *Bahanes*, perpetuated the sect through the eighth century. In the course of which century, as I must pointedly remark in passing, there occurred that grand movement against *image-worship* that I have alluded to in my chapter on the Saracens; and respecting which it is asserted both by Hamartolus, a nearly contemporary historian, and others, that though participated in by many others of the Greeks,—some from purer motives, we may be sure, some from motives political and earthly,—it was originated by the *Paulikian*s.

At length, just as that century was expiring, there arose to head the sect another teacher, more eminent perhaps than all before, named *Sergius*. The circumstances of his conversion to Paulikianism from the established religion, or rather established apostasy, are observable; and thus narrated by Petrus Siculus, his bitter enemy. 'A woman addressed him, while he was yet a young man: "I hear, sir, that thou excellest in science and literary erudition, and art moreover, in every respect, of good and moral character. Tell me then, why dost thou not read the sacred Gospels?" On his answering, "It is not lawful for us of the *lity* to read them, but only for the *Priests*," she rejoined: "It is not as thou supposest. For there is no acceptance of persons with God; since God willeth all men to be saved, and to come to the knowledge of the truth. But you *Priests*, because they adulterate God's word, and hide the mysteries contained in the Gospels, do therefore avoid reading to you, their auditors, all things written therein; but

read some things, and omit others, so that ye may not come to the knowledge of the truth.' Then referring to the text, 'Many will say to me in that day, Lord have we not in thy name cast out demons, and done many virtues; and the King answering shall say, I know you not,' and again that other, 'Many shall come from the east and from the west, and shall sit down with Abraham, and Isaac and Jacob in the kingdom of heaven, but the children of the kingdom shall be cast into outer darkness,' she applied then on *Sergius* hesitating as to their meaning, to them that were the holy ones of the Greeks, their priests and exorcists; 'whom ye venerate,' she said, 'as Deities, the living and immortal Lord being left by you. In the same style, running through sundry passages of the Gospel more in detail, and giving a perverted sense to them, so as she saw him ready to receive it, she so corrupted his mind as to render him in a little time an apt instrument of the devil.' Such, I say, is the account of his conversion, given by the hostile historian, Petrus Siculus; and which seems to me too characteristic to allow of omission, indeed hardly to be abridgement. After which *Sergius* became for some 34 years the chief minister and head of the Paulikian; having, like his predecessors, adopted the name of one of St. Paul's followers, *Tychicus*, in token of his *professedly*, at least, expounding and propagating that apostle's doctrine. His spirit was eminently *missionary*; and his laboriousness and activity such, that in one of his letters written in later life he thus expressed himself:—'From East to West, and from North to South, I have run preaching the Gospel of Christ, and laboring with these my hands.' And, adds Petrus, a success attended him not incommensurate therewith. Notofthelity only, but even of *Priests* and *Levites*, *Monks* and *Nuns*, many were induced by him to join the Paulikian sect, and indeed to become teachers in it. Thus it grew and multiplied greatly.

During the 34 years of *Sergius*' ministry a severe persecution was begun and carried on against them, by command of the Emperors Michael Rhangabe and Leo, and at the instigation of the patriarch Nicephorus. On this some of the Paulikian, now grown numerous, resisted, taking up a position of defence on Mount Argosus in Cappadocia; a position in which the neighborhood of the Saracens proved to them an additional protection. *Sergius* himself, however, dissuaded them from resistance; and at length died by the accidental stroke of an axe of a woodcutter.

Not long after *Sergius*' death the Paulikian sectaries were visited by a far severer persecution originated by direction of the Empress Theodora. And both the severity of the persecution, and the numbers of the sect, may be judged of by the multitudes said to have been sacrificed in it. Reckoning together those that were drowned in the sea, and those that were put to the sword, the numbers stated are not less than 100,000.

On this they determined on more determined resistance; and under Carbeas, previously an officer of high rank in the Imperial service, fortified themselves on Mount Tephric in Armenia, and maintained a war of various success, until at length reduced by the first Basil.

For the Christian Messenger.

Our Paris Letter.

No. 9.

(From our Am. Correspondent there.)

PARTY CONTENTS IN FRANCE—STRUGGLE BETWEEN CAPITAL AND LABOR—FREE TRADE—TROADERO—THE PERSIAN DIAMOND SALON—EXHIBITS—OPENING OF THE AGRICULTURAL SHOW—THE DUTCH.

HOTEL DU LOUVRE, PARIS, } May 29, 1878. }

In my last letter I touched lightly upon the subject of the proposed Voltaire Centennial, and now because the government has refused to tolerate a public manifestation in its favor, many cities of the south and west of France, holding advanced Republican ideas, have taken a kind of revenge by putting the law in force against religious processions. This is not only unwise, like all such retaliation, but contrary to the whole teachings of their own apostle Voltaire, who protested against fanaticism and intolerance. From the serious point of view of local manners and customs, and not logic, since the world is not, nor never can be governed by pure reason, the republicans, if they persist in their blunder will alienate much sympathy and support. Having witnessed many of these religious processions in cities with mixed creeds—Nimes and Bordeaux for example, Protestants did not feel offended; as men of the world and polite, they saluted, just as when receiving the papal benediction when accorded an interview with the Pope. The inhabitants regard these processions as fetes; holidays and shopkeepers count upon them to turn an extra honest penny. Centennials have not yet entered into the manners of France, religious processions in many

towns have, and are dear to the rurals, so republicans display little worldly wisdom for their "ticket," in saying to the monarchists, "because you prevent our honoring our saints, we shall prohibit you celebrating yours." Republicans lie under the suspicion of being inclined to reprisals; it is the stigma they have inherited from the First Revolution, when no men were found capable of directing that movement, and so allowed civilized society to relapse into a savage state. In life it is prudent to turn the blind eye to many things. Then there is the principle of "fraternity," one of the three sacramental watchwords. When Danton on the scaffold was refused permission by the executioner to embrace de Sechelles, the great tribune replied, "At least you will not prevent our heads, in a few minutes, exchanging a kiss in the basket."

The monarchial coalition would be better employed in exercising their pent up enthusiasm in a little outward and visible show for the exhibition. Though they have stood aloof from the working out of that idea, their country is quite ready to allow them to participate in the success. And the Republicans have quite enough to do in dealing with the question of commercial treaties, or qualified free trade. They may be sound in their matters, but they are certainly neither courageous nor politically provident. The legislature is only dabbling with the subject, and Italy has put the screw on France to ratify without further tergiversation, the international treaty accepted in principle. The cotton manufacturers and metallurgic interests—all protectionists seem to have matters pretty much their own way at present; though they represent not more than one-third of the fabricated products of the country, and France exports four times more of raw and manufactured goods than she imports—hard nuts for the great industries to crack. But neither the consumers nor the mass of small manufacturers take up position where the existence of the Republic is involved. The Second Empire, by seizing the material improvements of the period, and occupying the ground prepared by economists, launched into free trade of a mongrel type, and so scored its only enduring success. France became amazingly rich by reciprocal commercial treaties, and if Republicans allow the dial of time to be put back, liberals out of work and striving tradesmen, will speedily demand the regime which secures them bread and play.

The unfinished state of the Trocadero building is now much felt, in consequence of the continued rain, the sales there would have drawn off some of the crowd from the Champ de Mars. At the Trocadero, as soon as the scaffolding is taken down, it is to run up again. The coloring of the Concert Hall will be very rich, owing to the predominance of gold, and the niches are being filled with statues of musical celebrities. The Oriental pavilions in the vicinity are well visited; the Chinese state room has only astonished admirers. The Persian palace is on the point of being opened; it is a small structure; on entering the visitor first perceives a kind of bath room, that the Shah is to inaugurate; the great attraction, however, is the looking-glass *salon*, composed of morsels of mirrors, and a work of great patience and ingenuity, executed by the two native artisans. They have carpeted the walls and ceiling of the room with glass, and, in addition, there are pendants to resemble statuettes. The play of the light is astonishingly rich and harmonious, and never fatigues the eye; more than one million morsels of glass have been employed, 2,500 of which are required to frame an ordinary window. If a fly has ever been caged in a diamond, as it has been in amber, it must experience a little of your own sensations. The sale of Persian lollypops proving a success, patés of roses, sirops of tea, and cherries have been added to stocks. Japan has stationed a kind of man house-maid, France being the model country, to guard the bamboo summer house; the native is in home dress, which is new for Parisians, the materials seem to be in parchment paper—the newest kind of "shoddy;" he serves a kind of golden tea, prepared by wetting the leaf placed in your cup. Japan also, in her type-garden, not only raises her own barn-door fowl and fruit,

but is growing real tea—young Hyson, and raising rice.

On the Champ de Mars, the creuzot pavilion has crowds of admirers; it is the chief iron foundry in France, manufactures locomotives for all countries—England even included. It exposes a Nasmyth hammer of 80 tons, that would crush a battalion of Prussians by a blow, or crack a nut for a baby; iron in all its stages is represented, from the mineral up to the most delicate steel. There is a solid block of the latter, cubing fourteen feet, and weighing 110 tons; along side is a plate for a frigate, weighing 65 tons; there are cannons that would compel any member of a Peace Society to make the sign of the cross. More curious than all, is the plan of the works, not so much a town, as a city, having its hospitals, savings' banks, libraries, and schools—the latter attended by 2,500 children daily.

In another week the first of the series of openings of agriculture and horticultural shows will take place. The former is an annex on the terrace of the Hotel des Invalids, and to see the contents a special fee has to be paid. Live stock are en route from all points of Europe; even America, Africa, and Asia Minor will contribute. Japan has entered poultry. It is not too much to say a more magnificent international cattle show cannot be witnessed other than once in a lifetime; the same remark applies to fruits and flowers, all to be exhibited in due season. The agricultural machinery is rather dispersed, but a good pair of legs and an inquiring mind will readily discover one of the most perfect classes in the Exhibition.

Visitors ought not to omit the Dutch section; it is a *multum in parvo* of wonders; the model of the workmen's home is very curious; the bed is on a level with the ceiling nearly, and a ladder is required to ascend to the nest. In France beds are almost on a level with the floor. The Dutch and Japanese are reputed to be the most cleanly householders in the world; the first scour to keep away damp, and the second have simply paper walls easily replaced. The Dutch restaurant should be patronized. The walls of the building are in variegated tile work and the straight back chairs recall rather those employed in Spain for garrotting criminals than Flanders. The wine pavilion is divided into a series of seventy boxes, behind which the exhibitors await the possible client to taste some of the 500 *crus* of France.

For the Christian Messenger.

AMHERST, June 15th, 1878.

REV. D. D. CURRIE,

Sir,—On reading your letters on Baptism, addressed to Rev. John Brown, in the *Wesleyan* of this date, I notice the following most extraordinary statement, and the more extraordinary because it comes from a man bound by the sacred position he occupies to speak the truth on all subjects, and more especially on sacred things:

"There is not one, 'Thus saith the Lord,' in either the Old Testament or the New Testament, that teaches immersion. In making this statement, I except always, of course, those editions of the Scriptures that have been mutilated to suit the emergencies of the immersionist's creed."

Probably you do not know, but you should, or hold your peace, that the British and Foreign Bible Society are circulating twenty-six (26) different versions of the Scriptures, which have the Greek terms *Baptizein* rendered by words signifying immerse, dip, or submerge.

And you should also know, but as you do not I now inform you, that the ablest philologist you can boast of in connection with your own church, on either side of the Atlantic, has rendered the word for the American Bible Union *submerge*, as immerse, in his view, was not strong enough to convey fully the meaning of *Baptizo*. This scholar was no less a personage than Rev. Dr. Strickland, of the *Christian Advocate and Journal*, New York; and, let me add with due respect, that this man in all the qualifications necessary to fit him for translating the Scriptures would count far more in the world of letters than as many D. D. Curries as there are sleepers in ten miles of railway.

Dr. P. Shaff, Dr. Rodiger, of Halle College, Germany, successor to the late renowned "Gessenius," Dr. Thelwall, of Oxford, England, and Dr. Little of New

York, Presbyterian, and a number more eminent Pedobaptist scholars rendered this word *immerse* for the Bible Union without a dissenting voice. This being the case what becomes of your little voice?

Then again, the great scholars of the day now engaged in revising our English Scriptures, both in England and America representing all the great Christian denominations, have rendered the word to *immerse* without one dissenting voice. Do you not see in this fact the final death of that fast declining ceremony of infant sprinkling? These scholars had a long discussion after settling the true English equivalent for *baptizo* as to whether the English or Greek word should occupy the text, and by a majority of two, Sectarianism prevailed over right and justice, and *immerse* goes into the margin. Such unfaithfulness should not be tolerated among Christian men.

Now, dear sir, read the Commission under which you preach and ask yourself in the fear of your Master and of mine whether you state the truth in the above extract, and whether you are not using your influence to lead the readers of the *Wesleyan* astray in matters pertaining to their eternal interests. It is a fearful business to subsist on teaching error in Divine things.

W. H.

For the Christian Messenger.

Fifty-Third Anniversary of the Newton Theological Institution.

The Baccalaureate sermon was preached on Sunday, the 9th, by the President, Dr. Hovey, from John vi. 60, "This is a hard saying who can hear it?"

Monday and a part of Tuesday were given to the usual class examinations.

On Tuesday afternoon Rev. Dr. Robbins, President of Colby University, Maine, delivered an address before the Alumni on "The relation of the work of education to the work of evangelization."

In the evening, Dr. Peabody, of Harvard University, addressed a large audience under the auspices of the Knowles Rhetorical Society on the subject "Personal character the prime element of success in the Christian pastor."

On Wednesday a host of people from near and far assembled to enjoy the exercises which are always full of interest to those who love the cause of ministerial education. A procession composed of the Faculty, students, and visiting graduates and friends of the institution left the College hill at ten o'clock and marched to the Baptist Church which was well filled with an appreciative audience. From the senior class, numbering eighteen, five were selected to speak, and the exercises proceeded according to the following programme:

1. "The function of the imagination in preaching."—Lemuel Call Barnes.
2. "Growth of Doctrine—its Tests."—George Lamartine Mason.
3. "The extent of inspiration claimed by the Apostles."—Edward Andrew Read.
4. "Certitude in Theology."—Charles Abraham Reese.
5. "The Messiah a Priest."—Henry Aaron Rogers.

Among the names in the Graduating Class are the following from the Dominion of Canada:—

George Nelson Ballentine, Maitland, N. S.; George Edward Good, Jacksonville, N. B.; Charles Holmes Martell, Homeville, C. B.; John Church Spurr, Nictaux, N. S.

The weather was favorable, the scenery charming, and everybody apparently happy.

Three of the graduates are from the Provinces, Messrs. Good, Martell, and Spurr. Four of the class have offered themselves as foreign missionaries. The year at Newton has been in every respect pleasant and profitable. A healthful stimulus to hard and thorough study has been furnished by the increase of written examinations, and by making a standing of seventy-five per cent. necessary in order to become a beneficiary.

S.

Telegraphing from Calcutta, the correspondent of the *Times* reports that in Madras the general prospects are described as fair, but the prices are abnormally high. The number in receipt of gratuitous relief has decreased to 210, 896. In Mysore the harvest of dry crops shows a very poor out-turn.

Content is the true philosopher's stone.