

Correspondence.

For the Christian Messenger. United States Correspondence.

WASHINGTON, D. C., June 18, 1878. The Senate has agreed to the "hand cuff" section of the Army Appropriation Bill...

"The Congress of the United States has finally given in its adherence to the view of the Constitution, enunciated nearly 20 years ago by President Buchanan...

Washington's mortuary list of last week contains an unusual number of notable names. The Peruvian Minister's death was a great surprise to every one...

One of the grandest sort of entertainments took place at the Navy Yard last week. The United States steamship "Nipsic" was launched. She has been on the stocks in process of construction for nearly five years...

"She thrills, she moves, she seems to feel The start of life along her keel," the enthusiasm was of the intensest sort. The great ship slid into the element which was to be her home with a joyous bound...

A very strange rumor is abroad concerning certain statements made by Genl. Grant's brother relative to the Ex-President's absence from this country and his prospects for re-election to the Presidency in 1880...

For the Christian Messenger. Our Ancestors.

BY PETER. No. 5.

"The subsequent history of the Paulikians is European. They had already in the year 756 detached a colony, which acted also as a religious mission, to Thrace. A century after, they appear to have strengthened this by a second. Yet another century after (about A. D. 970) the Emperor John Zimisces...

A noticeable feature in the Paulikian character is their familiarity with Scripture, in which they presented a striking contrast to the prevailing Apostasy. The Scriptures seem to have been to them the all-sufficient source of thought and culture; and their wide diffusion appears to have been owing to the work of the subordinate order of their ministry, the Notarii...

THE PAULIKIAN DOCTRINES.

That they were denounced as heretics by the dominant Greek church, as are our brethren in Russia at the present day, we can readily believe. The indictment against them runs thus:—

"1st, that of holding, like the Manichæans, two principles, or two Gods, an evil and a good, the one the creator of this world, the other of the world to come; 2ndly, that of dishonoring the Virgin Mary, and discrediting the fact of Christ's being born of her, since he brought, they said, his body from heaven; 3rdly, the denial of the conversion of the eucharistic elements into Christ's body and blood; 4thly, the dishonoring of the material cross; 5thly, the rejection of the Old Testament from the Scripture Canon; 6thly, the repudiation of the established ministry of Priests and Presbyters;—their own chief ministers being called, as both Petrus Siculus and Photius express in their accounts of the sect, Comperagrini, or companions in travel, the younger and inferior, Notarii. The same Photius adds, as a further charge against them, that of rejecting Baptism; and others inveigh bitterly against their enmity to the worship of the sacred images."

These charges have been carefully investigated by our author, and their true doctrines are shown to be identical with those we cherish. Their belief in regard to the two Sacraments is that which chiefly concerns us, and is given in these words:—

"Respecting the one sacrament it was said, as Petrus Siculus expresses it, 'They deny the divine and awful conversion of the body and blood of Christ from the sacred mysteries, feigning to receive it; whereas they mean instead of it the words of the doctrine of Christ, which he spoke when communicating it to the Apostles.' Respecting the other, it is said, 'They express a detestation of baptism, pretending to value it

greatly; whereas instead of it they mean Christ, who, they say, declared, 'I am the living water.' Now that they did not renounce the sacraments themselves, appears to me probable, both from their repeated disclaimers and from the recorded fact of their receiving both the one sacrament and the other (at times probably when cut off from their own ministers) at the hands of the priests of the Greek church. So in the East. Nor was the evidence to the same effect wanting in the history of the probable Paulikian offshoots in Western Europe. Let me remind the reader of what is recorded by Evervinn of the Cologne heretics 'that besides water baptism, they had what they called a baptizing with the Holy Ghost, and with fire; also of the case of the Petrobrussians, among whom the phrase was current 'Nulla fides sine baptismo,' as well as 'Nullus baptismus sine fide'; and of that too of the accused of Lombardy: when the only questioned or suspected point on baptism was not as to the propriety of water-baptism itself, but as to the belief in the efficacy of pedobaptism; and on the Lord's Supper, as to the place of its consecration, and the persons by whom the consecration was to be performed.

That there was, however, some prominently marked and constant difference respecting the sacraments between them and the churches established in Greek and Roman Christendom, is plain in the face of the records. For it is noted in every extant account of Paulikian doctrine, from the examination of Genasius down to the Council of Lombardy. And what was it? Respecting the Eucharist it is scarce possible not to see from Petrus's wording of the charge, that what the Paulikians objected to and denied was the doctrine of transubstantiation. As regards baptism it is evident that the Paulikians objected and protested against the received doctrine of its efficacy by itself, and ex opere operato, to the spiritual purification, quickening, and salvation of those to whom it was administered. 'They do not believe,' says Photius, 'in the efficacy of those things.' (i. e., of the wooden cross and of baptism, for he unites the two together,) 'to the justification or cleansing of the soul.' Against the Orleansists the charge is thus framed by one of the chroniclers: 'They denied the grace of baptism; by another, 'They denied the washing away of sins in baptism.' The Petrobrussians were accused of denying the efficacy of baptism without faith; and those at Oxford, (though allowed to have rightly confessed the nature of the heavenly Physician).

For the Christian Messenger. Our Paris Letter.

No. 11.

(From our Am. Correspondent there.) FRENCH INDEPENDENCE—SOCIALISM NOT TOLERATED—THE TROCADERO CONCERT HALL OPENED—MORE MUSIC WANTED—THE SHOW OF OUR COLONIAL COUSINS—COMING CELEBRATIONS—THE FOURTH OF JULY IN PARIS—LAUGHING GAS—THE FRENCH HOSPITALITY—HOTEL-KEEPERS, CABBIES AND APOTHECARIES.

HOTEL DU LOUVRE, PARIS, June 12, 1878.

Much sincere sympathy is felt for the Emperor William, whose years alone ought to cry for pity. There is no socialism in France; there is no sect professing political assassination as the best of reform bills. France, no more than America, or any other free country, will not join any league of crowned heads for crushing any particular form of ism; if natives or refugees conspire on her territory, she will apply the law vigorously; if the law fails to meet the case, she will amend the law—but nothing more. France has bitterly found out that error cannot be crushed by force, but that it can be conquered by reason, patience, and good sense.

For the fair sex, the rotunda, or concert hall, the Trocadero, has been opened. So far as acoustic effect and elegance of decoration are concerned, it cannot be surpassed. The official concert will never have a higher price per place than 4 francs, a hint that other establishments might take, and I prefer to become bankrupt rather than try modern prices. The exhibition and grounds sadly want the enlivening stimulant of military bands. The outlying agricultural section has since a fortnight been subjected to a course of military music, thanks to which, its latitude, longitude, and special population have been revealed. Indeed, cynics say that the bull which strayed a few days ago very nearly into a "china-shop," in the French ceramic section, without presenting either his carte de visite or a franc ticket, was purposely "let go" as a means to draw. It was a Spanish wine merchant who captured the runaway by throwing a horse rug over the animal's head, and which proved as effective as a wet blanket. The science of bull fighting has its useful

side also—apart from the killed animals being converted into soup for the poor.

The English Colonies will be officially opened by the inauguration of the "Canadian trophy," which has grouped around the pedestal, and up the sides, specimens of the natural products of the Dominion; the Australian colonies filling up the corners of the court with bales of wool, sheaves of corn, barrels capable of containing enormous big drinks and specimens of ores. I suppose all trophies must be of the Tower of Babel proportions, the top reaching to heaven; I confess this mass of wood work, a minaret under a glass case, is the least prepossessing feature in the otherwise beautiful English collection. The English flower gardens commence to blossom like the rose and some neighboring fountains are being fitted up with tall lamps, suggestive of coming electric marvels. The 20th of July will be a national holiday; no bills are to be paid on that day, everyone is to eat, drink and be merry. In the evening the government will supply Paris with fireworks that will put the memory of the 15th of August into the shade.

Having seen Dr. Bery's various contrivances for the prevention of cruelty to animals in New York, I could not refrain from calling at the pavilion containing similar exhibits here. The various improvements by which the animals are allowed to shake off their mortal coils are numerous. By means of winkers and a hole in the centre, a child can fix a marine spike, and drive it with a blow into the brain of an ox; this is equivalent to painless extinction. A Dutchman exhibits a cart for conducting cattle to the slaughter-house; it is far more luxuriously fitted up than that in which Marie Antionette was conveyed to the scaffold. The guillotine has also been reformed by the abolition of the steps. There is exhibited a special travelling bag for cats; there are files to blunt the teeth of dogs and so prevent the virus of hydrophobia entering the flesh; from London there is quite an Oriental process for getting rid of unclaimed wandering dogs; here they are simply strung up; the new process is to invite the dogs to walk into a parlor, like what the spider said to the fly; then allow the condemned to play for a while, and when the animals are dreaming of mutton pies—as fishermen dream of fish—then turn on an extra stream of laughing gas, and in a twinkling of an eye the batch of vagabond friends of man enjoy the sleep that knows no waking.

Every one is loud in their praise at the noble manner in which France is maintaining her hospitality; the ministers must be cash out of pocket, despite the extras voted by the parliament; they can have no savings. At a glance, the invited can perceive that cheese-paring is not the order of the day; the decorations are costly; the refreshments of the most superior quality and come in right line from cornucopias. There is but one drawback to all their brilliant gatherings, they are oppressively hot; though windows are kept wide open, the gas-lights and wax-lights do the business. The electric light is but partially introduced, to play on a piece of statuary. The ball just given by the Minister of Public Works was charming also; the walls of the rooms formed a series of grottoes, the entrances to which were veiled by tiny cascades of iced water. France is truly able to pay for all her glories. At the balls and receptions, the Royalists are slowly coming round to mix with the Republicans.

Visitors may remain satisfied that the press, by its determined attitude, has stamped out all attempts on the part of hotel-keepers to revel in extortion. If a visitor knows how to go about the matter, he can live just at the same rates as formerly, which at no time were cheap. The safe rule is, to secure the tariff of prices and act accordingly. The only nuisance connected with the exhibition is the want of transport services; it is the thought of coming back, and the inability to find a cab, that tries the temper and one's patience. Nothing better than to take the train resolutely; the run is long, but it is a rest, and on arriving in Paris a cab is certain to be obtained. It is proposed that every vehicle for hire, when disengaged, shall expose, as in Vienna, a little flag, or sign board, announcing that fact.

For the Christian Messenger. Falmouth Forest Mission.

Dear Brother,—

As those who love the Saviour delight in hearing of the extension and advancement of his kingdom, especially in new localities, I thought that you and your readers would be greatly interested in knowing that a good work has been begun in the southwest corner of Falmouth, above Mortonville, heretofore unvisited by any special religious instruction. It first originated with two Sabbath scholars, Christian sisters, the young lambs of the fold, subjects of the late revival in Falmouth Village, under Bros. Dykeman and Sweet. Feeling anxious that others should share the blessings which they enjoyed, they engaged other persons to join them in their labor of love and organized a Sabbath School and prayer meeting, and when practicable have preaching. Already are they rewarded by seeing how highly these services are appreciated.

It was my happy privilege to visit them last Sabbath morning. So glorious it was to see crowds, yea, whole families, from those with hoary hairs down to infancy, coming from miles above and below, wending their way to the little school house "amidst the forest primeval."

My soul was stirred to its depths in witnessing the ardent love and fervent zeal of the teachers, and the avidity with which all received the instruction given. Truly, I thought the "wilderness and the solitary place shall be glad for them, the desert shall rejoice and blossom as the rose."

Bro. A. Freeman, on this occasion, preached a sermon, and these people appeared to drink it in as the parched earth receives the falling rain, or as the Psalmist expresses it, "I opened my mouth and panted, for I longed for thy commandments."

If any one should imagine this movement rather romantic I would just say, 'My friend, if you had to walk several miles up the steep and down the valleys, ford a mill stream, over rough roads and rocks, then return, and in the afternoon walk another long distance to the village school and back, altogether from six to eight miles, every Sabbath, as these sisters do, you would find the poetry all taken out of it.'

Sabbath scholars and others, don't sit and vainly wish you had greater talent, and then, O then, what great work you would accomplish for the Master; but let the example of these unobtrusive persons be an incentive to you to go and do likewise. Be you missionaries and without neglecting the heathen abroad, see if there are not some waste places in your own township which, through your instrumentality, might become like the "garden of the Lord."

Christian friends, pray for the success of this infant mission, that the few grains of corn on the top of the mountain may grow up and the fruit thereof shake like Lebanon.

BERTHA.

Woodbine Bower, June 30th.

Funeral of a Siamese God.

The Times of India announces the death of one of the living idols of Siam. The oldest of the white elephants, which was born in 1770, died in its temple at Bangkok in November last. Every one knows that this famous white elephant, before whom a whole people bow the knee, is the emblem of the kingdom of Siam. It is honored with the most beautiful presents, for the Indians, full of the idea of metamorphosis, still believe that so majestic an animal could only be animated by the spirit of a god or of an emperor. Each white elephant possesses its palace, a vessel of gold, and harness resplendent with jewels. Several mandarins are attached to its service, and feed it with cakes and sugar-cane. The King of Siam is the only personage before whom it bows the knee, and a similar salutation is rendered it by the monarch. The deceased idol has been accorded a magnificent funeral. A hundred Buddhist priests officiated at the ceremony. The three surviving white elephants, preceded by trumpets and followed by an immense concourse of people, accompanied the funeral car to the bank of the Menam, where the King and his noble lords received the mortal remains, which were transported to the opposite bank for burial. A procession of 300 vessels figured at that curious ceremony. All the floating houses, ranged in double file on the Menam, to the number of over 60,000, were adorned with flags of all colors and symbolical attributes.

LOUIS.