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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, so if mobs and strikes and riots do rise and rage, it can't be helped | 970) the Emperor John Zimisces,--troops may not speak till they are spoken to, or, in other words, they may not be sent till they are sent for. A to the matter:

"The Congress of the United States has finally given in its adhesion to the view of the Constitution, enunciated nearly 20 years ago by President Buchanan. Citiz ns of the United States have no right to resist the enforcement of the laws; but then if they do what they have no right to do, the Government of the United States has no power to coerce them. What Buchanan declared in 1860 Congress endorses and acts upon in 1878."

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, as it was scarcely known he was sickhe had been confined to his bed but a week. Col. Freyre's family is a large one and its members are very much attached to each other. It is feared her father's death will result fatally to the eldest daughter who is quite ill. His funeral services took place in St. Matthew's Catholic Church. The catafalque was draped with the Peruvian flag, covered with flowers and surrounded with burning tapers The Ministers from the Argentine Confederation, Paraguay and Brazil acted as pall-bearers. Another death in which the country is interested is that of Chief Clerk of the United States Senate, Mayor McDonald. He had held that office for 41 years, having succeeded his father in it. The bereavement in his family is a double one, as his wife was so shocked, when told that her husband was on his death bed and could not rally, that she died within an hour, and was buried three days before her husband. General Pelonze's funeral was conducted without pomp or show, but was attended by large representations from the Army and Navy.

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, and was the first vessel of the kind that has been launched from the yard for about twenty-five years. From 20,000 to 30,000 persons were present, steamers, tugs and sailboats in the river being thronged with spectators, among whom were the President's family, several Cabinet members, Congressmen and other officials. The launch was a magnificent one, successful in every particular, and at the moment described in the couplet,

"She starts, she moves, she seems to feel The thrill of life along her keel,"

the enthusiasm was of the intensest sort. The great ship slid into the element this world, the other of the world to which was to be her home with a joyous bound, plowing deep into the water and speeding straight across the river, never heeding the light anchor dropped at once to stop her, and coming to terms only when she hit a mud bank into which she furrowed half her length and defied all tug-power to tow her off, but waited for the tide to lift her. The "Nipsic" will be barque rigged and of 1375 tons displacement.

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. He says that the proposition to place the General on the retired list instead of being done to honor and compliment the hero, is a trick of politicians to "shelve" him so that he cannot again become a Presidential candidate. The loquacious brother further states that Genl. Grant left Washington a poor man, and that, foreseeing the present state of political and administrative confusion and turmoil he left the country with the purpose of returning "just in the nick of time" to be made a hero, leader and President. give the substance of the rumor for what it is worth.

MERRILL.

For the Christian Messenger. Our Ancestors.

> BY PETER. No. 5.

"The subsequent history of the Paul ikians 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. whether, as Zonaras reports, at the request of the patriarch of Antioch, 'because they still corrupted many with their heresy,' or, as Anna Comnena, from leading New York journal says in regard | his appreciation of their faithfulness and courage,-from one or the other, I say, of these two motives, Zimisces removed the rest across the Bosphorus, and settled them on the northern frontier of the Empire; free toleration being now granted, and the city and district of Philippopolis given them in possession. Then Cedrenus describes them as living in the 11th century. Then the Emperor Alexius Comnenus vainly attempted to convert them to the so-called Catholic faith, at the commencement of the 12th. Then again the Latin Crusaders that conquered Constantinople found them in the year 1204, where they were called Poplicani. And by this name, as well as by their tenets and the known migratory course of certain bands of their community, they are connected with sectaries of the West called Publicani, who had already from the commencement of the 11th century appeared and excited notice in Italy and other countries of Western Europe; while in each of them acting on the same proselyting principles, and in each drawing down on themselves the same persecutions for heresy, as their brethren in the East. 'Of these persecutions,' says Gibbon, in his masterly and comprehensive sketch of the Paulikian sect, ' the flames which consumed twelve Canons at Orleans (A D. 1022) was the first act and signal.'"

> A noticeable feature in the Paulikian character is their familiarity with Scripture, in which they presented a striking contrast to the prevailing Apostacy 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, whose duty it was to write out copies of the Scriptures for general use. Petrus Sirculus declares that in his time the members universally were familiar with every part of the Gospels and Epistles. After their migra tion to Europe no change appears in the habit. The monk Eckbert complains that the Cathari, that is the Paulikians, at Cologne, so wielded the masson, that few of the Catholic clergy could withstand it. Before their accusers everywhere they referred to the written Word as the sole rule of their faith, and rejected uncompromisingly whatever might not be proved therefrom; and by the remembrance and recitation to each other of the promises of the gospel, they cheered themselves when condemned to torture and death.

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 in dictment against them runs thus :-

"1st, that of holding, like the Manicheans, two principles, or two Gods, an evil and a good, the one the creator of 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 observe in their accounts of the sect, Comperegrini, 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 :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 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 science of bull fighting has its useful

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 Evervinus 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 Petrebrussians, 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 Lombers: 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 pædobaptism; 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 prom-

inertly 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 Genæsius down to the Council of Lombers. 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 transubstan tiation. 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 Orleanists 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 bap-

> For the Christian Messenger. Our Paris Letter.

No. 11.

tism.' The Petrobrussians were accused

of denying the efficacy of baptism with-

out faith; and those at Oxford, (though

allowed to have rightly confessed the

nature of the heavenly Physician).

(From our Am. Correspondent there.) RENCH 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 cas , 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 con cert hall, the Trocadero, has been opened. So far as acoustic effect and concer:s will never have a higher price per place than 4 francs, a hint that other establishments might take, and I press, by its determined attitude, has lying agricultural section has since a rates as formerly, which at no time as effective as a wet blanket. The or sign board, announcing that fact.

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 "Can adian 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 connivances 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 marline 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 con ducting 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 a the noble manner in which France is maintaining her hospitality; the minis ters 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 cheeseparing 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 Bangkok in November last. Every one which were veiled by tiny cascades of knows that this famous white elephant, iced water. France is truly able to pay | before whom a whole people bow the for all her glories. At the balls and elegance of decoration are concerned, receptions, the Royalists are slowly it cannot be surpassed. The official coming round to mix with the Republi-

Visitors may remain satisfied that the prefer to become bankrupt rather than stamped out all attempts on the part of try modern prices. The exhibition and hotel-keepers to revel in extortion. If grounds sadly want the enlivening a visitor knows how to go about the stimulant of military bands. The out matter, he can live just at the same fortnight been subjected to a course of were cheap. The safe rule is, to secure military music, thanks to which, its the tariff of prices and act accordingly. latitude, longitude, and special popula. The only nuisance connected with the tion have been revealed. Indeed, cynics | exhibition is the want of transport sersay that the bull which strayed a few vices; it is the thought of coming back, days ago very nearly into a "china- and the inability to find a cab, that tries "Respecting the one sacrament it was | shop," in the French ceramic section, the temper and one's patience. Nothwithout presenting either his carte de ing better than to take the train resovisite or a franc ticket, was purposely lutely; the run is long, but it is a rest, "let go" as a means to draw. It was a and on arriving in Paris a cab is certain receive it; whereas they mean instead Spanish wine merchant who captured to be obtained. It is proposed that of it the words of the doctrine of Christ, the runaway by throwing a horse run every vehicle for hire when disengaged the runaway by throwing a horse rug every vehicle for hire, when disengaged, over the animal's head, and which proved | shall expose, as in Vienna, a little flag,

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 2 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 prim-

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 "wilder ness 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 steeps 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.

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 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.