

Correspondence.

For the Christian Messenger. United States Correspondence.

WASHINGTON, D. C., May 28, 1878.

Such a Spring as this has been, Washingtonians have rarely seen. By this time of year, usually, the city has settled down to its parching, humdrum summer, and the heated season is under pretty good headway. Houses are closed, the Capitol is vacant, boarding-houses and livery stables are shut up, and nearly all the people, save Uncle Sam's host of servants, Government employes, trades' people and the colored people, have left the city for cooler and more comfortable quarters. But this year all is changed and the Capital to-day presents as vivacious and handsome a picture as can be seen in the midst of a winter "season." A far sweeter picture in fact, for nothing can exceed the sweetness and beauty of the out-of-doors part of Washington at this time. Every tree is in its brightest leafage, every shrub loaded with fragrant blossoms. The parks, which are so numerous here, are places full of beauty and freshness, so green, so velvety, so clean and free from every spot or blemish that must needs come upon and into them as the dry heat of summer advances. All the world of nature is sweet now. And it needs to be, indeed, to counterbalance, in some part, the slime and filth and impurity of every sort that political stirrings-up are disclosing. The portion of our city that God makes and has the care of was never purer and sweeter than to-day; that which men are attending to and trying to regulate, never more corrupt. For a fortnight very little has been done in the House of Representatives aside from the wranglings over the electoral fraud business, which infectious and disturbing pool of iniquity may now be considered really opened again. The Committee of Investigation having been appointed, the House has been endeavoring to turn its attention to other matters, but little interest is felt or will be till that troublesome matter is finally disposed of.

From all that General Grant writes home it would appear that no political thought or interest has a place in his mind. He has gone abroad to "see the elephants" and to be made a lion of, and that he is heartily enjoying. He ought to be thankful to be out of the disquieting and childish political broil that is existing here now. His old Ohio soldiers sent him an invitation to attend their re-union of veterans at Newark, on the 22nd of July, and in his reply he says: "But the Atlantic will be between us at the time of your proposed re-union. This is the first opportunity of my life to visit Europe, and will likely be my last. There is much here to see which I have not seen, and I desire to remain to partly accomplish the tour I had marked out for myself."

The unsteadiness the present Administration has manifested, and the constant whiffing about of the great governmental machine for the past year, when it needed, for the sake of the suffering country, to stand firmest and staunchest, has led people to wish for the strong and steady hand of the "man on horse-back" again—the hand that governed and held firm, whatever mistakes or wrong guidings it was guilty of.

MERRILL.

For the Christian Messenger.

Our Paris Letter.

No. 7.

(From our Am. Correspondent there.)

THE SALLE EVANGELIQUE AND MR. MC CALL'S MISSIONS—A "REVIVAL" AMONG PARIS WORKINGMEN—THE HUNGARIAN OSARDA AND THE GYPSIES—GENERAL GRANT'S VISIT TO THE EXHIBITION—A HUNDRED THOUSAND DOLLAR DINNER—THE WONDERS OF THE PRINCE OF WALES' PAVILION—SUCCESS OF THE GREAT SHOW ASSURED, &c.

HOTEL DU LOUVRE, PARIS, May 16, 1878.

The visitor tired with sight-seeing can do no better than to spend an hour or two in the Salle Evangelique, just opposite the Trocadéro entrance to the Exhibition. This building accommodates about six hundred persons, and has been erected by the united efforts of the British "Evangelical Alliance"

and the Rev. R. W. McCall's "mission"; it is patronized by English, Americans, Frenchmen, and Italians, and two prayer-meetings are held daily, one (in English) in the forenoon, and another (in the French or Italian language) in the evening. Yesterday afternoon I heard an excellent sermon in Italian by Father Gavazzi, of Rome, and the day before, the Rev. Mr. Hitchcock, an American minister, spoke to a large congregation of his countrymen. Among those who regularly attend the meetings here are Lord Shaftesbury, Lord Kinnaird, Mr. Cowper-Temple, Sir H. Verney, Mr. Waddington, the new Minister of Foreign Affairs, and many other people of distinction. The success of this enterprise is chiefly due to the Rev. Mr. McCall, who came here about six weeks ago with a view to evangelistic efforts, or what we would at home call a "revival," among the workingmen of Paris, and, to that end, has established 22 "stations" in the most populous quarters of the city, accommodating 4,600 persons, and his meetings have an average weekly attendance of 8,000 adults and between 2,000 and 3,000 children. He has been awarded the medal of the Societe Nationale de l'Encouragement au Bien in recognition of the moral rather than the strictly religious aspect of his labors; and after the close of the Exhibition, he will remove the new building to a suitable quarter of the city as a permanent station. On each side of the hall is a kiosk, one erected by the Monthly Tract Society, the other by the Crystal Palace Bible Stand, of London. The latter is under the charge of Mr. J. Alexander, who occupied the same post at the 1867 Exhibition, when upwards of 2,000,000 separate Gospels, in 22 languages, were distributed, and who in the war of 1870 distributed 800,000 gospels to the soldiers on both sides, the Empress Augusta securing him special facilities as regards the German troops. This kiosk, on the Exhibition opening-day, gave away 15,000 Gospels to persons of all ranks, from Senators downwards, and many applicants had to be refused. Arabs, Chinese, and others, have been supplied in their own language, the separate Gospels being gratuitous, while Bibles are sold for a franc, and Testaments for 25 centimes each. All these three buildings are in the Swiss chalet style.

The delightful weather is beginning to tell, and the grounds look lovely. The ruts in the walks and avenues, caused by the heavy carting, have been smoothed over; all the plants and shrubbery are in position and get along splendidly, and the large fresh-water aquarium has been thrown open for inspection. There is no scarcity of seats, which are placed everywhere and are of the most odd and fantastic patterns; and the bronze statue of Fame, away up on the topmost pinnacle of the Trocadéro palace, can be seen from all parts of the grounds, and looks as graceful and light as its name. At the Hungarian Osarda, or restaurant, the weird music of the Tziganes or gypsies is attracting crowds of visitors, and as the wines are excellent and the prices reasonable, this is a favorite resort. These Tziganes have a sharp eye for nationality; they can tell, at a glance, a party of Frenchmen from a party of Italians, and find no difficulty whatever in distinguishing between a group of Americans and one of Englishmen. This morning when I entered, in company with four of our "honorary" commissioners (which are as thick here as the leaves of Vallambrosa) and one of the Secretaries of the American legation, they struck up the "Star-spangled Banner," and played it excellently; half an hour later, Mr. J. J. Jesserene de Bort came, and they gave him the "Marseillaise." If a party of Russians enter the door, they give them "God save the Czar," and hail the approach of Englishmen with "God save the Queen." A friend told me that while he was lurching there a day or two ago, three diamond merchants from Teheran, Persia, entered, and were stricken dumb, almost, by hearing the well-known (to them) "Tam-Tam" march of the Shah. It seems there is nothing that they cannot play; and their national polkas and polonaises are simply bewitching. For 1 franc one may get a bottle of good Hungarian wine, and listen to all this music any length of time; a plate of cold spiced beef, called *Porkall*, although there is no pork in it at all, costs ten

sous; but the genuine and no-mistake-about-it Tokai is expensive, and costs 2 francs (about 40 cents) a glass.

I was fortunate enough to be present in the American Division when ex-President Grant visited it on Saturday last. The general looks extremely well, and so does his wife and daughter, Mrs. Sartoris, who accompanied him. About fourteen ladies and gentlemen made up the party, and sat down to a luncheon consisting exclusively of American "vittles," such as potted meats, imported crackers, ditto butter, canned fruits, and California and Ohio wines. Not a single thing among all the eatables on the table had grown or been raised upon foreign soil; and even the forks and spoons were of home manufacture; having been kindly loaned by Tiffany & Co., whose exhibit, by the way, is most creditable and attracts a great deal of attention. The *piece de resistance* in their large collection is a superb solid silver dinner service, manufactured for Mr. J. W. Mackay, of "bonanza" fame, which eclipses anything in that line shown by the Elkingtons of London or Christofle of Paris. It is valued at about a hundred thousand dollars, required two years in its manufacture, and is of exquisite workmanship and a chaste and artistic design. A center-piece in oxidized silver, representing an Indian paddling his canoe, mounted on a block of black marble, also attracts, deservedly a great deal of attention as a superb and costly work of art. As silversmiths, we are ahead of any other nation, and all visitors freely concede this after an examination of this magnificent display.

In my last, I referred briefly to the Prince of Wales' Pavilion, which continues to be the great centre of attraction on the Champ de Mars. A special catalogue of the treasures contained in this structure has, by order of His Royal Highness, been prepared and published by Dr. Birdwood of London, who is in charge, from which I copy the following description of some of the contents of the central kiosk: "The barrel of the most conspicuous matchlock is superbly damascened in gold with a sort of poppy flower pattern, one flower nodding above another, along the whole length of the barrel. It is the noblest example of damascening in the Prince's collection. Close to it is a Persian matchlock, the stock of which is carved in ivory, against a chocolate-stained background, with scenes of wild animal life, in which every group is a perfect cameo. The richer arms are resplendent with gold and enamelling and gems, and are generally of unecumtaminated Indian design. There is, indeed, but little room for the obtuseness of European design in oriental arms."

I shall say nothing of the diamond-spangled and glittering eastern crown exhibited here, which is without artistic value, nor of the saddles, which are of the same style, nor of the golden matchlock set with diamonds, a costly and absurd idea; but I agree with Dr. Birdwood in his estimate of the filigree basin for washing the fingers; a work of infinite finish and elegance. I do not admire, again, the shields covered with diamonds and pearls, a tempting prize to the assailants of their wearer, nor the heavy and pretentious palanquin, nor even the poignards inlaid with gold, emeralds, and pearls. But the jade handle, inlaid with precious stones, will be admired, as also the enamelled inkstand, representing a gondola, a marvel of workmanship; the humorous little brass figures, the complete ivory model of a large Indian house, and lastly, the imposing throne presented by subscription by the priests of Benares. Every one will admire the elegant brass objects, so finished and so cheap, as well as the ordinary pottery of incomparable color and brilliance, and of extraordinary cheapness. People are also much attracted by the case of gold and silver and black and white lace, by the silk dresses embroidered with gold, and the modern sandal wood and ivory objects. Lord Northbrook's collection contains very beautiful specimens of plates, spittoons, steel-inlaid goblets, and silver repoussé objects from Burmah. There is a very fine collection of antique brass articles brought home by Mr. Rivett-Carnac, charming brass objects from Benares, and the steel inlaid articles from Cashmere.

That the success of the Exhibition is established may be asured from the fact that it is visited, on an average, by

fifty thousand persons a day. On Sunday last, no less than 91,000 people paid their franc of admission, and the throng is daily increasing. A large proportion of the exhibits in the English division, and some few in the American section, are covered up on Sundays; but, for the rest, the Exhibition is precisely as on week days, only the crowd and the hilarity is greater.

LOUIS.

For the Christian Messenger

Our Ancestors.

BY PETER.

No. 3.

After noticing the great Council of Frankfort, A. D. 794, convened under Charlemagne, and composed of 300 Bishops of Western Christendom, who protested against image-worship, in opposition to the Pope of Rome, with especial mention of *Alcuin*, the great English scholar and divine, and of *Paulinus of Aquileia*, both eminent for their advocacy of the truth, our author dwells on the testimonies of *Agobard*, Archbishop of Lyons, from A. D. 810 to 841, on the one side of the Alps, and of *Claude of Turin*, on the other. The former denounced image-worship and other superstitions on the one hand, and preached Christ as the sole Mediator on the other. *Claude*, Bishop of Turin, proclaimed the truth for 20 years amid much and violent opposition, copying Augustine, whom, of all human teachers, he most loved and followed.

"It appears from his writings, and from the Treatises written against him, that his protestation was not against one error and superstition only of the times, but all:—against worship of saints, relics, and the worden cross, as well as of images; against pilgrimages, and all the prevailing Judaic, or formal and ceremonial system of religion; against masses for the dead; against what was afterwards called transubstantiation in the Eucharist; against the supremacy of the Pope of Rome; and the authority of tradition. He represents Christ as the one head of the church: and with the utmost fullness, unreserve, and precision, asserts the great doctrine of man's forgiveness and justification through faith alone in Christ's merits: and not by any works of the law ceremonial or moral. At the same time he enjoins the duty of practical self-denying godliness. 'Christ Jesus did not command us,' he says, 'to worship the cross, but to bear it;—to bear it by renouncing the world and ourselves.'"

For the assertion and defence of these truths, *Claude* became an object of reproach among his neighbors, saying, "that they who see us do not only scoff, but point at us," and in another place, "so that, if the Lord had not helped me, they would have swallowed me up quick."

After alluding to the Council of Valence, held 855, at which were solemnly reasserted the Augustinian doctrines of grace, and which referred specially to that Council of Orange, held three centuries before, as their example and pattern; and noticing a reference to some witnesses in the Cottian Alps, almost entirely hidden in the deep obscurity of that dark age, our author passes to the *Paulicians*, the Eastern witnesses for Christ, whose principles coincided still more closely with our own.

Before considering these, however, let me give his graphic description of the reception of candidates into the churches during the fourth century, vol. i., p. 250, showing the universal practice to be identical with our own, plus the superstitious mummeries superadded:

"And here it is specially to the initiation of its members that our attention is directed, I may almost say forced, by its prominence in the historic records of the era. This was, of course, by the rite of baptism. And in so far as this outward rite was concerned, we find that all was done in order. They were regularly admitted by the bishops and presbyters into the congregation of the visible church. The crowds of adults thus admitted by baptism after Constantine's accession to the supremacy, have already been noted. Now, instead of vaults and catacombs for the sacred assemblies of Christians, and other hiding-places, to which, like their earlier Christian brethren, they had been reduced during the late persecution, there arose in the cities and towns churches of magnificence; and the ritual was celebrated with a pomp corresponding. Now, instead of desertions and apostacies from the Christian body, such as had been the case with not a few under the fiery

"I beg the reader to mark this, we have here comparatively to do with the difficulties of infant baptism."

trial, the daily accessions to it were innumerable. Candidates in throngs applied for baptism; and at the Easter and Pentecostal festivals, (the two chief seasons of baptism,) "the newly-baptized neophytes, in their white vestments, grouped conspicuous around each Christian sanctuary."

The white dress of the neophyte was worn eight days by him, then laid up in the church.

"It was quite a feature of the times. And thus far it was well. But what of the neophytes' looking in faith to Jesus as the soul's life and light, whereby alone to secure the spiritual blessings shadowed out in the sacramental rite? Of this, and of the doctrine inculcating it, we need little. On the other hand, it is scarce possible for a student of the church history of the times not to be struck, as he reads, with the exaggerated and unscriptural notions then widely prevalent of the virtue attached to the outward baptismal rite, as if in itself sufficient to secure them. Throughout the whole of the preceding century, a preparation had been making for these views by the accumulation of titles of honor on it. It was now called the seal, the Lord's mark, the illumination, the preservative, the investiture of incorruption, the salvation. In the language of an eminent bishop of the day, 'It was the ransom to captives, the remission of offences, the death of sin, the regeneration of the soul, the garment of light, the holy seal indissoluble, the chariot to heaven, the luxury of Paradise, the procuring of the Kingdom, the gift of adoption.' To these abuses of similar unguarded expressions by earlier Fathers of the church, there had existed the counteractives of a stricter probationary discipline, and yet more of persecution from without,—these were now either wholly or comparatively inoperative. A magical virtue was thought to attach to the rite; and the ceremonies now superadded to the simple form prescribed and practised at its original institution added to this impression. The custom is recorded how the candidate turned to the west, while priestly words of exorcism were uttered, by which it was supposed that he was now at length delivered from the dominion of the Prince of Darkness; then to the east, as to receive, together with the baptismal immersion, the illumination of the Spirit. A crown was borne by him in token of his victory over sin and the world; a white dress was put upon him, as on one washed from sin and robed for immortality."

In a footnote, he quotes from Milman: "The neophyte emerged from the waters of baptism in a state of perfect innocence. The dove (the Holy Spirit) was constantly hovering over the font, and sanctifying the waters to the mysterious ablation of the sins of the past life. The water itself became, in the vivid language of the Church, the blood of Christ."

Our author alludes, vol. 1, p. 262, to the practice of delaying baptism to the death-bed, introduced early in the third century, in the time of Tertullian, and prevalent in the fourth century. 'They did this,' says Neander, 'in order that they might the longer give themselves to sin; and yet, in the hour of death, being purified by the magical annihilation of their sins, might be received into eternal life.' Of this practice, the Emperor Constantine offers the most illustrious example. In the case of the Emperor Valentinian, death overtook him, before Ambrose, whom he had sent for to perform it arrived.

It is significant in this connection that, in a foot-note to p. 262, our author gives in a quotation from Tertullian, (De Penitent, ch. 6,) what he believes to be the first instance in which sprinkling is mentioned for baptism, differing in this respect from those learned theologians of our time and country who affect to find sprinkling in the second chapter of Acts.

Baptismal regeneration, that fruitful mother of error and fraud, our author declares "the first symptom and cause of the anti-Christian APOSTACY." "For it involved no trifling error. Its spirit and its effect were essentially anti-Christian; as tending to a practical supersession of Christ, (although by that which should have directed to Him,) in his blessed and glorious character of the life and light of the soul."

"Nor let me pass on without noticing the deep self-rooting power of the error, and, in the event, its inveterate permanency in the Church visible. Instead of an ephemeral existence, like that of many other errors, the well-known protests of the Anglican and other Reformed Churches against Roman doctrines, prove this doctrinal error of the *ex opere operato* efficacy of baptism to have as deeply rooted itself in the Christian Church, and that respecting *circumcision*, so earnestly denounced by St. Paul in the Jewish. It proved, in fact, to be one of the essential characteristics of the great predicted anti-Christian APOSTACY that was to last for ages; and of which the one grand object, ever following out by the MASTER SPIRIT of evil, its