

For the Christian Messenger.

Our Paris Letter.

No. 6.

(From our Am. Correspondent there.)

RESTAURANTS AND CAFES ON THE EXHIBITION GROUNDS—HOW THE "INNER MAN" MAY BE REFRESHED IN SEVERAL LANGUAGES—A STROLL THROUGH THE AMERICAN ART GALLERY—THE PAINTINGS—THE PRINCE OF WALES' PAVILION—RICHES VALUED AT SIX MILLION DOLLARS—THE AMERICAN MACHINERY DIVISION—HOTEL LIFE, ETC., ETC.

HOTEL DU LOUVRE, PARIS, May 8, 1878.

Now, when the edge of novelty is worn off and the Exhibition has settled down into its "humdrum" state, it is much easier to navigate and get a good idea of the thing, as a whole. It must not be understood from this, however, that everything is finished and in apple-pie order, for such is very far from being the case; indeed, I think I may safely say that it will be well into June before all the Departments will be presentable and all details arranged. One thing is completed, however, and that is the restaurants and places of refreshment; these will form an important item in the experience of foreigners who visit the Exhibition.

There are four strictly first-class restaurants in the Champ de Mars, one second class ditto, and four buffets occupying the angles of the building. The cheap establishment is presided over by the Messieurs Duval of boiled beef celebrity, and good dinners are supplied here, consisting of four courses and a pint bottle of claret, at the fixed price of one franc and fifty centimes, or about thirty cents in our money. Of the four first-class places referred to, one is a Viennese house kept by Messrs. Gangloff & Boesinger, where Austrian, Hungarian, Russian and Turkish dishes may be had, and the three others are Parisian, on the same model as *Vifours* and *Bignons*. On the other side of the river, in the Trocadéro gardens, there is an excellent Spanish restaurant, and a German brewery for the manufacture and sale of malt liquors. Of the four buffets within the main building, one is a Dutch Café of the Amsterdam type, and another (in the corner of the British division) an English bar, managed by a well-known London brewing firm. This place is extremely showy and clean.

There have been some whisperings of a "row" among the American artists here, many of whom were excluded, and some of those whose works were admitted claim that their paintings are hung in "bad lights," etc., etc. It is yet too early to speak at length of our collection of pictures; I shall devote a subsequent letter to that; but a stroll through the gallery shows a fair selection—better, on the whole, than I had been led to expect. There is a superb moonlit sea by Mr. W. P. W. Dane. Many of the subjects, I rejoice to see, are homescenes, though they are treated, as they should be, in the style of the foreign schools, in which, as yet, the art is best learned. The *New England Cedars* of Mr. Gifford, looks like a work by Corat; Mr. Bunce's *Approach to Venice* is full of knowledge, sincerity, and manly strength; and there are fine works, landscape and other, by Hart, by Quartly—*The North River, New York*, by Wyatt Eason; *The Harvesters*, by Bolton Jones; *The Laugh*, by Hamilton, of Philadelphia, is, not to mince matters, a study of a cocotte, but it is very well done.

It is but a step from this gallery to the Prince of Wales' "Indian Pavilion," which seems, so far, to be the great centre of attraction. It is located to the right as you enter the great main avenue, nearly in the center of the front or facade of the British section, between the Messrs. Doulton & Co's terra-cotta pavilion and Mr. W. H. Lascelle's pavilion, and consists of a two-story building in the peculiar, quaint Hindoo style of architecture, all resplendent with gold and bright colors. The interior is a perfect marvel of costliness and decorative art, and contains the innumerable presents which were bestowed upon the Prince during his travels in India. Among these is a camel-hair shawl valued at six thousand pounds sterling, or thirty thousand dollars, and a sabre, the hilt of which is set with diamonds and emeralds, valued at twenty thousand pounds, or one hundred thousand dollars. Queen Victoria's great diamond,

the Koh-I-Noor, is also here, and is always surrounded by an admiring crowd; it is said to weigh about 123 carats and is valued at £120,664, or about \$603,500. The value of all the riches contained in this pavilion cannot fall short of six or seven millions of dollars. I understood, however, that the Koh-I-Noor will be removed shortly, and is only here temporarily.

In the American Machinery Division, the Wheelock engine has, at last, been placed in running order and appears to give eminent satisfaction. The special characteristics of this engine consist in the arrangement of its valves and their gear which makes it almost noiseless. Among other interesting exhibits here I may mention the machine-tools; wood-working machinery exhibited by J. Fay & Co., of Cincinnati; machines for stamping metals, from Bliss & Williams, in New York; a complete set of Westinghouse air-brakes; fire-arms from the Colt Manufacturing Co.; a silk loom from B. Tilt & Son, whose looms attracted considerable attention at our Centennial Exhibition; an interesting exhibit of anti-friction glass-bearings for machinery; and a hundred other things, of which I shall speak more fully hereafter, when everything shall have been arranged in ship-shape.

Foreigners still continue to pour into the city, and it is stated officially that there are to-day three hundred and fifty-five thousand strangers in Paris, besides the resident "foreign" population. The Americans congregate, as usual, in the lobbies of the Grand Hotel and Hotel du Louvre, both of which are "full" and likely to remain so during the entire term of the Exhibition. The cost of living at a first-class hotel in the "foreign" quarter of the city, which is the most fashionable and where the best hotels are located, will average about eight dollars a day for a single person; but one may live just as well, if not better, for half that sum by crossing the river and taking apartments on the south side. The foreign quarter is comprised between the Bois de Boulogne, Boulevard Eugénie, Avenue Friedland, Boulevard des Capucines and Italiens, and Avenue de l'Opéra, reaching south as far as the Quai of the Tuilleries and Louvre; the finest hotels being those located on the Rue de Rivoli, Rue Royale, Rue de la Paix, and the Place Vendôme. But people with slender purses can find excellent accommodation in the vicinity of the Luxembourg, which is, besides, considerably nearer to Champ de Mars than the more fashionable north western quarter, only, it is almost a requisite to speak French here, for one finds few Englishmen or Americans in that part of the city. Those who desire to see the lights and shadows of Paris, as they really are, should reside here; I lived opposite the St. Sulpice for three years, and know whereof I speak.

LOUIS.

For the Christian Messenger.
"Baptisma."

Mr. Editor,—

Rev. John Lathern, in the *Wesleyan* of April 27th, has made some reply to my communication in your issue of March 20.

He states that "the Note in question" (which "Note" was article VI. of the book called *Baptisma: a Threefold Testimony*," did not profess to give a full exhibit of the views of John Wesley and Dr. Adam Clarke on Baptism, but these men had been brought to the stand by Baptist advocates, and the note was only designed to bring out a most material part of their testimony which had been repressed in the case referred to, and, with characteristic unfairness, has been suppressed by this latest correspondent of the *Messenger*."

I have quoted Mr. Lathern's first paragraph at length so that the charges therein preferred may be more easily refuted and thrown back upon the person who has shown unexampled skill in "suppressing" evidence when it does not suit his purpose to make a full exhibit of the truth.

In "Baptisma" Wesley and Clarke were brought forward to testify in favor of the sprinkling and pouring theories, and the author, to prove his assertions, found it necessary to give but one extract from the writings of each. It was also necessary to have the "young people of his charge" believe that when

John Wesley "reached perfection, and his judgment became matured," he did not write a word which would seem to favor the Baptist view of baptism. It will be remembered that I plainly proved the opposite by giving, in several extracts from Wesley's "later standard works," a very full synopsis of the views entertained by the founder of Wesleyanism. And with Dr. Clarke the case was precisely the same. Has Mr. Lathern dealt by these witnesses in the same fair and straightforward manner? Has he in his public addresses, in "Baptisma," or in any way, or at any time, told the young, or old people, of his charge that Wesley, Clarke, Fletcher, and hosts of others, fully and frankly, in some instances, though not in all, admit that the "Baptist theory" is the only correct one? I am willing that a candid public should decide who is guilty of suppressing evidence, Mr. Lathern or myself.

Mr. L. tells us in the next paragraph that "the testimony of fallible men, to which the theory of immersion is so frequently driven for support, is, at least, a poor refuge," etc. There is, after all, some hope for the writer of "Baptisma." He is at last beginning to see that the testimony of fallible men is not to be depended upon. Perhaps the glaring inconsistencies of the Methodist lawgivers and commentators have never been brought to his notice before. As a Wesleyan minister he is bound to sincerely and fully believe and abide by the teachings of Wesley. These teachings he has lately discovered to be contradictory and inconsistent, and, with commendable solicitude for those who may be in danger of falling into the same pit, he utters this warning to his Baptist brethren, exhorting them to beware of the teachings of "fallible men." We have now the charity which hopeth better things in future from Mr. Lathern; and we feel assured that that will by and-by discover that that is just what Baptists are doing now, and have been doing for centuries, and that the infallible Word of God is the only Baptist authority.

The third paragraph in Mr. L's letter contains the frank admission that "Baptisma" was a hasty production. I quote:—"At a time when nearly one hundred candidates had been received into membership—consequently but slenderly prepared for the excitement of public discussion by which the community was then agitated, a sermon was preached on baptism, and in this form published and inscribed to 'the young people of my charge.'" Thus it reads in all its original mistiness. This apology may be interpreted thus: The community was agitated upon the question of baptism. Some New Testament teachers where then obeying the Divine commission, exhorting men to repent, believe and be baptized, and this teaching, as of old, was turning the world, or that part of it, "upside down." Mr. Lathern knew the usual results of such "agitations," and concluded that something must be done at once. He did not then tell his young people to read the scriptures for themselves. In his trepidation he writes "Baptisma," in which he instructs these youthful converts that it is no part of their duty to follow their Lord and Master in all his ordinances, and casts ridicule upon those who take the Son of God for their guide in certain matters. (See the work, page 66, &c.) He also misquoted commentators whose works he knew his people would have difficulty in procuring. No wonder he is now ashamed of the production and seeks to hide its deformities behind the plea of hasty compilation. Still there remains one crumb of comfort for its author. "The book was intended for counsel, not for controversy," and "it has answered the only purpose of its publication." This much seems to give Mr. L. a great deal of satisfaction. But "Baptisma" was put forth as a "Threefold Testimony," in favor of sprinkling. It was not, however, to bear the light of criticism, nor was its statements to have the test of free and full discussion applied to them. This "threefold testimony," brought forward by a zealous champion of Pedobaptism, was not to be examined too closely, if at all, by those who believe in the scriptural method. The author knew his statements therein would not stand an honest scrutiny; but what of this, if it only "answers its purpose?" If it is instrumental in misleading the

"young people" as to the true nature, design and import of Christian Baptism,—if it suppresses their inquiries and draws them away into the "smiling" waters of Baptismal Regeneration, then its author will smile complacently and congratulate himself that his work has accomplished the "only purpose of its publication." But, let us ask Mr. Lathern, is this the kind of "success" that is to receive, at the last, the "Well done thou good and faithful servant?"

Yours truly,

ALPHA.
Yarmouth, May 20, 1878.

For the Christian Messenger.

From Dr. Clay.

PUGWASH, May 27th, 1878.

Dear Editor,—

As we are always ready to give vent to our complaints, when we think things go wrong, we should be at least ready as Christians to record our gratitude when our families are preserved from destruction in times of great danger.

At the close of the Queen's birth-day, a number of young men and boys were gathered on Mr. Alexander Wilson's wharf firing a parting salute in honor of the day, when their cannon burst. The young man who fired the fuse was just a short distance from the gun at the time of the explosion, which was a fearful one, while from twenty to thirty were standing within a few feet. I had three sons among the number, and two nephews, and, strange to say, no one was struck with the exception of my son and another young man, who were struck with small pieces of the carriage. Men standing in the street heard the pieces flying over their heads, and one piece was driven into the ground in old Mrs. Pineo's yard, more than a hundred yards from the explosion, having passed over both stores and houses, while the breach of the gun passed through the crowd.

The ridiculous part of the affair was that after the explosion, it being quite dark, 9½ p. m., they fired their small arms and then returned to reload their cannon and found only the place it had been standing. The carriage was scattered in a thousand fragments.

For my own part, I desire to be thankful to God for the deliverance of my own and my neighbor's sons from such fearful danger.

Brother George Miles preached for us yesterday, and is in charge here one quarter of the time as pastor. And God is blessing the word preached.

I am, yours in haste,

EDWIN CLAY.

For the Christian Messenger.

Our Ancestors.

BY PETER.

No. 2.

[A slight error in the last paragraph of No. 1 in last week's issue renders it desirable to repeat a few lines to show how Elliott in his *Horae Apocryphæ* regards Augustine and Vigilantius instrumental in preparing the way for the subsequent triumphs of the gospel Westward.]

"The former eminent as a Christian teacher in every point of view, was eminent most of all for his strenuous, holy, and for a time successful advocacy of the grand gospel-principle, that it is to God's free grace in Christ Jesus, preventing, forgiving, converting, sustaining, that man is indebted, from first to last, simply and alone, for salvation; and this only in the way of a living personal union of each individual soul with Christ, by faith;—a doctrine which in his own previous history and experience (just) like that of Luther afterwards singularly qualified him to appreciate; and which was essentially opposed to the whole system of will-worship, penance, and works of merit, whether of congruity or condignity set forth in a spirit more and more Pelagian, albeit under ecclesiastical forms, and with a professed condemnation of Pelagianism by the great Apostasy."

The main principle here laid down will be noted at once as the distinguishing feature of our Baptist faith, and it is not a little singular that our learned author does not perceive its stern opposition, not more to Pelagianism than to the doctrines of birth-right church-membership, and inherited holiness; so universally held and tenaciously adhered to by all other Christian bodies. "Vigilantius was eminent in the character of an uncompromising protester, far-sighted quite beyond his age, against the then already commencing abuses and errors of relic and saint-worship,

monasticism, celibacy, pilgrimages, and other such superstitions doctrines and practices. After the failure of God's tremendous Gothic scourge to induce repentance and reformation in Roman Christendom, and its subsequent fuller adoption, ever more and more, of all the above-mentioned anti-Christian errors and superstitions, it needed that the character of both these men of God should very soon be combined in the Witnesses for Jesus. For Augustine's weak point had been,—in part from a want of discernment in regard to the deadly tendency of some of the insteading superstitions, in part from love of peace, and deference to what was called the Church,—though protesting indeed, yet not to protest with sufficient discernment or decision against them. And when they were authoritatively enjoined in the system, it was then needed evidently in the Lord's Witnesses, not merely to meditate and feed on gospel-truth like Augustine's in private, so as did multitudes doubtless in their convents and families, who were Christ's secret ones,—nor merely to protest for the truth, as did Augustine himself,—but also to protest against contrary prevailing superstition and error, even unto suffering, it might be, and death:—in short, to unite in a measure the spirit and doctrine of Augustine and Vigilantius."

Augustine's weakness has many sharers in all the pædo-baptist churches of to-day. Many there are whose divinely-illuminated reason compels them to reject from their inmost soul the errors in which the iron fetters of their creed have bound them, but, like him, love of peace and deference to the Church keep them in the position in which they found themselves. Indeed I have heard one of our most learned and eloquent divines declare, with all the energy of impassioned earnestness, faith to be "the voluntary act of the individual believer solely, that there were no proxies or substitutes in the Christian system, and that every soul must believe for himself and for himself alone." Principles which, I hardly need say—he will ignore if not repudiate when he next is called on to christen a baby. The Augustinian doctrines of grace were, from the early part of the sixth to the beginning of the eleventh centuries, handed down, in Western Christendom, by a succession of faithful men who for the most part remained inside the Roman communion, although protesting against her errors and upholding the truths of the Gospel; and it is to be observed that during this period the Popes did not possess that control over the secular arm which afterwards enabled them to stamp out the truth in fire and blood, and at last to kill the Witnesses.

One of these was *Cassarius*, Bishop of Arles, in Dauphiny, a province of Southern France, who, as its President,

"United with twelve other bishops in the Council of Orange, held A. D. 529, in laying down as the one object of the Council, most clearly, strongly, yet guardedly, and all on the ground of inspired scripture: Augustine's evangelic doctrines above stated, including that of personal spiritual union with Christ, as, like the vine to the branches, the soul's one source of life; and urging them, in both priests and laics, as the healing doctrines for man's soul. His life corresponded with the Christian excellence of his doctrine." * * *

"I pass now to that period at which our enquiries were more properly to begin,—the opening of the seventh century;—then when Paganized Christians, as before said, trod in authority the mystic temple; and when the lights of the sacred candlestick, gradually reduced from their seven-fold completeness, had dwindled into the smallest number that God's purposes and the perpetuation of his gospel-truth might permit. And here, at the outset, just when Gregory the Great, Bishop of Rome, had become eminent,—that most effective preparer for the Pope's assumption of headship of the apostacy,—we find *Serenus*, Bishop of Marseilles, in a district adjoining that which had been long before visited and taught by Vigilantius, witnessing, in somewhat of the same spirit as that great reformer, against a sin and error, which, by calling the then pseudo-Christians Pagans, the Holy Spirit seems to hold up for our particular notice, as throughout the 1260 years one most prominent characteristic of the consummated apostacy—I mean the sin of *image-worship*. Against this *Serenus* protested, not in word alone, but indeed. He ordered the destruction of the images of saints that had now commonly been set up and were worshipped in the churches of his diocese."

"As *Serenus* in Southern France, so the ancient Anglo-Saxon Church, not long after, protested with prolonged protest against it in Britain." Mr. Green, in his admirable "History of the English People," gives an interesting glimpse of this church, of its pure faith, of its devoted and saintly missionaries, of its resistance during an