

1886
INTERNAL
AND
USE.

Religious Intelligencer.

"THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST."—Peter.

VOL. XXXIII.—No. 48.

SAINT JOHN, N. B., WEDNESDAY, DECEMBER 1, 1886.

WHOLE No. 1711

THE "INTELLIGENCER" FOR 1887.

The Price Reduced to \$1.50!

In two issues we have set forth in full the INTELLIGENCER'S new departure.

There can no longer be the complaint that the price is too high. Any one who can take a paper at all, can pay the price asked for one of the size and character of the INTELLIGENCER.

THE WORK TO BE DONE.

1. *Payment of all arrears.* Will those to whom this call applies be kind enough to give it immediate attention. Every dollar due is needed now.

2. *Ready renewals for 1887.* We have a great body of subscribers who have always been prompt. We thank them for it. That they will not be less so now we are sure. But we are hoping and expecting that those who have not heretofore been so prompt will begin in a better way this year. In no way can they better show their appreciation of the reduction of the price than by ready payments.

3. *Securing new subscribers.* To do this important work we have to depend chiefly on the goodwill and efforts of the friends of the paper. They know its character, and by bringing it to the attention of their non-subscribing neighbors, may induce them to become subscribers. Will each one try to secure at least one new name to send with his own renewal? Such kind service would greatly encourage and help us in our work. Try it.

4. *The ministers.* From our brethren of the ministry we are expecting good reports. Now, more than ever before, the paper needs their active efforts to increase its circulation; and now, more than ever, they have the opportunity to canvass successfully. They can do the paper immense good if they set about the work we have earnestly asked them to do, and which they alone can do. We are looking to you confidently, brethren. The Christian interests you represent and those of this paper are the same. "We are workers together." Let us be helpers of each other. Please bring the claims of the INTELLIGENCER to the attention of your congregations at once, and make a personal canvass, also, for subscribers.

SPECIAL OFFER.

Every subscriber who will send us **SIX NEW NAMES** and **\$9.00 before 1st January next**, will receive one year's credit on his own subscription.

PUSH THE CANVASS.

Only one month of the year remains. What is done should be done at once. This is the best time for the work.

Aim to put the "Intelligencer" into every Free Baptist family in the Province and as many others as possible.

Let the work be carried on all along the line of the paper's friends.
Send reports early and often.

TAUGHT TO WORK. The Northwest Christian Advocate makes a good suggestion:—"The pastor who can educate a church to work, as well as to give and live, leaves something to his pastoral successor. It is a question whether the preacher should conduct all social meetings, even during revivals: Almost every church has laymen who can lead prayer-meetings, conduct altar services, and become leaders in a general sense. It would be a boundless blessing to some laymen if they could be induced to go before the people, conduct social meetings, and show 'the way to the Lamb,' just as they now expect to see their pastors do exclusively. Such an advance throughout the church would more than double its power. As a rule, the laymen who shrink most from such leadership are the very men whom the church needs most. The overforward man or woman is not necessarily the most valuable. Thorough church organization may get up and instructed and officered that it will suffer to the minimum during the necessary absence, or the removal, of its regular pastor. This creation is possible only to the very flower of pastors.

A GOOD EDITOR. This is the Philadelphia *Call's* description of a good editor: He reads closely, culls carefully, omits and amends, discards and digests, never ignoring the fact that variety is a great essential. There are sentences to recast, words to soften, redundancies to prune, errors to correct, headings to be made, credits to be given, seasons to be considered, affirmities to be preserved, consistencies to be respected. He knows whether the matter is fresh or stale, whether it is appropriate, and whether he has used it before; he remembers that he is catering for many tastes; he makes raids in every direction; he lays the whole newspaper field under contribution; he persistently 'boils down,' which with him, is not a process of re-writing, but a happy faculty of expunging without destroying sense or continuity.

His genius is exhibited in the departments, the items of which are similar and cohesive—in the suggestive heads and subheads, in the sparkle that is visible, in the sense of gratification which the reader derives. No paper can be exclusively original, it would die of ponderosity. Life is too short, and hence an embargo must be laid upon the genius of its rivals. A bright clipped article is infinitely better than a stupid contributed article. The most successful paper is the paper that is intelligently and consistently edited in all its departments, whether by pen or scissors.

RUSSIA AND THE GOSPEL.

BY REV. GIDEON DRAPER, D. D.

The colossal Empire of the North, with its hundred millions of population and more than half of the area of Europe, presents religious as well as political interest. It is on the border line of eastern heathenism and western Christian civilization, and largely partakes of the infelicity of its position. Its vast steppes and prepared people furnish a vast field for evangelization, and its situation is a vantage ground for wider extension. The established Greek church is not of native growth, disconnected with Russian history and tradition. It is a foreign importation, an exotic that takes not kindly to the soil. As such it has no hold on the national heart. This religion, transplanted from Constantinople, is lifeless and cold. The extremely religious people cry for bread, and receive a stone. Gentle-mannered, affectionate, teachable, they are the sad victims of religious ignorance and superstition. One living among the people and conversing with them comes to have a profounder sympathy with their condition, and a more tender interest in their welfare. Let it be an open field, and there is no fiercer or more hopeful country in the world for the spread of Scriptural Christianity. The harvest is ready for the reapers, but wolves in priests' clothing prevent their entrance.

The functionaries of the Greek church are, for the most part, illiterate or educated in the most narrow limits, spiritually blind, given to immoralities, and of little respect or honor. Worship partakes of the geographical position. It is a cross between Christianity and heathenism. It consists in lighting candles, in bowing and crossings, in mass and music. But the singing is confined to priests, deacons and trained choristers. The adoration of the Virgin Mary and of saints exceeds that of the Roman church. The results of the remarkable work of grace under the ministrations of Lord Radstock a dozen years ago still remain. I have never beheld more earnest, devoted Christians. They are chiefly of the upper classes, and are examples unto the world. At present they are harassed and hunted like partridges. Large public meetings are prohibited. Their leader, Count Paschkeff, is exiled. I recently met him in London, an indefatigable servant of Christ. He looks up the lost sheep of Russia in his enforced travels, and preaches to them Jesus. In Paris, in the salons of M. Pasteur, the wolf-bitten Russian peasants looked to the uplifted Lord, and in some cases were spiritually healed. In London the same work is performed, while in St. Petersburg, through others, the exiled nobleman directs and defrays the expenses of manifold Christian agencies. I visited a large Christian Home he established, where to-day there are Bible classes, mothers' meetings, youths' meetings,

services for men, a soup kitchen, etc., in the name of the Lord Jesus. And the little bands of disciples, closely watched by the police, meet here and there in different companies and in different places, for the worship of God and the weekly "breaking of bread." In the summer of the last year they met by appointment in a grove without the city, but were soon followed and prohibited by the authorities. It was a novel experience for one from America to meet privily for religious worship, but it was heart-melting to witness the hunger for the Word and the earnest pleadings of one after another, in the Russian, French, German and English languages. Russia contains many precious saints. Communion with them will never be forgotten. A social call would close with prayer, sometimes by all present. Russian sisters are a reproach to many of their sex in more highly favored lands in opening their mouths for Jesus. In the upper classes it is mostly women that compose the Christian circle. But they are constantly engaged in evangelistic work, privately and quietly, one by one. The heaven is permeating all classes of society. Many of the peasant class rejoice in the light. I was driven by a converted Draska man, whose warm pressure of the hand was secret sign of a common brotherhood. His wife was a useful Bible reader among the lowly.

A CHRISTIAN NOBLEWOMAN.

I made the acquaintance of a lady of rank who gives herself entirely to the work of the Lord. She dwells among the poor, in simple garb and home, that she may place her heart beside the hearts of the people. As nurse, adviser, teacher, Bible reader in hospitals and private houses, her services are invaluable. Of high accomplishments, she edits and publishes the only distinctly religious journal for the native Russians in St. Petersburg, if not the only one in all the Empire. It is entitled the *Russian Workman*, and has a large circulation throughout the country, in the Caucasus, in Siberia, and elsewhere. It is the only religious instruction paper receive, and letters come in from all directions with hearty thanks for good received. Every article in the manuscript must be read to the Government censor, a kindly, affectioned monk, but who is responsible to the bitter, persecuting Holy Synod. Certain words are ever prohibited—for example, the terms revival, regeneration, and the like. But the thought is wisely put in other language. How much sympathy this dear child of God should receive under her well-nigh insupportable undertaking! She is almost crushed by the burden, but there is no other to take her place. Bright, animated, cheery, cultured, deeply spiritual, her presence is an inspiration. But the enemy is active. A Lutheran pastor has just been banished for giving the sacrament to a member of the Greek church, and two earnest Christians sent to prison for teaching heresy. And who is the evil genius, the Russian anti-christ of to-day? It is not the Emperor who is kindly disposed, a domestic man and of good private character. But it is a minister of his, a former tutor, the bigoted son of a Greek priest, who has all influence at court, and who is the arch-persecutor. He would extirpate evangelical Christianity from the Empire. The circulation of religious tracts is forbidden, and the lines are drawn closer and firmer. Shall I add his name, that the *Observer*, if it please, may hand it down to an infamous immortality—Pobedanoszeff? Pointing to the bureau in his palace, an indignant Russian exclaimed to the writer: "That's where Satan holds his Satanic cabinet." May the power of the Russian Satan speedily be broken.

Y. M. C. A. WORK IN RUSSIA.

But all is not dark in the land of Peter the Great. The secretary of the Y. M. C. Association in London said: "You will not find an Association of this kind in Russia." And lo! I had the pleasure of attending an anniversary of the Y. M. C. Association among the Lutherans. It was a large and enthusiastic gathering, favored by the presence of many pastors, including the General Superintendent of the Lutheran church, with a hundred churches under his supervision, and it was the eighteenth anniversary of an Association that numbered nearly one hundred. Foreign nationalities and

churches have larger liberty than the native, but there is a Bible Society among the Russians doing a limited work on the part of the Greek church, and much wider results reached by the agent of the "British and Foreign Bible Society," supplemented by the voluntary labors of a correspondent of the American Society. By colporteurs and book hawkers the Word, whose "entrance giveth light," is brought to many homes and hearts. And after three years' importunity, permission has just been granted to open a Bible-stall in the "East End" of St. Petersburg, where the dense and poor masses can procure the Scriptures, and, occasion for thanksgiving! a Greek priest of the foremost church promises publicly to urge the people to secure it. Prayer is omnipotent. The knowledge of God shall cover the Russian earth "as the waters cover the great sea."—*Observer*.

BULGARIA.

Just now when Bulgaria and its affairs are occupying so large a place in the public thought, the following description, written by a London *Times* correspondent, will be found interesting:

From Silvanitz to Sofia is thirty kilometers, with good road all the way, writes a correspondent of the London *Times*. The cathedral and parliament house, with the white villas of the new European quarter, which stands on high ground, are visible before the capital is reached. There is scarcely any traffic on the road. Once in ten miles we meet a droschky drawn by four horses, harnessed abreast and with jingling bells, and twice as often a rickety carriage that looks like a palanquin on wheels, and containing four passengers, who have to sit with their heads bent, because their hats would otherwise touch the ceiling. No dwelling above the rank of cottage is to be seen in any direction, for the land laws make it impossible that a squirearchy should grow up, and the country has not yet any rich merchants who can build rustic summer residences with parks and gardens. The men wear trousers of white chalak or woollen homespun, red sashes, Oxford blue jackets, and scarlet skull caps. A group of them on a grass plot makes one look around for the familiar tent, and the rival eleven fielding out. The women have a graceful head drapery of Turkish lawn and their dresses are profusely embroidered with that beautiful drelwork of silk or wool which the Turkish women used to make, but which is made no longer since they left the land. These embroideries are still to be bought fairly cheap, but in a few years the railways will have carried them all off to the west. Already Bulgarian women are beginning to understand their value and are putting them away for sale, along with the Turkish carpets, mats, and rich bed counterpanes which make the interior of so many Bulgarian cottages contrast marvelously with the outside. It is quite a common thing to find in these hovels, grim with smoke and infested with vermin, hangings and dresses, which could be sold for a guinea the square foot in London, and the color of this stuff is so fine, the material is so pure, and the work is so good and firm that a little cleaning will make a fifty-year-old embroidery look like new. Alas, some apostles of civilization in the form of German bagmen have lately brought to Sofia the suits of shoddy that shrink at the touch of water, the printed cotton stuff of which the colors are warranted fast—that is, fast to disappear; the watches, guaranteed for a twelve month, and which go for just that length of time—no more, and the gimcrack furniture which limps, turns scaly, will not lock, and misbehaves in a dozen other ways in the new houses of the European quarter.

Dashing through the Turkish streets of the city as hard as the coachman can drive—for no *isvotshik* ever yet entered an Oriental town without acting as if he meant to run over the in-

habitants—one finds the modern Sofia looking like a new watering-place that is just becoming fashionable. The prince's palace might well pass for the customary casino. In front of it is a large public garden where military bands play; hard by is the principal hotel, with seaside prices, a couple of large cafes, with French and German newspapers, billiards, and beer; a row of good shops, a cab stand, and a hundred yards of pavement, which is the favorite lounge of well-dressed officers, and, in stirring times, politicians and newspaper correspondents. In the adjoining streets there are many gaps of waste land; but the whole assemblage of new government and consular buildings and private buildings of one or two stories is clean and pretty. The British agency occupies a substantial block; the Russian consulate is a palace of somewhat pretentious style; the residence of the Austro-Hungarian agent, with its turret and long glass veranda, suggests some such name as Bellevue or Belvedere mansion. Then there is the well-situated and capably managed Union club, which is a great boon to the diplomatic body and to strangers. Altogether Sofia has a much more promising appearance than Belgrade, and the whole atmosphere of the town is that of a place where the inhabitants are accustomed to act for themselves, and are not afraid to speak out their minds.

ANTE-MORTEM EXECUTORS.

With so many cases to serve as illustrations, we need not refer to any one in particular to exemplify the uncertain nature of a testator's most carefully designed plan for the post mortem distribution of his wealth. He may say "I will," and proceed to piece and parcel his inheritance with wonderful shrewdness and sagacity, and lie down to die with the assurance that all will be as he wills. Yet the very opposite may prove the case. A very feeble voice may effectually say "I won't" to his "I will." It is quite evident that a dead hand loses the grasp upon the reins of its owner's affairs. Up to the very verge of the grave that hand may do as it pleases, but its power ceases with the hour and article of death.

There arises, therefore, a question whether men of large means will not sooner or later decide to become their own ante-mortem executors, and leave less work and less responsibility to hampered trustees. And this might well come about on another consideration. It is a serious question how far money bequeathed to religious and benevolent causes is acceptable to the Lord. Does the Lord take gifts from a dead hand? In many instances men have made every dollar they could through life, and accumulated a large fortune that has been simply a means of enjoyment and gratification to themselves. Then at the last, when inevitable death was at hand, rather than permit envious kinsmen, possibly undeserving as well as envious, to have aught more than the crumbs from the rich man's table, the great bulk of the fortune is bequeathed to benevolent organizations. This is called philanthropy and benevolence. Dash the coin upon the counter, however, and it too often produces no ring of the genuine metal, but rather the dull thud of the counterfeit.

It is not for us to say just what a man owes to his kinsfolk. He may owe them something of his accumulations even though he never set eyes upon them. Ties of kin are of providential ordering, and they carry a certain responsibility. Kinsfolk may have done nothing for us, yet may we owe them consideration. We may, with the Scotchman of the story, ask what posterity has done for us, and why we should do anything for posterity, and yet we are debtors to posterity and for value received. And so of our kith and kin. We may not keep debtor and creditor account with posterity or with our kinsfolk and content ourselves with crediting them with the equivalent of what we have received from them. We are stewards of all that we possess, and simply stewards, and an accounting is to be rendered to God. How much a man may justly carry of his means down to his grave is a question to be decided before God whose steward he is. God will have justice as well as mercy, and it is possible to have the mind so centred upon great benevolent intentions that little matters of justice are ignored.

During the past few years many men of large wealth have died. Before they passed away they gave largely of their means to aid their fellow-men. Dying, they left their kinsfolk liber-

ally provided for and added to their former benevolences. No word of complaint followed the distribution of their estates. They had done justice to their relatives, and their benevolent bequests were so in accord with their lives that no one dreamed of disputing them. In the disposition of our means, whether great or small, we need the guidance of God, and we may well take counsel of him. When, living or dying, such distribution is made as is in accord with the principles laid down in God's word, there need be little fear of subsequent protest or contest. Where great trusts are to be originated and great institutions set a-going, the testator will do well to make himself as far as possible, his own executor. Then a testament will truly be of force after the man is dead. We suggest the increase of ante-mortem executors.—*Ex.*

Among Our Exchanges.

WHAT IS THE REASON?

When your place is vacant in the social religious meeting, is it because you can't be there, or is it because you don't choose to be there?—*Zion Herald*.

WHO ARE THEY?

Who are the men and women in every community most honored and most trusted? Are they not those whose line of conduct is the line of Christian duty?—*Independent*.

A SURE CURE.

Nothing will so effectually heal the backslidings and differences of the church as earnest and united efforts in behalf of the salvation of souls.—*Rel. Telescope*.

PEACEMAKERS.

Men and women who have the grace of a true religion in their hearts will take no part in neighborhood quarrels except as peacemakers.—*Independent*.

HELP THEM.

There are sorrowing hearts about you on every hand. Some may be in your own home, and others in the homes of your neighbors. You may not probe the wounds which are there. But it is yours to pour a balm upon these sorrow-stricken spirits. Speak a kind word. Lend some kind attention. Let them know that your heart bears a part of their afflictive burden.—*Telescope*.

SEEKING POPULARITY.

The preacher who is very anxious about his popularity, and is constantly planning ways and means for promoting it, will probably yet be very popular; that fruit does not grow on that tree. Be sincere. Be earnest. Be industrious. Be soulful. Be inspired by the largest and truest motives. Give yourself wholly to your supreme work. Be self-forgetful. Plunge into your great endeavor with holy abandon. Live wholly for God and the salvation of souls.—*Western Advocate*.

PULPIT EXCUSES.

Excuses in the pulpit upon the part of preachers got a lick squarely in the head from Bishop Kephart at Kansas Conference. Speaking of the habit some preachers get into of prefacing their sermons with excuses of various kinds, culminating in the statement that the speaker is not prepared to preach, the bishop said he wished that a congregation hearing such a statement would rise up and go home, saying, "We are not prepared to hear a man who is not prepared to preach to us." He thought this would cure all excuses of this kind.—*Rel. Telescope*.

LOOK INSIDE.

We hear men nowadays talking against paying any attention to one's feelings, and frequently the remark is made: "I never look inside; I am too busy in work for the church to do it." It is an awful blunder. Religion is altogether too outward. Formerly it was too introspective. Why cannot human nature strike golden mean, keep the hands and the mind busy in good works, but finding joy and hope in looking within, and exclaiming after personal communion with God: "O, how I delight in thy law; it is my meditation all the day."—*N. Y. Advocate*.

CO-OPERATE WITH HIM.

Every church is under obligation to co-operate with its pastor in his plans and work for the church and the salvation of men. Few indeed are the ministers who can do successful work unaided. No one can do his best without the support of his brethren, while many must utterly fail under such adverse influences. A true pastor will seek to lead his church to a higher life, but it is not supposed to be his duty to carry them there. It is a sad fact that many a pastor's influence for good is largely lost through the neglect of a cold church. How is it, brother, with your life? Are you assisting by word and deed to make the preached gospel and the living minister a power for good in the saving of sinners.—*Free Baptist*.