

# Religious Intelligencer.

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

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## Spiritual Despotism in Russia.

Some time ago reference was made in these columns to the condition of the Lutheran Church in the Baltic Provinces of Russia. The many disabilities they were under and the intolerable oppression to which the members of that communion were subjected, moved them to address remonstrances to the authorities, praying that they might be granted some degree of toleration and the mitigation of the severe laws directed against them. During the reign of the last Czar their condition was much more favourable than the present autocrat is willing to allow. All remonstrance has, however, been in vain. The harsh and oppressive laws devised to favour the national Greek Church, instead of being relaxed, are applied with greater severity than ever. It seems to be the design of the Russian authorities to convert all dissenters from the Greek Church, not by reason or Scripture, but by the strong arm of the law. That such methods will result disastrously is only too obvious. However despotic a ruler may be, he cannot become lord of the consciences of his people, and this is precisely what Alexander III. is striving to become.

The Interior publishes a letter from a person in Estonia, to a relative resident in Chicago, which, though fragmentary, gives a very vivid idea of the spiritual despotism under which the Lutherans in the Baltic Provinces are placed. If a Lutheran desires to join the Greek Church, he has every encouragement to do so. The methods of persuasion are numerous and varied. Inducements of temporal benefit are held out, and if these are not sufficient, annoyances are frequent, and the hesitating convert is also spurred on by threats which cannot by any means be regarded as empty. In these circumstances it is not marvellous that some who would prefer it otherwise, find their way into the fold of the national Church. Should a member of the orthodox Greek Church desire to join the Lutheran or any other communion, almost insuperable obstacles impede the change. We are so accustomed to the freedom enjoyed in all Anglo-Saxon communities of adopting the Church connection which conscience counsels, that it is difficult for us to realise the disabilities dissenters from the Greek Church in Russia have to endure. The person desirous of leaving that Church to join another must apply to the authorities, ecclesiastical and civil, for permission to make the change. That permission is usually withheld, and should the individual persist in spite of refusal to follow out his religious convictions, he must be prepared to suffer the consequences, which in due time he will find are quite formidable.

The letter referred to gives several instances of the hardships endured by those who wish earnestly to follow their religious convictions. A Lutheran pastor was accused falsely of speaking disparagingly of the Czar. That was enough. There was no trial, no examination of witnesses. The accused pastor was asked for no explanation, nor was he given any opportunity of defending himself. The decree of banishment was pronounced against him, and he had to go into exile forthwith. A faithful pastor feels it to be his duty to warn his flock against the errors of the Greek Church, and to put his people on their guard against the insidious methods employed to detach them from their own. That forms a ground of accusation against him, and he is at once at the mercy of those who wield the secular power. Another instance may be cited to show the strength of the persecuting spirit with which Lutherans in western Russia have to contend:

A pastor in Liveland was deposed because he advised two girls, members of the Greek Church by compulsion (their father had them christened in that Church), but who openly confessed to the Evangelical Lutheran Church, and who petitioned said pastor to receive them into his congregation, to petition the Czar. They did so with a heroism seldom found, proclaimed their faith, of which even the Emperor could not rob them. The consequence was the pastor's prosecution and sentence and exile from his congregation. He was sent into the interior of Russia, and as an act of pardon, he was permitted, after the lapse of two years to go to the

German colonies of Russia, far away from his home, and preach there.

These are but examples of what is going on all the time under Muscovite rule. Is it strange that discontent should largely prevail? The object of this harsh procedure is apparent. It is simply an effort to bring about the entire suppression of the Lutheran Church in Russian territory. The deluded Czar imagines he can become absolute ruler over the temporal and spiritual destinies of his unhappy people. It is certain that in this he cannot succeed. God alone is Lord of the conscience, and His prerogative He will not give to another. In seeking to assume domination over the souls and consciences of men, failure is inevitable. All the dungeons in Russia, all the terrors of Siberia cannot make the people think as the Czar dictates. The rudiments of civil and religious liberty have yet to be learned in the Russian Empire.—*Canada Presbyterian.*

## To Young Men.

Wise young men naturally seek advice from their seniors. They wish to profit by the observation and experience of those who have gone before them. That is true wisdom. A certain young man is reported to have written a letter to a great secular paper, asking some questions as follows: "I am just commencing business and have some young men in my employ. How can I manage to prevent insubordination on the one hand, and to make an affirmative success on the other? Are there any books that will help me? What are some of the books for a young business man?"

To these inquiries of one honestly seeking light the following suggestions were given: The best single treatise is the New Testament; next to this is the Book of Proverbs of Solomon. The best business-man we have ever known memorized the entire Book of Proverbs at twenty-two, carrying the American Bible Society's ten-cent edition in his vest-pocket, and committing a half-dozen verses daily and when he became an employer gave a copy of the book to every employee, with a friendly inscription, commending it as an admirable business guide.

At the recent commencement of Rutgers' College, President Merrill E. Gates of that institution, in addressing the graduates, gave utterance to the following ringing words worthy the thoughtful regard of all young men: "Be helpers of men. To do this, you must be leaders and masters of men in the highest and best sense. You must lead by first climbing the hard places yourself, that you may help others up. You must do more work and better work than other men. You must study more assiduously to be useful, for all men who succeed in life are lifelong students of that in which they succeed. You must put into life more of self-sacrifice; for it is only by serving others that you can truly be their king."

The one who works disinterestedly for others will find others working for him. This points to the true secret of all success in life—service to others. He who best serves his fellows will live most truly and longest in the hearts of a grateful people.—*Rel. Telescope.*

## The Needs and Claims of China.

In order to enable our readers to realize the vast extent of the outlying districts of the Chinese Empire, we would suggest a comparison of them with those countries which are nearer home.

We have already referred to France as being nearly four times as large as England; Spain and Portugal together are considerably larger than France. But for the purpose of comparison, Great Britain and Ireland, France, Spain, and Portugal, taken together, do not suffice. The Peninsula of Norway and Sweden is about six times as large as England; and Denmark, Iceland & Holland exceed in extent Scotland and Ireland. Add these to the preceding, however, and the whole is still too small. Belgium, Switzerland and Italy may be added; Germany and Austria and Turkey and Greece may also be added; and the sum total of all these countries does not half equal the extent of the outlying regions of the Chinese Empire with which we are comparing them. Russia in Europe is about ten times as large as Spain and Portugal, and exceeds

in extent the sum of all the other countries in Europe. Add this immense country to all the others we have enumerated and we gain a more adequate standard of comparison. The whole continent of Europe has an area of 3,797,256 square miles; Manchuria, Mongolia, the Northwestern Dependencies and Tibet together have an area of 3,951,130 square miles. These extensive regions contain many millions of our fellow-creatures, but except the four missionaries in Newchwang, they have no missionary. They are perishing and they are left to perish. Among them no missionary resides to make known that wisdom, the merchandise of which, "is better than" the merchandise of silver, and the gain thereof than fine gold." Throughout this immense territory, larger than the whole continent of Europe, with the exception noted above, there is not a single ambassador for Christ from all the Protestant churches of Europe and America to carry the word of reconciliation, and to pray men in Christ's stead, "Be ye reconciled to God." How long shall this state of things be allowed to continue?

Think of over eight millions beyond the reach of the gospel in the provinces where missionaries have longest labored; think of the over 100 millions in the other eleven provinces of China proper, beyond the reach of the few missionaries laboring there; think of the over twenty millions who inhabit the vast regions of Manchuria, Mongolia, Tibet, and the northwestern dependencies, which exceed in extent the whole of Europe—an aggregate of over 200 millions beyond the reach of all existing agencies—and say, how shall

God's name be hallowed by them, His kingdom come among them, and His will be done by them?

## Brave Words in Westminster Abbey.

The following passages, taken from a discourse delivered by Archdeacon Farrar, in Westminster Abbey, in anticipation of the Pan-Anglican Conference, recently held in London, form a wonderful contrast to the sayings and doings of some of his brethren in the Church to which he belongs. His language is the language of a Christian, the utterance of a man of God. "Perish," said he "the hand which would circumscribe by one hair's breadth limits of the definition of the Church of Christ; perish the arms that would exclude from that one flock of the Good Shepherd the 'other sheep' which are not of this fold; perish the narrow superstition that the wind of God, which bloweth where it listeth, and thou hearest the sound thereof but canst not tell whence it cometh or whither it goeth, can only be conveyed by mechanical transmissions. I, for one, at any rate, refuse to flatter the priestly pride which would sectarianize the catholicity of the Church of Christ. The Articles which I accepted at my ordination taught me that the visible Church of Christ is a congregation of faithful men where in the pure Word of God is preached and the sacraments duly administered, and I, for one, even if I were to stand alone, would still repudiate and protest against the uncatholic teaching which would pretend to do what it cannot do by unbending any who love the Lord Jesus Christ in sincerity and in truth.

"When I speak of the Church in general I do not mean this or that communion, under this or that organization, but I mean in their ten thousand times and ten thousand and thousands of thousands, the whole multitude of the saints of God. What are we not to claim them as honored members of the Church of Christ in every possibly true sense of word because they were Moravians those holy missionaries who planted successfully

'Sweet Sharon's Rose  
On icy plains or in eternal snows?'

Or Williams the Apostle of Polynesia and the martyr of Erromanga, because he was a Dissenter? Dr. Cary and others in India, because they were Baptists? Or Elizabeth Fry because she was a Quakeress? If there are any who think that he who died for all mankind cares mainly or chiefly for outward organization, their views of Christ are not such as I learn from him who made keeping the commandments the essential of entering into the Kingdom of Heaven. I say with

Whitefield: 'Do they profess repentance towards God and faith in the Lord Jesus Christ? If so, they are my brethren.' True and unswervingly loyal in my love for the church of England, yet I would stand bare-headed before any true saints of God, and be he Romanist or Independent, or Quaker or Presbyterian, so he be a saint of God, desiring ten thousand-fold more that I may stand with him before the throne of Christ rather than with those who, though they may have had 'Lord, Lord,' or 'the Church, the Church,' forever on their lips, and have spent their lives in the endless round of outward ordinances, may yet, if their lives have been unloving and unworthy, hear these awful words, 'Woe unto you, scribes and Pharisees, hypocrites,' and 'Depart from me, I never knew you.' For it is Christ, and Christ alone, it is not episcopal government, or apostolical succession, or ancient ritual, or the orthodoxy of curiously articulated creeds; it is Christ, and Christ only, and the innocent which shines in the lives of them that truly believe in him, which has been the strength of Christianity."

## Only from the Bible.

The one thing needful, said Professor Edwards, of Trevecca College, Wales, at the Pan-Presbyterian Council, for men to do in these days of constant hurry and excitement is to find themselves. All their youth should be taught to mark themselves by keeping their gaze steadily fixed on the tribunal within. One of the great evils of the time was that they did not take enough spiritual food to keep the soul properly alive. The only way to attain this spiritual life was to feed on truth—to take it in, and assimilate it. They must go back continually to the great spiritual truths of Christ before they could rise to their altitude themselves. Where were the children to get these truths? Only from the Bible. All the people of the world must go to the Bible, and go to that first, if they were to learn how to rise to the highest standard of humanity. It was not self-reliance that would make their children heroes—it was reliance on a truth, on a principle, at the back of which was the living Christ. Love was the end and the means of getting this truth. The Church should make itself felt to be a home to the young people and it was no home unless it looked after the whole of a child's well being. The Church must try to remedy wretched homes, poor pay, long hours of labour. Dr. John Hall, of New York, followed. He asserted that it was the duty of the Church to teach parents their duty to their children. Parents must be taught to feel the solemnity of the vows that they take upon them when they consecrate their children to God in holy baptism. Parents neglected the religious education of their children, and then complained that the Church had not power to hold the young. Parents often unintentionally did great harm to their children. Mrs. Brown called on Mrs. Smith. Mrs. Smith said, 'How lovely of you to come! Don't go yet.' But she did go, and then Mrs. Smith said, 'What a tiresome woman that Mrs. Brown is!' Little Johnny and Tommy heard this, and they were corrupted by it. He believed in grounding the children in the Sabbath-school in the truths of the Gospel by means of the Catechism. They might not understand it then, but they would afterwards. The minister should always have something for children in his sermon, something that they could understand, and the children should be with their parents in the family pew. The young people must be attracted in the right way. There were some ways which might attract, but such ways bought the gold too dear.

## A Mole's Strength.

Compared with some of his "poor relations," man makes but an indifferent show in matters of strength and agility. He cannot fly with the bird, nor run with the deer, nor climb with the monkey, nor leap with the frog, nor swim with the fish. In fact, there is perhaps no single physical attribute in which he is not excelled by one or more of these humble specialists. Take, for example, Dr. C. H. Merriam's account of the common mole: The strength of the shrew mole is simply prodigious, for an animal of its diminutive size, and the speed with which it forces itself through the ground is marvelous. Audubon

and Bachman, speaking of one they had in confinement, state:

"We put the mole into a large wire rat-trap, and to our surprise saw him insert his forepaws, or hands, between the wires, and force them apart sufficiently to give him room to pass out through them at once, and this without any great apparent effort." Dr. Goodman also tells us that one which he had "in a basket which stood on the mantel-piece of a parlor made its escape, and fell to the hearth; apparently it sustained little injury, but hurried on until it reached the wall, where it began to travel round the room. Whenever its course was impeded by the feet of the chairs, which were of large size, it would not go around them, but, wedging itself between them and the wall, pushed them with apparent ease far enough to obtain a free passage, and it thus continued to move several in succession. What is more astonishing, it passed in a similar manner behind the legs of a small mahogany breakfast-table, and pushed it aside in the same way, finally hiding behind a pile of quarto volumes more than two feet high, which, also, it moved out from the wall."

Now, I have made up a pile just two feet high, of quarto volumes, and find to move it on a smooth-painted floor requires a force of eighteen pounds (avoirdupois), and on a carpet, of twenty-two pounds. In order to display a degree of strength proportionate to the difference in the weight of the two, a man would have to exert a push pressure of 12,000 pounds!—*Youth's Companion.*

## Work Among the Young.

There will be comparatively little advance in missionary work abroad among adults. Life is too short for any immediate and rapid progress. It will come only when the Gospel has leavened the whole mass. The best prospect will be among the children, and in order to the greatest success in this direction they must be taken away from their homes and put under Christian influence through the formative period of their lives. Day schools do good in a general way, but the results are limited and not always visible. The heathenism of home is the natural condition, and fortified by example will undo most of the efforts of few hours in school. The most hopeful results can be obtained in orphanages, or schools where full possession can be gained over the pupils for years. The orphanage is the form of benevolence, for if the children were born young tigers a few years of entire control and Christian culture would tame them. Then their natures are plastic, and their improved conditions within their homes would keep them steadfast. The advantage at the start would be such that they would appreciate the benefits of a religion that exists not only for the betterment of the soul, but of life in all its needs and relations.—*Philadelphia Presbyterian.*

## A Too Common Practice.

We fear—says the *Pres. Observer*—that the practice is becoming all too common, of Christians attending but one service on the Lord's day. Many pastors have a keen sympathy with the one mentioned below:

A pastor whose evening congregation is small and who is himself extremely sensitive, said recently, in a group of ministers, that upon entering his pulpit Sunday night and looking over the rows of empty seats, whose morning occupants he knew were lounging at home, many of whom professed to be his warmest friends, he often wished that instead of standing up to preach he could lie down to die in his pulpit. Other pastors have hardened themselves into comparative indifference, a thing in itself most unfortunate. It is not possible to estimate the evil influence of the example which these persons are setting to younger Christians, and to their own families, who quote their conduct as a guide for their own lives. The practice is becoming common; the pastors in this city of all denominations, who have full houses on Sunday evenings, can be counted on the fingers of one hand.

## A True Revival.

Every revival of religion recorded in the Bible seems to have been a revival of personal righteousness among God's own people. No amount of outward prosperity, no

increase of numbers, no new and attractive forms of worship, can possibly make up for or take the place of the faithful conformity to the will of God on the part of those who are called by his name. The sooner the ministers and churches recognize this fundamental truth and necessity and bend all their energies toward the bringing about of such a revival, the better it will be for the church as such, and the speedier shall we all reach the desired end of seeing the ungodly and skeptical unbelievers brought under the power of the gospel.—*Independent.*

## Concerning Women.

—Miss Geneva Armstrong, the daughter of a farmer in Western New York, has solved a vexatious problem that has troubled live-stock shippers a long time. She has invented a practical device for feeding cattle on moving trains.

—Miss Annie Romberger, of Philadelphia, is believed to be the first woman dentist in America. She entered the Pennsylvania College of Dental Surgery more than fifteen years ago, completed the course in spite of some opposition from students and faculty, and graduated third in her class. For twelve years she has been building up her practice, which is now said to give her an income of \$6,000 a year.

## Among Exchanges.

"BUSINESS" ONLY.

"Prayer a solemn business" is the title of an article in religious paper. That word "business" is suggestive. Many prayers seem to be offered rather as a matter of business than as a matter of devotion.—*Chris. Register.*

EASY TO CULTIVATE.

One can cultivate a critical and censorious spirit until he will find fault with a rose and growl at the sunshine. It is very easy for some people to be unhappy, and they seem to give themselves wholly to it.—*Western Advocate.*

MARK TWAIN.

Mark Twain used to complain that the public did not sufficiently appreciate his humor, and he was in danger at one time of becoming a confirmed ill-humorist. Fortune has smiled on him for many years, however, and now Yale has given him an honorary M. A. He is no longer "roughing it." M. A. easily belongs to Mr. Clemens, for he is not only a Master of Arts but a Merry Anecdotalist and Money Accumulator. Indeed he can sign himself, Mark Twain, Million A (ire).—*Chicago Standard.*

BOTH NEEDED.

Piety, of course, is essential to the ministry, but brains also. 'What God hath joined together let not man put asunder.' Brains and education are not the same. We may have the latter without the former. The former is the basis of all true education, and is more available in any case than education. If God is allowed to choose a minister, the result will be about this: "I sent them, that they should bring unto us ministers for the house of our God, and by the good hand of our God upon us they brought us a man of understanding" (Ezra 8: 17, 18). Some responsible or irresponsible committees look for nothing but brains; others look for nothing but piety. God wants both heart and head, both piety and brains.—*Chris. Standard.*

TELL HIM SO.

Rev. Dr. Dale, of Birmingham, England, upon returning from a trip abroad, was met by a large audience, and one of the galleries of the church there was placed the motto, "We love you, and we tell you so." Those words, "We tell you so," should be passed around more generously. The ministry are not weak men, nor do they ask for flattery, but they are men, often exhausted by overwork and depressing drafts upon nervous and vital force. Then, an appreciative and affectionate word from their people is inspiring and gives fresh heart. Do not think that your minister lives in some celestial realm where he does not need human sympathy and affection. If you love him, "tell him so." If he helps you in your ministry, "if he comforts you in your sorrow, 'tell him so.'" If called to stand for the Christian and the heroic, and you admire him for it, "tell him so."—*Zion's Herald.*