

Religious Intelligencer.

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

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WHOLE No. 1992

Your Attention, Please!

While we thank those who have given attention to the statements of account recently sent out, we have to again call the attention of several hundred to the fact that we are still waiting for remittances from them.

Why do they delay?
We need to hear from everyone—and at once.

It certainly is not too much to ask and expect that every subscriber who has delayed payment will now make an earnest effort to pay. The money due is all needed to meet the expenses of publishing, and is needed without further delay. Let each one do his part promptly.—LUKE 6: 31.

NOTES AND GLEANINGS.

M. FREYCHET, the late head of the French Cabinet, whose resignation has been regretfully accepted by President Carnot, is a Protestant. He was recently elected one of the forty members of the French Academy.

IT IS ANNOUNCED that England has made overtures to France, with a view to arriving at an understanding regarding the sale of firearms to the natives of Africa. It is proposed absolutely to prohibit such sales.

ENGLAND is aroused by the steady influx of anarchists into her tight little island. Great Britain has been remarkably free from these lawless saloon-sprung characters. While Germany, France and the United States have suffered England has been heretofore comparatively unharmed. Arrests are being made daily and every means is being taken to put a stop to their advent.

A TABLET has been discovered recently in Egypt in which reference is made to the "seven years of famine." Proofs, such as this of the historical truth of the Pentateuch and the authenticity of Genesis are continually coming to light; and yet "critics" are found who failing to notice these facts, are asking for some proof of the Old Testament writings.

THE SALE of three colored people on the block at Fayette, Mo., recently, as vagrants, caused great indignation among the colored people, who insist that white prisoners should be treated in the same way. And they are right. The regime of race slavery was wiped out in blood in the United States and it seems too bad to return to it with the so recent memories of that conflict with all it involved.

THE TOTAL NUMBER of passengers, employees, and other persons, who suffered death or injury on railroads in the United States during the year ending June 30, 1891, was 29,196, of whom about five sixths were employees.

MR. CONGDON, INSPECTOR of schools for Halifax County, in his last report speaks thus of the rural districts: "In Musquodoboit side by side in 10 sections stand the school house and the temperance hall. Perhaps it would be difficult to find in Nova Scotia or the Dominion of Canada a district of 23 sections stretching along for 25 or 30 miles a more sober and industrious people. Not a grog shop from one end of Musquodoboit to the other can live." The school house and the temperance hall are deadly enemies of the drink traffic. Ignorance and vice go hand in hand.

RAYACHAL, THE ANARCHIST of Paris with one of his accomplices was sentenced recently to imprisonment for life. On trial, he admitted the charges against him and gave what seemed to him sufficient reasons for his course. His reason was his desire to see anarchy established and the present order of society destroyed. Such as he are the fruit of the liquor traffic.

DR. PARKHURST is gaining the applause of good, and the criticism of misguided men by nobly fighting against vice in New York. He has dissolved the mists that hung over iniquity and, having cleared away the clouds, has come to the place where he can say conceiving the evils against which he is exerting himself—"I know whereof I speak."

CARDINAL NEWMAN's statue is not likely to be erected anywhere in Oxford. The English people have no

particular reason either to love or respect the departed Cardinal. He was not in sympathy with the great throbbing heart of the nation. He did all he could to drag England back to the mediaeval superstition, back to the bondage of Rome. Fortunately, there is no prospect, that the clouds and mists, which papal superstition and ignorance cast over the country, will ever return to blot out England's Social and Political freedom.

AT THE burning of a large church in New York last Sunday Robert B. Nichols, a policeman, lost his life, while performing an act of heroism to which no words can bear fitting tribute. A heavy ladder was about to fall from the side of the church wall, where it would strike among a throng of women and little children leaving the Sunday school when the flames broke out. Nichols was in the crowd of onlookers, in plain clothes, and not on duty. He saw the danger and rushed into the crowd to push it back. In rescuing the last of the helpless little ones he was caught under the ladder and crushed to death. His whole death touches the tenderest sentiments of the human heart. Even the most cynical and un sentimental men become hero worshippers of the very Carlisle stamp in the presence of such bravery.

IT WILL BE remembered that about a year ago a mob of United States citizens in the New Orleans murdered three Italian subjects. The Italian Government demanded reparation, with a great deal of bluster the U. S. Government refused to bring the perpetrators of the crime to justice, and because, forsooth, she was a stronger nation than Italy, she did as she pleased and now the President of the U. S. is offering \$25,000 as an indemnity for the three bereaved families. We have in our mind instances, where the blustering republic has herself received much larger sums as indemnity for much less offences.

THE IMPERIAL Crown Prince of Germany is ten years old, and so he has been dressed in regiments, decorated, and made a lieutenant with great flourish and pomp. What childish absurdity!

LIEUT. TATTEN who made himself very ridiculous in the role of a prophet recently has been given his release by Yale College. They did not have to wait till the end of the world either.

The Stundists of Russia.

Of all the Dissenters in the vast army of Russian sects and sectlets the Stundists are the most evangelical, most aggressive and in consequence the most hated by the authorities of the Established Orthodox Church. The Stundist agitation is decidedly a peasant movement, practically a protest against the low status of morals prevailing in the State Church, and aims chiefly at a reformation of principles, life and conduct. It is, however, not a movement that has arisen spontaneously within the fold of the Orthodox Church itself. The name already shows this. The term is the German *Stunde*, and the agitation was aroused by the observation of the better class of Russian peasants of the fact that the pietistic German colonists in Southern Russia, by virtue of their superior morals and industry, prospered much more abundantly than did the ordinary Russian peasant. These colonies, consisting mostly of pious Wurtembergers and founded more than a century ago, enjoyed full liberty of conscience and, to a certain extent, also some political rights. Their meetings held for prayers, study of the Scripture and religious edification, were called *Stunden*, just as prayer-meeting in German is yet called *Gebets Stunde*; and "Stundists" was thus originally a term of reproach used a great deal as was the word "Methodist" in the days of Wesley.

Contact with these pietistic and generally enthusiastic German Christians, first aroused a similar movement among the better class of Russian peasants. The agitation was favored by the fact that the status of morality, or rather immorality, among the Russian peasants is exceedingly low. It is only a twelvemonth ago since the late Archbishop of Odessa, Nicanor, in a public document, was compelled severely to criticize the drinking propensities of

the Orthodox Christians, and to draw attention to the superior quality of the morals of the hated Stundists.

The Stundist movement is thus not doctrinal in origin or character. It was not originally intended to be an agitation outside of or against the Russian State Church. The Stundists did not feel that they were going counter to their church when they began to study their Bibles, for the Czar's Government had even officially sanctioned and encouraged the spread of the Scriptures; nor when they adopted the principles and practice of temperance and industry. The Stundist movement was primarily to be a reformation within the Orthodox Church, in favor of a more evangelical and moral Christianity. It was chiefly the opposition of the church authorities, but to some extent the consistent application of the new principles adopted by the Stundists, and at times, also, some hasty enthusiasm and unwise zeal on their part, that caused the break which now actually exists and becomes greater day by day.

Another noteworthy feature of the rapid spread of Stundism is the fact that it has had no great single leader. It had no great mind at its head, as the Evangelical Church in Germany had in Luther, or the Methodist Church in Wesley. It, indeed, had and has leading men; but these rather directed a movement sufficiently vital to require no new energy. This is all the more to be noted, because even men so much at home in Russian affairs as Pastor Hermann Dalton, who for a generation, almost, was pastor of the Reformed Church in St. Petersburg, with not a few other writers, make Pastor Bonekemper, of Rohrbach, in the Cherson Government, the real father of the movement. Bonekemper, however, did not arrive in Russia from America until 1867, and returned in 1877; and the official reports of the Consistory of Cherson show that Stundist prayer-meetings were held there as early as 1861. The documents in this matter are published in a Russian work, entitled "The Stundists of Southern Russia," issued in 1889 by a St. Petersburg priest, Aasenij Roschdestvensky. It is a significant fact that in the official report of the legal trials of Stundists, names of leaders are seldom mentioned.

The first beginning of the Stundist movement can be traced to the little village of Oanowa, near Odessa, with only 220 male inhabitants. Two names are generally mentioned in this connection, those of Quintshenko and Michael Nathushnij. In their youth they were poor day laborers, and were employed by a German colonist in the neighboring Rohrbach, on the farm and as shoemakers. Both are living yet and have farms of their own. The former was not so conspicuous in the movement as the latter. "God gave me the light," he said; "but to Michael he gave a bright mind." After their own conversion they gathered a small band of adherents and held devotional meetings in the evening or at night, given chiefly to the study of the Scriptures and to prayer. Soon the singing of hymns was added; and now there are quite a number of valuable collections of evangelical hymns published by the Stundists, such as "The Beloved Songs," "Joyful Songs of Zion," "The Voice of Faith." As early as 1875 and 1876 the movement had spread over the entire eastern portion of the Cherson district, and about the same time new centers of agitation were formed in the northern parts of the Kief Government. To these places Ratushnij had sent a number of agitators equally determined with himself. The majority of these men were poor renters, sons of soldiers. Yet it was the cause itself, and not the agitators, that spread the new Gospel flame.

In the Stundist system the fact of experiencing conversion is the fundamental condition of entering the communion, and each applicant is required to renounce all corrupt morals and practices, such as drinking, stealing, gambling, idleness, etc., etc. With this admission a new life begins.

The movement is of a healthy evangelical character. A vast array of unprejudiced witnesses testify to the fact that both the social and the religious tendencies of the Stundists are excellent. Especially is their temperance and industry praised. One writer says:

"All who know the Stundists con-

sider them honest, sober, respectable and industrious people, and, indeed, the very best among the Russian peasants. They are a diligent people; do not steal, do not become drunk, do not lie, do not slander, and in general live as genuine Christians should. Their family life is blameless, and their relations to each other Christian."

The consciousness of being regenerated children of God is very pronounced among the Stundists, as, also, the conviction that they are moved by the Holy Spirit. When the venerable Quintshenko was asked how he could in his old age perform so much labor, he answered, "It is not I who works; it is God through me." This practical feature of the Stundist movement is so characteristic that they cannot be said to have a clear conception of a doctrinal system. The work of Christ as a Redeemer and Savior is somewhat crowded into the background by his importance as a model of Christian life and conduct. This is in perfect consistency with the historical surroundings of the origin and growth of the movement. Christ born again in the soul of the Christian, the love of Christ and of mankind is the baptism of fire which is the Stundist ideal. So much is the practical side of Christ's personal work emphasized that in some Stundist circles the divine nature of Christ is almost ignored.

Naturally, a conflict with the State church authorities was inevitable. In the hearts of these pious peasants, the controlling thoughts are, conversion, sanctification. The Russian church demands blind assent to its doctrines, manners and methods. This the Stundists could not with a good conscience yield. Not a few threw their icons, or holy images, out of their houses. On one occasion, the crowd of Stundists took their icons, and threw them into the church tower of the village. The priest and the orthodox peasants were busy all next day with processions and holy water to reconsecrate these defiled images. In this way the standpoint and attitude of both sides are daily bringing the opposing principles and parties to clash. The growth of the movement has in recent years been exceedingly rapid, and this has made the Czar and his servile officials all the more ready to persecute. In this case, as in that of the Baltic province Protestants, the Russians seem to be struck with blindness. They are destroying the powers that are best adapted to effect a moral or spiritual regeneration of the stagnant and petrified formalism of the Orthodox church and its type of culture and civilization.

These persecutions began with the year 1867. It was then that Ratushnij was first arrested and imprisoned in the Cherson Government, and Rjaboshapka in the Kief Government. The charges were unconvincing, although formally the Russian laws allow religious liberty. The cases were first argued in the lowest courts, and one fine followed upon another and one term of imprisonment upon another. The higher courts of Odessa and Kief were soon compelled to take up the cases; but the trials and punishments only caused the movement to spread all the more. At that time the public press was forced in many instances to applaud the Stundists.

An element of importance both in the inner development of Stundism, as also in its relation to the State and the State Church, was the introduction of baptism from Germany, especially from Hamburg. The first rebaptism took place June 11, 1869. In 1871 the leader, Michael Ratushnij, was again baptised. This led to troubles within the fold of the Stundists. The Baptist, however, is not, as is generally supposed, a movement outside or independent of Stundists. On the contrary, there are Baptists Stundists and non-Baptist Stundists. For the Stundists the second baptism is not a means of grace, but the confirmation merely of the certainty of the conversion of the heart. Those of the Stundists who submit to a second baptism thereby indicate only the comparative completeness of their spiritual regeneration. Outwardly the introduction of this element led to the first formal separation from the State church, the reasons for which are plain. In November, 1871, Ratushnij applied in behalf of himself and his friends for a dismissal from the State church, for which step he had a formal and legal right. Then a beginning was

made with the organization of separate congregations, in which both sections of the Stundists were and are equally zealous.

The movement has spread wonderfully. The Stundists themselves do not furnish any statistics, but the press reports of 1877 estimate the total at 300,000, and in 1881 at 400,000. At present a very conservative estimate gives at least one million. Dalton, in his new work "Die Russische Kirche," 1892, claims two millions. Westward they extend to Padolien, and southward to the Caucasus, and in the interior as far as Moscow. The anti-Stundist propaganda of church and State is now very determined. No attempts are any longer made at formal trials. Bitter and conscienceless persecutions are the order of the day. Mission work on a grand scale is being carried on by the Orthodox Church among these "heretics," but absolutely without success. The orthodox popes and missionaries cannot understand the causes that have led to the wonderful development of this evangelical dissent, and despair of curing the evil save by brute force, as their leaders have repeatedly been compelled to confess. Wide-awake Russians see the futility of these methods. Prince Mestsherskij, the author of the well-known diary, in the official journal *Grashdanin*, only a few months ago, spoke very plainly on the subject. In the meantime the persecutions go on. The present Czar of Russia, is manifestly guided by the ideal of his tyrannical grandfather, Nicholas I: "One language, one government, one church for all the Russians."—Independent.

WOMAN'S FOREIGN MISSION SOCIETY.

"Rise up ye women that are at ease." Isaiah 32: 9.

[All contributions for this column should be addressed to Mrs. J. S. McLeod, Fredericton.]

Miss Hooper.

Miss Hooper, our missionary, who has been in Eden Hospital, Calcutta, the greater part of the time, since January, is probably now on the ocean, homeward bound. A short letter from her, dated 6th April, says, that she is much improved but will be unfit to return to work. Her friends who are readers of this column, are aware that she has been suffering from La grippe, a severe type of which prevails throughout that part of India.

She regretted very much that the orders of her physicians were such that she could not return to Balasore to take leave of her friend there, but must return to her native climate, without delay. Her passage was engaged for the 30th of April.

A card has just been received from Mrs. Boyer, dated Balasore, India, April 11th, in which, after mentioning Miss Hooper's state of health and her intention of sailing on the last of April, she says, "I am expecting to go and see her off. One less worker, and the ranks are already so thin."

The Woman of Sychar.

The life and work of Jesus is the strongest possible plea for missionary enterprise. He never knew any geographical confines in his work nor any specially honored people. When Greeks and Romans came to him they found heartiest welcome and most willing aid, and when a door of opportunity opened to labor for souls beyond Jewry, he stopped not to question, but gladly entered. This fourth chapter of John is one of the strongest missionary chapters of the Bible, and in it we see Jesus the Prince and pioneer of all mission work.

For reasons that were sufficient to him, our Lord left Judea for Galilee. Unlike most Jews, he took the more direct route through Samaria. Here we see how he rose in the majesty of his mighty character above the littleness of his nation's prejudices. Though the nearest of neighbors, the Jew and the Samaritan were not on speaking terms, and when a loyal Jew would go from Judea to Galilee he took a roundabout way that made it possible to reach his destination without setting his devout feet on the soil of the province of the hated Samaritan. But when Jesus goes to Galilee he takes the direct route. I think two reasons actuated his course. First, time was too precious to be wasted by him in

fostering and countenancing a foolish national enmity and prejudice; and then, too, Jesus must needs go to Samaria, because he knew that a fallen woman of Sychar would meet him by Jacob's well, and that through her he might bless that city and gather the missionary harvest that was ripening for the sickle. So he goes by Sychar, and weary of his journey, he was found by the woman sitting on the well-curb in the hot sun, waiting for the disciples to return with the bread they have entered the city to purchase. A request for a drink having opened the way, he preached to her the Gospel of his Messiahship, and believing, she in turn, turns and hastening to the city she invites the inhabitants to Christ. The disciples have returned, and are pressing the Master to eat, while from the city is pouring a crowd of hungry souls eager for the bread of life.

What a figure of the world in our day is that little Samaritan city so ripe for the Gospel. A few years ago Africa was largely barred to missionaries, China's gates were closed, and other of the heathen nations were like the Bethlehem inn that had no room for Jesus. But to-day the world is white to the harvest, and everywhere men may go with the Gospel. An open Bible in hand and a willingness to preach its truth is the key that will unlock doors of opportunity the world over. To get an inkling of the great harvest that is ready to gather let us look at the population of some of these unchristian lands: Japan has a population of 40,000,000; China, 400,000,000; Brazil, 14,000,000; Corea, (the smallest of nations), 12,000,000, in these four scattered nations, 466,000,000. This is only the population of four countries that happen to be on the first pages of my missionary notebook. Between these are many lands that are teeming with heathen millions hungry for the Gospel. Think of India, Africa, and the islands, and as you think remember that they are all ready for the harvesting and crying for the Gospel. The only lack to-day is that means are not in hand to send the reapers. "Look on the fields; for they are white already to the harvest."

THE CONTRAST.

No contrasts are more striking than those which describe the condition of women in the heathen and in Christian countries.

The *Religious Herald* thus speaks of woman in China, India, and Japan: They carry coal in baskets for the supply of steamboats lying in the harbor; they carry baggage and heavy loads of merchandise on their heads; they gather off and remove sewerage from the open streets of great cities; they creep in mud and water six inches deep, pulling up the weeds between rows of rice in the paddy fields, and breathing the odors of sewerage with which the grain is watered from the town. They even carry strong men in chairs supported by bamboo poles resting on their shoulders. They climb, panting for breath, under such burdens, up the steep sides of mountains and receive a small string of copper cash for the hard service."

The condition of women among some of our still savage Indian tribes is no better. There she is counted, and called a "dog," she is a beast of burden: she must build, plant, she must walk carrying a load of blankets while her lord and master proudly rides his pony, she may not sit at his table, although required to prepare the meal, but she must take the remnants with the dogs when he has finished.

Christian woman, "who maketh thee to differ? And what art thou doing to give others that Gospel which as done so much for thee.

Among Exchanges.

LAW ENFORCEMENT.

It is of course all bosh to say the Sunday law cannot be enforced. The police and the liquor dealers know better. The law can be effective if the police wants to make it so.—Wine and Spirit Gazette.

CHARITY REFORM.

A gentleman in Kentucky, worth one hundred thousand dollars, was present at a meeting where aid was being solicited for some needy suffering people. He was seen to weep profusely when the subject presented, but when the plate was passed he gave 50 cents. A little girl sitting next by, and witnessed his gift said: "That was a heap of crying for a little giving."—The Advance.