

dency. At the end of the last century numerous colonies of Mennonites (who, as is well known, with us reject infant baptism) emigrated from Prussia to Southern Russia, having received ample privileges from several Russian emperors. They prospered in wealth, and greatly increased in numbers; so that, in spite of a numerous emigration to the United States in the last years, they still number some fifty thousand. They live mainly north of the Black Sea, in colonies, that is, in villages of their own, where they retain their native German tongue, and where they are permitted religious and political self-government according to their own peculiar views.

In the beginning of the present century another class of Protestant immigrants arrived in Southern Russia from Würtemberg and other parts of South Germany. Many so-called Pietists, having studied the Apocalypse according to Bengel's teaching, believed in the speedy coming of the reign of Antichrist, and hoped to find a place of refuge in South Russia under the benevolent sceptre of Alexander I. Though disappointed in some of their expectations, they acted as a leaven upon the rest of the population about them, for they continued their custom of meeting together for conference and prayer. These conferences were called "*Stunden*" (hours of prayer). Of late many native Russians have attended these *Stunden*, have taken up the custom, and hence are called "*Stundists*" (attendants of prayer-meetings). All *Stundists* rejected the worship of images prevalent in the Greek Church, thus became offensive to the clergy of that church, and were considered as having separated from it.

When in later years Baptists from Germany begun to labor in Russia, they found a field well prepared for them by the spreading influence of the Mennonites and *Stundists*. Many of both classes were baptized, and Baptist churches were organized. Though the German Baptist ministers avoided proselyting native Russians, from fear of persecutions on the part of the clergy and the government, yet on a few occasions, when great numbers of Germans were baptized, some Russians, not known as such to the baptizing ministers, obtained baptism from them. These proceeded immediately to baptize other native Russians, and native Russian churches were thus formed. For some time many of their members, men and women, were cast into prison, and in other ways suffered severely for their faith. Of late, however, the magistrates have granted full toleration. Especially at Kiew and its vicinity their number has greatly increased.

A singular incident will show how this leaven is working. Along the Volga River about two hundred large German colonies are settled, amid a still larger number of Russian villages. In one of them, Yakowka, near Saratow, by order of the authorities, a public debate between the Russian priests on the one side, and the *Stundists* and Baptists on the other hand, was instituted for the purpose of eliciting from the latter a clear statement of their belief. A Baptist, who was appointed their spokesman, read a large number of passages from the Bible directed against image-worship and other superstitions of the Greek Church. When his opponents attempted to refute him from the authority of the church, the government officers who were present declared that all arguments must be taken from the Bible. This the priests were unable to do; and the debate, to which a large concourse of people had assembled, ended in a signal victory for the *Stundists* and Baptists.

We close by communicating the fact that the well-known Count Pashkoff, who has for many years held meetings in his palace and many other places in and

about St. Petersburg, last summer received baptism from the celebrated George Muller, of Bristol. It is to be regretted that he does not make common cause with the Baptists. Yet much good will be done by his employing many preachers, who are engaged in evangelistic work. Some of these are Baptist.

As no other Protestant denomination has at present any influence with the Russian people, there is a golden opportunity for the Baptists; and, if they seize it, our denomination will have a great future in Russia.—*Miss. Magazine*.

A Day's Work in India.

BY MRS. MURRAY MITCHELL.

I very much wish to advocate a mode of work I saw most successfully carried out in one of the missions I visited. Perhaps, if I simply relate what I saw in a day's outing with a missionary lady, it will best explain what I mean. My friend is the widow of a missionary, and a thorough, hearty, energetic missionary herself.

We started at eleven in the forenoon for a good long round. After driving a considerable way into the native town, through busy bazaars and hot, odoriferous streets, we got into lanes so narrow and tortuous that we had to leave our ghari and walk; but with pith helmets and white umbrellas we did not mind the sun much, though he blazed over our heads with noontide fierceness. We speedily got into a thick network of houses, crowded together without the slightest order in their construction or arrangement—some large, some small, some high, some low, but all dilapidated and tumble-down, and most unattractive. One or two had crumbled into ruins, and an unsightly mass of bricks, clambered over by jungle and nettles, lay at one angle; at another were some low, ruinous bullock-sheds.

"This is my parish," said my friend, "and I am so fond of my women." It was easy to see that this was true. She was an enthusiast of a missionary. She has thirty houses here which she constantly visits. "Look there," she said, and looking up I saw a small iron-barred casement high in the wall, against which one or two faces were pressed, eagerly looking out. "They are watching for me," she said, with a happy voice, and so they were. We entered the house, climbed up a steep ladder-like stair, and stood in a narrow slip of a room, where there were nine neatly-dressed women of all ages waiting for their expected visitor. They did not know that I was coming, but received me with the utmost courtesy and kindness. As usual, there was not a scrap of furniture except the inevitable cot, a low wooden platform at one end, used for sleeping on at night and sitting on by day. The room was beautifully clean, however, and nicely matted.

"Where is So-and-so?" asked my friend, naming one who was not present. Some excuses were made; but she was resolute. She never begins her reading until all the women in the house have assembled. So presently a cross-looking old dame appeared, and sat on the door-sill sulkily, though I noticed that before the reading had proceeded very far, her interest was aroused in spite of herself. There is often some difficulty in gaining the elder women, but never the younger.

My friend's method is simply to read. She never gives a lesson, nor does she let any of her audience read to her. She selects a portion of the Bible, generally a parable or miracle, or short narrative, which she reads aloud. She then explains it simply, and encourages the women to talk about it and ask questions; and often