

date selected the friends gather at the house of the groom, where the parents of the young couple present them to the elder, telling him of their desire to be joined in marriage. The elder calls the young people before him, and thus addresses the bride-elect :

" Young woman, is it your own free will and desire that you be united by marriage to this young man, or are your parents or any one else forcing the union upon you?" The young woman responds : " It is my own free choice."

" And do you love this young man?" " I do."

" And do you wish to love and take care of him when he is old and ill?" " I do."

The elder asks the same questions of the *fiancé*, then the assembly sing a canticle, which is only a simple and appropriate prayer for the wedded pair. The elder tells them to embrace and to join hands ; this ends the ceremony. It is hardly necessary to say that marriages thus solemnized are legally null. The only legal marriages are those performed by the orthodox priests in the Orthodox Church.

About the end of 1865 the German Baptists in the south of Russia were joined by some men of prominence, like Kapustinski, of Kiev, and by Trophime Khlistoun,* a man whose saintly life preached as loudly as his words. This strengthening of their ranks and increase of their zeal and their attitude toward the Orthodox Church have had a great influence on the Russian Stundists. To-day almost all the Stundists hold the beliefs of the Baptists, and in the south of Russia Baptist and Stundist are practically synonymous terms.

(To be concluded.)

BIBLE MOTIVES IN MISSIONS.

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Many of us believe that a good share of the loss of interest in foreign missions is due to the World's Parliament of Religions. No one who read the reports of this parliament and the editorial comments thereon can doubt that the impression made by the press was unfriendly to missions. For example, a leading editorial in one of our largest dailies laid emphasis on the " erroneous impression" that mission boards and preachers had made on the minds of the people. These Hindus were really fine gentlemen, well dressed and educated, and thus the claim of the preachers that non-Christian people were all savages was unfounded. The idea of sending the Gospel to such fine gentlemen was ridiculed. In so far as men had the idea that all heathen are savages, to whom the Gospel should

* Khlistoun was banished in 1860 to a desolate region in Caucasia, where he has suffered much misery. Kapustinski, banished likewise, seven or eight years ago, perished in exile.