January 15, 1919

THE PRESBYTERIAN OF THE SOUTH

[ld doves in the outer court of the Temple. Take these things hence. Is it not written, "A house shall be called a house of prayer for all nations?"

As far as this Honor Roll is concerned, we hereby declare: "We have no king but Caesar."

That was as deplorable as the old-time custom of using them to brand every type of uprightness among whose business acquaintances knew that the character of the men thus praised and commended by Christ's ambassadors did not measure up even to the world's standard of integrity—much less to the standard of godliness which the church is supposed to uphold.

"O how narrow all this is!" some may claim. Yes, thank God, it is "narrow"; and so is the way that leads unto life; and so was St. Paul when he determined to know nothing as Christ's ambassador save Jesus Christ and him crucified.

In our Lexington Presbyterian Church we have had no flag; and on the day of our Sunday-school rally our superintendents omitted the objectionable patriotic features embodied in the program sent out to the churches.

Will a time ever come when Christ's Church can truthfully say: "We have no King but Christ?"

Note.—Mr. R. D. Halsip, clerk of the Session of Dr. Fraser's church, will send to those who ask for them as many copies of the sermon as may be desired.

Lexington, Va.

THE POPOFFTSCHIN AND THE BEZPOFTSCHIN.

By W. H. Morse, M. D.

The Russian dissenters, the Rakolinski, are divided into Popofftschi and Bezpopofftschi.

The first-named includes the sects who, properly speaking, admit of the ordination of the mother Church, and whose priests, accordingly, are such as have been brought up in the Church, but who, from various causes, have left her. The Bezpopofftschi either have no priests at all, or refuse to acknowledge as such those who have been ordained in the established Church. Both denominations are divided and subdivide into numerous sects, or parties, differing with each other in matters of little moment, and agreeing in others.

The principal sect of the Popofftschi is the Starobrdeski, or Old Ceremonialists, who have two large churches or societies—at Starodubskaia, having 36,000 adherents, and at Vetka, where the church is but slightly less. The church at Starodubskaia has enjoyed peculiar privileges since the days of Peter the Great, to whom they rendered service at the time of the invasion of Charles XII. On this account they have prospered, and many of their members are scattered through every part of the empire, and are both respectable and wealthy. The Vetka Church has not been so favored with imperial protection. The authorities have persecuted it unmercifully, at times burning the buildings, and committing murder. This treatment has resulted in the members being scattered in every quarter of the imperial dominions. At the present time they are one of the most numerous Ras­kolniki. They, with the Starudubski, are also to be found in Poland, where they have a number of churches, monasteries and convents.

An off-shoot of the Vetka Church is the Diacoonofftschi, the founder of which was one Alexander, a deacon, who gave it its name. The chief cause of this separation related to the question of being accepted for ordination, as a priest, by the Church, and to the proper form of the cross. Alexander seceded in 1700 at Njimi-Novgorod, where his followers are still to be found, divided into three or four sects among them­ selves, and zealous in opposing the orthodox church.

Another sect which sprang from the Vetka Church is the Peremaznoftschi, or the Re­ anointers. They are numerous in Moscow. They arose in 1707, and get their name from the fact that all men as join them must be re­ anointed with the anointing of the chiasm. In other respects they agree closely with the Star­ adubski.

Epsfanofofftschi takes the name from a monk of Kieff, who in 1724 by forged letters got himself ordained as bishop by the metro­ politan of Iascs. On being detected, he was thrown into prison, where he died. Those who believed him a legal bishop visit his tomb and regard him as a martyr. They are not numerous.

A secession from the Staradubski in 1770 resulted in the formation of the Tschem­ boloi. They refuse to take an oath, or to pray for the czar; and the men bldt it unlawful to use a razor on their faces. They admit to their sect by anointing, and are zealous second adubaists.

The sects of the Bezpopofftschi are many. The largest is the Duboboroi, which, during a century ago, and throws aside all the rites and ceremonies of the Greek Church, including baptism and the Lord's supper. Made up largely of peasants, the government treated them as the worst of criminals. As they re­ jected the use of pictures in their worship, they were dubbed Ichnichorts. The name Du­ boboroi means "wranglers with the Spirit." They call themselves Christians, and all others "men of the world." They claim to be descended from the Jews of Bethsheetah and Abnerin, and are to be found in all the provinces, and in Germany and Turkey. Leading exemplary lives, sober, industrious, diligo­ gent, temperate and obedient to the laws, they are regarded as the best of neighbors if it were not that they systematically attacked the orthodox church by refusing to enter the national churches, or to cross themselves, or observe the appointed fasts. Besides this, they refuse to take any part in popular amusements and celebrations. Every external rite of the Church is considered as of no avail and the outward church is openly charged with being a den of thieves. They have meetings amongst themselves, but no stated place of worship, as they think the open air a place alike holy. Neither do they observe any particular day of the week or year for worship.

Being assembled, they salute one another, the men saluting the men, and the women the women. Taking each other by the hand, they kneel, and repeat a short prayer. The three bows signify homage of the Tri­ nity, the purifying of the flesh, and the unpretend­ ing of pride. After the salutations they eat a meal together, then pray and sing psalms. Where they have Bibles, and if there are those who can read, the Scripture is read aloud. They are wont to say that they "cove­ r" Bibles, as from the sacred pages they derive the teachings of divine and brotherly love.

They have no rites, no set creeds. They be­ lieve in the Trinity and the attributes of Deity, declare that they are baptized and regenerated