

new lore can tell us aught, let us hearken to it and follow it."

After him Coifi again arose, and advised more positively that they should listen to Paulinus, while he explained the Christian doctrine. Paulinus preached then and there the Gospel of Salvation through Christ. Upon which the high priest once more arose and pledged himself to be the first to enter the temple of Woden and throw down the altars. Thus by a legislative act in the council of King Edwin, the religion of Woden was set aside and Christianity was adopted as the national religion.

Similar influences might be traced from the efforts and examples of Christian women, both subsequently and at an earlier period. France itself, from which Bertha came, had had its Clotilda, who was chiefly instrumental in the conversion of her husband Clovis, and whose influence descending with the royal sceptre, laid the foundation of the Christian empire of Charlemagne.

Good nature like a bee, collects honey from every herb. Ill-nature, like a spider, sucks poison from the sweetest flowers.

### THE NIHILISTS AND THE RELIGIOUS SECTS IN RUSSIA.

The following extract from the *Pall Mall Gazette* puts a phase upon the social and political problems of the Russian Empire, which to many of our readers will be altogether new:

The extraordinary increase of sectarianism in all parts of the Russian Empire threatens to prove a more serious danger to the government than even Nihilism itself. There is reason to believe that the number of dissidents from the National Church amounts to more than 14,000,000.

One sect, by name "The Wanderers," has as its fundamental article of belief that the Czar is Antichrist, and his ministers and agents are wicked angels sent to execute his decrees, to the uprooting of the people of God. Any opposition to the government is impossible, and, "as if a man would be saved he must refuse to recognize any authority, imperial or other," the only means to escape from Antichrist is to avoid all society and take refuge in the woods, deserts, and mountains. The peasantry gladly aid in their concealment in the so-called "Lairs," constructed for the purpose, in secret and out-of-the-way places. Among their number are to be found de-

serters from the army and escaped convicts from Siberia, but for the most part they are natives from the Northern Government. As long ago as 1864, these sectarians were hunted from place to place by the police, but have been protected by the peasantry. Another sect is called the "Non-payers," and is very numerous in the mining districts. Their refusal, on religious grounds, to pay the taxes levied on the emancipated peasantry has brought upon them the displeasure of the government. Hundreds have been imprisoned, sent to Siberia, or forced to leave their homes for some other distant part of the empire. Hatred of passports and of all the worrying extortions to which the poor peasants are in consequence exposed must be regarded as the source and origin of both these sects. In spite of prison, galleys, transportation, and mad-houses—in which some of these people have been confined—sectarianism will flourish until the injustices which have given rise to these extravagant forms of Protestantism are redressed. It is greater liberty in social life, and in matters of opinion, that is needed.

Whatever may be the truth of the *Gazette's* facts and theories, the present situation in the Czar's dominions will suggest to thoughtful minds some of the following questions: Has not the restrictive policy of Russia in regard to religious propagation been suicidal? In repressing free religious discussion, and consequent enlightenment, has she not virtually invited and fostered among her people the most childish superstition on the one hand, and the dark nightmare of atheism on the other? Clearly the Greek Religion of the State is too dead to mould and govern the masses. The religious capacity in man abhors a vacuum, and when once the truth is shut out, the musty crypt of a death faith will soon fill itself with all foul and unsightly shapes.

Pray for the Czar's own sake, and that of his successors, that the barriers may be removed, and that a pure Gospel—the only balm in Gilead—may be permitted to heal the social maladies of the Empire.

Giving to the Church is not only a means of grace in the sanctifying work it does, but also in securing interest in the Church and the cause of religion. One of the first things to do in seeking to reclaim a man is to get him to identify his life with the work of the Lord by giving it practical help. When one has invested in an enterprise he will be attached to it.