

THE REVIVAL IN RUSSIA.

This work which began in 1874 when Lord Radstock paid a visit to St. Petersburg and addressed a few persons assembled in a drawing-room from day to day on the subject of "Spiritual Christianity," still continues to some extent. Several prominent leaders of society then became sincere Christians, and from this small beginning the movement spread in every direction, and soon became one with a similar work which began earlier in the South of Russia, and is known as the Pashkoffski movement. These religious teachers find a prepared soil in the minds of Russian peasants who are taught by the Greek Church to say "God be merciful to me a sinner." From this seed of truth it is not difficult to produce a harvest of spiritual life. No attempt has been made on the part of the converts or leaders of the revival to establish a religious sect, or separate themselves from the Greek Church. But when one enters the clear light of the Gospel he is very apt to break his idols, and this course brings down the Government on his head. There has been severe persecution, and some of the converts have displayed the spirit of true Christian martyrs as they have accepted banishment even to Siberia with composure. It is said by one who has been in that country, that the Government with all its vigilance and cruelty is not able to crush out or impede the work.—*Central Pres.*

HOW THE MAINE LAW ORIGINATED.

The following story was told by Neal Dow, at his home in Portland, Maine, to a correspondent of a New York daily:

"It was a great many years ago. I was sitting in this same house one evening quite late. In answering a knock at the door, I found a woman whom I knew very well as the wife of a government official in this city. He was a periodical drunkard, and on this very night was downtown on aspre. His wife wished me to get him home quietly, because if he was drunk the next day he might lose his position. I started out and found him in the back room of a downtown hotel. That was in the days of license in Maine. I said to the keeper in a quiet way: 'I wish you would sell no more liquor to Mr. Blank.'

'Why, Mr. Dow,' he said, 'this is my business; I must supply my customers.' 'That may all be,' I replied, 'but here is this gentleman with a large family depending on him for support. If he goes to his office to-morrow drunk he will lose his place. I wish you would sell him no more.' He became somewhat angry, and told me he, too, had a family to support; that he had a license to sell liquor to whoever he pleased, and that he didn't care to have me meddling in his business.

"'So you have a license, have you?' said I, 'and you support your family by destroying that man's? We'll see about this.' I went home thoroughly determined to devote my life to suppressing the liquor traffic in the best way possible. The Maine law originated in that rum shop."

Wealth as a source of happiness is sheer humbug, said a millionaire to me the other day; "mine never gave me an ounce of pleasure until I began to do good with it." We ministers often find the happiest souls are they who have the least of earthly goods and the most of Christ. A pastor once called to see an old woman on the ground floor of a dingy rookery; she lay helpless and alone on her bed, and poked the scanty fire with a long iron rod; a kind neighbor came in occasionally to feed the fire. Her one solace was her Bible, her one companion was her Saviour. Cheerful, uncomplaining, joyful, she was a living witness how little a human soul depends for its richest happiness on mere externals, and how supremely happy it may be when it has the continual presence of the Lord of glory. "My joy shall remain in you and your joy shall be full." Put this promise to the test, my friend, and then tell me—when we get to Heaven—if you were disappointed.—*Dr. Cuyler.*

"Heavenly Foot Society" has been formed by Chinese women at Amoy. Rev. John McGowan, missionary at Amoy, now in England on a visit, in a speech delivered at Manchester recently, stated that the society was the result of his persistent teaching that the Chinese custom of binding the feet was in open violation of the precepts of the Gospel. It is his belief that the example will be extensively imitated, and that the final result will be a death blow to the barbarous practice.