

what is spiritually helpful and inspiring? The monastery, men say, is the place for such a life. There is room for the wearing of sackcloth and the repetition of endless prayer; but here in our busy world, where all is rush and turmoil, there is no time for devotion; no place for daily communion with God and our own souls. That is the work of the hermit and the priest. In the morning we must hurry off to our business, and at night we are tired and worried, unfit for the contemplation of things divine. How many thousands and Christians must confess to the truth of all this? And, even where they do hold family worship," how sadly conventional it often is, the prayer becoming a mere orison and the Bible-reading a perfunctory task.

But the defense is made in behalf of this style of living that one cannot ignore the homelier and plainer duties of life, even for the sake of his spirit's growth. There are mouths to be filled and bodies clothed, and every available hour of the day is demanded for these ends. All honor to him who toils for daily bread. But can man live by bread alone? Is there not that which is as indispensable as food and raiment, if we would "lay hold of the life which is life indeed?" Yes; and this can be done too, while we are in the midst of the busiest employments and fretted by the gloomiest cares of the world. The life of Samuel Wilberforce, with all its ecclesiastical ambitions and varied activities, did not shut out devotion. His spiritual life was ever uppermost and "no outward success was allowed to profane the inner sanctuary of his soul."

No rule for the exercise of devotions can be laid down for the universal observance of men. The time and manner of them must vary according to our several employments and opportunities. But let us not forget that the "Soul may be upon its knees, whatever the attitude of the body," and that we may, obedient to the words of Jeremy Taylor, preserve amid our most commonplace pursuits, the spirit of prayer and aspiration. We need these hours of solitude; we need to breathe this life-giving atmosphere of prayer, if we would walk with Christ and learn what it is to work out our own salvation.

Take up the Bible before you go to rest, and read again the

words of him who spake as never man spake; of him who himself sought to hear, amid the stillness and solemnity of the mountain woods, the Voice that speaketh from Beyond. Build in your own room an altar for morning and evening sacrifice, and make every day a day of atonement when you shall enter the Holy of Holies and stand face to face with God. Then will be an end to your lukewarm faith, a beginning of your growth in grace and your knowledge of Christ. Then the prayer-meeting will be an hour of consolation and joy, when lips cannot withhold the expression of their new-found inspiration and hearts must voice the fullness of their love. No harm can befall the Church of Christ, no evil overwhelm the individual life, so long as we daily seek in God our refuge, and follow him who went up into the mountain apart to pray. —*N. Y. Independent.*

#### Current Religious News.

The Methodists of Woodland intend building a church, to cost between \$5,000 and \$6,000.

A dictionary of the Chi or Ashantee language in West Africa has been completed by a missionary of the Bible Society, who had previously translated the Bible into it.

A home for needy widows of the Protestant Episcopal church is to be erected at Nineteenth and E street, Washington, by Mrs. Elizabeth Stone, who has given the ground and \$25,000 for the purpose.

An old colored preacher in Atlanta, Ga., was lecturing a youth of his fold about the sin of dancing, when the latter protested that the Bible plainly said: "There is a time to dance." "Yes, dar am a time to dance," said the dark divine. "an' it's when a boy gets a whippin' for goin' to a ball."

A Sunday-school for the benefit of the resident Chinese has been organized in Milwaukee, Wis., by a number of leading ladies in that city. There are now about fifty resident Chinese, and some ten or fifteen more are on their way from San Francisco to join their brethren there. Among the number are two Chinese women.

In the Moravian Church, when a church building is burned a collection is forthwith taken by all the congregations in aid of their afflicted brethren.

A daily service for jockeys is a novelty. The Dowager Duchess of Montrose intends to remove the remains of the late Mr. Stirling Crawford, her husband, to Newmarket, where her Grace will build a mausoleum, attached to which will be a chapel, where daily afternoon service will be held for the jockeys and stablemen who crowd the neighborhood. Of Church and Stage we have heard enough. Of Church and Turf as allies this is the first instance.

At the thirty-eighth annual session of the New England Christians, held at Franklin, N. H. June 7, resolutions favoring constitutional prohibition were passed.

The yearly meeting of Friends was held at Portland, Me., June 8-11. Among other prominent persons present were the poet Whittier, Isaac Sharp of England, and one from Canada, and one from North Carolina.

The Southern General Assembly of Presbyterians places the figures of the denomination at the South as follows:—13 synods, 66 presbyteries, 1,081 ministers, 2,010 churches and 123,806 communicants.

The Sunday trains on the Housatonic Railroad were stopped on Sunday last by the Massachusetts authorities. The clergymen in Berkshire County, Mass., presented petitions against the running of trains on Sunday, but the railroad company disregarding them, the trains were stopped by State authority, and on Sunday, June 3 passenger trains were not run further than North Canaan, Conn., near the Massachusetts line.

The Chicago *Tribune* thinks that a large corruption fund will be used in the Illinois Legislature to defeat the High-License Bill. We hope the friends of temperance in the State will be vigilant: elect the right men and stand by them. Whatever form of legislation is the wisest, let all friends unite upon it, and put down the traffic.

The Jewish *Messenger* justly reproaches the Russian Government for invoking at the coronation the name of the "God of Jacob" as a defence, and yet neglecting to grant the fullest freedom to the children of Jacob — "proclaiming liberty throughout the land and to all the inhabitants thereof."

The Reformed Presbyterian Synod at Philadelphia adopted the following resolutions:

First—All officers of churches are advised to leave off the evil habit of using tobacco, as their bad example renders it difficult and discouraging to prevent its use by the youth.

Second—All members are admonished to abstain, on the the ground that it defiles the body, is a useless waste of money, and often renders a man offensive to his neighbors.

The remark of a Mohammedan, in Turkey, to a missionary, indicates the possession of a large measure of truth: "Our race is not pure and good, like your race. It is corrupt in every part. It was created so. But God can change us, and I pray every day: 'Oh, God! thou seest our rotten condition; thou knowest that we cannot be pure or do right! Be merciful to me and change me, make over the blood in every vein of my body, that it may be no longer corrupt, but as thou wouldst have it.'"

The view in which the Turkish Government takes of Christian missionaries was recently set forth by an official in this wise: "We tolerate the Protestants because, politically, they are useful by breaking up the Armenian nation into fragments, which are not likely to coalesce for political agitation; but Moslems should not, therefore, regard Protestants as favored by the Government. On the contrary, the aim and tendency of Protestant teachings is subversive of the laws and institutions of Islam. Any Moslem, therefore, who consorts with these people in any degree must be regarded as a traitor to his country."

We see it stated that the brethren in Missouri tell a good story of the lamented Bishop Marvin. He was one day, while preaching, interrupted by the shout of a steward in the amen corner, whom he well knew to be a little "near" (as the Scotch would term it.) Turning to him in a kind manner, he said in a firm voice: "Brother, have you paid your quarterage?" "No," was the confused but promptly reply. "Then," said the bishop, "stop shouting, brother. No Methodist ought to shout who does not pay his quarterage." This may account for the decrease in shouting in some sections.—*Raleigh Advocate.*