

THE QUIET HOUR.

This is an age of hurry and haste. The time-saving inventions are numerous, as well as valuable. This may in some measure be responsible for the Christian's unseemly haste in his devotions. It is well to save as much time as possible in work, but there are some matters into which this haste cannot be introduced without serious results. There is a penalty for those who hurry through the necessary time for rest, recreation and prayer.

The "quiet hour" is a protest against hurried communion with God. The difficulty is met by fixing a definite time to be alone with God; and thus a daily habit is formed.

A definite time set apart for prayer is a necessity. This must not be encroached upon by any duty however important, or by any pleasure however fascinating. Nothing can be more important than our meeting in conference with God. It takes time for the Holy Ghost to speak through us to God and to speak from God to us. If we would discover God's will we must leave self out of the way, and this requires time.

How long one's "quiet hour" must be is answered between each individual and his Maker. It may be possible for one to spend hours in devotion; another sixty minutes; and still others may agree between God and themselves that they shall spend only so much as thirty minutes. Whatever length of time is determined upon, that is the "hour," and should be an absolutely fixed unit, independent of hindrance. Some definite time should be set apart for the "quiet hour" in the early morning, if possible—not only because the mind is clearer, the plans and purposes for the day unformed, but because we have this great precedent set by prophets, apostles and by Christ himself, our Great Example.

The "quiet hour" will solve every question of weak faith, of feeble understanding and interest in the written Word. It will renew our strength to battle with temptations and perplexities of life. "They that wait upon the Lord renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

Aside from the bustle and hurry of the world we can drink of His fullness in secret. The observance of the "quiet hour" disarms our fears lest we fail and betray our Lord. It makes His promises very real unto us and an abiding source of strength. Further, the "quiet hour" makes us very genuine in our religion. It saves from pretense and hypocrisy, from a desire for display in our worship, and insures to us a conscious enjoyment of prayer. One conscious of power does not feel it necessary to parade it; he only feels inclined to use it. Then, too, the

"quiet hour" is the secret of power and of victory. Let every one who is tired and worried and bowed down with care test the value of this secret hour with God.

CHRISTIANITY AND THE JEWS.

Archdeacon Sinclair, of London, preached the annual sermon of the London Society for the Conversion of the Jews, and in the course of his sermon drew attention to an important point. "Consider," he said, "how Christianity is presented to them. In Russia there are said to be 5,000,000; in Austria, 1,644,000; in Germany, 562,000; in Roumania, 263,000; in Turkey, 105,000; in Holland, 82,000; in France, 63,000; in Great Britain, 92,000; in Italy, 40,000; in Switzerland, 7,000; in Scandinavia, 7,000; in Serbia, 3,500; in Greece, 2,600; in Spain, 2,000. How does popular Christianity offer itself to them in Russia? By an ignorant peasantry, by the superstitious worship of pictures and by bitter oppression. In Austria, in France, in Spain popular Christianity has sunk many into the worship of the Virgin, Joseph and the saints. In England the great mass of them live, alas! among a population Christian only in name, neglected in the past, herding together in the dreariness of London slums, indifferent altogether to religion. The best of Christianity, the quiet, orderly, peaceful homes of the middle class, the charm of Christian village life, they do not see, and have no opportunity of seeing." The archdeacon then pointed out that we have to show the Jew what Christianity really means.

The attractive little magazine, *The Literary Collector* (The Literary Collector Press, Greenwich, Conn.), in its November-December number gives an excellent article by Henry F. Legler on "Longfellow's Hiawatha. Bibliographical Notes Concerning Its Origin, its Translations and its Contemporary Parodies." Probably the most entertaining part of the number is contained in "Notes" where the editor explains why this number has been so late in reaching the public, and also indulges in reminiscences. The magazine is one that will delight all book lovers.

The March Contemporary (Leonard Scott Publication Co., New York) opens with an article by Dr. E. J. Dillon on "The Situation in Russia"—the only article, by the way, dealing with the war. In "Twenty Months After" J. A. Sponder deals with the political question in Great Britain. Other subjects discussed are: "The New Fiscal Barriers in Europe," "Parliamentary Reporting," "The Coercion of Turkey," "Science and Education" and "Early Friends of Robert Browning."

Literary Notes.

Blackwood's (Leonard Scott Publication Co., New York) for March opens with an exceedingly entertaining article on "The Sultan of Morocco in Private Life" by a gentleman who is well acquainted with him. "A Plea for the Abolition of All Learning" is also most interesting, being written in a delightfully humorous style. Another of "The Vrouw Grobelaar's Leading Cases," by Percival Gibbon, fills an important place in the good reading with which the number overflows. As is the case with all the magazines of the month, the war is discussed at some length.

Current Literature (Current Literature Publishing Co.) for March gives several pages to a review of two books on Caricature, from which we get a very good idea of caricatures in general as well as the work of the men who are spoken of specially. Another important work well reviewed is "The True Henry Clay"; and of even greater importance is the Fifth Volume of James Ford Rhodes' "History of the United States from the Compromise of 1850." This magazine fills its place well and is quite necessary to all its readers.

The Fortnightly (Leonard Scott Publication Co., New York) for March has its usual interesting table of contents. This magazine seems more than others to give its readers a happy variety of subjects. While questions of the day, both political and otherwise, are not neglected, we have in addition many articles on literary subjects. We have space to mention only a few of the articles in this number, which include: "The Construction and Policy of the Next Government," "Russia's Social and Political Condition," "Ibsen in his Letters," "The Russian Navy from Within," "How Port Arthur Fell," "Was Bacon a Poet?" and "Harrison Ainsworth."

The March number of *The Studio* (44 Leicester Square, London, England) opens with an article on Two Austrian Painters: Karl Mediz and Emilie Mediz-Pelikan. "These two artists are man and wife; they have wandered in many places together, over the highest mountains and across glaciers, along the banks of deep rivers, and on their pilgrimages have painted scenery and portraits and everything else between. They have endured the greatest hardships together and have worked together; they have chosen the same subjects for their canvases, yet their individualities remain, and in similar subjects also there is great variety of treatment." Other articles in the number include the following: A Decorative Sculptor: Miss Ruby Levick; A Forgotten Artist: Constantin Guys; Art in the Solomon Islands; and The Etchings of Alfred East. As usual the illustrations are many and very fine.