

restlessness; the incessant activity of people who have no other resource; to whom thorough Bible study, quiet meditation, religious thought, strenuous moral struggle, are as if they were not; people who rush about from one religious activity to another, from organization to organization, from committee to committee, from meeting to meeting, but whose spiritual life has as little volume and force as a mountain brook in August, which is simply a noisy thread of water through a course which it fills only with sound. To really live, one must put both thought and emotion before action; to really achieve anything, action must be the flowering of deep things in the nature, not a mere putting forth of the hands for the sake of occupation. It is wise for all those who find themselves intensely occupied to stop and ask themselves whether their occupation is a matter of nerves or a matter of mind and soul. If it is a matter of nerves, it indicates physical disorder, and medical advice ought to be sought at once. If it is a matter of mind and soul, it indicates the highest degree of healthfulness. — *Christian Union*.

BODILY HEALTH AND SPIRITUAL FEELINGS.

Spiritual feelings are more affected by the physical condition than many persons apprehend. A healthy body is a great aid to clearness of religious vision and enjoyment. A deranged liver is the enemy of a joyous and hopeful piety. Dyspepsia has much to do with Christian despondency. Bodily disarrangements interfere with the highest experiences in divine life. It becomes spiritual guides to take into greater consideration this factor in dealing with soul maladies. A good tonic will often relieve spiritual depression when other remedies fail. A keen discernment of the laws pertaining to physical and mental conditions and relations, can give much help to troubled minds by directing the attention to the former rather than to the latter. This is no especially new idea, but it is too much overlooked in religious practice. It is not often that the Romish priesthood makes account of it, but a Roman Catholic Archbishop has been surprising the public of England recently by giving it prominence in his counsels to his flock in a series of letters published in the *Athenaeum*. A few extracts, as indicative of the scope and spirit of his advice, may be given: — "To one penitent after another he proclaims the message that a good life depends upon a good liver. For the 'evil thoughts' which harass one of his correspondents he prescribes a course of Vichy and Carlsbad as the principal remedy." As a cure for the jealousy which afflicts an-

other he prescribes "beef-tea," remarking that "all similar passions become intensified when the body is weak." All through his directions to his different applicants for help in their various spiritual difficulties, he recognizes how they are mixed up with the state of their health, and seeks to remove them, as far as may be, by putting the body into right tone and activity. For instance, he writes: — "I dare not promise you that you will be free from temptation if you keep very well, but you will experience fewer temptations, and resist them more easily." To one suffering from spiritual depression, he recommends "a good walk in the park, or an expedition on a penny steamer," adding, "You will get into a small rage on reading this, and say it is of no use to walk in the park, or sail on the Thames. Well, get into a rage, and then cool down, and try the experiment." To one given to early morning meditation, he states that they "are apt to be tinged with despondency," and should be revived after a suitable diet of coffee and rolls. Of course, tact and judgment, as well as knowledge of person and circumstance, are necessary in solving soul troubles, but there is no doubt that Protestant ministers would often be the gainers, as well as those whom they counsel, if they acted more upon the hints here given by a Romish prelate, and if they studied more the intimacy subsisting between the body and the mind, and how the one sympathizes with the other. *Sel.*

A REMARKABLE MARRIAGE.

A man in Lebanon, Ind., prominent in business, is married to a totally blind woman, who was blind when he married her. He was younger then by ten years than he is now, but he was prosperous, ambitious, and successful. She had never seen the sunlight. She was as handsome as Nydia, and as poor. He married her, and they have lived together in a peace that passes understanding ever since. They have two bright children, healthy and perfect; a good home, thriving business, a little fortune they had earned themselves, and a public regard that has no limit. She would give one half of life just to see her husband and children. It would touch your heart to see how gentle he is with her, how tenderly they lead her here and there. In this age, when marriage means too little, when insufficient thought is given to the only thing worth thinking of—the love that levels and exalts—when a husband true and a wife constant are frequent exceptions, is it a wonder I bared my head in that presence? How noble a man he must be! What loyalty must possess her soul! No life must be commonplace with a love like that. — *Sel.*