

often succeeded, and the minister who thus prevails will receive the benediction of the dying patriarchs, and it may be of a generation yet unborn. And the very difficulties of parents in the meridian of life should constitute the most powerful and convincing argument why young married people should commence their domestic life by uprearing the family altar. It is a step which when taken with consideration and firmness, in humble trust in Divine aid, will never be repented.

As to the mode of performance, we may safely say it should not be, as we know it sometimes is, a long, dull, and almost a dreary exercise. It should not be formal or lifeless, or conducted in a sleepy manner, with tones sepulchral, droning or all but inaudible. With earnestness, let there be life and variety dictated by the varying circumstances of the family. Let there be if possible the three parts, singing, reading, and prayer; and we regard the song of thanksgiving as important as the other parts. Read in course yet *not always* in course. Let occasional questions and explanations keep up the attention of the children, but it would be unwise to make either questions or explanations an invariable rule.

It should be real family worship, the children taking part as they can, in all the exercises. Sweetly will they sing, and gladly will they read their verse in turn, and very easily, at the close of the father's ever varying petitions; may all the voices blend in the solemn utterance of the Lord's prayer. The union of the family in the two former is common, and we have heard children take their part in the prayer also, and we think that thus it might be often if not always.

Reader, Have you raised an altar to the Lord? Do incense and a pure offering ascend from a loving heart daily? Has God given you a family, then He expects you to be a Priest in your own house. May you never know the curse pronounced on families who know not the name of the Lord. May you know all the blessedness described and promised in Psalm 128th, to the man who "feareth the Lord and

walketh in His ways." "For thou shalt eat the labour of thy hands and happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table. Behold, that thus shall the man be blessed that feareth the Lord. The Lord shall bless thee out of Zion; and thou shalt see the good of Jerusalem all the days of thy life. Yea, thou shalt see thy children's children, and peace upon Israel."



THE GOOD FIGHT OF FAITH.

The Prince of Peace is a man of war. All His followers are soldiers, and must do soldiers' work, be it to stand sentinel in cold and storm, to march to wounds and dubious victory,—to mount the fatal breach, or to confront certain death. Obedience to orders—prompt, cheerful, unquestioning—this is evermore the soldier's duty. The Christian must fight the Lord's battle, wherever and whenever any enemy confronts him.

The battle begins in the soul at the moment of the new birth. Then the heart becomes the arena of a life-long struggle. The old darkness seeks to quench the new light. Death grapples with life. Satan tempts with all his art. Hell assails the battlements of the Palace of the Great King in the soul. A "Seven Years' War," or perhaps even on a "Thirty Years' War" is begun. There cannot be the blissful hush of peace in the soul until every evil passion, feeling, and thought shall have been driven away, and Christ's sway fully acknowledged.

Satan will not willingly give up his hold. Step by step he will dispute your victory, leaving no art untried to regain the territory over which he once wielded his sceptre. Be not afraid and discouraged then if at times you are sorely pressed, or wounded, or even compelled to beat a retreat. Many a faithful soldier has been in the same plight, and has yet, in the end, come forth a crowned victor. Yours is a "holy war." You fight for God, and He