

"Afternoons. Tuesday, Thursday, and (if need be) Saturday, from dinner till tea, parish calls including errands. Visit the sick, Tuesday (some prefer Monday; but better on one of your visiting afternoons). Monday, Wednesday and Friday, at home. Family "chores;" then general reading and study; but more or less by system. Monday, more miscellaneous, periodicals, etc.

"Evenings (except Wednesday and Friday). At 6½, tea; and prayers while the family are wakeful. Social time afterwards; talk, play, sing with the children till 8 o'clock. From 8 to 9 read with your wife. At 9 do what you please, except hard thinking. At 10, go to bed, or sooner if you need it. Wednesday evening, meeting; make some use of the Scripture you have studied. (If you have district meetings, hold them on the day of your parish calls, and take tea with your parishioners.) Friday evening, at home—*reception* (for old people and children, if necessary, in the afternoon too). Invite your people; and while happy to see them at other times, let them know they will then find you at home and expecting them.

"The evening readings with your wife may follow some method. Your own afternoon and evening readings should follow a plan, of which the details must be left to the individual.

"Each alternate week substitute the Greek Scriptures for the Hebrew; and, if you choose, to some degree alternate your general reading and study in the afternoon and evening.

"A plan like this ensures the study of the original Scriptures six days in the week, gives five long forenoons to the composition of sermons, provides for family duties and enjoyments, arranges amply for parish visiting and for receiving calls, leaves, if we include Monday, the principal part of three afternoons and a portion of four evenings a week for general reading and improvement. The afternoons might be given to heavier reading, and the evenings to lighter literature.

This plan may at least answer for a hint. If you do not adopt it, then devise a better, and, by all means, *adopt that*. You will be interrupted often, not to say constantly, in its execution. Yield pleasantly to all such interruptions as are manifestly providential; and just as soon as they are past, *come back invariably to your plan*, and adhere to it. In due time you will reap the fruit."

Official.

Sermons on Temperance.—Brethren will please bear in mind the resolution of the Union, requesting the ministers of our churches "to preach on the subject of Temperance on the Sabbath preceding the 25th December next, with the view of stirring up the people to the great importance of total abstinence from all intoxicating drinks."

Let me also commend to their attention, as well as that of all teachers and superintendents of Sabbath Schools, the resolution adopted by the Provincial Sabbath School Convention at its late meeting in Toronto, viz.:

"That this Convention, viewing with distress and apprehension the fearful ravages of intemperance in our land, and believing that it is both safe and Scriptural to abstain from intoxicating drinks, earnestly recommends to the teachers and managers of Sabbath Schools the inculcation of the principle of total abstinence upon the young, as one of the most effectual remedies for this parent evil."

In no way can this be better done, perhaps, than by the organization of a Band of Hope in connection with every school; and as I have had some little experience in the management of such a juvenile Temperance Society, I propose next month to give some such hints with reference thereto as may enable any one who is desirous of doing so to carry one on.

Brantford, Nov. 19, 1867.

JOHN WOOD, Sec. C. U. of Canada.