

frame of mind. The earliest convenient hour will still leave time enough for some vexations to have ruffled the spirit. A sleepless night, the lateness of servants, the fretfulness of children, the cares of breakfast, the clamorous demand of the coming day's work—these or some of numberless other annoyances, to say nothing of inward faults, begin early in the day; but they teach us that the throne of grace is needed early.

Now bring all these hearts together before God. Let the time be so guarded, whether long or short, that there shall be no hurry. A single verse from the Word of God, quietly read, or repeated and thought upon, is worth more than a whole chapter dashed through in haste. Ten minutes for the whole service, with the feeling that the time is unchallenged, by any other thought or duty, is better than a half-hour snatched by violence from other engagements. Whatever other hours of the day may be disturbed, let there be peace now, for this is the foundation of peace for the whole day.

After the lesson from the Word, do not fail to sing. You haven't time? The doxology can be sung to Old Hundred in one minute, without hurrying. You can sing at least one verse. Would it not be better to shorten the prayer by one minute, than to omit singing? There is such an inspiring and harmonising spirit in uniting the voices in a good hymn. The fact that it seems inconsistent with the flurry with which many begin every day, is one reason why it should be insisted on. Its measured flow is an antidote to nervous haste. Especially is the hymn needed for the children. As soon as possible sing one that the youngest can understand. It will hallow the family altar for that child.

And do not forget the children in your prayer. If you are a father, you are, in a sense, a priest to your house. You bring to the mercy-seat wants that are not strictly your own. Identify yourself with those for whom you intercede. Take their wants and sins upon your heart. Lift their hearts with yours up to peaceful communion with God. This will bless the day. This will bring peace to your house.

Yet the family altar is dependent on the closet. Thence bring the incense for the morning offering. No family ceremony can produce household piety, unless the individuals are in communion with the Most High. Concentrated coldness is not religious fervour. Let secret prayer be a preparation for the worship of the household, and the house shall be a temple for the God of peace.—*Congregationalist*.

WANTED.

An exchange says, among other things, first of all, there is wanted a plan which will root out conceit and stinginess from vacant churches; which will make them content with little less genius in a man, if the balance is made up in goodness; which will teach them that it is a moral impossibility for every church to have "the smartest minister in the country;" which will make them believe that the labourer is worthy of his hire, even if he does work in their particular corner of the Lord's vineyard; which will make them less censorious, and more teachable; which will give them such an honest hunger for the bread of truth that they will never stop to ask whether it was cut with a silver knife or an iron one. Next, then, is wanted a plan which will eradicate pride and laziness from unemployed ministers; which will convince them that God's work can be done in the country as well as in the city; which will make them think more of Christ's glory and less of their own, more of souls saved and less of audiences amused; which will teach them that preaching is the last kind of work to be done off-hand; which will make them so anxious to feed the Master's flock that they will not stop to inquire whether their own particular sheep are Merinos or Southdowns. Supposing we could see all our churches generous and all our ministers laborious and self-denying, how long would it be before the world would be converted? This is a sum in arithmetic.—*Southern Churchman*.