

or the shavings, when carefully gathered up, are the real profits, so it is that by improving the fragments of time the minister may accumulate great mental and spiritual wealth.

We have said that this daily routine we propose is only for five days in the week. On the Sabbath the minister should have nothing to do with any other mental efforts than those of his public exercises. All preparations should be fully made before the Lord's Day arrives. On every account the slovenly habit of finishing sermons on the sacred day should be most strenuously avoided. We would also earnestly recommend that Monday be observed as a day of mental and bodily rest. The minister must have his resting day as well as other men, or he will suffer the consequences. His physical constitution demands it. If it is denied, in time he will break down in health, as hundreds are doing. Nor must it be supposed that devoting one day of the week to absolute rest will be a loss of time in the end. No; the work of the other days will be more vigorous, the physical and mental tone will be kept up, and at the end of the year far more will be accomplished. One day of wakeful, energetic work is worth three or four spent in half dreaming and forcing one's self to unattractive tasks.

The thorough system we are now urging requires that there should be great promptness and punctuality in the discharge of every duty. Very much depends upon this, taking it in its broadest sense. What may be considered little duties should be most diligently attended to just as they arise, for in the aggregate they are far from being little. Every duty should be taken up in its time and finished with vigor. What claims to be done just now should be done at once and done well. How im-