

at home, and not being otherwise reasonably hindered, shall say the same in the Parish Church or Chapel where he ministereth, and shall cause a bell to be tolled there unto a convenient time before he begin, that the people may come to hear God's Word, and to pray with him."

We find, then, that the clergy are required, under ordinary circumstances, to say Prayers daily. They may say the services either privately at home or in church. Unless there is some real hindrance, they are instructed to follow the latter course, and are to remind the congregation, by the ringing of the church bell, that it is their privilege also to join in the service.

This, I think, deals with the objection to the "daily offices" on account of the smallness of the congregation. There may be many present, or there may be none. But this in no way affects obedience to the rule laid down.

The motive for the Rubric is to show that the Parish Church is the real spiritual home of all the parishioners; that provision is made for any who will to worship daily in God's House; and that, whether they are able or not to join in the prayers, they can at least feel that intercessions are being offered up by the clergy on behalf of those over whom they are appointed to have "the cure and government of souls."

We know how easy it is to find reasonable and convenient excuses for not availing ourselves of the frequent opportunities of worship which are placed within our reach. Sometimes they are generous, and sometimes the reverse. In many cases, no doubt, the ties of family and household duties, in many the requirements of daily work, make it an impossibility to take part in the daily services. But a favourite excuse is often made—viz., that the use of the same form day after day is wearisome and monotonous. This is not altogether accurate, for the Psalms and the Lessons are different each day; while the experience of many will bear me out in saying that in the case of the Church Offices, as in the case of private prayer, familiarity, instead of breeding contempt, endears the collects and prayers to the hearts of those who offer them with earnestness and faith. If any reader of these lines doubts the truth of my statement, let

him (or her) make the experiment, and attend the daily services regularly for two or three months.

The clergy are fully alive to the fact that, for the reasons given above, only a *small* proportion of the parishioners have the time or opportunity for joining morning and evening in the services. If they can attend they are heartily welcome. If they are prevented, let them at least abstain from censuring, or objecting to, those who take part therein.

But, because participation in the daily tribute of prayer and praise in God's house is impossible to many, this is no reason why occasional week-day attendance may not be practised.

There are very few churches now which are rigidly kept locked and barred from Sunday evening until the following Sunday morning. In those that are not open daily for public or private prayer there is generally one or more week-day service—usually a Wednesday evening service and sermon; and the great increase in daily services in Lent, both in town and country, has been most marked in recent years.

Here is an excellent opportunity for religious-minded people to cast aside, for a brief space, the cares and engrossments of business or pleasure, and, in accordance with Christ's command to His Apostles, in the midst of their pressing duties, to "come apart and rest awhile."

There never was a time when men needed spiritual rest and refreshment so much as they need them to-day. The worries of life—social, commercial, private—are continually on the increase. One engagement follows another with startling rapidity. People are coming and going, so that we have no leisure so much as to eat the spiritual food provided for us on every hand.

The opportunities of private communing with God—of the invigoration of the soul which comes from gathering together in the House of God in Jesus' Name, and, where possible, attending a week-day celebration of the Holy Communion—are very helpful and very strengthening.

How peaceful and happy are those who can say with the Psalmist: "Oh! how amiable are Thy dwellings, Thou Lord of hosts! My soul hath a desire and longing to enter into the courts of the Lord: my heart and my flesh rejoice in the living God."

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RICHES without charity are nothing worth; they are a blessing only to him who makes them a blessing to others.—FIELDING.