

the baldest terms a "Basis of Reunion" without any correlative expression of sympathy or desire for reunion.

Only nine Bishops, we understand, voted for Bishop Barry's resolution—including the Bishops of St. Andrews, Ruperts Land, Nelson, and Adelaide.

THE Bishop of Brisbane (Dr. Thornhill Weber), says that he requires to take out immediately, to his Australasian diocese, no fewer than twenty-two clergymen—men of a capacity for "building up." He has been preaching in various parts on behalf of the fund for the subdivision of his See.

BISHOP STUBBS will not come into residence at Oxford until October. The deed of resignation was signed by Bishop Mackarness on Saturday, 11th inst.

THERE is a decided improvement in the condition of the Bishop of St. Albans.

EVERY-DAY CHURCH-GOING.

For many years, we are thankful to say, it has been the custom of numbers of clergymen to keep the doors of their churches open all day. Not for the convenience of visitors merely—the passing stranger within the gates who lounges, hat in hand, through the aisles, glancing at the monuments, the decorations, or the architectural features of the building. Many of these churches have little or nothing to look at in the way of monuments or decorations. The doors are kept open for worshippers, using the word in its truest, deepest sense. "This church is open for rest, meditation, and prayer," is the notice we see daily outside the Church of St. Bride's, Fleet-street, famous in the annals of the Church Missionary Society. Can any higher use be suggested for the sacred edifice? And, day by day, hour by hour, some weary wanderer, struggling through life's tearful pilgrimage, will drop into Wren's beautiful church, where, awed by the silence, touched perhaps with the religious associations, restfulness gives way to meditation, meditation to prayer, prayer to a renewed and revived spiritual life. "My house is the house of prayer," and prayer is a daily duty, but we have relegated it to a few stated hours a week, as if the human heart could be wound up, like a clock, to strike with regularity at stated moments. It seems so obvious, the advantage of this plan of opening churches all day, that it comes upon us almost as a shock of surprise to hear the question discussed as a new one. The letters of Lord Carnarvon and the Archbishop of Canterbury, have brought home to us the fact that, notwithstanding the many practical difficulties which stand in the way, it is easy, it is right, it is only natural, it is imperatively a necessity of our highly-strung times, that provision should be made for individual spiritual needs by opening our churches daily for private prayer. We are constantly proclaiming that the Church is the spiritual home of the English people. What would we think of a home which closed its doors on us six days out of the seven? If, as we are also fond of asserting, a pious man can say his prayers at home as well and as piously as in church, where is the reason for shutting the door of his spiritual home against him? Let it not be said that we underrate the practical difficulties. Like other difficulties, however, they are disposed to vanish in thin air when grappled with by practical courage. Scores of churches—literally scores—in the East and South of London are daily open to the poor. Some of these do not even possess a caretaker. Yet we have heard no complaints; in no case has the plan been abandoned as a failure; on the contrary,

everywhere the practice is being emulated with great spiritual advantage to the districts adopting it. Prayer-books, books of devotion (of which the name is legion), or leaflets may be left in the seats or pews. Now and again, perhaps, one or two may be taken away; but we think the Bible Society or the Religious Tract Society might recoup the losers—or at worst, they might set up a small insurance office against such losses. Seriously, the movement is practicable, and we trust that the Archbishop's encouragement will have a wide effect in flinging open wide the Church's gate, where in all are equal. —*Family Churchman.*

THESE RULES

Are for all in whatever condition of life, whose "hearts' desire and prayer to God" is to live as becometh their calling, as Christians (called to be Saints, [or Christians], see 1 Cor. i. 2).

1. Never forget, that, in and by means of Holy Baptism, you were made "a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven," in other words, a Christian; and therefore, by God's help you should strive to live as a Christian ought to live.

2. Never neglect daily private prayer; and in all prayer, whether public or private, never forget that your thoughts must go along with your words. For "words without thoughts never to Heaven go."

3. Attend diligently to the duties of your lawful calling, fulfilling these duties not with eye-service, as men pleasers, but in singleness of heart, fearing God, knowing that His all-seeing eye is over you at all times; even in your very amusements think of this.

4. Never omit at stated times the reading of a part of God's Holy Word. Do this in an humble and lowly frame of mind, with prayer for the Holy Spirit's teaching, knowing that in that Word are "some things hard to be understood."

5. Never dare to put any meaning on what you thus read, contrary to those great and essential truths which are contained in the Creeds of the Church; and whatever of God's Word you so read, be determined by the help of His Holy Spirit to put in practice; in truth, strive to be, not a forgetful reader, but a "doer of the Word."

N. B. —If any passage of Holy Scripture appear to you to be contrary to any statement in the Creeds, you may be sure that you have misunderstood either the passage itself or the statement of the Creed.

6. If not already confirmed, take the first opportunity of offering yourself to the Bishop as a Candidate for Confirmation. Always do what you know to be right; for "to him that knoweth to do good, and doeth it not, to him it is sin."

7. Never forget, that your body "having been made the temple of the Holy Ghost" you are bound to "keep it in temperance, soberness and chastity."

8. Never do anything you know to be wrong. When tempted to sin, say, "O heavenly Father, help me, by Thy Holy Spirit, to overcome this temptation, through Jesus Christ."

9. Never do anything, unless you are certain that it is quite right to do it. Remember that "whatever is not of faith is sin."

In every question of conduct, therefore, where one side is doubtful and the other safe, we are bound to take the safe side. The action about which we doubt (whatever it be in itself or in another), would in us, while this doubt remains upon our minds, be "certainly sinful." "Let every man, therefore, be fully persuaded in his own mind."

10. Whenever in doubt as to the lawfulness of

any particular action, pray to God to direct you in the right way, using the Collect, "Prevent us, O Lord, &c." If you are doing God's will, as far as you know it already, you have every reason to believe that He will enlighten you. See St. John, vii. 17. It is also very advisable, in such cases, to consult a spiritual guide, whether your own or any other clergyman. See rule 16. Never halt between two opinions; between God and Baal; between what is right and what is wrong. Cleave to the one that is right. Live in the religion in which you mean to die. Forgive, even as you hope to be forgiven.

11. To "live in unity and godly love," is the duty of every Christian. Do this, yea, do more than this, pray and labour for that outward visible unity which our Lord Jesus Christ so earnestly desired when His prayer to His Father was, "That they all may be one; as Thou Father art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me."

12. Never neglect the due and proper observance of the Lord's Day. On this day especially make the duties of religion the great aim and object of your care and attention.

13. When engaged in the worship of God, in His "House of Prayer," remember in Whose more immediate Presence you are, and act in a manner becoming that Holy Presence.

N. B. —If it be the duty of the subject when in the presence of an earthly sovereign, to acknowledge his rank with becoming solemnity; is it not much more the duty of the Christian when in the Presence-Chamber of the Sovereign of the Universe, with great awe and reverence, to "worship and fall down and KNEEL before the Lord" God Almighty?

14. As by the Sacrament of Baptism "you have put on Christ," and thus have been brought nigh unto Him by the Blood of His Cross; so by means of the Holy Sacrament of the Altar, seek to be a faithful partaker of His most blessed Body and Blood. Christ Himself has said, "Except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you." Do this not once and again only, but whenever opportunity may offer.

15. At all times cultivate a spirit of devout reverence for God, His Word, and Sacraments, His Ministers, His Day, His House, &c.

16. Whenever in doubt as to the welfare of your soul, seek the guidance of the Clergyman of your Parish. It is a part of his office to help you. He will gladly try to do so.

17. Keep constantly in your mind your Lord and Master's Golden Rule, "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the Prophets."

18. According to your means, give to the Lord of what He has lent you, remembering that we are owners of nothing; but stewards only—God's stewards; and therefore should give alms of what we have; for "He that hath pity upon the poor lendeth to the Lord; and look, what he layeth out it shall be paid him again."

19. Lastly, in all your actions both towards God and towards man, let the thought of Christ's love to you be the prevailing motive. Thus, in your measure, you will be enabled, truly to glorify God, and to do good to man.

N. B. —After carefully reading over any one of all of the above Rules, say, with real honesty of purpose:—

"O God my heavenly Father, forgive me all my sins of omission and commission, and grant to me the direction and assistance of the Holy Spirit, that in all things I may strive ever to do Thy will and seek Thy Glory, through my only Lord and Saviour Jesus Christ. Amen.

That the Lord may bless and prosper all who strive to make a good use of these Rules, is the sincere prayer of their faithful servant,—THE COMPILER.