

morning and evening office in private, unless the thing be on any occasion impossible.

That is the clergyman's rule and duty ; and that should be enough. But I cannot pass from the subject without adding a word as to the benefits of the practice.

That the daily service, where it can be had, is a help to religious life, no one, I suppose, will question. But the laity are not, as we are, under any solemnly given promise to use the daily service. And unless the Church is daily open for prayer, they are not likely to use the morning or evening office. And if we, who ought to have been in our Church to pray with them, are not there, the hurt and hindrance that comes to their spiritual life, by such loss of opportunity, comes by our negligence. And if, from whatever cause, there cannot well be in any particular parish a daily service in the Church, the daily use of the morning and evening offices is not only a duty enjoined, but an inestimable benefit to the clergyman himself.

And here I may say, that the remedy for the grievous fault of a dry, insipid, perfunctory use of the Church's prayers in public, is a deeply meditated use of them in private, the habituating of our minds, by the patient, thoughtful, devout, study of each separate prayer, to realize the full solemnity and import of its every word. And the more we make the forms of the Prayer-book the suggestive lines along which stretch, and from which radiate, at all points, our own peculiar prayers, personal thanksgivings, hopes, joys, fears, and aspirations, the more living, and spiritual a service will our saying of the same prayers be, when, with our brothers and sisters in Christ, we are met together for Common Prayer, and for our public reading of the Scriptures. This ought never to be a perfunctory performance. It ought always to be the reverent, intelligent, rendering of our previous interpretation, and meditation. After private study and prayer-