

like that in Christ church, Shrewsbury, N.J., from which generations of rectors have read, and to which generations of laymen have listened, reminds one of the everlasting commandments of God.

The family worship of Saturday evening may remind the thoughtful of the old idea in the epistle of St. Barnabas, that as God rested on the seventh day, so the world would end in the seventh millennium.

The hymnal has well placed the hymn,

"Safely through another week,"

under the heading of Saturday.

In the beginning of the last century family worship was observed even in the inns in a certain part of Scotland.

In Hugh Miller's "Schools and Schoolmasters," (pp. 93-94), there is a pleasing description of a family service in the house of Miller's uncle. At the close of the day the household assembled in a wide circle round the fire, and the head of the house conducted the worship in Gaelic. The elderly man read from an English Bible, translating naturally into Gaelic for his domestics, as he read. The solemnity and earnestness of the evening prayer deeply impressed Hugh Miller, though he did not understand the language. The leader evidently believed in an all-seeing Presence. The red light of the fire fell with uncertain glimmer upon dark walls, and bare black rafters, and kneeling forms, and a pale expanse of dense smoke, that, filling the upper portion of the roof, overhung the floor like a ceiling, and there arose amid the gloom the sounds of prayer directed to God in that highland service.

If this occasion thus fixed itself in Miller's mind, how many absent from their homes must have such memories morning and evening to aid them, as they think of the old roof-tree, and the daily service there performed.

Jones of Nayland, in the figurative language of Holy Scripture (sect. iv. pp. 113, 114), has some interesting thoughts on the subject of this article. He refers to the daily incense on the golden altar (Ex. 30). As the smoke and odor of this offering were wafted into the holy place, so the prayers of the faithful, like Cornelius, ascend upward and find admission into the highest heaven. As the incense was offered twice daily, morning and evening, so the spirit of this service, he maintains, should be kept up at those times throughout all generations. Malachi (i. 11) foretells its observation throughout the world. The prayers of the saints are now presented in heaven (Rev. v. 8). "Happy are they," he adds, "who fulfil this service, and at the rising and going down of the sun send up this offering to heaven twice every day.

He prays for all Christian families that God's grace may "open their lips, and dispose their affections; that they may meet together in peace, and make a morning and an evening sacrifice to that God, whose eyes are upon them all the day long; who made them and redeemed them, and is alone able to save those that call upon Him through Jesus Christ."—*The Churchman*.

BOWING AT THE NAME OF JESUS.

Every now and then the question is asked afresh, and so must be answered afresh. Where did the custom of bowing in the Creed at the name of Jesus come from? Doubtless, it is a custom and an old custom; but, when, says our ecclesiastical Paul Pry, when exactly did it begin? Why we might as well ask, when did any long known custom begin? Every ancient custom must unquestionably have had a beginning; but where is the precise beginning of such customs, as a habit or a rule? An old French lawyer says that custom is a reasonable act

when the people repeat it, multiply it and continue it. Of course, then when a unit, a monad, a solitary case, that which becomes a custom might have been unreasonable, or improper.

And thus it may have been with bowing, (which comes etymologically from the bending, or bowing, of trees in a wind,) and especially religious bowing. This is common enough, now (according to the legal rule,) to be pre-eminently reasonable, for it may have existed beyond a hundred generations. We read of the patriarch Jacob's bowing, after receiving a most solemn oath from his favorite son. (Gen. xlvii. 31.) We read of David's bowing, three times over, before the champion of his endangered fortunes. (1. Sam. xx. 41.) Of inanimate Nature's bowing, before the manifest presence of the Most High. (Heb. iii. 6.) These instances, of most unlike bowing, are ample to show (for they are not introduced as novelties) that bowings, and even repeated bowings, are recognized as habitual in the elder Dispensation. And Young's Analytical Concordance takes about a solid column and a-half on one of its consolidated quarto pages, to show how often the word bow as a noun, and in other forms, is used in the Bible, and in what a variety of applications.

Wherefore, it is useless to ask, where bowing came from, or who first employed or sanctioned it. It is an old, a very old affair, like the maxims and principles of the common law; and we might as well ask who began, or originated the now generally accepted law.

It is quite easy then to understand, that bowing as a mark of respect, or reverence, was a familiar thing, when Christianity dawned upon the world. Indeed, we find the enemies of Christianity using it, in scorn and mockery, to deride a custom often used for the sake of reverence, and honor. (Matt. xxvii. 29.) We find the friends of Christianity employing it before angels. (Luke xxiv. 5.) But St. Paul seems to have settled the matter, as it were canonically, by reiterating a prophecy, and saying "At the name of Jesus every knee should bow." (Phil. ii. 10.) This may have been a simple suggestion of the great apostle, who was not one whit behind the foremost of his name. But it is quite possible, it was an actual ordinance; or, as we might say, a rubric or a mandatory canon. The apostle could make such rules, as if he were what Romanists now call a pope, a *rector orbis*, a world-wide emperor. He said to the Corinthians, who were a very restless and schism-making people, "And so ordain I, in all churches." (1. Cor. vii. 17.) Or rather, to come nearer his own Greek, "And so ordain I, out and out, in the churches all of them." If St. Peter had ever talked so, we should never have heard the last of it to the "crack of doom." As a matter of fact, he was, one might say infinitely lower in the scale of ecclesiastical predominance. He spoke to the elders who surrounded him, as if he were but a presbyter like themselves. And even then as an exhorter, and not a lawgiver. (1. Pet. v. 1.)

But not to dwell upon such points, Paul's suggestive or mandatory interpretation of a prophecy (Isa. xlv. 23) appears to have been quite enough for Christians to go upon. We seem to have an echo of it in the monitions of the deacons, in the primitive liturgies, when they cried, as in the liturgy of St. Mark, "Bow your head to Jesus Christ." Whence, it is altogether probable, that in the progress of time, if not at once, Christians began to bow, whenever the name of our Lord occurred in any religious exercise. This certainly appears to have been the impression left, by Church History, on the minds of our British forefathers, as those impressions developed themselves in the Eighteenth Canon of A. D. 1604. The marked language of that canon is as follows: "When in time of Divine Service, the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed; testifying by these outward ceremonies

and gestures their inward humility, Christian resolution, and due acknowledgment, that the Lord Jesus Christ, the true and eternal Son of God is the only Saviour of the world, in whom alone all the merits, graces, and promises of God to mankind for this life and the life to come, are fully and wholly comprised." The words italicised, "as it hath been accustomed," show most evidently, that our forefathers did not design to create a new custom, but to revive and prolong an old one.

For nearly 300 years, then, it has been the formally authorised and required duty of all the followers of the Church of England, "in time of Divine Service," to show "due and lowly reverence," whenever mention is made of "the Lord Jesus."

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THE CONFESSION.

At the end of the Exhortation, the minister invites the congregation to "accompany him to the throne of grace," and to join with heart and voice in a solemn Confession of Sin.

The rubric that goes before directs that this "General Confession is to be said by the whole congregation after the minister, all kneeling." We are now "drawing near" to God, to address Him. Oh, how reverently should we come. Surely, even if the Church did not direct, we should of our own accord fall low on our knees before His footstool, "for the Lord our God is Holy." He can not look upon iniquity, and yet the errand that brings us to Him is to tell Him what guilty sinners we are—that we are stained all over with that evil thing which he hates to look upon. If His throne were not indeed a "throne of grace," how could we venture to come at all? Think for a moment of the majesty of that throne. St. John saw it in a vision: "A door was opened in heaven, and behold a throne was set there, and One sat on the throne," and round about were holy worshippers clothed in white raiment and with crowns on their heads. The "white raiment" was an emblem of their purity, and the "crowns" showed that they were kings. We might well think that such as these had no need to humble themselves; but what did St. John see? These holy beings "fall down before Him that sat upon the throne, and worship Him, and cast their crowns before the throne." Dear reader, this is heavenly worship which you and I may one day have a share in. But what a contrast to the cold and listless service that we offer to Him now in Church. This is heavenly humility; shall we be too proud to try and learn from it how to approach God now on earth?

Let us then kneel down reverently to join in the "General Confession," coming as children to a Father whom we have offended. But remember, this reverence and humbleness of heart is quite different from fear; we must not come with doubts or fears. God has invited us to come, He has promised to receive us, His throne is a throne of grace. As we begin to say the Confession after the minister, the very first words are full of encouragement, "Most merciful Father;" this will give us courage to go on. Now look at the Confession in your Prayer Book; it is so simple that the most ignorant can join in and understand it. You will notice that it does not speak of particular sins, but as we say each sentence we must have our own special faults and shortcomings plainly in our minds. What we have done, and what we have left "undone." Let us keep back nothing from our most merciful Father. It is true He knows it all already, but that is not enough—we must confess. There is no promise of forgiveness to those who try to hide their sins; and do not forget to think of the things "left undone." Oh, what a heap of offences might come to our