

thorhood and all clergymen, whether members or not, who can attend. Besides these it is hoped that many laymen who have the work of the Church at heart, but who have not yet joined the Brotherhood, may find their way to the Convention. No one who attends will regret having done so or even afterwards consider the time as wasted. And let those who cannot attend help the work of the Convention by their prayers that God's Blessing may rest upon it and upon the Church, and that the latter may realize clearly what the Brotherhood of St. Andrew is striving to realize, her own organic unity as the Body of our Lord and Saviour Jesus Christ.

### HOLY EUCHARIST.

#### *Birmingham Congress Proceedings.*

Canon T. T. Carter was then called upon. Most readers of the *Church Times* are familiar with his appearance, and can recall the calm solemnity of his manner. "A pin might be heard falling," as the saying is, whilst this speaker was addressing the immense assembly in the Town Hall. Any attempt at cheering was instantly suppressed by cries of "silence" from members of the audience. The whole scene was a wonderful tribute to the influence of holiness, for the one feeling was that a holy man was speaking on a holy subject, and anything but reverent silence on the part of his audience was out of place. I rejoice, he said, in the matin service of the Church of England, so rich in prayer and psalm and praise and Scripture lessons; but I cannot for a moment suppose it was intended to form what it has become—the chief Sunday service. We must remember whence it was derived. It is derived from the night-offices of monastic institutions. Our reformers most beautifully adapted it for our morning service. But it does not fulfil, and it does not profess to fulfil, what the invitatory psalm describes as coming to worship and falling down and kneeling before the Lord our Maker in the full worship provided for the Church of Christ. I recognise, too, the power that there is in what is called Ante-Communion part of the Divine service. I never like to hear the disparaging terms sometimes used towards it. There we have the moral law in the commandments, we have the apostolic lessons, in the Epistle, we have our Lord's words in the Gospel, and we have the great creed of the whole Catholic Church. But the very fact that it is but the commencement of the grand service of the Church is a witness for ever against those who depart before what follows does follow. And it is of the mercy of God, I think, that the order is preserved as a Church rule that on Sundays and all holy days that portion, at least, of the service should be observed, as an indication to all Church people that there is something that follows, a yet grander, nobler, and more complete offering of the worship of Church members. We have to look higher if we would see the full worship of the Church of God as it was intended. I agree with Lord Halifax on that great point. We look to the upper chamber in Jerusalem and see that divine institution by our Lord Himself, which has been expanded into the great liturgies of the Catholic Church. And what we do believe is that we are raised up as a spiritual people, beyond the outer sanctuary, in which psalms and hymns are sung and Scriptures read, into "the holiest place by the blood of Jesus," in that great oblation which the Lord Himself before the Throne perpetually offers; we on earth, He in heaven; united with Him in the completeness of that great oblation of Himself before the Father's eyes. Let me say of the second reader (Sir R. Lighton), whose faith and love and earnestness no one can dispute who heard his words, that

he entirely misconceives what I, or any one I know of, would speak, on this subject of endeavoring to restore the Blessed Sacrament to its proper place as the central and main Office of the Church of Christ. We utterly deny the supposition that we would renew, or that we would repeat or add anything whatever to, the perfect "sacrifice, oblation, and satisfaction" of our Lord Jesus Christ. We mean only that here on earth we have a memorial, here on earth we have a real sacrificial oblation in communion, in constant remembrance, of what He perpetually offers in heaven. I can express what we feel in those beautiful words, well-known to all worshippers, of my friend, Dr. Bright:—

And now, O Father, mindful of thy love,  
That bought us once for all on Calvary's tree,  
And having with us Him who pleads above,  
We here present, we here set forth to Thee  
That only offering perfect in Thine eyes—  
The one pure, true, immortal sacrifice.

We mean what is expressed in the Epistle to the Hebrews: "We have come to Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels." We believe that this is to be the central and main service of the Church, because then we bring ourselves nearer to our Lord, and Him nearer to us, because we then keep up by our memorial and our faith, and the remembrance of what He taught us, the full outpouring of that precious blood, and touch the spring of all the benefits that He purchased for us in His amazing sacrifice.

### FAMILY PRAYER.

BY THE REV. S. F. HOTCHKIN.

Addison, in the *Spectator* (No. 321) draws attention to Milton's following beautiful description of the family worship of Adam and Eve, in the Fourth Book of "Paradise Lost":

"Thus, at their shady lodge arrived both stood,  
Both turn'd, and under open sky adored  
The God that made both sky, air, earth, and  
heaven,  
Which they beheld, the moon's resplendent  
globe  
And starry pole: Thou also mad'st the night,  
Maker Omnipotent, and Thou the day," etc.

It seems but natural that our first parents, fresh from the Creator's hand, in the midst of the natural glories of the new world, should thus in unison adore God.

When God declares of Abraham "that he will command his children and his household after him, and they shall keep the way of the Lord," we have a picture of family religion. Says Henry: "Wherever he (Abraham) had a tent, God had an altar, and an altar sanctified by prayer."

The aged Joshua before death joins his family with himself in saying: "As for me and my house, we will serve the Lord."

A similar idea of David's relation to his household is given in the expression: "And David returned to bless his house."

The devout Cornelius "feared God with all his house" . . . "and prayed to God alway."

St. Paul's injunction to the Thessalonians is: "Pray without ceasing."

The effect of Family Prayer is well shown by Jay, who, in speaking of "the God of all the families of the earth," says: "An angel, in his intercourse with this world, sees nothing so uninviting and dreary as a house, though rich as a mansion and splendid as a palace, devoid of the service and presence of God." He speaks farther of the pleasant relation between a master and servant in Family Prayer, the refreshment to the laborious father and the anxious

mother, and the soothing effects of social devotion on the entire household.

The effect of Family Prayer is to make a habit of religion. The day which opens with a family upon its knees, craving a blessing of God through Christ, may expect a blessing. When sleep, the twin brother of death, is about to claim us, let us not forget that we are not to lie on a "prayerless bed."

Where there is a church in the house, the clergyman feels that the children will not be startled by an appeal for Confirmation, for they are growing up in the nurture of the Lord. Such a family readily affords a Sunday-school teacher, or a parish visitor, for religion is already the business of the household.

In Lange's *Genesis* the Ark is spoken of as a type of a religious household, as well as of the Church.

The private chapels of the English nobility are very suitable to large households, but the private house must have its own peculiar service. Bishop Lay, in one of his tracts, speaks approvingly of a prayer-desk in the room of a certain generous layman, and it does seem desirable that even in a room used for other purposes there should be a silent reminder of our holy religion. It might check heedless words and careless acts.

The idea of domestic religion is beautifully illustrated in Keble's "Christian Year" (First Sunday after Easter):

"The herbs we seek to heal our woe  
Familiar by our pathway grow,  
Our common air is balm.

Around each pure domestic shrine  
Bright flowers of Eden bloom and twine,  
Our hearts are altars all.

The prayers of hungry souls and poor,  
Like armed angels at the door,  
Our unseen foes appal.

Alms all around and hymns within—  
What evil eye can entrance win  
Where guards like these abound?

If chance some heedless heart should roam,  
Sure thoughts of these will lead it home  
Ere lost in folly's round."

The Rev. Lawrence Tuttiett, in a poem prefixed to that excellent manual, "Household Prayers for Working Men," expresses an idea like that of Keble in the words,

"Our homes are lesser churches: let them  
prove

The abodes of holy order, truth and love."

Colonel Gardiner, after his wonderful conversion, established Family Prayer, and did not omit it on account of any guest, taking it for granted that they would esteem it a very bad compliment to imagine that they would be obliged by neglecting the duties of religion on their account. When he had a chaplain, if that clergyman was absent, Dr. Doddridge, in his "Life of Colonel Gardiner" states that the colonel himself performed the service with solemnity, fervor and propriety."

Bishop Stevens, in his sermon on Bishop Bowman, narrated that when the future bishop was a mere lad, on returning from his father's funeral, he at once took up the duty of conducting the family service. The boy was indeed father to the man, and in other cases devout laids, or even women may rightly perform such sacred work.

"The Cotter's Saturday Night" shows the intense religious character of the Scotch, while it is a loving tribute of Burns to his venerable father. One of the pleasantest touches in this inimitable poem is contained in the line,

"The big ha' Bible, ance his father's pride."

Such a Bible containing the family record of two generations is well suited for such use. In the services of the Church an ancient Bible,