

indeed can be sustained by reference to its pages. There he finds the ordinary services styled the "Order for Morning and Evening Prayer, *Daily* throughout the year." The services are constructed with this intention, for the lessons from Holy Scripture are so arranged that the Old Testament shall be read once, and the New Testament thrice, in the course of the year, whilst the Psalms are to be regularly read through once a month, or twelve times a year. Thus, even the unlearned may, and often do, learn by heart what they so frequently hear.—as those who visit the sick-beds of the faithful among our people can abundantly testify. Romanists, Medievalists and Sectarians may argue as they please, but this one great fact that there is more of the Holy Scriptures read in the public service of the Church of England, than in the public worship of any other denomination of Christians, is worth a thousand arguments to show her superior claims as the Centre of Unity. We know Who hath said—"Them that honour Me, I will honour." Here we have the Holy Scriptures read in Sentence and Psalm, Lesson, Epistle and Gospel, and the Prayers, Collects and Exhortations so arranged as to throw light on and expound these Divine Oracles. Thus it happened that, with the Bible and Prayer-book, the decendants of the mutineers of Piteairn became—though a little flock—the praise of the whole earth. As the Eunuch could not understand the Bible without the voice of God's Church to guide him, so the daily reading of the Holy Scripture requires the running commentary of the Daily Prayer and Exhortation.

This daily commentary we have,—as ordered by our Rubric. And it is very strange that so goodly a rule has been suffered to lie so long in abeyance,—for it might be supposed that the mere reading of the first half-dozen pages of the Prayer-book, and the hearing of even one service would have revealed the compilers' intention of daily use. "The Order for Morning and Evening Prayer daily, throughout the year," the arrangement of the Lessons and Psalter, the very words of some parts of the service—all cry aloud to us to combat by this potent means the infidel tendencies of the age, and to make a reality of our *weekly* profession—"Day by day we magnify Thee."

Let us glance at the arguments commonly brought against the Daily Service.

I.—"It is an innovation." No, but a restoration. For when our blessed Lord and His Apostles were found *daily* in the Temple, attending the daily services, they were but observing an ordinance which had been in force in the Jewish Church for fifteen hundred years. And that this daily offering of prayer and praise was not abolished with the ceremonial law, is abundantly evident to all who read in the New Testament, of the daily attendance of the Apostles and first Disciples in the Temple—and history shows that ever since that time there never has been a year in which the Daily Service has not been offered in some branch of God's Church. We see, therefore, that what is by some styled an innovation, is a godly and edifying ordinance, thirty-three hundred years old. It is high time that it was restored among ourselves, if we would not have our candlestick removed, for there is nothing so open to schism and ultimate infidelity, as a Church teaching one thing by her formularies, and a far different thing by her practice. It is three hundred years of this kind of work, or rather lack of work, that we have to thank for the insubordination and freethinking which have mainly given rise to our present troubles.

Blessed be God's holy Name, He is now reviving our Church, and from many places the daily offering of prayer and praise is arising before Him "as the incense." It is this which gives us hope in these dangerous days.

II.—"Very few will attend, if the Church is opened for Daily Prayer." It may be so, for a time, but even if it be so, is it not for the few faithful that the