

Book. But their best men have regretted it. Their best men still regret it. In a recent article in the *Presbyterian Review*, the Rev. Dr. Hopkins, a professor in their theological Seminary at Auburn, N. Y., begs earnestly for the adoption of a Prayer Book by his denomination. He says: "That there is anything in the use of a book of prayer essentially unfavorable to spirituality of worship is a mere prejudice growing out of a want of experience. Christian people who use a book do not find it so." "The number of Presbyterian ministers, who openly advocate the use of some form of prayer is large, and the number of those who hope and anxiously wait for it, much larger." "It is by no means uncommon for Presbyterian ministers to use the Episcopal marriage service from preference." "The same thing appears from their disposition to borrow scraps and phrases from the Prayer Book, which too often have the effect of *purpurei panni* sewn on the somewhat threadbare garment of the Presbyterian prayer. An improvement sometimes made upon this, is the recitation of a whole collect, as, for example, the well-known prayer of St. Chrysostom, at the end of the morning Service. This sort of thing is hardly of the highest order of ecclesiastical integrity. "We boast our conscientious preference for a plain diet of bread and water. We shall never consent, oh, no! to allow French dishes on our board. But we are quite willing to 'convey' scraps and even whole pieces from the better furnished tables of our neighbors." Speaking of their Services, Prof. Hopkins says: "The Creed is never recited. No voice responds. 'Lord

have mercy upon us and incline our hearts to keep this law.' No loud acclaim resounds—"Glory be to the Father, and to the Son, and to the Holy Ghost." With a close imitation of the Roman method the choir and the priest have performed the whole audible part of the public worship. It certainly ought not to surprise us, under such conditions, that a very large number of the children of Presbyterian families, and many of the cultivated and tasteful of our members, have sought a more cheerful, more varied, more sympathetic Service in another communion. There is not a Presbyterian pastor in the land but can testify to such losses. The Episcopal Church has been largely recruited from our ranks." Prof. Hopkins claims that this is largely due to the superior attractiveness of its Prayer Book Service, that (to use his very words) "Of all the sects in the United States, the Episcopal is growing the most rapidly at the present time. It is forming new congregations and organizing new dioceses with extraordinary rapidity. On the other hand, the Presbyterian Church is almost stationary. It requires a close calculation to show that she is even holding her own."

Again, Prof. Hopkins says: "A popular form of objection to the use of a Service of prayer is that the great business of the Christian minister is to preach the Gospel; and that the people are to attend Church to hear, and not chiefly for the worship of God." * * "To make the preaching of the Gospel consist exclusively in the delivery of sermons, is the fatal mistake of Presbyterianism. All appropriate worship of God through Jesus Christ