

It was a wise warning on the part of Bishop Maclean the learned Scottish liturgiologist, when he said in his "Recent Discoveries Illustrating Early Christian Life and Worship" (p. 124): "We cannot for instance, appeal to what are called the "Ancient Liturgies" as a proof that a certain custom is Apostolic, for the great Liturgies date from not before the fifth century." (Second Edition Revised, 1915.) Bishop Maclean, in his preface (p. viii.) has this clear cut statement in regard to "the Invocation of the Holy Ghost": "There is no certain evidence of the Holy Spirit being mentioned in the Epiclesis till the Fourth Century." And a greater authority still, even Mr. Edmund Bishop, a devout Roman Catholic, collaborateur with the eminent Cardinal Gasquet, in his liturgical researches, treats the kind of Epiclesis which became universal in the East and common in the West, "as an invention of the 4th century." (App. to Connolly's *Lit. Hom. of Narsai*, p. 136.)

The learned Anglican scholar, Dr. J. H. Srawley, in his "Early History of the Liturgy" (Cambridge, 1913), calls attention to the importance of "The Ethiopic Church Order" in any study of the subject under review. Now Bishop Maclean does not hesitate to declare that it contains "the oldest extant form for celebrating Holy Communion." (R.D.E.C.L. & W., p. 119.) Woolley places it not later than 250, probably a little earlier (Liturgy of the Primitive Church, 1910, p. 15). Its "archaic features," as Srawley notes, are full of significance and value, one of which is: "The early form of Invocation, and the absence from it of any distinct form of prayer that the elements may become the Body and Blood of Christ" (The Early History of the Liturgy, p. 80). In one of the most valuable discoveries of recent years, the Syrian manuscript of The Testament of our Lord, published in 1899, its discoverer, Mgr. Rahmani, placing its date as early as the end of the second century, but placed by Professor Cooper and Bishop Maclean between 350 and 363, by Bishop John Wordsworth and Professor Harnack about 400, and by Dr. Funk, the fifth century or later; the Epiclesis or Invocation is addressed to the Holy Trinity, and its purpose is not for the "bringing about of the Sacramental change in the elements but that the partakers may duly receive the benefits of the Holy Sacrament" (Woolley, Liturgy of the Primitive Church, p. 104). The Prayer Book of Sarapion, a Bishop in the Nile Delta about the middle of the fourth century, the friend of Athanasius, which was found at Mount Athos, and pub-