

public worship and the various services of a private nature which belong to the office of a Minister. It may be suitable for this purpose, but its object is rather to give specimens of the complete services of the Church, to be used for private devotion and edification. The plan adopted is that generally in use in country parishes in Scotland where there is only one service during the day. First, we have the Morning Prayer, then the Lecture, then an Intermediate Prayer; after that the Sermon, concluding with what our author calls the Public Prayer. The volume contains three such Sabbath-day services in the *first part* of its contents. The *second part* contains a full Communion Service, beginning with the Preparation Sabbath, and passing to the Fast-day; for the Communion Sabbath we have the usual prayers, then the Action Sermon, Fencing the Tables, and the first to the fourth Table Services, with the Consecration Prayer; then follows the concluding address, prayer, sermon and prayer. After this we have Ordination Services for Ministers and Elders, with a form of Baptism and Marriage. The *third part* contains Sermons on Funeral, Fast-day and Thanksgiving occasions.

We consider the design of the book rather good. The author's aim and effort is pious and praiseworthy. The volume, however, contains manifest defects. We miss, for example, the Psalms which should be sung at the various services. Why overlook this most important department of divine worship in a book which professes to be an exhibition of the service of the Church? We miss, also, the apostolic benediction at the conclusion of worship; an omission for which we see no good reason. Then, again, in the communion service we have no notice whatever of the Friday, Saturday and Monday services, which are all but universal in Scotland. The value of this part of the work would be greatly enhanced as a directory for young ministers, by the addition of a few rubrics pertaining to the admission of young members. We should also have liked something to be said about Sabbath Schools, prayer-meetings and catechisings. The ordination service is also defective as a directory, and omits the important form of receiving and admitting the presentee by authority of the Presbytery. Room might have been made for these things by a judicious curtailing of both the Lectures and Sermons, which we regard as greatly too long.

The style of the book is plain, clear and smooth. No flights of eloquence are ever attempted. No animated passages enliven its pages. The sentiments are always sensible, but withal rather *moderate*—a term which Scotchmen will understand. In such a volume we would have desired a more clear exhibition of evangelical truth, and a more earnest pleading with sinners. The prayers are upon the whole respectable, though rather formal. They contain some very beautifully expressed petitions, but they sadly lack a recognition of the work of the Holy Spirit. In few of the prayers is there any reference to the Holy Ghost at all; and the Sermons and Lectures are equally defective in this respect. From beginning to end these last are characterised by the everlasting reasonings, which we regard as the grand vice of Scottish preaching. They are utterly barren of illustration. Their good sense and respectable style are their chief redeeming qualities. The division and treatment of most of the texts give no evidence of either complete or accurate thinking. The Lectures display a manifest want of acquaintance with the latest criticism of the Sacred text. The volume may be useful in Scotland to a certain class of preachers and hearers, but it is not likely to win for itself any wide-spread popularity.