

another enactment was made in regard to the book. In that year a proposal was laid before the General Assembly that additional forms of prayer might be submitted for approval, and that some of those already existing should be altered; but the Assembly "concludit that it is not thocht good that the prayeris alreadie conteinit in the Psalme Booke be alterit"; and "gif ony brother would have ony uther prayeris eikit quhilkis are meet for the tyme, ordaynes the same first to be tryit and allowit be the Assembly."

With the hope of a general union of the British Churches in the Directory of the Westminster Divines, the Church of Scotland ultimately (in 1645) consented to lay aside her proper and peculiar order of worship. It is impossible to believe that the Church thus yielded without some reluctance. Indeed, we find that in the Act sanctioning the use of the Directory the appearance of repudiation of the older forms was guarded against by a distinct ratification of previous acts and regulations approving thereof. At any rate, the *Book of Common Order*, though not speedily disused, was undoubtedly virtually superseded by the Act of 1645, imposing the Directory. Had its forms been of such a nature as to have taken hold of the people's minds, or to have touched their hearts, the people would surely never have allowed it to perish, as they did, almost without a sigh. In England thousands were ready to peril everything rather than give up the Book of Common Prayer; but in favour of the Scottish Liturgy no one stands up to speak a word: "it is buried, as itself appointed the dead should be, without solemnity or ceremony." Its fate need not, however, concern us in these days. What is important—and what this paper has been written mainly to show—is, that the Church of Scotland, as well by law as by custom, had once its own liturgy, which continued to be the established and received order until the period of conformity with the standards of the Westminster Assembly.

J. CUTHBERT HADDEN.

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*Descriptive Poems.* One copy only is known to exist of the original edition (said to be in possession of the Duke of Argyle), but an excellent reprint, edited by Dr. McLauchlan, was published in 1873.