

eleventh and twelfth refer respectively to the Psalms (51) which up to this time had been rendered into metre by Sternhold and others, and to Calvin's Catechism. A somewhat copious preface, attributed on good grounds to Whittingham, is attached to the volume, and from this it would appear that the design of the compilers was not merely to meet the immediate needs of the exiles, but to provide a form of service which could also be used in their own country.

From the time that the first Scottish Reformers resolved to absent themselves from Mass, they had been in the habit of meeting in small bodies, generally in private houses, for the purposes of worship. To what extent a liturgy was adopted by these primitive Protestant congregations cannot be said with any certainty, but one point is perfectly clear, namely, that the English Prayer Book was used by many as a guide in their devotions. It is matter of history that the lords who signed the first Covenant in 1557 followed up that action by passing a resolution which was intended to compel the curate to lay aside his missal and to adopt the Book of Common Prayer in its stead. This was, of course, beyond the power of the lords to enforce, except, perhaps, in those districts where they had feudal jurisdiction; but all the same, there is not the slightest doubt that the Prayer Book of Edward VI. (as revised in 1552) was in actual use in the country before the definite triumph of the Reformation. In a letter from Cecil to Throckmorton, of date 9th July, 1559, we read, "The Protestants are at Edinburgh. They offer no violence, but dissolve religious houses, directing the lands thereof to the Crown, and to ministry in the Church. The parish churches they deliver of altars and images, *and have received the service of the Church of England according to King Edward's Book.*" A letter of the same period from Kirkcaldy of Grange to Sir Henry Percy tells us that "as to parish churches, they [the Protestants] cleanse them of images and all other monuments of idolatry, and command that no masses be said in them; in place thereof *the book set forth by godly King Edward is read in the same churches.*"¹ These extracts place the fact—once

¹ See Cunningham's *Church History of Scotland*, edition 1882, i., pp. 246, 265.