

were not made subjects of censure or remark till the year 1858, when a Committee of the Presbytery of Edinburgh reported that in the Greyfriars Church the "innovation" had been introduced of standing to sing and kneeling at prayer. Even then the General Assembly, when the subject came before it in 1859, neither pronounced nor indicated any opinion respecting the question of postures in public worship. On the whole, we think there is no reason to doubt that the early Scottish Church followed the practice of kneeling to pray and standing to sing; and that the subsequent reversal of this practice was in itself really an "innovation," introduced perhaps in the middle of the seventeenth century, in imitation of the forms or in compliance with the feelings of the English Puritans.¹

We may now glance briefly at the records of ecclesiastical action taken by the Church in regard to the *Book of Common Order* after its introduction in 1560. In 1562 it was again confirmed by the General Assembly "that an uniform order should be kept in the ministration of the sacraments, solemnization of marriage, &c., according to the Kirk of Geneva." In 1564 a further act was passed "ordaining that every minister, exhorter, and reader shall have one of the Psalm Books lately printed in Edinburgh, and use the order therein contained in prayers, marriages, and ministration of the sacraments in the *Book of Common Order*." Again, in the same year, it was provided "that ministers have Psalm Books, and use orders therein in prayers, marriage, and ministration of the sacraments." In 1567 the Church ordered the liturgy to be translated into Gaelic; and this was accordingly done, the translator being John Carswell, Bishop of the Isles.² In 1601

¹ See further as to these points Dr. Lee's *Reform of the Church of Scotland*, pp. 90-108.

² This is said to have been the first book ever printed in Gaelic. It was entitled, *Foirm na Nurrnuidheadh*, or Forms of Prayer. The bishop knew that the book would be treated with ridicule by the bards who still continued Papists, and who would regard printing as an innovation. "Well do I know," said he in his introduction, "that the Papists especially, and above all the old satirical priests, will vomit malice against me, and that my work will procure me from them only scandal and reproach" (see Cunningham's *Church History*, i. p. 287). A curious and interesting notice of this work will be found in Leyden's *Scottish*