

special provision for extemporaneous prayer. The prayer before sermon was entirely voluntary ; and all other services besides that of the Lord's Day morning, whether on week-days or on the afternoons of the Sabbath, are unrestricted and free. At such times, the preacher is to use "such words in prayer as may seem to him good, suiting his prayer to the occasion, and the matter whereof he treats."¹

In its union of free prayer with the use of a liturgy, the *Book of Common Order* thus followed the Order of Geneva, and so far the practice of the Scottish Reformers may be said to have been commendable. Following Calvin in this particular, Knox, however, on several points departed from the model of the Genevan Reformer, and in doing so his action was less commendable. Christmas, Good-Friday, Easter, Ascension Day, and Whit-Sunday—all feasts observed by the Calvinistic body—were taken no account of by the Scottish Protestants, who thus deprived themselves of one of the richest devotional resources of the Church. In this respect Knox undoubtedly erred ; but let us not forget to put on the other side the fact that in some particulars in which he followed the Genevan usage the Church of to-day has quite as culpably erred in not continuing to follow him. It was recommended, for example, that where practicable, and especially "in great towns, there be either sermon or common prayers with some exercise of reading of Scriptures every day."² On Sundays there was, besides the ordinary service, a catechetical exercise for the young in the afternoon ; and on some week day also was held a meeting for free and familiar exposition of the Scriptures, at which "every man had liberty

¹ Calvin's Liturgy was first published in 1543. In 1551 a Latin version reached England, and this version would appear to have been in the hands of those who, in 1552, revised the English Prayer Book. The latter has several forms borrowed from the Genevan Order ; and as Professor Story has observed in his Lee Lecture on "The Reformed Ritual in Scotland," it was no doubt this which made the book acceptable to the Scottish Protestants.

² When Mr. Robert Bruce was relegated to Inverness, A.D. 1605, he "remained there four years, teaching every Sabbath before noon, and every Wednesday, and exercised at the reading of the prayers every other night."—See Calderwood, p. 496.