

tian sacrifice being the central object around which the entire service gathered. So long as the life of the Church was strong, and in its strength found delight in a freedom of approach to God, so long the Apostolic practice was followed and worship was unrestricted and simple.

During the middle ages, as religion became ever more formal and less spiritual, as the priesthood deteriorated intellectually and spiritually, liturgies flourished; and it is not too much to assert that just in proportion to the growth of the liturgical service in any Church, in that proportion the power of its ministry has declined. Indeed the whole history of liturgies in their origin, development, and effects, should make the Church that rejoices in freedom from their binding forms most careful ere submitting in any degree to their paralyzing influence.

It is argued in favor of the introduction of forms of prayer that their use would tend to the more orderly and dignified conducting of public worship by the minister. It is not a difficult matter to take exception to methods to which we have long been accustomed, and to compare these, sometimes to their disadvantage, with ideal conditions. As a matter of fact, however,