

with all this it must be admitted that there is a good deal which, if regard be had to transparency of diction and beauty of piety, is wholly admirable. The special services are much superior to the forms for ordinary worship. The order of Baptism and the order for the administration of the Lord's Supper contain some fine passages, the latter service especially forming, by its conciseness and simplicity, a refreshing contrast to the "endless preachings and insufferable tediousness that have so long afflicted the Church in the dispensation of the Lord's Supper." Other portions there are which, for appropriateness, vigour, and solemnity could hardly be equalled. Taken as a whole, however, the book is cold, hard, and dry; and it would no more work itself into the hearts of the present than it did of a past generation. If the Church of Scotland is to have a liturgy at all, that of Knox can at the most be used only as a foundation.

A brief synopsis of Calvin's order of service for the Lord's Day may now be given in order to show in what respects the Scottish usage differed from that of Geneva. In Calvin's service the reading of a portion of the Scriptures, including the ten commandments, is made introductory to the prayers. When this reading, performed by a clerk, is finished, the minister enters the desk and begins with a sentence of invocation; then calling the people to accompany him in prayer, he proceeds to the confession of sin and supplication for grace. This ended, the congregation join together in the singing of a metrical psalm. Then the minister, having offered up a voluntary prayer invoking the Divine favour, begins the sermon. This exercise being a spiritual instruction, forms part of the service of Divine worship, and prepares the way for the intercessory prayer which follows it, and which is the longest of these forms; and the whole is terminated, unless the Communion be administered, with the Lord's Prayer, the Creed, and the Benediction.¹ Whilst it was evidently his desire that those parts of the liturgy which were *prescribed* should not be deviated from, Calvin yet made

¹ See Baird's *Chapter on Liturgies*, pp. 22, 23.