

Liturgy, which, he says, has not been rescinded by the Scottish Church, and he states his opinion that its resumption in its revised form by authority of the Church Courts would be highly beneficial. The Duke of Argyll writes that the partial use of Liturgical forms, which, he says, the legislative institutions of Presbytery entitle it to adopt at any moment, would be of great value in engaging the affections of its members. And Dr. Cumming farther states his belief that such a combination of fixed and free prayer as his revised Liturgy presents would be generally acceptable to the Scottish Clergy.

Every Church that has a stated order of service may be said to have a Liturgy. The order of service may include free spoken prayer and praise — it may recognise no other sort of spoken prayer or praise — but in its Psalms and Hymns it will have printed and rhythmical forms, which are adapted to music, and sung. And whatever Psalm or Hymn books are used, may be properly styled Liturgical forms. Thus in Greenwood's Hymn Book, which is used in the Unitarian Church, Montreal, we have a fine form of Invocation in Hymn 59, of Adoration in 79, of Thanksgiving in 140, of Confession in 349, and in Hymn 357 we have a form of Supplication — a Litany for divine help. We point out these examples as almost the first our eye rested on in turning over the leaves of the book. Hymn 83, is Patrick's paraphrase of the noble *Te Deum*, and 374 is Montgomery's paraphrase of the Lord's Prayer. All these are intended for joint singing. The paraphrases are not equal to the originals, yet we can conceive of cases where they would be used, and the original *Te Deum* objected to as a hymn of the sanctuary,