

Reviews.

AN OUTLINE OF CHRISTIAN WORSHIP. By William D. Maxwell, B.D., Ph.D., Minister of Hillhead Parish, Glasgow. (Oxford University Press. London: Humphrey Milford. 7/6 net.)

Once more the Church is indebted to Dr Maxwell. Those who read his former book will come with keen expectation to this "Outline," and they will not be disappointed. From the first chapter, which deals with the origin and growth of primitive worship, to the close of the book, which deals with the Christian cycle of prayer, and on to the point where the whole book is rounded off with a full and valuable bibliography, there is much attractive writing, which provides ample food for thought. It would be invidious to suggest that any one chapter is more interesting than another, but there is an especial interest to our "reformed faith" when Dr Maxwell is dealing with the liturgical forms in the Churches of the Reformation.

The first chapter deals with the Origins, the *Kiddûsh* and the Last Supper, the Sub-Apostolic Age, the Second, Third, and Fourth Centuries, and the Church Order of Hippolytus. Here Dr Maxwell is seen at his best, in his masterly survey of that time, and in his careful and accurately documented writing. He does not attempt to do more than scan the centuries, but he does so in such a suggestive way that the reader is enticed along many a main road—and side road—of the Church's worship.

Thereafter he deals with the liturgical forms in the East (Chapter 2), and in the West (Chapter 3). He walks with firm tread along a roadway that he clearly sees and maps out for us, and we are indebted to him for a very suggestive and careful delineation of that roadway. This seems noticeable especially in the sections dealing with the kindred Eastern Rites of the Fifth and Sixth Centuries, the Gallican Rites, and the Roman Rite.

To some, the chief interest will lie in Chapter 4, which deals with the Reformed Churches (although one realises that the common root from which all the liturgies sprang is in its way as interesting and fascinating as the later

growth), and here Dr Maxwell is a valuable and well-informed guide. In the Christian Cycle of Prayer (Chapter 5) he deals with the Church year and forms of prayer in a most useful way, and on the side glances in every realm that show how the political conditions of the people and their religious life were interwoven (as on pages 154 and 155, where he deals with the Scottish Book of Common Order), he is intensely interesting.

It is difficult to appraise such a book worthily. It represents a mass of scholarly investigation and learning, and we are aware not only of the general value of the book, but of its devotional value to the individual minister. I would ask therefore for it a quiet and thorough study. Many of our ideas upon the worship and forms of the Reformed Churches are vague to a point of fog, and here the winds of fact blow away the fog and show us the continuity of the Eastern and Western, of the Roman and Reformed Churches on one essential point: the ministries of the Word and of the Last Supper.

It stands to reason that some of Dr Maxwell's conclusions will be questioned by some readers. That is part of their value. A book which does not strike an answering chord either of sympathy or antagonism is a colourless book, and this is anything but colourless. But his main contention is, and he abundantly vindicates it, that the more close we can bring our worship to the main line of the Church's work, whether Roman, Eastern, or Reformed, the more surely shall we discover the features of our Lord's own intention, and the Church's worship will become the one straight and narrow way which leads to Him Who is her only Head and Lord.

J. HARRY MILLER.

A BOOK OF PRAYERS FOR SCHOOLS. A Collection of Litanies and Prayers, Ancient and Modern, suitable for use in all Assemblies of Young People. (Student Christian Movement Press. 6/- net.)

THE DAILY SERVICE. Prayers and Hymns for Schools. Prayers edited by G. W. Briggs, M.A.; Hymns by Percy Dearmer, R. Vaughan Williams, Martin Shaw, and G. W. Briggs. (Oxford University Press. 1/8, Melody Edition; 5/6, Full Music Edition.)

These books are proof of a wide demand for ordered and worthy methods of school worship. The Rev. Hugh

Martin of the S. C. M. Press says that before the first of them was undertaken, a circular letter was sent to a large number of headmasters and mistresses of public and secondary schools, inquiring whether they agreed that there was room for a new volume. With two exceptions, all those consulted urged that a new book should be produced. The two exceptions were headmasters of old-established public schools with traditional forms of service of their own which met their needs.

The work was carried out in consultation with many heads of schools, and the advantage of this co-operation is seen in the generous provision of prayers for all kinds of occasions ; it is safe to say that the book is the most comprehensive of its kind. There are short and simple litanies for corporate use, prayers gathered from all the centuries of the Christian era, a calendar of great men and women for the quickening of the sense of the heritage of the Church, and examples of varied types of service and morning and evening prayer. Every aspect of personal, school, and national life is provided for ; the book is a rich treasury of Christian worship.

Canon Briggs's book is on different lines. It is liturgical, with a large responsive and musical element in the devotions. Different subjects furnish the themes of worship on the five days of the school week : on Monday, God our Father ; Tuesday, Jesus Christ our Lord ; Wednesday, the Way of Life ; Thursday, Thanksgiving ; Friday, Prayer. There is also an Order for Evening Prayer ; and prayers and thanksgivings are provided for many occasions and for the Christian Year. There are prayers also for little children. Of hymns there is a generous provision—172, with 10 carols also. It is not surprising that in the short time since its appearance this book has been widely brought into use ; over half-a-million copies have already been sold.

These books, meeting an immediate success because they answer a manifest need, raise the question whether Scotland does not require something corresponding to them, but prepared on lines suited to its own tradition. It is good to know that there is likelihood of action being taken by the Public Worship and Youth Committees of the Church, along with representatives of the Educational Institute of Scotland.

MILLAR PATRICK.

CHRISTIAN WORSHIP: STUDIES IN ITS HISTORY AND MEANING. By Members of Mansfield College, Oxford. Edited by Nathaniel Micklem, D.D. (Oxford University Press. 12/6 net.)

Mansfield College celebrated its jubilee last year. It was thought fitting to mark the occasion by the publication of a co-operative work on some subject of primary religious interest, by a group of scholars who had all been associated with the College, either as students or teachers, during the fifty years of its history.

The subject chosen was Public Worship. The choice is another of many remarkable indications of the general quickening of the sense of the vital importance to the Church of its offices of worship. The contributors are all eminent Congregationalists, with the exception of two Presbyterians, Dr James Moffatt and Dr T. W. Manson, both of them formerly occupants of the Yates New Testament chair in Mansfield College. An effort was made, by conference and correspondence, to ensure that the book should be a unity, but a measure of independence of view and treatment was permitted, with the result that in some respects the writers are not all of the same mind.

But taken together, the essays form a valuable systematic study of the subject. Principal Garvie opens with a chapter on the Philosophy of Worship. Then follows a series of Biblical Studies, on the Old Testament background, the Jewish background, the Word of God in the New Testament, and the Sacrament of the Lord's Supper in the New Testament. A set of Historical Studies follows these—on Ancient Liturgies, the Development of Medieval Ritual, and on Luther, Zwingli, Calvin, and the Puritans. The closing section consists of a series of Contemporary Studies: on Psychological Considerations, the Preaching of the Word, Prayer and Praise, and the Sacraments. These last chapters are intended to serve as an interpretation, and in that sense a vindication, of the common tradition of the Reformed Churches.

It is obvious that the scheme of the book is not complete. No consideration is given to the liturgical history of the post-Tridentine Church, to the worship of the Society of Friends, or—rather strangely—the worship of the Church of England. But apart from these omissions, the scope of the book is singularly comprehensive, the spirit is catholic, and the thoroughness of the presentation of the subject

from so many angles, in complete loyalty to the Reformed point of view, gives the book very great value. It is a fine example of the scholarship of present-day Congregationalism.

MILLAR PATRICK.

THE REFORMATION, THE MASS, AND THE PRIESTHOOD.

A Documented History with special reference to Anglican Orders. By Ernest C. Messenger, Ph.D. (London: Longmans, Green, & Co. 2 Volumes, 18/- each.)

The first volume of this massive work was published last summer, and bears the sub-title "The Revolt from the Mediaeval Church." The second volume, which was published in April, deals with what is perhaps more interesting: "Rome and the Revolted Church." The work forms the most thorough-going defence of the Roman position with regard to Anglican orders which has yet been published, and there is no difficulty in predicting that in the future these two volumes will be regarded as forming the standard work on the subject. Professor Messenger has consulted many authorities, and the whole work is well documented. In the Introduction he shows us how widely he has thrown his net; for, in addition to the names of those of his own "household of faith" who have assisted him, he gives those of four distinguished Anglicans, a Bishop of the German Lutheran Church, a Proto-Presbyter of the Rumanian Orthodox Church, and a Minister of the Church of Scotland. Surely a Catholic collection to aid a Roman priest.

The Roman Church has always considered Anglican orders to be invalid, though it was only some forty years ago that Leo XIII. in the Bull *Apostolicae Curiae* declared that "ordinations carried out according to the Anglican rite have been and are absolutely null, and utterly void." As was only to be expected, the issue of the Bull occasioned much controversy, but nothing was issued by either of the parties to the dispute so complete as is this work of Professor Messenger.

In the first volume he traces the usual Roman road from the days of the Apostles to the Reformation. To him the Apostles were "sacrificing priests" who offered

masses ; though one wonders what St Paul would have said had anyone told him that such was his status in the Church of Christ.

Dealing with the Reformation on the Continent, the author has no difficulty in showing that Luther, Calvin, Zwingli, and the other Reformers repudiated the Roman view of the priesthood, and also the doctrine of transubstantiation so intimately bound up therewith. The question he then sets himself to answer is whether the Anglican Reformers allied themselves with their Continental brethren in the latter's repudiation of the "sacrificing priesthood" ; or intended to continue it in the Church of England. Dr Messenger holds, rightly as we think, that Cranmer and his companions, though retaining the three-fold ministry, nevertheless repudiated the mediaeval views most heartily, in favour of what they believed to be more in accordance with Holy Scripture. Cranmer, who was undoubtedly the foremost ecclesiastic among the Reformation party in England, held extremely slack views of ministerial succession and ordination ; holding, for example, that a Christian reigning prince could make a man a priest by appointing him to that order. Our Scottish Reformers are often regarded as having been men of almost outrageous opinions ; but they would have repudiated such views. In the reign of Queen Elizabeth, as Dr Messenger points out, there was a section of the Anglican clergy who "were more extreme than the more sober foreign Protestants" in regard to the ministry, holding that Episcopacy was "blasphemous and sinful."

The second volume will be to many the more attractive of the two, for it deals with matters nearer to our own day. The Church of England, in the years immediately following the Reformation, was on much more friendly terms with the other Reformed Churches than it is at the present time. There was then little or no hesitation about the recognition of the orders of Presbyterians and Lutherans. Even defenders of Episcopacy, like Hooker, saw that there were times when a valid ordination could be given without a bishop. He held that, though bishops were the ordinary ministers of the rite, yet in cases of necessity "the ordinary institution of God hath given oftentimes and may give place." Dr Messenger gives quotations from many leading Elizabethan Divines which show quite clearly that they had absolutely no sympathy with the sacerdotal or sacrificial conceptions of the ministry. We find, too, a number

of cases of men in Presbyterian orders being admitted to livings in the Church of England in the reigns of Elizabeth and her successor. Dr Messenger is thus able to state categorically: "Thus from the first, Scotch (sic) Presbyterian Orders were recognised as valid by the Anglican authorities." Strangely enough, he does not quote the Bidding Prayer embedded in the Canons of 1603-4 in which the Church of Scotland (then, as now, Presbyterian in its government) is declared to be part of the Holy Catholic Church in the same sense as the Churches of England and Ireland.

A considerable section is devoted to the discussions which took place at Rome previous to the issue of the Bull *Apostolicae Curiae*. Protestants will find it interesting to notice the cross currents which swayed the scholars who took part therein. There was considerable fear among the English Roman Catholics that recognition might be given to the Anglican orders, and the writers of the letters sent from this country, protesting against such a course being followed, did not always confine themselves to historical or theological arguments.

To the average Scotsman the subject dealt with in this massive work is not of any great importance; but there are others to whom it is of vital interest, and to such we can cordially commend this book. It shows wide reading and sound scholarship, and will repay careful study. At times the writer is inclined to press his case too far, as when he regards the rubric in the Book of Common Prayer regarding spiritual communion as being non-Catholic in its implications. But did not the great St Augustine say *Crede et manducasti*?

We may draw attention to one point on which we think Dr Messenger has gone astray. He refers to the case of John Gordon, who had been consecrated in Glasgow Cathedral in 1688 as Bishop of Galloway. Gordon was afterwards received into the Church of Rome in 1704, and his case was the subject of an investigation by the authorities at Rome. He is referred to here as an ANGLICAN bishop—a title which we are sure he would have repudiated. The Scottish bishops of the Second Episcopacy were more than usually sensitive to the accusation of Anglicanism. Similarly, Dr Messenger is quite certain that Gordon had been ordained according to the rite contained in the Book of Common Prayer of 1662, but he gives no evidence for his statement, and we are of opinion that there is no such

evidence to be had. This particular prayer book was never authorised for use in the Church of Scotland ; and many of the prelates, including Archbishop Sharpe, were decidedly against giving it any recognition at all. The Privy Council, it is true, allowed it to be used in private families ; but any use in churches was illegal. The note made by a Papal official in 1704 regarding Gordon's consecration indicates that it was not the 1662 ordinal which was used. The words of consecration are those found in the second Prayer Book of King Edward VI., and as this book was in use in Scotland in the years immediately preceding and succeeding 1560, it may well have been used again in 1688. It is, however, just as likely that it was the Scots ordinal of 1620 that was used ; or that, following the ordinary usage of the time, the presiding Archbishop did not confine himself to any particular order.

In the first volume there are a considerable number of misprints, which however are corrected in the second. The printers have done their work well, but there are about ten times too many marks of exclamation (!). These, however, are minor faults, and the learned author has every reason to congratulate himself in having written such a fine historical work.

WILLIAM M'MILLAN.

SCOTTISH CHURCH ARCHITECTURE. By J. S. Coltart.
(London : The Sheldon Press (S.P.C.K.), 12/6.)

It is a somewhat remarkable fact that, though many volumes have been published in recent years dealing with ecclesiastical buildings in England, this is the first dealing with Scottish Parish Churches to be issued for a considerable period. It is not flattering to Scots patriotism that it should be published by an English Society. Mr Coltart may be a Scotsman, but his address is in the County of Norfolk, and his insistence that certain mediaeval shrines are now used for " Presbyterian " worship seems to indicate that he is Anglican in outlook.

There is a prevalent belief that all our old ecclesiastical buildings were destroyed in the 16th century by Knox and his fellow Reformers, but this was not so. A candid examination of historical records reveals the fact that there was very little actual destruction wrought on the fabrics

at the Reformation, though the furniture and fittings of many churches were then completely destroyed. Much damage had been done before 1560 by our "auld enemies" who destroyed Melrose, Dryburgh, Kelso, and Holyrood, while the neglect of succeeding generations is responsible for the present condition of such buildings as Elgin and St Andrews Cathedrals.

A comparison of the Old and New Statistical Accounts of Scotland shows that between 1790 and 1830 a great many old churches were removed to make room for new ones. The rise in agricultural prices due to the French wars enabled the heritors to do more building than had been done for centuries, and in many cases the results were disastrous. Many a good mediaeval church which could have been restored was ruthlessly destroyed with the approbation of both ministers and people in order that a "new, elegant, and commodious edifice" might be erected in its place.

Mr Coltart is a pleasant writer, and his book is packed with information, though at times he might have given us a little more. His list of old fonts, for example, might have been extended very considerably. His description of Kelso is not in accordance with facts that have come to light within the last thirty years. An examination of the Transactions of the Scottish Ecclesiological Society might have helped him in his work.

The book is well illustrated, though occasionally one feels that something better might have been inserted. This work will not compete with the larger volumes of Billings or MacGibbon and Ross, but it will make a greater appeal to the average man who is interested in the subject. Nowhere else will he get the facts so well and so concisely stated. We trust the book will have a wide circulation.

WILLIAM M'MILLAN.

THE MEDIAEVAL STYLES OF THE ENGLISH PARISH CHURCH.
A Survey of their Development, Design, and Features.
By F. E. Howard. (London: B. T. Batsford, Ltd.
12/6.)

One regrets to say that this, the latest Batsford book, is a posthumous work. Mr Howard, who for many years

was engaged on his self-imposed task of gathering the material for it, passed away just as he had got it almost completed. It has been seen through the press by a friend of the author, Mr E. A. Greening Lamborn, who (we are glad to note) holds out the hope that there may be in time another volume with the title "Local Types in the English Parish Church."

The book deals with the various styles of the Parish Churches in England from the days of the Saxons to the times when the Perpendicular Gothic came into vogue. There are very few churches to-day which remain in the form in which they were originally built. Centuries in many cases elapsed from the date of their foundation till they took their final form. The simple nave with its small chancel of Saxon or Norman architecture was gradually extended as the district became more populous or as the lord of the manor became more wealthy. Aisles were added along the sides of the nave; sometimes along the sides of the chancel as well. A porch was built at the south side, or (more rarely) at the north. Towers usually came later still, and so the church which we know to-day came into its fulness. This, of course, is only a general outline, for there were many instances where the development proceeded in other ways.

This book will be of great value to architectural students, but many who make no claim to be more than amateurs will find much pleasure and profit in its pages. The illustrations in this, as in all Batsford books, are superb. Many of them are from photographs taken by Mr Howard himself. The variety and artistic richness of the Parish Churches of England are unequalled in Christendom, and here we can learn much of these treasures without moving from our own firesides.

Mr Howard's views are always well worth considering, even when they are at variance with those put forward by other learned antiquarians. He insists, for example, that the Perpendicular style is not by any means simple decadence, and that Gothic was progressive to the last. The views of Ruskin, who considered that it had declined steadily from 1300 onwards, are in his opinion baseless. Gothic (to him) was never more alive than when church building came to a sudden end in the 16th century.

We cordially commend this book as in every way worthy of its great theme.

WILLIAM M'MILLAN.

WORSHIP. By Evelyn Underhill, Fellow of King's College, London. (London : Nisbet & Co. 350 pp. 10/6 net.)

A book on worship from so deeply spiritual a mind as that of Miss Evelyn Underhill cannot but be welcome, and her treatment of this great theme does not disappoint us. Her book is not easily summarised, and a general idea of its contents is all that can be attempted here.

The author defines worship as "the response of the creation to the Eternal." At its best it is disinterested delight in God. But since man is not all spirit, but lives under conditions of space and time, his worship must have embodiment and concrete expression in institutions and ritual acts. All such acts have "an outside and an inside," a visible and an invisible action ; they belong at the same time to the world of sense and that of spirit. For example, the tokens used in the sacraments constitute, in the author's happy phrase, "a sacred currency, which not only signifies but also conveys to those who take it seriously the wealth for which it stands." And, on man's side, worship is summed up in sacrifice, which (though liable to abuse, as the prophets rightly warn us) is in itself vital to religion. In the Eucharist we have at once sacrament and sacrifice, the twin realities of Communion and Oblation—"the systole and diastole of love."

Since the character of worship is always decided by the worshipper's conception of God and his relation to God, it follows that Christian worship requires as its focus of devotion the one revelation in time and space of God's character which is given us in the Person of Jesus Christ. The Eternal has given Himself to us in and through a humble life and a criminal's death ; and because of that Incarnation Christianity can never be satisfied with a purely spiritual cultus. It is committed by its very nature to a belief in the visible as vehicle of the invisible ; and, for the same reason, it must be directed to the sanctification of all life, "the total transfiguration of the created order in which the incarnation of the Logos finds its goal." Moreover, Christian worship is never a solitary undertaking, but has a social and organic character in which the individual must lose his life to find it. Personal and corporate worship ought to check and complete each other.

Over against the Church's ordered worship as expressed in her Eucharist and Daily Offices, the author allows for

another and different type of worship, the "spontaneous response to the stirrings of the Spirit." The cleavage one so often sees between sacramental and prophetic worship would be less wide than it is were Miss Underhill's words in this connection laid to heart—"It is of great importance that representatives of these contrasting forms of worship should learn to regard each other with sympathy and respect, and even to practise that difficult degree of generosity which is willing to be taught by those of whom we do not quite approve." The life of the Church, she observes, is built at once on the Bible and on the Eucharist, "the two tables," as Thomas à Kempis calls them, "set on either side in the treasury of Holy Church."

In her two chapters on the Eucharist the author treats of the many "strands" which are illustrated by the different names given to that service, and deprecates the tendency to lay sole emphasis on the blessings received from it. As rightly conceived, it includes at once adoration, memorial, sacrifice, supplication, and the mystery of the Divine Presence, no less than the bestowal of the Heavenly Food.

A chapter follows on personal worship, a worship that must be grounded in humility and charity, and exercised "vertically in adoration and horizontally in intercession."

In the second and historical part of the book, Miss Underhill traces the course of Christian worship from its roots in Judaism to its various forms of expression in the Orthodox, Roman, and other Communion. She points out how in Jewish worship we notice already the double tradition of sacrifice and ethic which have persisted side by side in the Christian Church, and which should always be regarded as complementary and not antagonistic. "In the full religious practice of the devout Jew of New Testament times, both Temple and Synagogue were accepted as the two aspects of one total response to God; as the moral demands of the prophets and the ritual demands of the Law were accepted without any sense of incongruity." To the Temple we owe the imagery under which we think of the Passion and Atonement; to the Synagogue our institutional worship of praise and prayer; while perhaps our greatest debt of all to Judaism is found in the Psalter and what it tells of man's relation to God.

Christian worship was from the beginning both theocentric and Christocentric; a union of the Transcendent and the Incarnational. It embodied both the Eucharist

and spontaneous prayer ; and it assimilated Greek as well as Jewish elements. By the third century the main lines of Christian liturgical worship were drawn ; the weekly Eucharist with its two parts, the liturgy of the catechumens or ministry of the Word, and the liturgy of the faithful or breaking of bread, reserved for the baptized alone. This primitive double source—the ministry of the Word and that of the Sacraments—forms the basis of subsequent Catholic worship, both Eastern and Western, a worship which, though “hallowed and penetrated by a sense of the Transcendence of God,” yet “accepts to its purposes the world of sense as well as the world of spirit.”

The differences between the worship of Eastern and Western Christendom are then traced, the Orthodox tradition being that of a sacred and mysterious drama, the Western rather that of a sacrifice in which all take part.

One turns with interest to see what is said of the worship of the Lutheran and Reformed Churches. The writer appreciates the value of the emphasis laid by both Luther and Calvin on the restoration of the neglected ministry of the Word ; and also their desire (from which their followers have in great measure fallen away) for the restoration of at least a weekly observance of the Eucharist. Her account of the worship of the Church of Scotland, though short, is well informed and not unfair, and gives evidence of acquaintance with the writings not only of men such as John Macleod and H. J. Witherspoon, but of later representatives of the Scottish Church who are still with us.

Similarly, in her chapter on “Free Church worship” (the adjective is of course used in the English, not in the Scottish sense) her information as to the worship of Methodists, Congregationalists, Baptists, and Quakers has been taken for the most part from their respective representatives, and her comments are by no means lacking in sympathy. “It is this virile, evangelical quality, this newness of life, which the Sect or Free Church at its inception, as seen in the ardent mind of its prophet-founder, always seeks to restore ; and this which—so long as it survives the corroding tendencies which make for the creation of a spiritual clique—gives its worship attractiveness, realism, and life.”

Naturally, however, it is to the Anglican tradition that Miss Underhill finally turns, as “forming a real national cultus ; vindicating in all essentials the continuity of

Catholic tradition, whilst giving expression to the peculiar religious temper of the English soul." As to many others, Anglicanism is to her the *Via Media*, answering to the special trend of the English character towards compromise, and hence "meeting the average needs of the English soul." "The *Ecclesia Anglicana* alone — though 'Protestant' and 'Catholic' extremists may tend to cultivate one strand to the detriment of the rest—is true to the two-fold primitive pattern, and along both these paths leads out her people towards God."

The quotations given above sufficiently indicate the point of view from which this thought-compelling book is written. While the positions taken up by the author will not all command universal acceptance, one welcomes her praiseworthy desire (not always evident in theological writing) to understand and even to appreciate types of worship with which she is not in full sympathy. And should it be thought that she is inclined sometimes to over-emphasise the Eucharistic and Sacramental side of worship, none but a superficial reader could fail to discern her conviction that worship has other strands in its composition than this. Least of all will those acquainted with Miss Underhill's earlier studies in religion be likely to forget what she has written concerning the inner life and the House of the Soul.

THOS. MARJORIBANKS.

A HISTORY OF CHRISTIAN WORSHIP. By Oscar Hardman, M.A., D.D., Professor of Pastoral and Liturgical Theology in the University of London, and Warden of King's College Theological Hostel. (University of London Press, Ltd.: Hodder & Stoughton, Ltd. 5/- net.)

This new study of the history of Christian worship will commend itself to all liturgical students in the Church of Scotland as a valuable complement to Dr Maxwell's recent "Outline of Christian Worship." Its method of survey is somewhat different, and, though less detailed in its analysis of liturgical forms, it is more inclusive in its treatment of their ecclesiastical setting. Like other works from south of the Border, it suffers from the popular Anglican delusion that, outside of the Church of England, the Reformed ministry

“lacked the apostolic commission which the Church had hitherto guarded by regular ordination” (page 135). The writer of the words obviously has never encountered the illuminating “Manual of Church Doctrine,” by Drs. H. J. Wotherspoon and J. M. Kirkpatrick. But, apart from this weakness, Professor Hardman’s book is scholarly and instructive ; and the author’s claim that it is “ a summary duly proportioned, accurate, and clear,” will not be denied by those who devote themselves to the study of the manifold phases of Christian Worship, and are convinced of the need for manifesting, in worship as in other things, the unity of the Christian Church.

W. NAPIER BELL.

PRAYERS FOR COMMON WORSHIP, Morning and Evening,
Every Lord’s Day throughout the Course of the Christian
Year ; James Ferguson, B.D. (Allenson & Co., Ltd.
6/-).

The Minister of the North Church, Crieff, has laid the whole Church very deeply in his debt by this compilation. Its 384 pages represent what is probably a lifetime’s eager and earnest study of the liturgical treasures of Christendom. Complete services, morning and evening, are given for every Sunday of the Christian year. Some familiar prayers Mr Ferguson admits to have treated with more freedom of adaptation than liturgiologists will approve, but if any pardon is needed it will be readily granted. There is no book known to us of the scope and usefulness of this. Many who will not desire to use any of its services exactly as they stand will yet find in it an endless source from which they may supplement their ordinary devotions. Its structure, in accordance with the course of the Christian Year, is specially to be commended, and the youngest Minister with this book on his table side by side with the Committee of Worship’s suggestions for “A Year’s Praise ”—similarly arranged—will be well furnished for his heavy task of directing the worship of his people. One cannot but be struck, as one is not invariably struck in studying manuals of prayer, with the personal devotion which has gone to this immense labour. This devotion is most manifest in the insertion in each service of a short ejaculation styled the “Secret.” It is intended to be said silently by the Minister

before the sermon. "O Lord, uphold me, that I may uplift Thee"; "Lord, give me power to be Thy witness"; "O power of God, hold me. O wisdom of God, teach me. O Word of God, give me speech,"—these are three of the "secrets" taken quite at random, and they show the quality of this book. Some will not approve wholly of the order of these services, or even of the language; some will have less need than others of the assistance they provide; but there is no one who will not find the book a real treasury of devotion. Apart from its usefulness in Church it also lends itself readily to the purposes of private devotion. We have only one criticism to make; the book is unwieldy in form and too large for either prayer-desk or pulpit or pocket. If another edition is called for one would wish that this were remedied.

JOHN WILSON BAIRD.