

Reviews

A HISTORY OF WORSHIP IN THE CHURCH OF SCOTLAND. By William D. Maxwell, T.D., Ph.D., D.D.: Geoffrey Cumberledge, Oxford University Press, 1955: pp. 190, 15s.

When it became known that Dr. Wm. D. Maxwell was to give the Baird Lectures in 1953 and when his subject was announced, the greatest satisfaction was expressed and expectation aroused. Now that the lectures are published, there is no doubt that many will avail themselves of the opportunity to read and study an up-to-date discussion of the theme. There was indeed room for such a discussion, for, surprising as it may seem, there has been no extended general history of Scottish worship since C. G. McCrie's in 1892 and Thomas Leishman's in 1890. And Dr. Maxwell is the obvious choice to meet the need.

There are six lectures, the titles being *The Early Worship of Celts and Scots*, *Medieval Worship in Scotland*, *The Reformation of Worship*, *Worship and the Covenants*, *Worship after the Restoration*, and *The Renaissance of Worship*. There is a short index. In such short space the ample discussion of many problems is impossible, and it is inevitable that many readers will regret that some questions of particular interest to themselves are not allotted more room. But there are full and excellent annotations which will direct the reader to sources and other authorities. The text provides a clear, direct and always interesting presentation of the story of Scottish worship. It deals not only with forms and prayers and psalmody, but with the "interplay of tradition, innovation and restoration" and with the architectural setting and the conduct of worship. No one can read this book without a deep feeling for the greatness of our past traditions of worship or a desire to make the present an opportunity for a worthy expression of the great themes of worship. Dr. Maxwell has confirmed his already great reputation by the delivery and publication of these lectures. There are a few misprints, and two corrections should be noted, first, p. 57, note 1, insert 'Church' after 'Scottish'; second, p. 68, note 3, the Collects are not in McMillan's

One Hundred Scottish Prayers (this being the correct title of the book), but in Millar Patrick's *The Scottish Collects of 1595* (C. of S. Publications Committee).

JOHN A. LAMB.

THE MAKING OF THE SCOTTISH PRAYER BOOK OF 1637. By Gordon Donaldson, M.A., Ph.D., Lecturer in Scottish History in the University of Edinburgh. Edinburgh University Press, 1954: pp. 364, 25s.

This much debated Service Book has probably been the cause of more controversy than any other, controversy often very bitter and sometimes uninformed, the product of prejudice rather than real scholarship. Dr. Donaldson has been able to use certain sources which were not available to Dr. James Cooper when he prepared his edition for the Church Service Society. Chief among these was the "Haddington Book". It was known that King Charles signed a copy of the Book of Common Prayer on 28th September, 1634, in which were his recommendations for a Scottish Prayer Book, but this was supposed to have been lost. However a book found in the library of the Earl of Haddington is confidently regarded as this important volume. It contains annotations which embody the King's "commands and suggestions", and is thus of the greatest value. Two pages of this book are reproduced in the present volume. In his introduction Dr. Donaldson discusses the use of the Book of Common Prayer in Scotland before 1600, the progress of liturgical revision from 1601 to 1625, and the composition of the 1637 book. This is followed by a commentary, which is scholarly and objective. The texts used as sources are clearly described, and the Prayer Book itself is reprinted on pages 95 to 247. Then comes a collation of the texts used, this being a very careful and valuable bibliographical contribution. The Appendix contains a comparative Table of the English and Scottish Old Testament Lectionaries and an index.

Dr. Donaldson comes to the conclusion that Laud's part in the Prayer Book was much smaller than has often been alleged, that the Scottish bishops had considerable responsibility in the production, though they would have liked to do more in the way of incorporating "existing Scottish usages or preferences", and that Charles was himself the "principal author and inspirer of the book

outside Scotland". The author's presentation of the case is straightforward and objective, restrained and persuasive. And it is to be hoped that this study, which will for long be the standard book on the subject, will not only be warmly approved for its scholarship, but will also have a truly ecumenical influence on the Church in Scotland.

JOHN A. LAMB.

THE HOLY COMMUNION, CLARE COLLEGE,
CAMBRIDGE.

This is a booklet prepared by the Dean, the Rev. John A. T. Robinson, for use in Clare College Chapel, to guide worshippers in the sacred Action. It consists of the 1662 Anglican Order for Holy Communion printed on the right-hand pages, but with suitable divisions and headings, such as "The Liturgy of the Word", and "The Breaking of the Bread", etc. These make the outward action intelligible.

On the left-hand pages, comments felicitously chosen from the Holy Scriptures, the writings of the Saints, and the liturgies of the Church, or composed by the writer himself, are set out in italics. These make the inner action clear.

It will be of particular interest to members of this Society to note that the celebrant takes the basilican position, behind the Holy Table.

The whole is done with rare spiritual insight and devotion, and is uniquely the best of its kind your reviewer has seen. It would be a valuable guide for us all, for much of it is equally applicable to our Communion Order, and indeed it may inspire someone to do a similar work for the Church of Scotland.

The publisher's name is not mentioned and no price is given; but presumably copies are obtainable by application to the Dean. Most members of the Society would find in it a little book of great value.

WILLIAM D. MAXWELL.

MARTIN BUCER'S LITURGICAL IDEAS. By Dr. G. J.
Van de Poll: Van Gorcum and Co., Assen, Holland,
1954; 179 pp.

This most instructive work on the liturgical ideas and practice of a leading figure of the sixteenth century is specially noteworthy in being the production of a Dutch author, but written in English.

In his preface he states that he has had in mind the importance of liturgy in ecumenical rapprochement, and this volume should not fail to advance that cause. It brings clearly to our notice the important place held by Bucer in liturgical reform in the sixteenth century, and the influence exerted by him in widely separated areas in Hesse, Cologne and England, as well as Strasbourg with which his name must always be particularly associated.

It is here made clear that he had considerable influence on the liturgical work of John Calvin and of Cranmer, and that, moreover, he was not less concerned in efforts to reconcile the differences of Luther and Zwingli. As is to be expected he has been less regarded than some because, in his day, he was more conciliatory than most.

Of particular interest to us to-day is the evidence of the importance he attached to the rite of Confirmation, which has not always been highly regarded in the churches of the Reformed tradition.

This book is well documented and abounds in footnotes, and there is an adequate index. The subject has been most thoroughly dealt with and this should rank as the standard work for this particular aspect of Bucer's activity.

The one major criticism which might be made is of the brevity and inadequacy of its concluding section on Bucer's influence. In view of the very detailed survey of his work in the preceding pages it would have been well to have had a longer general review at its conclusion. The lack of this results in an abrupt ending.

For Scottish readers probably the most important aspect of this work is the illumination it brings to Bucer's influence on Calvin and on the Second Prayer Book of Edward VI, both of which were, in turn, to penetrate and affect the Reformed worship in Scotland.

This volume will well repay study and will clarify developments and relations hitherto somewhat obscure.

_____ WM. L. COULTHARD.

THE ORDER OF DIVINE SERVICE AND SUNDRY
OTHER SERVICES, as used within the Canongate
Kirk : by the Rev. Ronald Selby Wright, M.A., Minister.
Reprinted Easter, 1955. Obtainable from the Canongate
Kirk, Edinburgh, price 2s. 6d.

This latest edition of an excellently produced Service Book merits cordial commendation. The principal orders

provided, of the same central structure as *John Knox's Liturgy*, and the *Book of Common Order*, 1940, authorized by the General Assembly as a guide to ministers, are here available as a help to worshippers.

In addition to the Order for Morning Service, there is an Order for Holy Communion printed in full, with rubrics and marginal references as an aid to devotion. Other special services have been added, such as Morning and Evening Services (based on Prime and Compline), and services for the Christmas season, including one for Christmas Day, at 12 midnight. In these latter the traditional hymns are printed in clear type; and the Te Deum is added.

Since its first issue in Lent, 1947, well over 4000 copies have been printed, striking evidence that this modest volume meets a widely felt need. With this book in their hands worshippers gain a clearer perception of the inner meaning of worship, and are enabled, moreover, to take an active share in its offering. Mr Wright does not lack courage, and he is to be congratulated in thus giving effect to the principles which many profess but few practise.

DAVID A. HODGES.

ORDINAL AND SERVICE BOOK (for use in the Courts of the Church); Geoffrey Cumberledge, Oxford University Press. Second Edition, 1954, price 8/6d.

This is a revision of the book prepared by the General Assembly's Committee on Public Worship and Aids to Devotion, first issued in 1931 to give guidance to Presbyteries in the conduct of the varied types of service for which they are responsible.

The service for Holy Communion has been brought into conformity, in its principal parts, with that in the *Book of Common Order*. Some new services have been added, and others have been shortened, and thus considerably improved.

In the service for the Ordination of Ministers there is included, for the first time, the full text of Charges to Ministers and Congregations. These charges are designed to express "the voice of the Church in the New Testament rather than of an individual minister", and are brief and relevant to the solemn occasion. As the rubric indicates, they are entrusted to the Moderator, acting for the whole Church. One hopes that Presbyteries will give careful

consideration to this wise recommendation, as an alternative to the not uncommon type of address which can be lengthy, individualistic, discursive, and suggestive of a lecture on pastoral theology.

The use of these forms of service is to be encouraged. In particular, observance of the carefully worded rubrics (especially for ordinations and inductions) would avoid confusion and uncertainty, and ensure that what is done is orderly, reverent, dignified, and in full accord with our best traditions.

We note one error, which should be corrected by Presbytery Clerks: in the Service for the Induction of a Minister Already Ordained, the Sixth Question (as amended by the General Assembly) should conclude " to enter into this ministry ? "

As one would expect the book is beautifully produced, as a companion volume to *Prayers for the Christian Year*, 1952, by the same publisher.

DAVID A. HODGES.