

Reviews.

MANUAL OF CHURCH PRAISE, ACCORDING TO THE USE OF THE CHURCH OF SCOTLAND. (Church of Scotland Committee on Publications. Pp. 296. 4s net.)

THE music of our Scottish Church services is getting increased attention. Of late we have had the *Revised Hymnary*, and the *Handbook to the Revised Hymnary*, and we are promised a new Anthem Book. And now we have this *Manual* to guide in the selection and performance of music in our churches. The book is a true manual; a practical handbook of church music. It is written quite simply, without "high-falutin'," by men who know their subject.

Dr Wauchope Stewart opens with a paper on "The function and use of Music in Church Worship," to which both the musician and the philosopher contribute. He finds the chief power of music to lie here in its appeal to the feelings. He does not, of course, fall into the common pathetic fallacy and make feeling the "subject" of music. The "subject" of all music is musical notes in a certain order and disposition. But music does evoke a degree of feeling unknown in any other art. And this quality makes music peculiarly fitted to elicit and rule the feelings with which we enter into the worship of God. Again, the indefiniteness of music, as contrasted with poetry, is of service in the Holy Mysteries. Dr Stewart, too, wisely emphasises the associational power of music. Here, and perhaps here only, lies the distinction between sacred and secular music. That music is sacred which, being good in itself, comes to the ear laden with hallowed associations. (The only strong argument against the *Revised Hymnary*!) And Dr Stewart asks that we should restore that note of joy, which should surely characterise all Christian worship, but is often so strangely absent.

Dr Millar Patrick follows with two papers on "Public Worship in Scotland," and "The Ordering of Public Worship." For two generations after the Reformation church music was cultivated earnestly in Scotland, though

on somewhat narrow lines. Then a dark night set in, and lasted for some 200 years. In that period a dozen "common" tunes for the metrical psalms was the measure of the church's poverty. The deplorable custom of "lining" the Psalms prevailed, and the service was repulsively bare and defective. We should remember that, when we are inclined to despond over the present state of church music in Scotland. Here, too, a knowledge of history is the best corrective of pessimism. Dr Patrick gives a qualified assent to sung introits, but rightly rejects "Vespers," which are an abomination. (Dr Patrick should not write "*pipe-organ*.")

Dr Baird Ross compresses much information into his paper on the organ, which is reinforced with a formidable bibliography. And Mr Moir Porteous has wise counsels for minister, congregation, choir, and organist, that these formidable powers may "dwell together in unity." It is a pity that one of his counsels is still necessary: "While the praise is being sung in church the minister ought always to stand with his people, and give his mind to what is being done" Mr Wright pleads for a more extended use of the metrical Psalms. On the vexed question of the lengthening of the initial note in some of the Psalm tunes—*e.g.*, French—Mr Wright favours the change. It is defensible on the ground of variety, and of historic accuracy. But, so far as the verbal accent is concerned, the lengthening of the first syllable—to speak technically, the anacrusis—is generally a change for the worse.

The remaining papers may be grouped as they concern, respectively, the choice, or the rendering, of church music.

In the first class Mr Henderson reminds us of the Catholicity of our Revised Hymnary both in words and in music. Almost every branch and age of the Christian Church has contributed to its wealth. And it is good that he should tell us to "remember with gratitude the names of men like Samuel Wesley, S. S. Wesley, Gauntlett, Smart, Dykes, Stainer, and others." The neologists are too fond of belittling the great men of the recent past. Yet, if we except Vaughan Williams, who among the moderns can be counted on to write a really good hymn tune?

Dr Greenhouse Allt writes on anthems and carols. The existing Church of Scotland Anthem Book is a dreary compilation. If only the compilers of the promised new Anthem Book will not be too ambitious! Cathedrals and large city churches can select and buy all the music

they require. What we need is a collection of good anthems within the powers of smaller voluntary choirs. Dr Allt has some wise observations on the suitable scale of anthems, and he gives also some criteria of a good anthem. His classified list of anthems should be of great use. But ease and difficulty are relative terms, and these marks should be read with caution: as is the case also with Mr Smart's lists of settings of the canticles. Stanford's *Te Deum* in B. flat is *not* easy for most choirs. It would be a great gain if, as Mr Smart suggests, a plain and noble setting of the *Te Deum*, like Parry's unison in D, could be used in all our churches till congregations everywhere were familiar with it. Then should an occasion arise for a great united thanksgiving, the music for the occasion would be ready. Mr Mercer Hunter asks that our children should early be familiarised with some of the great hymns of the church: they would train them from the first in reverence, and be a "possession for ever." Dr Marjoribanks and Mr Baird suggest lists of praise for the Christian year. Their lists are carefully selected and should be useful. But in every case the opening song is a metrical Psalm. Some Psalms suit this position: as Psalm cxvi., 1-7, is an ideal opening for a post-communion service; but others do not. And so many hymns are happily at home in this place that it seems better to use a hymn here as a general rule.

On the rendering of church music we have three papers. Mr Pritchard writes a paper on choir training which should be of very great value to choir-masters and members. If the spirit that inspires his paper could be widespread, then indeed we might look for an *Instauratio Magna* of church music. Mr Wiseman strongly advocates unison singing in the congregation—if only his counsel could prevail! and he advises congregational practices, a method of which he has given proof in different places. Last, but by no means least, there is a paper on "The Use of the Organ in the Church Service," by Mr Swainson. This is a specially valuable paper, and a safe guide for young organists. For the organ in the churches can so easily be made lifeless and stodgy and dreary. What solo voice or player that has been accompanied by an organ does not know this feeling of being submerged in those thick, persistent chords? On rhythm, and speed, and accompaniment, and registration, Mr Swainson is always sound and instructive. He appends a list of organ pieces suited for church use.

Enough has, perhaps, been said to indicate the purpose and scope of this book. It is to be hoped that it may be read not only by ministers, organists, and choir members, but also by those in the congregation who claim no special musical knowledge but are interested in the church's praise.

Few would deny that there has been a considerable improvement in the music of the Church of Scotland in this century. But the choice of music in many churches is still most imperfect. More than once in the "Manual" the opinion is expressed that the people need only be given good music, and they will prefer it. I wish it were true. But "the natural man" seems rather to prefer what is bad. Only by humility and discipline can we learn to "love the higher" in art, as in morals. Those in charge of the music in our churches need constantly to resist this drag, and choose only music that may be as simple as you please, but is always sincere and inspired.

Another criticism of our present-day music goes even deeper, and touches the manner of rendering it. We suffer from a total lack of good traditions in the musical part of the service. So many of our choirs and organists have no sense of style. During choir practice they labour at producing pretty effects which might be quite tolerable on a concert platform, but are ludicrously unsuitable in the House of God. And here we meet our old friend, the economic factor. Organists must live—in spite of the dictum of the Scottish judge. Organ pupils are few, and if a man is to make church music his life-work, he must be paid for it. We must not expect to get for a mere pittance, gifts, and a devotion of life which will always be rare and costly. Anyone who is interested in the aims proposed by the "Manual of Church Praise," could not do better than start an endowment fund for music in the congregation of which he is a member.

DAVID S. MERROW.

THE BOOK OF COMMON ORDER OF THE UNITED CHURCH OF CANADA. Authorised by the General Council. (Toronto: the United Church Publishing House. Pp. i-vii., 1-202. \$1.00.)

IN choosing the title for its service book, the United Church of Canada has been loyal to the Church of Scotland, and a further fine loyalty will be found throughout its pages. But there is loyalty not only to the best in the Church of

Scotland but also to the best in Congregationalism and Methodism, and through them to the Church of England. To prepare a book born of these great traditions was a unique opportunity, and the result is one of the most notable books from the point of view of liturgical principles which has ever appeared in any Reformed Communion. "The aim of the Committee has been," we read in the Preface, "to set forth orders that are loyal to the Spirit of Christ and loyal to the experience of the Church of all ages and of all lands; orders that carry on the devotional usage of the three uniting Communions in their living integrity." And further, "In our worship we are rightly concerned for two things: first, that a worshipping congregation of the Lord's people shall be free to follow the Spirit of Christ in their midst; and secondly, that the experience of many ages of devotion shall not be lost, but preserved . . . experience that has caused certain forms of prayer to glow with light and power." These quotations indicate the sense of responsibility both to the past and to the future under which the Committee worked.

The discerning liturgical student will observe that throughout the book there is loyalty to two traditions which have dominated the worship of the later Reformed Church in all its branches: the tradition of Morning Prayer, derived from the Hours' offices, and the central and earlier tradition, derived from the Eucharist.

Thus we discover two Directories for Morning Worship. The first, on page 1, is based upon Morning Prayer as in the *Book of Common Prayer*, but more closely allied to the form which it has taken in the Church of Scotland during the last fifty years. That is to say, there is more elasticity provided in the choice of singings, and the prayers are more comprehensive, while a sermon has been added. Provision has also been made in this service for the Scripture readings to follow, if desired, the course of Readings which belongs to the Eucharist, namely, Epistle and Gospel, in place of O. T. and N. T. lessons. But the content and movement of the service derives from Morning Prayer. Two orders follow, based upon this first Directory.

The second Directory (p. 9), with two brief orders following, is based upon the central worship of the Church, the Lord's Supper. It would be described by an Anglican as Ante-Communion, and was known in the Church before the Reformation as a Dry Mass (*missa sicca*). It was the service which early became the traditional worship of the

Reformed Church, such a service as we find in Knox's *Forme of Prayers*, which became the *Book of Common Order* of the Church of Scotland in the 16th century. It is not, however, so bare in its form as were Calvin's and Knox's services, but it more closely approximates to earlier Reformed services such as those under Bucer at Strasburg in the 1530's, with certain enrichments. Here is a service which should command the study of all interested in and concerned about worship in the Reformed Church of our day, for it is a courageous attempt to recover a tradition which has been carelessly lost, and to make it glow with new life and power.

Following these Directories and Orders for Sunday Morning worship is a brief Directory for Evening worship, and thereafter a Treasury of Prayers. This Treasury has no great distinction, save perhaps that of a disciplined taste, for all are marked by a dignity of expression and purity of style, befitting a Church with the austere tradition of Western Christendom. A Table of Lessons follows for each Sunday morning of the Christian Year, with appropriate collects. These follow closely those of the *Book of Common Prayer*, but in many places a Prophecy has been added to the Epistle and Gospel. Some of the collects, too, have been taken from the Scottish *Book of Common Prayer*, and some collects have also been modernised in language with no departure from the dignity of Cranmer. The first collect for the season of Epiphany on p. 52 is an example of what has been achieved by way of revision. One may regret that a course of lessons is not given to cover more than one year, and that there is no course of evening lessons; but as far as it goes, the work has been admirably done, and the student of lectionaries, modern and ancient, will repeatedly note how widely the experience of the Church is represented in the compilation.

The Order for the Celebration of the Lord's Supper or Holy Communion follows, or rather two orders. Of both it is almost impossible to speak sufficiently highly, and both are deeply imbedded in the historic worship of the Church in order, phrase, and content. The apt combination of the Eastern and Western *Kyries* is noteworthy, providing at once the richness of content of the Eastern litany and the beauty and sobriety of the Western cry for mercy (pp. 75-76). By allowing the Western words to stand in their primitive threefold form (without the restricting words "upon us") devotion has been broadened, and musicians will also observe with gratitude that the way is left open

for the Church to utilise some of the noblest music of Christendom. After the sermon (or after the Gospel) a creed (the Apostles' or Nicene Creed, or the *Te Deum*) may be sung or said ; and after the offertory the Prayer of Intercession may be said, though it will be observed that a wise rubric at the end of the order provides for the Intercession being joined with the Prayer of Consecration in accordance with the most central practice of the Church, Eastern and Western. Here follows the Preparation for Communion, Henry VIII.'s English Mass being used (and in its proper order) with the Prayer of the Veil as a substitute. Next comes the Salutation and the *Sursum corda*. The Prayer of Consecration opens with a noble Preface, enriched by Eastern and primitive usage to include thanksgiving for Creation and Providence, as well as Proper Prefaces for the season after the Western fashion ; this section concludes with the *Sanctus* (followed, if desired, by the *Benedictus qui venit*). Then the prayer marches on to Thanksgiving for Redemption (following closely, but with slight abbreviation, the Scottish Liturgy in the Scottish BCP), the Words of Institution, the Oblation, the Epiclesis (from *Euchologion*), Oblation of the Church, self-oblation, and the Conclusion (these last mainly derived from the Scottish Liturgy, but in shortened form). Here the Intercessions may follow, as on p. 87 ; and the Lord's Prayer completes the great Eucharistic Prayer. Then follows the Fraction and the Delivery. After Communion, Calvin's beautiful post-Communion Prayer is said, and we rejoice that this prayer inexplicably lost to Scottish orders since the BCO has been recovered for Reformed use once more. This may be followed by a brief inclusive intercession, after the manner of the Eastern Liturgies ; this is, of course, not the great intercession ; that belongs to the Eucharistic Prayer, or alternatively, following the Anglican use, it may be said immediately after the Offertory. The service closes with a Psalm or Hymn, and the Blessing. The *Pax* stands just before the Communion. We note also that a rubric provides for the permissive restoration of the *Benedictus qui venit* to its ancient place at the end of the Prayer of Consecration.

Following this main order, and closely based upon it, stands a shorter order, for the use of those who may prefer it. There is definite loss in this brevity, but there are some who demand it ; and no doubt the Committee decided that it was better to provide such a service, than to have eager

but uninformed Ministers cutting and chopping at will. And, on the whole, it is difficult to imagine a more adequate service in such brief compass.

The Baptismal service is well done, and is adequate in its simplicity. Following Reformed models, there is no blessing of the water, and some will regret that the eucharistic prayer of blessing was not restored here, and also that some form of renunciation did not precede the positive vows. On the other hand, there is a gain in brevity; and all that is essential to Christian Baptism is contained in the order. It will be noticed that the order begins with a question: "Do you here present this child, earnestly desiring that he be received by Holy Baptism into the fellowship of the Church of Christ?" This is, of course, in accordance with Reformed practice (Knox, Calvin, &c.), and with Catholic practice before the Reformers. It has the advantage of at once stating the purpose and end of Baptism.

The Order of Confirmation is also of interest. It too is brief, but adequate. One can discover on the part of the Committee a struggle to omit the "right hand of welcome," which of late has somehow become the central part of such services as Confirmation, Ordination, and Induction. Here it has been relegated to an Appendix of the order, no doubt in the pious hope that it may be overlooked and forgotten.

In the Solemnisation of Matrimony we again discover the two traditions of the Hours' Offices and the Lord's Supper. First in the Order stands the Marriage proper (including the espousals), which follows the usual form. Then comes the Blessing of the marriage, of which there are three forms. The first follows the Anglican practice and is based upon the Offices. The second is the more adequate, for it goes on in the Communion Service: Introit, Collect, Epistle, Gospel (and Sermon), and the Celebration of Communion, enabling the newly-married to join together in the highest act of Christian worship as the first act after their Marriage. This is a great and central tradition recovered by the Reformed Church at long last; a courageous and noteworthy step on the part of a young Colonial Church. May the tradition spread far beyond its boundaries! A third form of blessing is based upon the Ante-Communion, and though not as rich in content as the Eucharist, it is a great advance upon the Offices.

In the Order for the Communion of the Sick no provision is made for the Communion of the Reserved Elements.

Scottish and Catholic practice might have enriched the book by the inclusion of such an order, but no doubt certain prejudices prevented it. It emerges from this order, however, that the essential of consecration in the view of the United Church is the Epiclesis, following primitive, Eastern, and Scottish doctrine as against Roman and Anglican.

The Order for the Burial of the Dead is also noteworthy. Here too are two orders, the first (pp. 128-142) based upon the Offices; the second (pp. 142-147) based upon the Eucharist. The second is of especial interest; and the eucharistic prayer, preceded by the salutation and the *Sursum corda*, at once lifts sorrowing hearts outwith the realm of time and space to a victorious eternity where Christ hath got the victory. For nobility of content, dignity and sobriety of language, this prayer is unmatched in modern liturgies. It will no doubt commend itself to wide use. The Burial proper, at the graveside, follows traditional lines, and the words of committal are taken from the new Scottish *Book of Common Prayer*.

An interesting innovation in Reformed use is found in the service entitled, An Order for the Reception of Candidates for the Holy Ministry. It is a brief service of consecration by which the Presbytery receive candidates at the beginning of their theological course, and at which they dedicate themselves to preparation for their sacred office. It is a useful order, which should deepen in the candidates their sense of the weight and solemnity of the office which they shall later undertake.

An Order for the Licensing of Candidates to preach follows, based on traditional Scottish lines.

Next stands the Order for the Ordination of Ministers, deserving special attention. It is based upon the Anglican Order, revised and shortened with no loss of dignity. It is further enriched by alternative Epistles and Gospels drawn from the usage of the ancient Church, and by the addition of an "Epiclesis" (a fine translation from the Roman office) to the eucharistic prayer of ordination, which is curiously lacking in the Anglican ordinal (pp. 164-5). The Catholic note, maintained throughout, is also struck in the phrase, "The Lord pour upon thee the Holy Spirit for the Office and Work of a Minister in the Church of God." Here is ordination not to any denominational ministry, but to the Ministry of the whole Catholic Church. After Ordination, "The presiding minister shall go on in the celebration of Holy Communion."

Space forbids a detailed examination of the remaining Orders, but they will be of interest to the student of Christian worship. The Order for the Dedication of a Church is also based upon the Eucharist, and is well and simply done. It is to be regretted that there is no rubric directing that Communion should be celebrated here also, for it is fitting and in harmony with Catholic practice that the first act of worship in a newly-consecrated Church should be a solemn Eucharist. This omission might well be corrected in a later edition of the book.

Enough has been said to indicate the liturgical significance of this new book, and it will repay close and careful study. In a brief review there is no opportunity to examine the sources in detail, but the careful reader will recognise how widely and deeply the net has been cast among both modern and ancient orders, and he will rejoice in the sure liturgical taste which has seldom allowed a phrase or clause lacking dignity and sobriety to intrude. Of special interest, too, is the variety of benedictions suitable to each type of service, chosen in most instances from mediaeval orders of the Roman Church. The book is a really monumental piece of work, and if there is astonishment there is also thanksgiving that a young Church, after only seven years of corporate existence, could produce so notable a liturgical contribution. It augurs well for the future of that Church, and indicates with certain clarity that Catholic doctrine has not vanished in the enthusiasm for union. We join with the Committee in their prayer "that those who use this book may be enabled by it to enter more fully into the rich heritage of Christian worship . . . and find that the good Shepherd has there provided for his flock "green pastures" and "waters of comfort." *Deo soli gloria.*

WILLIAM MAXWELL.

LITURGY AND WORSHIP. (London. Society for Promoting Christian Knowledge. Pp. 868. 15s net.).

THIS Companion to the Prayer Books of the Anglican Communion is a publication of the Literature Committee of the English Church Union; and it may be safely prophesied that it will take a foremost place among the many works dealing with the Book of Common Prayer.

Edited by Dr W. K. Lowther Clarke, with the assistance of Dr Charles Harris, it includes the work of nineteen

contributors, all scholars of repute, and there is little that bears on the worship of the Anglican Church (apart from its music) which is not dealt with. The standpoint taken is of course that of the "Catholic" party, and there are positions to which Anglicans of Modernist or Evangelical views would take exception, but no one reading the book can fail to be impressed with its scope and power.

Part I. is more or less introductory, and deals with such subjects as "Worship in General," "Synagogue Worship in the First Century." In Part II. the various portions of the Book of Common Prayer are gone over *seriatim*, from the Calendar to the Ordinal. In Part III. we have a more general collection of subjects such as The Lesser Hours, Extempore Prayer, Liturgical Silence. The book has been well planned, is well documented, and is furnished with a good index. Here and there slips may be discerned, but these are minor blemishes on what may be considered the best book dealing with the Anglican Prayer Book published in recent times.

ECCLESIA ANGLICANA. By G. F. Pollard, M.A. (London, Rivingtons. Pp. xxi. and 387. 6s net.)

THE first part of this book contains an outline history of the Church of England written from the Anglo-Catholic position. This occupies about one-third of the whole, the remainder being taken up with a series of chapters in which that Church is dealt with as Evangelical, Catholic, Liberal, Reformed, &c. One of the most interesting chapters is headed "Faults." Mr Pollard is frankly anti-Protestant in his outlook, although he is prepared to allow such "Protestant" innovations as Evening Communion. The book is well written and will be useful in many ways. Its most serious defect in Scottish eyes is that its writer appears to be almost entirely ignorant of the doctrine and government of the Church of Scotland. We expect from a person who calls himself a "British" (not English) Chaplain a little more knowledge of our National Church.

THE BOOK OF COMMON WORSHIP (Revised). Approved by the General Assembly of the Presbyterian Church in the United States of America. (Philadelphia. Presbyterian Board of Christian Education. British Agent, T. French Downie, 21 Warwick Lane, London, E.C.4. Pp. x. and 353. 6s net.)

SOME of our readers may remember the debate in the General Assembly of the (Northern) Presbyterian Church in the United States, when the proposal to have such a book as this was first mooted; and when there were protests against the use of what were called "canned prayers." The book was, however, published "For Voluntary Use" in 1906, and now after fully a quarter of a century this revised edition has been issued. Six surviving members of the original Committee took part in the revision. The new edition is well worth the attention of all who wish to see the services in the House of God reverently conducted, and there is much here which all might appropriate with gratitude. Two Orders may be specially mentioned: (a) a Brief Order of the Communion, which is meant for use with the aged and infirm who are unable to come to Church; (b) the Recognition of an Assistant Pastor. Orders corresponding to these might well be introduced into the devotional books of our own Church. Communion of the Sick is becoming more frequent among us; and the order given here is one of the best for such a purpose that we have yet seen. The coming of an Assistant Minister is usually left unnoticed among us so far as the service of the sanctuary is concerned. Such an order as that given here would, we are sure, be found helpful.

THE PROTESTANT DICTIONARY. New Edition. (London: The Harrison Trust. Pp. xix. and 805. 21s net.)

MOST of the works dealing with the Book of Common Prayer have been in recent years written from the High Church standpoint, and it is good to find that such a book as this, which deals chiefly with Protestantism in the Church of England, is being re-issued. The first edition was published in 1904, and reprinted in 1910, its editors being Dr C. H. H. Wright, whom *The Times* described as a "man of monumental learning," and Charles Neil, M.A. They had the assistance of about sixty others, including

such notable scholars as Provost Salmon of Dublin and our own Principal Lindsay. The new edition is edited by Principal C. S. Carter of Clifton Theological College, and Dr G. E. A. Weeks, formerly Dean of Nelson, N.Z.

The editors point out that the terms "Catholic" and "Protestant," when rightly understood, are not conflicting terms, and Caroline Divines such as Laud and Jeremy Taylor did not hesitate to describe themselves as Protestants. Though the book is necessarily controversial it is not unduly so, and we can confidently recommend it. The writers know their subjects, and even when one does not agree with them he has to admit that there is something to be said for their position. One would have liked a somewhat better account of the Church of Scotland. The thirty-year-old article of Professor Nicol has simply been reprinted with a short paragraph relating to the Union of 1929.

THE BOOKS OF THE LATIN LITURGY. By Abbot Cabrol, O. S. B. (London. Sands & Co. Pp. 166. 3s 6d net.)

THIS little work is one of the volumes of the (Roman) Catholic Library of Religious Knowledge and has been translated from the French by the Benedictines of Stanbrook. According to the author the study of liturgical books is of interest to every cultured person, and with such "an elementary and practical book on the subject" (the words are Abbot Cabrol's) there is no reason why anyone should not have some acquaintance with these. The book is popularly written, yet is packed with sound learning, and shows on every page the great amount of scholarship which is behind it. The author knows not only what has been written by scholars of his own church, but quotes extensively from the writings of others, especially Anglicans. Archbishop Macdonald of Edinburgh gives his Imprimatur to the book.

THE OXFORD MOVEMENT IN SCOTLAND. By W. Perry, D.D. (Cambridge University Press. Pp. xiv. and 125. 3s 6d net.)

THE centenary of the Oxford Movement has called forth a number of books, not the least valuable of which is this by

Dean Perry. In Scotland the effects of the movement were confined largely to the Scottish Episcopal Church, for while there was a revival of interest in forms of worship in the Church of Scotland, this had little connection with the work of the Tractarians, though in such matters as music and hymnody their influence was in time felt. Dr Perry shows how the views of the Anglo-Catholics gradually progressed in the Church of which he is a distinguished minister; and how in many cases advance was made in spite of the lukewarmness and even the opposition of the Bishops. The book is an interesting addition to the records of Scottish Ecclesiastical History in the 19th century.

WORSHIP IN OTHER LANDS. By H. P. Thomson. (London. Society for the Propagation of the Gospel. Pp. vii. and 168. 2s 6d net.)

THE object of this work is explained by its sub-title, "A Study of Racial Characteristics in Christian Worship." Written by the Assistant Secretary of the S. P. G. for Home Education, it is compiled largely from reports sent in by missionaries of that body. We learn here how Christian workers, in other lands, realise that there is a deeper significance in non-Christian life and worship than the earlier missionaries had suspected. Native customs are now incorporated with Church life. Architecture, painting, and sculpture have been fostered on native lines, and churches furnished by the natives themselves. At Dornakal in Central India, native symbolism is a feature of the Cathedral which is being built. In the concluding chapter some charming word pictures are drawn of Communion Services in such different surroundings as an Eskimo Hut, a Burmese village, an African kitchen, and a Dyak house. Altogether this is a most instructive book.

PRIVATE PRAYERS FOR A WEEK. Compiled by William Bright, D.D. (London. S. P. C. K. Pp. 88. 2s 6d net.)

THIS is a re-issue of a little book first published in 1882. It contains a number of ancient and modern prayers; as

well as a few hymns written by the compiler. These are arranged for use at Morning and Evening and four intermediate times of the day. A special feature is a selection of "Short Prayers for Spare Moments." Dr Bright's work was always good, and this little work will be useful to many.

LE CULTE: ÉTUDE D'HISTOIRE ET DE PHILOSOPHIE RELIGIEUSES. By Robert Will, D.Th., Professor of Ecclesiastical History in the Protestant Faculty of Theology, University of Strasburg. (Paris. Felix Alcan. Pp. 568. 60 francs.)

THERE has long been lacking an informed and trustworthy study in the psychology and philosophy of worship, and now this gap has been filled by an erudite work which will long remain a standard. Professor Will writes from the point of view of Reformed Theology; but he also knows the history and genius of Catholic Worship; and he is able to survey the whole field at once with a detachment and sympathy which make his work a notable contribution to liturgics. It is not a book for a beginner: it implies a knowledge on the part of the reader of the history of worship; but every serious student of Liturgiology will welcome and rejoice in Professor Will's able analysis and synthesis of his subject. One hopes that though not translated yet into English this book may come to be well known among English and Scottish students of the subject. Incidentally the bibliography is invaluable.