

himself to the common feelings and aspirations of the Christian." Accordingly Mr. Morrison deprecates such lines as these :

" Ah, lovely appearance of death !
What sight upon earth is so fair ?
Not all the gay pageants that breathe
Can with a dead body compare !"

In these days, when each strolling " evangelist " has not only a gospel of his own, but also a patent collection of hymns that are, too often, both a burlesque upon sacred poetry and a travesty of religion, the Rev. Mr. Morrison has offered not too strong a protest against that unreal sentimentality in our hymns that makes men of common sense stand dumb in the House of God.

But while there is much that is admirable in Mr. Morrison's volume, there is, unhappily, much also that we cannot admire. The proof-reading and the composition both need careful revision ; there are errors in fact, and there are, alas ! manifest proofs of inadequate scholarship. For errors of the press it is, perhaps, hardly fair to hold the author accountable ; but they are too numerous and too important to pass unnoticed. On p. 16 we should read "Gloria in excelsis" not "Glory in excelsis"; p. 19, "tollet" should be "tollit"; on p. 54, "Syon" should be inserted between "urbs" and "aurea"; p. 57, "the Abbe of Cluny" should be the "Abbey"; p. 72, "Die" should read "Dei"; p. 81, "secum" should be "Tecum"; p. 82, "Se" should be "Te"; p. 177, "Iratii" should be "Gratiis".

In style Mr. Morrison is sometimes careless to a degree. In the first sentence of the volume the words convey a sense foreign to the author's meaning : "As to the music, it has been a great favorite with composers." The author is referring to the "Te Deum," and means that it has been a favorite *theme* with composers. On page 24 we are told "Down *into* this gorge the wolves assemble at night," On p. 55, "He died in 1886, at the time *of which* he held the Wardenship of Sackville College"; at p. 81, "A life so beautiful could not but be followed *with* a peaceful death."

Blemishes such as these may easily be removed ; but there are graver defects. John Wesley, he tells us at p. 104 and again at p. 248, left the Church of England. The Wesleys "cut themselves off from the Church of England on April 2nd, 1739." Against this may be set John Wesley's own words, uttered fifteen months before his death, and recorded in the "Arminian Methodist Magazine," April, 1790, "I declare once more that I live and die a member of the Church of England, and that none who regard my judgment or advice will ever separate from it."

On page 222 the licentious mistake is made of classing Christ Church Cathedral, Montreal, with the "High Church, or Romanizing party in the Church of England." Mr. Morrison's naive amazement at finding some good thing coming out of the Nazareth of Oxford, and a Gospel hymn written by the Tractarian Keble, reminds us of the amazement of the pious Spaniards on discovering that the heretic English had no caudal appendages.

On page 249 we are confronted with an extraordinary series of blunders. We are told that the hymn "Hark, the herald angels sing," found its way into the English prayer-book : that it did so about the year 1818 ; that about this time William III ordered a new version of the Psalms to be introduced ; that under William III, about the year 1818, the Bible was exclusively published at the University of Cambridge ; that at the date just given an anonymous printer, finding a blank page at the end, (of what?) filled it up with six hymns, of which "Hark, etc.," is one ; that this matter was not noticed at the time ; and has never been cancelled since ; that this hymn cannot be got out of the prayer-book without legislation ; that this is a curious fact ; that Ritualists have fought against it ; that Rationalists have denounced it The truth is, there is only one hymn, in the modern acceptation of the word, in the English prayer-book, the "Veni Creator Spiritus." There are other sacred songs—such as the "Te Deum," but these are usually called