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The Plain Gold Ring. Lectures on Home by Robert Kane

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eliminating repetitions. Two of the occurrences of the Lord's Prayer ought to be given up. Where the whole group of services is taken together, *and with the same congregation throughout* (p. 156) it will be desirable to omit the Confession and Absolution provided at Morning Prayer. And similarly there will be no need for a Creed at that service in view of the Nicene Creed following in the Communion Office. There would be no recitation of the Ten Commandments at a service of this compressed type; the Collect for the day would be the point of conjunction of the shortened Litany and the Eucharist. Dr. Frere laments that the Order of Communion in our Prayer Book has lost all its psalmody. He points out that the Prayer Book of 1549 provided a series of Introits for the Sundays and Holy Days of the year, which covered considerable ground. But they were omitted in 1552 never to re-appear. He hopes that if psalmody is to be restored in the Eucharist, it will be in the form of select verses, and he thinks that such a verse or verses might be introduced between the Epistle and the Gospel. It goes without saying that he also advocates a re-construction of the Consecration Prayer.

A book of this kind by so distinguished a liturgiologist as Dr. Frere is very valuable at the present time. As the Bishop of Salisbury said, such a book puts controversy on a higher level both of knowledge and common sense than that on which it previously rested.

C. I. G.

THE PLAIN GOLD RING. Lectures on Home. By Robert Kane, S.J. (Longmans.) 2s. 6d. net.

This book consists of a series of six lectures on married life, its duties, its responsibilities, its joys, its dangers. We find here admirable facility of expression, combined with deep insight into human nature. It is all the more regrettable, therefore, to discover a few expressions both foolish and uncharitable; as, for example, "Most Protestants consider marriage to be a mere civil contract." (p. 11). Again, to class Ouida, Marie Corelli, Tolstoi, and Zola all together without distinction or qualification as "modern infidels not only hostile to Christian holiness but even to natural honour" (p. 10) is surely a proof of lamentable want of discrimination on the part of an author, himself by no means destitute of literary ability.

When we have said this, however, we have said the worst. The author, as perhaps is natural, commences by viewing his subject from the standpoint of a Roman Catholic theologian, but as he warms to his work the theologian seems to lose himself in the man, and throughout the book we find much homely wisdom much excellent and practical advice, and some passages of real beauty and power.

Father Kane tells us in his preface that these lectures were delivered in many places in England and Ireland: "Everywhere," says the good Father with pardonable pride, "there were borne back to me echoes from homes that had been made brighter by my words." We can well believe him. He has a power of producing little thumb-nail sketches which stick in the memory, and which were probably even more effective when presented to crowded and attentive congregations than they are in print. Here

is his description of Jesus the Carpenter: "Upon the Threshold of His home stood the Christ. Around about His feet had fallen, and lay in clustering curls of thin long ribbon bands, the sweet-scented shavings of the wood made smooth under the quick stroke of His plane. The strident sound of the plane as it rapidly passed and repassed along the polished face of the timber mingled with the sound of the quick breathing of the Divine Boy in the panting strain of His effort" (p. 33). We can understand that picture remaining long in the mind of many a young mechanic or carpenter. On the whole we would say, Read the book; it will not take you long, and you will find much in it to repay your trouble.

J. B. T.

THE LOVE AND WISDOM OF GOD. A collection of sermons. By Edward King, D.D. Edited by B. W. Randolph, D.D. (Longmans.) 5s. net.

"Every book is in an intimate sense a circular letter to the friends of him who writes it; they alone take his meaning; they find private messages, assurances of love, and expressions of gratitude dropped for them in every corner." So said R. L. Stevenson, and the remark is eminently applicable to such a book as the one before us. Only those who have known Dr. King's "gracious and inspiring presence, his appealing voice, his intensely sympathetic intonation" (p. vi.), will be able to appreciate fully the meaning and the power of these sermons.

And yet on behalf of a wider public we must thank the Principal of Ely for giving us a truly valuable volume. The book contains thirty-one sermons and addresses, which are arranged under five divisions, and include a wide range of subjects. But through them all there is an evident unity of treatment and aim. Human life in all its phases, the life of the artisan and the peasant no less than the life of the scholar and the statesman is brought into relation with the great living truths of the Christian Faith, and shown to attain completeness, power, and significance only in the conscious maintenance of that relation. And yet all these sermons are very simple. Even the University Sermons might be preached to unlearned country folk and convey to them perfectly distinct and intelligible teaching; and this though the bishop never forgot his audience, and carefully selected his illustrations to fit in with the everyday occupations and thoughts of his hearers.

The sermons to undergraduates are especially admirable. They recognise the spiritual difficulties and dangers of opening manhood, and they offer advice, warning and encouragement where they are most needed. They might well be taken as models by those who have the privilege of addressing such congregations.

A quotation may suggest the quality of the bishop's thought and diction, though the sermons do not lend themselves to quotation. They are for the most part devoid of epigram and of "purple patches." Speaking before the University of Oxford on the subject of God's Commandments Dr. King said: "We have done very little for Christian ethics; we have studied and taught ethics as known to the heathen, and we have assumed that our hearers were Christians, but there has been as yet very little consideration of the moral capabilities of mankind, when