

### Notes and Comments.

THE Address to the Annual Meeting of the Society this year (on Tuesday, 30th May) is to be given by the Venerable Leslie S. Hunter, M.A., Archdeacon of Northumberland. Archdeacon Hunter's name and position in the Church of England should ensure for him a large audience. Many will welcome him also as a son of Dr John Hunter, whose volume of *Devotional Services* stimulated the piety of a former generation.

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The death on 2nd April of the Rev. Dr Alexander Hetherwick removes from us a man who, besides being one of the most distinguished missionaries of the Church of Scotland, was a warm upholder of the ideals of worship for which the Church Service Society has always stood. The beautiful Church at Blantyre, Nyasaland, built by the labours of his colleague, Dr Ruffelle Scott, and dedicated in the year 1891, has become a centre of the religious life of the community in a way that puts many of us in the Home Church to shame. Common prayer is offered in it twice daily; the Holy Communion is celebrated each month; the Sacrament of Baptism is administered after a very full course of instruction; and the acknowledgment of material blessings, which constitutes so prominent a feature of primitive heathen worship, is given Christian expression in services such as Harvest Thanksgiving. In an article contributed to the 1930-31 issue of this *Annual*, Dr Hetherwick gave a full account of the worship of the native Church; and in an address to our Society he expressed regret that on returning to Scotland he found in most places so limited a measure of worship as compared with that of African converts recently delivered from heathendom.

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We publish in this issue the first of a series of articles on the University Chapels of Scotland. It is surely to be regretted that Edinburgh, alone of all the Scottish

Universities, should be without a place of worship of its own. A similar deficiency in the great University city of the west has been nobly remedied in recent years. It is true that in Edinburgh various City Churches—Trinity College, Lady Yester's, St Giles'—have each had in turn some sort of official connection with the University. Many old students must also remember with gratitude the valued ministry among them of such men as Henry Drummond, John Kelman, and others. Yet it may be permitted us to hope that some day our Metropolitan University will be provided, like its sisters, with a suitable building, dedicated to the worship of God and intended primarily for the use of its own members.

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The Committee formed last year under the Convener-ship of the Rev. D. A. Hodges, Ayton, with a view to arousing interest in the work of the Society and securing a larger number of members, has been very successful in its endeavours. As we go to press the membership of the Society stands at or about 500, and a further increase may be expected. Members are urged to enlist the interest and support of others by their personal influence.

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It has often been felt that the objects of the Society would be more widely known and understood if more were done in the way of holding local conferences, at which matters connected with worship could be discussed more deliberately than is possible at ordinary meetings. One such conference was held in Edinburgh during the winter, and while the views expressed were exceedingly varied in character, and by no means all in keeping with the professed aims of the Society, such discussions are undoubtedly of value in stimulating interest in all that pertains to the conduct of Divine Service.

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Ministers often experience a difficulty in selecting a satisfactory lesson from the Old Testament on the occasion of a celebration of the Holy Communion. Time was when recourse was frequently made to the Song of Solomon, but that is no longer the case. Exodus xx., 1-17, and Isaiah liii. are in very general use. The association of a recital

of the Ten Commandments with the Communion Service, it may be noted, is a purely Anglican usage ; it would come more fittingly at a Preparatory Service. A wider choice than the Old Testament affords is to be desired, and there is much to be said in favour of a return to the pre-reformation usage of lections from the Epistles as well as from the Gospels. These readings were divided by the singing of a few verses of a psalm which was termed a Gradual or Grail because it was sung from a step (*gradus*) of the altar. In the Jewish ritual, Psalms cxix. to cxxxiii. are called the Gradual Psalms, as they were sung from the steps of the Temple.

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Even the *minutiae* of worship are deserving of reverent consideration. The following counsel, received from a correspondent, is none the less pertinent because somewhat unconventionally expressed :—“ In giving out the 122nd psalm in Church, don't say ‘ Psalm one two two.’ You are not addressing an infant class. Still less say ‘ one double two.’ You are not in a telephone box. Say ‘ Psalm one hundred and twenty-two,’ or ‘ the one hundred and twenty-second psalm.’ ” And even the following, from the same hand, if elementary, may not be superfluous :—“ Don't pronounce *Psalm* as if it were written *Sam*. It rhymes with *palm*, not with *jam*.”

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While St Andrew's Day is observed (though perhaps not always religiously) by most Scotsmen abroad, and is gradually receiving a greater measure of recognition at home, the festival of St Columba, whose connection with Scotland is more indisputable than that of the great fisherman Apostle, is less frequently remembered. In the late Bishop Frere's book on the *Collects, Epistles, and Gospels* for the *Lesser Feasts* (S. P. C. K.) is given the following prayer for St Columba's Day (9th June) :—“ Uplift us, O Lord, by Thy Holy Spirit, to glorify Thee in Thy saints, with a thankful remembrance of St Columba, Apostle of Scotland ; that we, who have received from our fathers the age-long tradition of faith and piety, may continue firm in loyalty to Thee, and be carried along the heavenly way to the promised home of the blessed ; where Thou livest and reignest with our Saviour and the same Spirit, one God, world without end. Amen.”