

gations and Sunday Schools; while the tunes accompanying may help to give rise to a purer taste than could be fostered by *Dulcimer's* and *Boston Academies*. We might also hope that could the custom become common of always having the same tune to the same hymn, congregational singing would become more general, as the words would then at once suggest the music; and in whatever church we might be, as soon as the Hymn was given out we should know what tune was to be used. The vagaries of choirs might also be restrained: too often their tunes seem selected rather to show the intricacies of musical composition, and the prowess of performers, than to encourage all the people to sing unto the Lord!

One advantage of the S. P. C. K. book, is, that being published by that Society gives it greater stability than a private publication can have, while the name of the Society is a semi-official sanction and guarantee. By these reasons, perhaps, the Committee were induced to recommend it in preference to other books, which of themselves might be considered better collections. It can always be procured cheaply and is more likely to meet with general approbation than any other.

Complaints are sometimes made about the anomaly of our having a Common Prayer Book and no Common Hymn Book. But it is at least a question whether this is not an advantage. In our Prayer Book we have an unchangeable form: however religious feelings or opinions may change, that does not change,—and it is well that we should have an unvarying standard of sober Catholic devotion, with which we must bring our feelings into a certain degree of accordance. At the same time we must see that while in its general and important features our religion and religious feelings cannot change, there are differences in minor matters at different times or in different places at the same time. Without at all losing the analogy of the faith, the tone of religious feelings may differ; and as our prayers are fixed may it not be an advantage to have a greater variety in the Hymns. In this way our public worship, containing both a constant and a variable feature, may within certain limits be brought into accordance with the prevailing religious feelings of the day, without any danger of its being too much influenced by them.

For these reasons we welcome the new book, as well suited to the wants of our time, and we can accept it all the more willingly as we know that in so doing we do not bind ourselves to its perpetual use.

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#### EXTRACT FROM THE CHARGE OF THE BP. OF FREDERICTON.

WE have received a copy of the Charge delivered by the Lord Bishop of Fredericton, Sept. 13, 1865. It touches upon several topics of local and general interest. We publish the conclusion, as containing advice as suitable to Nova Scotia as to New Brunswick:—

In the present trial of our infant Church, how much, my brethren of the clergy, must depend upon your personal conduct. Though it be very certain that the laity ought to esteem your office more than your persons, yet you must see how little the office is valued when the man is despised. You ought to consider that it is not eloquent preaching, it is not intellectual eminence, it is not easiness and good nature, it is not a talent for business, it is not running to and fro about the country, it is not social position, which will earn for you the power to influence mankind for good. All the earnest love of souls, all the guilelessness and simplicity, all the fervour of devotion, all the goodness of heart, all the humility and charity, all the