

otherwise than as a piece of wanton folly, and are we not justified in treating it as a jest?

The real objection to all such attempts is, that this is a subject on which the church alone has a right to legislate, and on which she has exercised hitherto a most wise discretion. In every community there must be room for the development of individual taste and character, and in the church, if it is to be Catholic and comprehensive, there must be, as there has always been, many diversities of "use." A decorated church and a choral service may be to the majority of one congregation a great help to devotion, while to the majority of another they are a positive hindrance. The church must not shut out either class, and as to the precise cut of a surplice or length of a stole, in ecclesiastical as in civil jurisprudence, "*De minimis nulla lex.*" The present rubrics, if faithfully adhered to, will give us all the uniformity we need; nor can they be lawfully altered, except by the action of the whole church.

The report of Dr. Fuller's committee "on Discrepancies in the celebration of divine service," is an attempt with more show of authority than that of Lord Shaftesbury, and certainly wiser in detail, but one against which we cannot but protest. The discrepancies, which doubtless exist, and are for the most part justly complained of, are of three kinds:

1. Willful violations of the rubric, to be corrected not by the Synod but by the Diocesan.
2. Those which arise from the defective education of the clergy, which like the former class require the action not of the Synod but of the Bishop.
3. Those in which the rule of the church is undefined or uncertain, e.g., as to which epistle and gospel are to be chosen when a Sunday and a Festival coincide. To this latter class alone can the action of the Synod apply.

We trust the Synod will hesitate to set a dangerous precedent by interfering with the province of the Diocesan. It is strange to find a solemn council re-enacting the Rubrics; if they have been neglected, there is a more legitimate remedy, and it is absurd for the Synod to "recommend," where the Church commands.

THE BOARD OF MISSIONS.

We are very glad to observe that since the appearance of our article on this subject, the motion has been amended, and that most of the anomalies to which we took exception, are absent from the new edition.

It is now proposed that the Board shall be a Committee of the Church Society, amalgamating, as we suggested last week, the various conflicting Committees into one. Whether this is practicable or no, will probably have been decided before these remarks are in the hands of our readers; the first step must undoubtedly be to place the Church Society under the control of the Synod, and although this may be the ultimate result, it will be the work of time.

THE COMMITTEES ON HYMNS AND TUNES.

We think it unwise at a time like the present, when we are in the midst of so remarkable a revival of Christian Hymnody, to impose authoritatively upon the Diocese at large, a selection of hymns which may prove of a very inferior character to those which we may hereafter possess. We are therefore glad to find that the question of the Hymnal is to be postponed for consideration of the Provincial Synod, because we feel convinced that upon reflection, the supposed necessity for an exclusive and authoritative Hymnal will disappear.

If the Clergy are competent to write sermons—we think that (as far as doctrine is concerned,) they might be trusted to choose for themselves and their several congregations, some one out of the many collections of hymns which are now in use in the Church—or if authority for such a proceeding be requisite, there

would be no difficulty in obtaining permission to use any ordinarily good hymnal.

We think the tune-book is in one sense, a matter of even greater importance, inasmuch as congregational singing depends less upon the hymns used, than upon the tunes which are chosen. We therefore regret to hear that the Committee propose only to report progress and ask leave to sit again.

It has been suggested by some members of Synod that a collection of some fifty or sixty good tunes, and a similar number of Chants should be selected at once, and recommended provisionally to the use of the Diocese. The "Fifty Chants," selected and arranged by Monk, would supply the last named want most efficiently, while from the works of Gauntlett, Mercer and Redhead, an equally beautiful and not more numerous collection of Synod-tunes might easily be made.

Another most important step which it is proposed to take, is at once to form a "*Diocesan Society for the promotion of Ecclesiastical Music.*"

This we think is the right course to pursue, for until people have some practical exemplification of the elevating power and devout grandeur of really sound ecclesiastical music, neither talking nor tune books will do much for its advancement.

It has been determined therefore, we understand, to hold a meeting on Thursday, evening, 11th inst., for the purpose of taking the preliminary steps for the formation of such a society, in the hope of awakening the interest, and securing the countenance and co-operation of gentlemen, both lay and clerical, from the various parts of the Diocese.

We rejoice to hear of these practical steps being taken, and bespeak a good attendance at the place and time, which will be notified by a placard to be affixed to the door of St. George's School Room.

Literature.

Addresses to the Candidates for Ordination on the questions in the Ordination Service. By Samuel, Lord Bishop of Oxford. (Oxford and London: J. H. and James Parker.)

Whatever opinion may be entertained with regard to various acts of Bishop Wilberforce's public policy, there can be little doubt that he is at once the most eloquent speaker and ablest diocesan on the English Episcopal Bench. But his work will abide not so much on the lists of publishers and in the records of literature, as in the churches which he has built, the race of clergymen which he has founded, the elevation of churchly character which has marked every sphere of his influence. He is not so much a writer as a speaker; and this, while it adds to his immediate influence, detracts from the force of his writings to those who live like ourselves at a remote distance. But the present volume will doubtless stand at the head of all his published works; for it not only shows his own conception of the ministerial office, but is written with a power of language and a fulness of practical knowledge which can never lose their value.

The addresses are twelve in number; they are upon the Inward Call; the Glory of God; the Sufficiency of the Holy Scriptures; the Ministration of Doctrine, Sacraments, and Discipline; the Driving away of Erroneous and Strange Doctrines; Private monitions and exhortations to the sick and to the whole; Private ministrations to the sick and to the whole; Diligence in Prayer; Diligence in the study of Holy Scriptures; Being examples to the flock of Christ; Maintaining quietness and peace; Obedience to ordinary and other chief ministers. The first is the only one whose subject limits it exclusively to those who have not entered upon the ministry; the rest apply more or less to every parochial clergyman. It is difficult to single out isolated passages when the whole banquet is so rich; we can merely draw attention to one or two as specimens of the rest.