

peace reach us from Constantinople. The Sultan presided at a Council held there on Friday last. He expressed himself very strongly in favor of peace, as did also the members of the Council. It was considered that enough had been done on both sides to show that they could fight valorously, with courage, spirit, and skill; and the belief was expressed that if the war should continue much longer lasting injury would be inflicted upon the two Empires. It does not, however, appear on what basis a peace was looked for; and unless Russia should be thoroughly beaten and driven out of the country she has invaded, she can hardly retire without securing some of the material guarantees she has all along aimed at securing. A hope is expressed that England will assist in putting a stop to the war, which so greatly damages her own trade and threatens to imperil her best interests. But should England manifest as great a fear of wounding the tender susceptibilities of the government of the Sultan as she did at the recent sham Conference, it is to be feared that her interference in the matter will be worse than useless. The peace party in England is said to have received a notable accession, and five ministers are virtually committed to non-intervention. The semi-official German press states that Russia has resolved to refuse all offers of mediation.

An important event has at last occurred in connection with the campaign in Asia. The Russians carried Kars by storm on Sunday, the 18th. The action commenced at eight on Saturday night, and continued for twelve hours. Three hundred cannon, stores of ammunition and money fell into the hands of the enemy. The loss of the Turks was 5,000 killed and wounded, and 10,000 prisoners, besides many flags. The Russians lost 2,700. The Russian soldiers made but little booty, and spared the peaceful citizens, the women and children. General Louis Melikoff directed the battle, and the Grand Duke Michael was also present. The former entered the city at eleven o'clock on Sunday morning. The capture was made by fifteen thousand Russians (another despatch says there were seventy-five thousand), who climbed steep rocks, ramparts, and walls, and attacked an equal number of desperate fighting Turks engaged in headlong flight over their ditches and parapets, compelling them to surrender or die. The principal attack was made by General Lazereff, who commanded the right wing. The attack began in the centre at half-past eight in the evening, when Count Grabbe led his brigade against Khanli redoubt, and himself fell dead at the first onset. Captain Kwodnicki of the 39th was the first to enter the redoubt at eleven o'clock at night. The redoubt surrendered early in the morning, and then the three towers almost simultaneously. The citadel, Fort Sauvarri, and Fort Hafiz Pasha were carried by assault at daylight on Sunday morning. Lazereff's troops had made progress as far as the capture of Fort Karad-anigh. The other forts made a stubborn re-

sistance until eight, when all the garrisons which could escape fled towards Erzeroum. These were pursued by Cossacks and dragoons, overtaken, and many of them brought back.

#### THE TWENTY-SIXTH SUNDAY AFTER TRINITY.

THIS Sunday being the next before Advent, takes, as was observed last week, the service given for the Twenty-fifth Sunday. And in the portion of Scripture appointed for the Epistle we have a decided instance of the principle to which we adverted as that adopted by the Lord in His prophecy of the destruction of Jerusalem and of the general judgment. Here we have a prediction of the first Advent of Him who was to be raised unto David a righteous Branch; and in connection with the same prophecy, almost as though His reign on earth, especially over His own people, would then begin, the restoration of Israel and Judah is announced; and its certainty and completeness would be so manifest that the memory of the deliverance from Egypt would be merged into the commemoration of the more recent, the larger, and the more triumphant deliverance from the North country and from all the countries whither Almighty God had driven them, and of their restoration to their own land.

It has been remarked that in the present day the scientific mind tends more and more decidedly to reject the idea of catastrophes, and to substitute for them the principle of gradual development. Where a reader age could see a personal agency, we are informed that now we see the tranquil operation of unchanging law; and this difference of conception makes the idea of every thing connected with the glorious appearance of Messiah as the sudden and triumphant manifestation of a resistless Conqueror and a mighty Ruler, altogether out of keeping with the philosophy of the present age. But it has again been asked, Is there really any such antagonism between the idea of a catastrophe, the sudden manifestation of a remarkable phenomena, and the idea of a progressive development? Is it not at least possible that a development, whether in the world of physical nature or in the world of social life, is the cause of the catastrophes which momentarily arrest it, and which may give it a direction altogether new? Or rather, does not a long succession of gradual developments almost uniformly culminate in a catastrophe which in its turn initiates a new series of gradual developments. A volcano, for instance, is the product of a long unseen process of preparation. The volcanic fire does not seethe beneath for the first time when it breaks forth from the crater. The soil does not disappear in a moment from beneath the topmost sod, so as to make a landslip possible. And so in the life of men—so in the history of the world. That was a great catastrophe at the end of the last century, the French Revolution, the violence of the changes of which constitutes it the most remarkable date in modern European history. But the causes of that revolution run back, some of them to far dis-

tant ages; and none of them began their work during the reign of the monarch who, in 1793, died on the scaffold. And in reference to that mighty event, the general judgment, doubtless every event of the world's history is more or less part of a course of preparation for that grand catastrophe which shall usher in the triumphant and peaceful reign of the Messiah, under which Judah shall be saved and Israel shall dwell safely, and which shall be more or less, directly or indirectly, connected with the general judgment. The statesmanship of the governors of the world, and the prowess of its conquerors are, although they know it not, steadily moving on in the track which shall result in the enthronement of the King of Zion in His own beloved city, the joy of the whole earth, and which shall be connected with the gathering together of the dispersed of Judah and the scattered ones of Israel in their own land.

#### A CHANT BOOK.

WE have much pleasure in calling the attention of our numerous readers to the Chant Book recently published by the Church Music Committee appointed by the Synod of the Diocese of Toronto: and we especially commend it to the notice of the clergy, and those who have the management of choirs, as presenting, in a cheap and convenient form, a musical setting for all those portions of the public service (except the psalter) which are usually sung.

The first part contains all the canticles, with several arrangements of the "Te Deum," set according to what is termed the "Anglican" method; and on the pages opposite to the words will be found the best and most popular of single and double chants. To this part is added an appendix, containing some additional chants, together with several settings of the commandment response, the Sanctus, and the Gloria.

The second part consists of all the canticles set to Gregorian tones, with the chants opposite to the words. In these two parts there are no less than one hundred and sixty-seven chants.

The third part contains the old ferial music for the priest and people, as it has been sung daily in the morning and evening service in the Cathedrals of England for the last three hundred years, and is now sung in thousands of parish Churches; also, the music for the Litany and for the celebration of the Holy Communion. The music for the Holy Communion is substantially the same as that used in the service of the Church in every age and country, and at the time of the Reformation, was set to English words by Merbecke, at the request of Archbishop Cranmer.

There are sixty-four pages in the book, forty-four of which are music. The whole of the music for the people is harmonized so that the organist can play an accompaniment, and the choir can sing in parts if they desire to do so.

We think the Committee have acted wisely in setting the canticles to Gregorian as well as to Anglican chants, for in this man-