

and 156 priests; the corresponding numbers at the same time last year having been 347, 169 and 178; so that in the total number there is, at least, no falling off. In one or two Dioceses the Ordinations were postponed to a later period. Of the 354, it is stated that 228 are graduates of Oxford, Cambridge, London or Dublin, while 14 more have been at those Universities, but have not yet graduated. Sixteen are described as "literates," while the remainder seem to have passed through some of the Theological colleges—institutions which, in old fashioned England, are not established in a pique, to act in rivalry with each other, or in antagonism to the Bishop of the Diocese.

So the Danube is crossed at last, and the Russians have now the opportunity and the necessity of showing their superior prowess and equipment in the open field. It remains now to be seen whether the famous Turkish quadrilateral will be able to hold in check the advancing enemy, or whether the latter's forces will be sufficient to mask these fortresses and allow the main body to press on towards the Bosphorus. In all campaigns in the Danubian Provinces the losses by fever and other diseases have always been enormous, and we fear that the present war will prove no exception to the rule.

SIXTH SUNDAY AFTER TRINITY.

WE have now set before us the truth that all the principles of the old law are preserved in the Christian dispensation, but here they are all heightened; their obligation is increased, their spiritual and real application to all the faculties of the soul and to all the concerns of life is immensely intensified; and with a point and force not to be misunderstood or misapplied, the Lawgiver of the New Dispensation gives some exceedingly minute illustrations of His own express declaration: "Think not that I came to destroy the Law or the Prophets: I came not to destroy but to fulfil. The Lord's words must have sounded somewhat strangely to the men of that age—an age remarkable among the Jews, at least, for a particular regard to all the minute details of duty—when He set down the righteousness of the most righteous observers of the strictest law the world had yet seen, as something far below what they were to aim after and actually to realize; or else no claim for admission to Christ's Kingdom could for a moment be entertained. The injury to a fellow creature, forbidden by the new Interpreter of the Law, was shown to extend not only to a real act of the hands—it was to include the internal emotions of the soul. With the Lawgiver that now comes before us, an improper look is a breach of the Moral Law, and hatred is accounted as murder.

This increased strictness in the obligation to observe the old law when extended by the new Lawgiver, requires a proportionate increase in the grace by which the duty of obedience to God may be fulfilled. If Christ's law extends to the wilful conception of an act as well as to the act itself, accounting the one

a sin as well as the other, His death and resurrection extend themselves to the Sacrament of baptism, brought before us in the Epistle of the Communion office for this day, making it the means of a death unto sin and a new birth unto righteousness, and thus endowing Christians with a power to fulfil the requirements of His law, which otherwise they could not possess. The power of Christ against sin becomes not only a power external to the soul, but an inward capacity, the practical use or desire of which is, to a certain extent and within certain limits, optional with those to whom it is given. The passage chosen for the Epistle has no reference to the mode of baptism, as some have alleged, but to its legitimate effects. The Apostle's argument is clear: How shall we who are dead to sin continue to live therein? But we have been baptized into the death of Christ, which was a death for the annihilation of sin. Therefore by baptism we are buried with Christ into a death unto sin, that as Christ was separated from the living world, we should be separated from a life of sin; and that as he was raised from the dead to a more glorious existence, so we should also through the use of the means of baptism be enabled to walk in newness of life. And the Christian life springs from and is sustained by the apprehension of Christ present in His Church, present in and with his members as a life-giving spirit. He is the quickening Spirit of Christian humanity: He lives in Christians; He acts through Christians and with Christians; He is indissolubly associated with every movement of the Christian's deepest life. "I live," says the apostle, "yet not I, but Christ liveth in me." This felt presence of Christ it is which gives both its form and its force to the sincere Christian life. That life is a loyal homage of the intellect, of the heart, and of the will to a Divine King, with whom will, heart and intellect are in close and constant communion, from whom there flows forth, through the Spirit, in the Sacraments, that supply of light, of love, and of resolve which enriches and ennobles the Christian soul.

According to St. Paul in this epistle, as also in Tit. iii. 5, the instrument of the beginning of the Christian life is the sacrament of Baptism, to which the Holy Spirit gives its efficacy, and which, in the case of an adult recipient, must be welcomed to the soul by repentance and faith. Regeneration, in the Christian sense, thus implies a double process, one destructive, the other constructive; by it the old life is killed, and the new life forthwith bursts into existence. This double process is effected by the sacramental incorporation of the baptized, first with Christ crucified and dead; and then with Christ rising from the dead to life. St. Paul, however, distinctly intimates in the whole of the former part of Rom. vi., that a continued share in the resurrection life depends upon the co-operation of the will of the Christian. But the moral realities of the Christian life, to which the grace of baptism first introduces the Christian, agree with Christ's death and resurrection, and are the effects of them. Regarded historically,

these events belong to a period long gone by. But for us Christians, the Crucifixion and the Resurrection are not merely past events of history; they are life-producing facts, from which no lapse of centuries can separate us; they are perpetuated to the end of time within the kingdom of the redeemed. The Christian is, to the end of time, crucified with Christ; he dies with Christ; he is buried with Christ; he is quickened together with Christ; he rises with Christ; he lives with Christ.

CHURCH MUSIC.

THE choral service as rendered in St. George's Church, Toronto, on Tuesday, the 19th of last month, on the occasion of the opening of the Diocesan Synod, was a great improvement upon that of the preceding year. The whole service was taken carefully, and given with a tolerable amount of precision and expression. The anthem, "O rest in the Lord," was sung very nicely indeed. It was also an improvement to have two chanters instead of one as heretofore. But the service was undoubtedly too long. Why not have Divine service chorally rendered, with a sermon by a popular preacher on the evening preceding the day of the opening of Synod; and then on the Tuesday, Holy Communion at 10 a. m. with the Synod sermon? By this change we should have two short, pleasing and attractive services well attended, in place of one very long and tedious service, attended only by a portion of the members of the Synod.

The "Canticles, published under the direction of the Church Music Committee of the Diocese of Toronto," a part of which was put into the hands of members of the Synod, appears to be a useful little book, and from the very low price at which it is published (15 cents) it is to be hoped that it will be largely used throughout the diocese, and perhaps also throughout the Dominion.

The appointment of Mr. H. Cameron (late of the Synod office) as *Organizing Choir Master for the Dominion*, is a step in the right direction.

In the old country, church music is advancing in thorough earnest. At the 223rd anniversary of the *Festival of the Sons of the Clergy*, which took place as usual in St. Paul's Cathedral, the large congregation filled the dome, and extended to the last arch of the nave, thus showing how these services are appreciated. The choir, numbering 300 voices, was conducted by Dr. Stainer from the back of the lectern, Mr. G. C. Martin, sub-organist of St. Paul's, presiding at the organ. Sullivan's overture, "In memoriam," preceded, and formed a most fitting prelude to the service. To the *Magnificat* and *Nunc dimittis*, the music to which was composed expressly for the occasion by Mr. E. H. Thorne, considerable interest was naturally attracted, as being both the most recent, and perhaps one of the most ambitious works of a modern church writer of recognized talent. It is considered a service of great merit. The anthem was the "Song of Miriam," by Schubert. The middle portion, which tells of the pursuit by Pharaoh's host; its overthrow,