

ment attack by the other Turkish commanders on the Russian line between the Balkans and the Danube as would have forced the Grand Duke to withdraw forces from Plevna to maintain his threatened communications. But that has not been done, and it seems probable that Plevna will be to Osman and his troops what Sedan was to Napoleon—a trap without a bolt-hole. We are sanguine enough to anticipate that the fall of this town may lead to a not far distant peace. Having secured their right flank, the Russians can turn their attention to Rustchuk, which they will probably succeed in capturing. Their position will then be that of a triangle, its base resting on the Danube from Nicopol to Rustchuk, and its apex being at the Shipka Pass in the Balkans. Against none of its lines is it probable that the Turks can make any successful attacks. On the basis, then, of Russia holding an impregnable position in the heart of Roumelia, and the almost certainty that in the spring she can force her way through the Balkans, and especially in consideration of the fact that both sides are absolutely bankrupt may not the other Powers successfully intervene with proposals for peace?

THE SIXTEENTH SUNDAY AFTER TRINITY.

THE pity and compassion of Christ, with the fulness and richness of blessing belonging to the Christian dispensation, and the largeness of heart that may seek these objects in prayer, are particularly brought before us by the Church in the selections made from Holy Writ for this Sunday. The greatness of the heritage upon the possession of which the Christian has already entered, although the ages of eternity will be required fully to appropriate its blessedness, is expressed with the highest and most impressive language the Apostle Paul could find in the whole range of human speech. He gives a very exalted idea of the nature and the subjects of prayer offered to the God and Father of our Lord Jesus Christ, as well as of the freeness and the confidence with which such prayer may be offered; and the blessings his supplications contain include all that human nature can desire—all that human imagination can conceive. He presents the main features of the Christian system in as few and as powerful words as can anywhere be found in the whole compass of ecclesiastical literature. The measure of the entire range of blessings St. Paul asks for his converts is "according to the riches of His glory," showing the infinite expansiveness of Christian blessedness. The Divine Spirit is to be the means of strength for the inmost powers of the soul: Christ Himself dwelling in the heart by the faith—the system which provides the means of spiritual union and communion with Him. And then having in baptism entered the family of heaven and earth named of Him, having received the might of the Holy Ghost in the laying on of hands, and having experienced an actual union with Christ in a reception of Him in His own appointed sacrament; being thus

armed, thus supplied, and having thus become rooted and grounded in love, the whole compass of Christian blessing may be realized, the love of Christ, which passeth knowledge, may be appropriated, until all the fulness of God is embodied in the Christian character. The passage is one of the most emphatic in an advocacy of the use of the means of grace.

"The only son of his mother" was raised to life in a way that showed the extreme tenderness of mind that dwelt in the Saviour's breast. The miracle showed that with the possession of all the power, the might, and the majesty of Divinity, He yet had the feelings of humanity, was keenly sensitive to the sufferings of the children of men and alive to all the touching scenes which our pilgrimage furnishes. And it is doubtless intended to teach us the lesson that we may have the most entire confidence in One Who is thus touched with the feeling of our infirmities, and Who, therefore, is both able and willing to impart all the aids and all the consolations of His grace to the suffering Christian.

MINISTERIAL AUTHORITY.

WHEN the late Dr. Wolff went to the East, he met with a Bishop of one of the Oriental Churches, who asked him from what place he had come, what was his object, and who had sent him. Having told his object, and that he had come from England, he said he had been sent by the London Missionary Society. He was then asked who had sent the London Missionary Society, and in his reply he was forced to admit that the said Society had not been sent at all, that they were self constituted, or appointed by people who had no more authority than they had; and that consequently neither the Society nor himself had any church authority whatever. The Bishop expressed his surprise that Dr. Wolff should come so far to preach the gospel, and yet ignore one of its fundamental principles, that on which the authority of Bishops, Priests, and Deacons must entirely rest. The subject was new to the worthy doctor, but he thought it out, and ultimately became ordained by a bishop of the English Church, believing that he could find there what he could not find among any of the sects—validity of ordination. For it is a fact, let any one cavil at it that chooses to do so, that the leading spirits of the English Reformation retained every element of catholicity in the English Church, as well on account of the intrinsic importance of every one of those elements, as because it was more politic to do so. Those who believe in the Holy Catholic Church as one of the principal articles of their creed would, if they could not find catholicity in the Church of England, go somewhere else in search of it. And many of the continental Reformers—Luther, Melancthon and Calvin among the number—would gladly have incorporated with their systems an Apostolical succession of Bishops could they have done so.

We can never be sufficiently thankful for so valuable, so evangelical, so scriptural a heritage; and no man who is honestly and

thoroughly loyal to his Church will make light of the privilege we possess in this respect—a privilege so essential to the existence of the Church; because it contains a principle involved in our Lord's commission which He gave to the Apostolate just before His departure from the earth: "Lo! I am with you alway, even unto the end of the world;" and as the Twelve, every one of them, died, they must have successors somewhere, so far at least as to the continuance of the power and authority contained in this commission even unto the end of the world: unless indeed Christ's words have come to nought, which would be blasphemous for any one to say.

That the Church of England contends for a direct, continuous, and unbroken succession of her episcopate from Christ and His Apostles cannot be disputed by any one who reads the preface to the ordination services—the very first sentence stating it in the most express terms. That it is and always has been an undoubted historical fact is tolerably evident, although not very long ago this was disputed in certain quarters. It appears now, however, in those quarters to be admitted, so that the fact of direct and unbroken continuity should not be entirely ignored. This is indeed something gained; and perhaps in the course of time, when the first sentence of that preface has been well digested, we shall be able to get our friends on to the end of the first paragraph, where they will learn the whole of the Church's teaching about the matter. And the Church gives no uncertain sound in reference to it. The latter part of the paragraph to which we allude, runs thus—and we give it the more willingly because from the way in which it is passed over by some, we think it will be new to some who call themselves churchmen:—"No man shall be accounted or taken to be a lawful bishop, priest or deacon in the United Church of England or Ireland, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the form hereafter following, or hath had formerly Episcopal consecration or ordination. Now here we have the principle required by the Church as a matter of necessity. Here is no pandering to the mawkish tastes of those who would break down the hedges, the bulwarks of our Church, and place her on a level with the manifold sects of Christendom. The principle of succession is boldly, unmistakably, and authoritatively laid down. Taken in connection with the statement in the first part of the paragraph, that from the Apostles' time there have been these orders of ministers in Christ's Church, we learn that in the estimation of our branch of the Church Catholic, if we depart from this order, this continuity, we cease to belong to Christ's Church. And we need not forget that Cranmer is said to have been the writer of this Preface. But whoever wrote it, the voice of the Church now utters it.

A party of temperance ladies interviewed the Mayor of Boston the other day and begged him not to treat the President to a glass of wine on his visit to the city, but without effect.