

gally, by the public, it is; unfortunately, but too true that Society and pleasure each take more than a tithe of our substance, while, for the service of God, a very small portion is set aside.

As we anticipated, the Russian attack on Plevna has been of a most determined character, but, as we did not anticipate, and, we may say, to the surprise of everybody, it has up to this time signally failed. The Turks have retaken, with prodigious and fearful slaughter on both sides, all the redoubts, except that of Grivica, which the Russians had captured, and now Osman Pasha defies the whole force which the Grand Duke Nicholas can bring against him. Suleima Pasha has effected a junction with Mehemet Ali; the Russian fort in the Shipka Pass has fallen; and the Czarevitch has been obliged gradually to retreat. All this looks serious for the Russian cause, and even if Plevna falls today the check to the Russian advance and prestige has been irremediable. But if, on the contrary, Osman makes good his defence what will be the result? We may then anticipate that the name of Plevna and its defender, both utterly unknown to fame, will be ever associated with very important political and territorial alterations in Eastern Europe. It is impossible to forecast the effect in Russia itself if the Czar has to return to his own dominions baffled by the Turks and thwarted in his designs.

THE SEVENTEENTH SUNDAY AFTER TRINITY.

LIBERTY, springing from a unity which implies due subordination, is an acquisition which has ever been obtained only by a conquest of the carnal mind. To cling to the chain that binds us, strange and unaccountable as such an infatuation may appear, is a phenomenon by no means so rare as the libertine or the rationalist would have us believe. But it is only when we fall in with the unity of the faith of the gospel that we can have the remotest chance of being free indeed. A slave to divers lusts and passions is not free; a slave of Satan is not free; nor is a servile worldling any more free than either of the others. But he who is joined to the one body and the one Spirit, which lead us to the one hope of our calling, he alone is "emancipated and free." He is at liberty to pursue those objects which constitute the highest excellences of his mortal and immortal being; and, in the course of the pursuit, the soul is trained towards the highest perfection of which its nature is susceptible—trained to the freest and the holiest companionship with the most exalted orders of Beings the universe contains; and becomes enabled to approach more and more nearly to the centre and the sun of all intellectual, moral, and spiritual freedom. But in the unity which entitles to this freedom, and which secures it, there must be limitation, that is to say, restriction, or there could be no unity at all; for unity cannot possibly exist without restriction. In all unity there must be limitation and subordination in all the members save one; and in this unity the licentious worship of many gods

must be given up for the worship of one God. There must be one faith as the basis of that worship, and one authorized and established means of initiation into the family of that One. No room is given for human invention, for wild excesses or for unauthorized speculation; when these are indulged in, nothing is gained by the change of name; licentiousness still gives the law; the man follows the dictates of his own corrupt inclinations, and is as much a slave to evil as ever. But as Christ, Who makes His people free, is their King as well as their Priest, so the restrictions of the gospel are a means of real spiritual freedom, however much they may seem an irksome bondage to those who regard them as restraints only. The Christian who worships the one God is surely more free than the heathen who worships many divinities; and the believer in a faith once for all delivered is more free than the man who is continually looking for new developments and who is exposed to the bondage of every novel speculation.

The self-abasement recommended in the parable of the wedding feast, in taking the lowest room, may scarcely accord with our modern notions, or with the success which, in the present day, often appears to attend the exertions of those who put forward claims and pretensions to something higher or greater than usual. And yet the principle of the parable may be considered of universal obligation and of permanent truthfulness. In religion, humbleness of mind is absolutely essential to ultimate exaltation in holiness; and in dealing with our fellow men a proper modesty is always recognized as the handmaid of real merit by those whose good opinion is worth having, and whose rewards are truly honorable and therefore desirable.

THE MINISTRY OF ANGELS.

THE Festival of St. Michael and all Angels occurring in the ensuing week, brings to our notice the subject of the angels as ministering spirits sent forth to minister for the heirs of salvation. The blessed angels are commemorated by the Church from a conviction of their communion with the saints and of their ministrations among men in this world—the warrant for which is believed to be contained in St. Paul's admonition that Christians have "come unto Mount Sion and to an innumerable company of angels," as well as to the general assembly and church of the first-born, as also in the last verse of the first chapter to the Hebrews, and in that remarkable saying of our Lord's, "Take heed that ye despise not one of these little ones, for I say unto you that in heaven their angels do always behold the face of my Father."

An angel is not God. It is a being between the divine and the human. It is a created being, and yet something higher than man—higher in point of intelligence, higher in point of heart, capacity, and affection—higher in majestic strain of will. How many there are of these loftier forms of created beings we know not. St. Paul speaks of an innumerable company, thus corroborating the sentiment of the ancient Greek:

"Myriads of spiritual creatures walk the earth unseen, Whether we wake or if we sleep."

There are only two of them mentioned by name in the Canonical Scriptures, Gabriel and Michael. In the books of Tobit and Esdras, Raphael and Uriel are also named.

Many parts of the Old Testament scriptures show the interest which these beings have always taken in the affairs of men, even from the day when some of them, in the character of cherubim, guarded the Tree of Life. And when the Lord came on earth, he condescended to be ministered to by angelic beings. In his temptation and agony they were there. They waited on Him at His birth and resurrection; and at His second advent, He will come "with all the holy angels." St. Peter was set free from prison by an angel. One of them stood by St. Paul in the ship when he was in danger. It has been a constant tradition in the Church that angels attend specially at the ministration of baptism and at the celebration of the Holy Communion; and that, as in the case of Lazarus, so in the sickness and death of the faithful in all ages, they are about the bed of the suffering, and carry their souls to the presence of Christ in Paradise.

We have abundant authority, therefore, for the pleasing and consoling conviction that angelic beings are joined in very close communion with those who have been redeemed by the blood of Christ, and who are on their way to the inheritance of salvation. As our Lord has taught us to pray that we may do the will of our Father in earth as that will is done in Heaven by the holy angels, so we may take their example as the highest next to His, of perfect submission to the will of God. And in our worship on earth we may regard it as an exalted privilege to have such communion with them as to be able to say, "Therefore, with angels and archangels and all the company of Heaven, we laud and magnify Thy glorious name, evermore praising thee, and saying, "Holy, Holy, Holy, Lord God of hosts, heaven and earth are full of thy glory: glory be to thee, O Lord most High."

THE SOCIETY FOR PROMOTING CANADIAN AND FOREIGN MISSIONS.

IN to-day's issue we give the remainder of the Rev. Rural Dean Givins's letter on this subject, the former part of which we inserted two weeks ago. As the entire letter has been circulated in pamphlet form, it will be of the less consequence that we have not given the whole of it in the same issue.

The subject is one of the very first consequence to us in this Dominion, and it has been treated by the writer in a way that shows he has a deep conviction of its immense importance. The society, of which he is the President, has reference to *foreigners*; but those to be first attended to are *foreigners* which exist among ourselves, spread over all parts of our vast territory by thousands and by myriads. Large tracts of country in that portion of this continent which belongs to Britain, and which is more or less closely connected with Canada, are peopled