

what they might bid him say. But on the contrary, he feared not men, but the God who had sent him on an errand which he dared not neglect, and with a message which he did not falsify—a plain proof that his entire life was a standing contradiction to the principles which so many in our day would advocate when they desire a subservient ministry.

A more definite and a more complete fulfilment of the prophecy of Malachi, in reference to the appearance of the Prophet Elijah will doubtless take place before the great and terrible day of the Lord shall come. But of that day and that hour neither man nor angel knows, but the Father only. It is one of those times and seasons which He has put in his own power. But it is not therefore arbitrarily or capriciously fixed in such a sense as to have no relation to the collective life of human beings. In this, as in all providences, God the eternal moral Being works by rule, and we may dare say that the day of judgment will have a real relation to a vast network of previous causes which have led up to it, and still are leading up to it, and requiring it in the name of the moral government of God Himself. The idea of the fulness of time spoken of in Holy Scripture in reference to the Incarnation, is equally applicable to the general judgment. God alone knows when the time is full, when all the necessary probations are over, when all the destined winnowings and separations are complete, when all the measures of iniquity are at the last height of possible endurance—when, indeed, all the process of preceding development is at an end. And when that fulness of time shall come, at that decisive moment, the distant heavens shall be opened, and we shall see the Son of Man coming in the clouds with power and glory.

CHRISTMAS DAY.

THIS happy season again brings to our notice all that is joyous in the history of man, and all that is gracious and condescending in the history of God's dealings with us. By the manifestation of the Son of God in the flesh, the chasm between earth and heaven has been bridged over, and a real communication with God through His blessed Son, and Him only, is open to man. And however abundant and however great may be all our other sources of happiness, it is this circumstance which constitutes the chief happiness of this great festival. This it is that makes the anniversary of Christ's birthday so entirely unlike any other in the annals of the world's history. It is not merely an anniversary in human affairs of the very highest order; it makes change in the relations between earth and heaven. The two natures which, in the person of Jesus Christ, are inseparably joined touch two spheres of being—there, the uncreated and divine; here, the created and the human. In virtue of His having these two natures, He is the one, the only Mediator between God and man—He, the Son of God, the son of Man. We lay hold of His pure and sacred manhood—we come into real communion with Deity. We crowd by faith around His cradle; we accompany Him through His active life; we listen to His preaching, His parables, His discourses; we witness over again His miracles; and then we follow Him to His cross, and kneel there in spirit, that on us also, in all our weakness and in all our sin, there may descend some of His cleansing blood; and throughout the whole of this we are holding communion with Deity. It is God's perfection, God's example, God's teaching, God's pardoning love with

which we are thus brought in contact. Each word and act of the human life of our blessed Saviour brings before us some new feature of the character of Him in Whom we live, and move, and have our being. And the system which He came down from heaven both to inaugurate and to finish, has been from the first what it was in the manger at Bethlehem—it has ever had two sides—the one meeting the bodily eye, the other the eye of faith. To those who have failed to see the Divine character of Christianity, its visible, earthly side has seemed to be its all. Throughout the ages of Christendom, the eye of flesh has gazed exclusively on the Infant lying in the manger, while faith has sat watching the angels chanting the song "Glory to God in the highest," around their Lord.

The season of Christmas has not alone a spiritual aspect for us to contemplate: it has also a temporal one. It is an occasion for kindly intercourse, and has a joy and brightness all its own. And each of us may, at this season of the kindness and love of God our Saviour, do some act of benevolence in His honor to our poor and suffering brethren. This year, and every year, there are always special claims on our Christian sympathy—claims which never occurred before, and which will never occur again.

CHRISTMAS AT HAND.

THERE are, alas! people who call themselves Christians and would have us believe they are religious, or pious, or something of the kind, and yet keep back the tenth of their income from the Church of God. This tenth is not theirs, and yet while they appropriate it to their own use, they actually expect God's blessing upon their misappropriation of it! They complain of a bad harvest when perhaps they did not give to God and to His Church the hundredth part of the produce of the previous harvest. Such men as these—and there are hundreds and thousands of them in the Dominion—should remember what Almighty God once said by His Prophet Malachi, (3: 8), "Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings."

Now, it is an appalling fact that not only is God robbed by Christians keeping back from Him a tenth of their income, but at this present moment, many who are doing their Master's work by ministering in the Sanctuary, are actually in want of bread. While this state of things continues, can any country, can any Diocese, can any Christian man expect God's blessing, either temporally or spiritually?

THE LATE PRINCESS ALICE.

THE death of the Princess Alice, the Grand Duchess of Hesse, will cast a deep gloom over the Empire. The Princess Alice shared with the Princess Louise the largest amount of the sympathy and affection of the English people for the female members of the Royal Family of Great Britain. The late Princess was a woman of distinguished accomplishments and of very superior intellectual powers; she had also qualities which endeared her to all who were ever brought into association with her. She almost idolized her late father, the Prince Consort, who passionately and fondly returned the affection of his daughter, which affection was manifested by her on his death bed in a way that far exceeded even the devotion and attention of Royalty itself. The Princess Alice Maud Mary was born April

25th, 1843. She died on Saturday morning last, the anniversary of the Prince Consort's death, and was in her 36th year. On the 1st of July, 1862, she was married at Osborne, Isle of Wight, to Prince Frederic William Louis, of Hesse. At that time, she was one of the best amateur musicians in England, and could converse fluently in five different languages. Seven children were born of the marriage, five of whom survive. The Princess Marie, the youngest of her children, recently died of diphtheria; and in her attendance upon the daughter, the Princess Alice caught the disease which caused the sad event that will give a deep pang of sorrow, not only to the Royal Family which has suffered the untimely bereavement, but in all parts of the British Empire.

THE MISSION FUND AND THE SERVICE AT ALL SAINTS', TORONTO.

THE notice we gave in the DOMINION CHURCHMAN of the choral service which was announced to take place in All Saints' Church, on Thanksgiving Day, has occasioned us a great deal of correspondence upon the subject; and we have been appealed to in reference to the service, almost as though we were responsible for what actually took place. The fact that the Bishop's circular directed the offertory upon the occasion to be devoted to the Mission Fund would naturally lead Churchmen to expect that such would be the case, unless a pretty extensively circulated notice should certify that it was to be devoted to another object. The Venerable the Archdeacon of York evidently understood that the offertory would go to the Mission Fund, or he would not have preached the very eloquent sermon he did upon the subject. And we may also add that the three choirs of St. George's, Holy Trinity, and St. Luke's, would not have assembled there had it been generally known that the service would have been in aid, not of the Mission Fund which is in so much need, but of All Saint's Organ Fund. We have no wish to open a correspondence upon the subject, as some who complain of having been misled in the matter think we ought to do. But it is certainly not too much to say that considerable injury was done to the Mission Fund of the Diocese by the very strange proceeding; as service would have been held, and collections for the Mission Fund would have been made in four other Churches, (including St. Stephen's) if it had been known beforehand that the offerings at All Saints' would have been given, not to a common object, such as to the Missions of the Diocese, but to a local Organ Fund. We can only say that such misappropriation of the offertory on the occasion was, under the circumstances, highly reprehensible, and that it has occasioned no small surprise and disappointment that so laudable a service, with the union of several congregations, should be attended with so unsatisfactory a result.

THE LATE DR. LANGSTAFF.

THE Church has lost a true and faithful servant in the death of Dr. Langstaff, of King, County York. This gentleman from a youth showed a desire to do all that lay in his power for the maintenance and extension of God's cause. In early life, for a number of years, he and two other young people walked several miles on each Lord's day to St. Stephen's Church, Vaughan; and through their zeal kept up the Sunday School with much success. For many years past the Doctor has enjoyed a large practice in medicine at the above named place.