



## SUNDAY READING

### Christmas Day.

"And suddenly there was with the angel a multitude of the heavenly host praising God."—St. Luke ii. 13.

W HAT sudden blaze of song  
Spreads o'er the expanse of heav'n?  
In waves of light it thrills along,  
Th' angelic signal given—  
"Glorious to God!" from yonder central fire  
Flows out the echoing lay beyond the starry choir;  
Like circles widening round  
Upon a clear blue river,  
Orb after orb, the wondrous sound  
Is echoed on forever:  
"Glorious to God on high, on earth be peace,  
And love towards men of love—salvation and release!"

To stay, before thou dare  
To join that festal throng;  
Listen and mark what gentle air  
First stirred the tide of song;  
'Tis not, "the Saviour born in David's home,  
To whom for power and health obedient worlds  
Should come!"  
'Tis not, "the Christ the Lord!"—  
With fix'd adoring look  
The choir of angels caught the word,  
Nor yet their silence broke;  
But when they heard the sign where Christ should be,  
In sudden light they shone and heavenly harmony.

Wrapp'd in His swaddling bands,  
And in His manger laid,  
The hope and glory of all lands  
Is come to the world's aid:  
No peaceful home upon His cradle smiled,  
Guests rudely went and came where slept the royal Child.

But where Thou dwellest, Lord,  
No other thought should be,  
Once duly welcomed and adored,  
How should I part with Thee?  
Bethlehem must lose Thee soon, but Thou wilt grace  
The single heart to be Thy sure abiding-place.

There, on the bosom laid  
Of a pure virgin mild,  
In quiet ever, and in shade,  
Shepherd and babe may find;  
Meet for Thy lowly shrine:  
And they, who follow Truth along her star-paved way.

The pastoral spirits first  
Approach Thee, Babe divine,  
For they in lowly thoughts are nursed,  
Meet for Thy lowly shrine:  
Sooner than they should miss where Thou dost dwell,  
Angels from Heaven will stoop to guide them to Thy cell.

Still, as the day comes round  
For Thee to be reveal'd,  
By weak and feeble shepherds Thou art found,  
Abiding in the field.  
All through the wint'ry heaven and chill night air,  
In music and in light Thou dwellest on our prayer.

O faint not ye for fear—  
What though your wandering sheep,  
Reckless of what they see and hear,  
Lie lost in wilful sleep?  
High Heaven in mercy to your sad annoy  
Still greets you with glad tidings of immortal joy.

Think on th' eternal home,  
The Saviour left for you;  
Think on the Lord most holy, come  
To dwell with hearts untrue:  
So shall ye tread untired His pastoral ways,  
And in the darkness sing your carol of high praise.

WHERE CHRIST WAS BORN.  
The Place Which Men Have Been Delighted  
To Honor.

People who go to Bethlehem now-a-days  
are shown a cave in the rock, which is said  
to be the very cave in which Jesus was  
born; and while it may not be the exact  
place, it is, perhaps, near it, and for hun-  
dreds of years men have surrounded it with  
every mark of tenderness and love, and all  
for Jesus' sake. It is at the end of the  
village nearest to Nazareth, and people can  
see the spot from a distance, for there is a  
splendid church built over it, standing out  
upon a rocky part of the hill whence a view  
is had of the shepherds' grassy plains below.

To reach this cave, thou wouldst have to  
enter the beautiful church and walk over its  
polished pavement floor, and between its  
marble pillars, with the light falling softly  
upon thee from the richly-colored windows.  
A solemn monk, with white beard and long  
robe, would meet thee and take thee to a  
low door in a side wall, at the entrance of  
which thou wouldst see a marble star in the  
pavement, pointing thee to the door. Going  
through that door, thou wouldst find fifteen  
marble steps leading down to the wonder-  
ful cave, and he would tell thee this was the  
place thou hadst come to see, and on going  
down thou wouldst hear distant music  
sounding, and wouldst find thyself in a cave  
underground, cut out of the white lime-  
stone rock, with a floor of black marble,  
veined with red, all brilliantly lighted up  
by thirty-two fragrant lamps of gold and  
silver and sparkling crystal, that hang with  
silver chains from the roof, and are never  
allowed to go out by night or day. Looking  
round, thou wouldst not be able to see any  
of the white rock for marble of red colors  
with which the walls and roof are covered,  
and for pictures made of bright-colored  
stones that are upon the walls, and thou  
wouldst not see that the cave was about  
the size of a long, narrow room, 13 yards  
long and 2 yards wide, with a low roof, not  
much higher than a tall man. Thy dark-  
faced guide would then take thee over to a  
place hollowed out in the wall in which  
small hollow a number of little lamps are  
hung by gold chains, and there thou wouldst  
see a magnificent star of silver, precious  
stones and jewels set in the pavement, shin-  
ing and sparkling under these lamps, and  
written in Latin round this star are these  
words—  
"JESUS WAS BORN HERE OF THE VIRGIN  
MARY."

And thy guide would tell thee that this was  
the very stall in which Jesus was born. He  
would then take thee across the cave to a  
hollow in the opposite wall, from the roof  
of which more beautiful lamps are hung,  
lighting up a pure-white marble manger,  
shaped like a cradle, and he would tell thee  
that on this spot stood the manger where  
Mary laid Jesus. Before the manger  
burn two small fires that are never allowed  
to go out, called incense fires, the smoke of  
which fills the cave with heavy fragrance.  
The monk would also take thee to other

parts and show thee other strange things,  
but thou wouldst be more interested in  
seeing the men with foreign looks and  
strange, bright-hued dresses, who come  
down the marble steps and fall upon their  
faces before the silver star, or the marble  
manger, and with prayers and sighs kiss  
the pavement, for these men have travelled  
hundreds of miles to pray in that cave.  
They do not doubt that Jesus was born  
there. Perhaps He was; perhaps He was  
not; I think very likely not; and would not  
have thee trouble thyself any more about it,  
or think more of that cave than of any other  
wonderful sight. The thing that thou art  
to rejoice in is that Jesus was born, and  
that thou canst pray to Him and worship  
Him as well in thine own little room, or on  
the open hillside, as in that jewelled cave  
in Bethlehem.—Robert Bird.

### IN THE ANGLICAN CALENDAR.

#### Christmas Day and Its Observance—Other Holy Days Next Week.

No reader of PROGRESS needs to be told  
that to-morrow is the one great festival  
which the catholic church has in common  
with "all who profess and call themselves  
christians. It is, as Bunyan remarks, "the  
day when God makes us glad with the year-  
ly remembrance of the birth of His only Son,  
Jesus Christ, our Lord. It is most fit that  
the season marked out by angels with songs  
of joy, such as had not been heard on earth  
since the creation, should also be observed  
as a time of festive gladness by the church  
and in the social life of christians. Christ  
Himself instituted the festival for us when  
He sanctified the day by then bringing His  
human nature into sight. The holy angels  
witnessed to its separation forever as a day  
of days, when they proclaimed the glory  
that was then offered to God in the highest  
by the salvation of man, and the peace that  
was brought among men on earth through  
their reconciliation to God. Even beyond  
the church, the Christmas gladness of the  
church spreads itself abroad among men;  
and a common christian instinct teaches all  
to regard it as a season of unity, fellow-  
ship, good-will, happiness and peace."

Christmas extends over eight days, as is  
shown by the direction for the proper pre-  
face to be read "upon Christmas day and  
seven days after." The day itself is fol-  
lowed consecutively by the festivals of St.  
Stephen, St. John the Evangelist and the  
Holy Innocents, on Monday, Tuesday and  
Wednesday. Christmas-tide lasts twelve  
days, until the vigil of the Epiphany. Mar-  
riages, which were forbidden in Advent be-  
cause of the penitential character of the  
season, may not yet be solemnized until the  
octave of the Epiphany, because the church,  
in celebrating one of the three great festivals  
of our Lord would bid us avoid distraction  
in order to keep a solemn feast unto the  
Lord.

The church puts on her festival attire to  
welcome this day of days. White is the  
color and the number of altar lights is  
eight, the highest number recognized,  
though many more may be added to give a  
splendor to the sanctuary. The decoration  
of churches with evergreen is strictly in  
order. The custom of having evergreens  
on festival days is of great antiquity among  
the Jews, and it has been pointed out that  
there is a peculiar fitness in this form of  
decoration at Christmas, because the festi-  
val corresponds with the feast of the taber-  
nacles, mentioned in Leviticus xxiii, 40,  
and there is a tradition that our Lord was  
born during the feast of tabernacles. The  
evergreens remain through the Epiphany  
season except when Candlemas day comes  
before Septuagesima, in which case they are  
removed before the vigil of that day.

It is customary to have a first evensong  
of Christmas on the eve. The catholic  
custom directs that there should be three  
high masses: one at midnight, when Christ  
was born; one at dawn in honor of Him  
who was the "Dayspring from on high,"  
and one at the usual hour after matins.  
This three-fold sacrifice has also a reference  
to the work of the blessed Trinity in the  
Incarnation.

The day has proper Psalms, 19, 45, 85,  
89, 110, 132. Each of these has its refer-  
ence to the birth of our Lord.

On Christmas day, at morning prayer, the  
Athanasian creed "shall" be said or sung  
instead of the Apostles' creed. The clergy-  
man who presumes to do otherwise disre-  
gards the rubric.

Monday will be the feast of St. Stephen,  
the proto-martyr. The color for the day is  
red, with four altar lights.

Tuesday will be the festival of St. John  
the Evangelist, and the color is white, with  
four lights.

Wednesday will be Holy Innocents' day,  
in commemoration of the martyrdom of the  
children at Bethlehem, by order of Herod,  
who hoped thus to destroy the infant  
Christ. The color in the Western use is  
violet, and red in the use of Sarum; four  
lights.

Thursday will be the feast of St. Thomas  
of Canterbury, archbishop and martyr,  
A. D. 1170, but the day is noted only in  
some calendars and is not kept in this  
country.

Friday of this week, like all Fridays  
except when Christmas falls on that day, is  
a day of abstinence.

Saturday will be the feast of St. Sylves-  
ter, the 32nd. Bishop of Rome, who died  
A. D. 335. White is the color in the  
Western use, and yellow in the use of  
Sarum; four lights.

### NEWS AND NOTABILLIA.

Father Ignatius contradicts the rumor  
that he has joined the church of Rome.

During the last ten years the number of  
Christians in Bengal has grown from 122,-  
000 to 189,000.

The faculty of Yale Divinity School has  
issued a formal note of congratulation to  
Dr. Philip Schaff, of New York, upon the  
completion of half a century of his work as  
a theological teacher.

The committee expect to have some ad-  
ditional subscriptions for the ten million  
dollar fund ready to announce. Possibly  
the name of the donor of the last subscrip-  
tion of \$500,000 will be given out on that  
day.

Bishop Paret, of Baltimore, will have  
built for him a steamer, the interior of which  
will be fitted up as a chapel. This gospel  
steamer will take the bishop and his assist-  
ants to the oyster dredging grounds on  
Sunday, where services will be held.

The report of the Congregational Total  
Abstinence Association shows that out of  
2,747 Congregational ministers in England  
and Wales, 2,062 are abstainers. In the  
colleges the proportion is still larger, 356  
out of 386 students being teetotalers.

During the pontificate of Leo. XIII.  
eighty-three cardinals have died, of whom  
fifty were Italians and thirty-three foreign-  
ers. He has appointed seventy-two car-  
dinals, of whom forty-one were Italians  
and thirty-one foreigners. Of the former  
seventeen have died and of the latter five-  
teen.

It is rumored that the bishopric of Qu-  
Appelle will be filled with another scion of  
the British peerage. St. John's College,  
Qu'Appelle, which was founded by Bishop  
Anson, will be kept up by subscriptions  
until the arrival of the new bishop, who will  
decide whether it shall be maintained or  
permanently closed.

Latest dispatches from Africa state that  
there is really no cause for anxiety regard-  
ing affairs in Uganda. They say that  
though Captain Williams has left the coun-  
try, a number of English officers still re-  
main there, and that they will be abundantly  
able to protect the Christians until the  
arrival of Major Smith.

In regard to the rumors that J. G. Blaine  
has or would become a member of the  
Roman Catholic Church, James G. Blaine,  
Jr., says: "This rumor seems too absurd  
to need contradiction. It is absolutely de-  
void of truth. No member of this family  
is aware that my father has become a Cath-  
olic, and the entire story has no basis in  
fact."

From the recently published census list  
of 1890 regarding the various creeds in  
Germany, it is seen that there are in that  
country 31,026,810 protestants. The Roman  
and Greek catholics, who come next  
in importance, are computed at only a little  
more than half that number. There are  
145,540 other christians of different sects,  
567,884 Jews, and over 13,000 persons  
whose creed is unknown.

Dr. Pentecost, the American preacher,  
who has been invited to succeed the late  
Dr. Donald Fraser at Marylebone Presby-  
terian church, has stipulated for an income  
of £1,500, with house rent free, and the  
congregation have agreed. If Dr. Pente-  
cost accepts the call, he will thus (The  
British Weekly says) have the largest  
stipend paid to any Presbyterian minister  
in England, if not in Scotland.

Preparations for the laying of the corner  
stone of the Episcopal Cathedral of St.  
John the Divine, in New York city are now  
being made. The date, December 27, has  
been fixed for the event. The plan of the  
trustees is to have the cathedral stand in  
the middle of a plot of ground half way  
between 110th and 114th streets, facing  
the Boulevard. The accessory buildings  
will be located south of the main structure.

The Church of the Heavenly Rest, New  
York, of which Rev. Dr. D. Parker Morgan  
is the pastor, has been making an  
effort to wipe out the remnants of its debt  
long standing. On the twenty-fifth anni-  
versary of the church, which occurred  
recently, the sum unpaid stood at \$27,000.  
Dr. Morgan has since received a check  
from Mr. Fred Vanderbilt which, with  
other checks recently received, practically  
wipes out the debt.

Rev. Dr. B. A. Thompson of Columbus,  
Ohio, made an address in Chicago, recent-  
ly, in which he said: "The Universalists  
believe that there is no hell, but if the gates  
of the World's Fair are open on Sunday  
they will find hell here in Chicago. If the  
cholera does not come next year, sixty-nine  
nations will visit Chicago. They will come,  
expecting to see the American Sabbath ob-  
served as an American institution. If the  
gates are open they will not see an Ameri-  
can Sabbath, and if the cholera comes they  
will not visit us. Of the two evils, Sunday  
opening and cholera, I am in favor of  
choosing the lesser, and would prefer the  
cholera."

The secretary of the committee on the  
erection of the great cathedral of St.  
John the Divine, New York, says:—"I  
must express my appreciation of the help  
of the newspapers in the work of the Cath-  
edral Committee. They have treated the  
project with a broad and generous spirit  
that cannot be too highly valued, and  
which should be encouraged. It shows  
that the people want this kind of news, and  
that the newspapers are anxious to give it  
to them. Possibly a little more news of  
churches, cathedrals, museums and similar  
great public enterprises, if it were encour-  
aged, would serve to draw the attention of  
the newspapers from the scandals and  
crimes whose portrayal in the daily press  
has become a subject for criticism."

Referring to the Briggs trial and its ef-  
fect upon the religious life of the church,  
the N. Y. Observer says: "We are not  
likely to enjoy revivals of pure and undefiled  
religion unless we take care of the truth,  
and deem it worth defending. Where that  
truth is defended for the love of it, and  
from loyalty to it, the cause of religion is  
not likely to suffer from the defense. It  
religion means unconcern as to what is  
preached and taught in our pulpits and  
seminaries, a revival is hardly worth wish-  
ing for. The walls of Jerusalem could not  
be built in Nehemiah's time until the rub-  
bish was cleared away and the foundations  
disclosed. It is sometimes more important  
to find out just where the foundation is than  
to be busily building on the rubbish that  
may have accumulated."

### The Angels' Song.

It came upon the midnight clear,  
That glorious song of old,  
From angels bending near the earth,  
To touch their harps of gold.  
"Peace to the earth, good-will to men,  
From heaven's all-gracious King!"  
The world in solemn stillness lay  
To hear the angels sing.

Still through the cloven skies they come  
With peaceful wings unfurled;  
And still their heavenly music floats  
O'er all the weary world;  
Above its sad and lowly pains  
They bend on hovering wing,  
And ever o'er its Babel sounds  
The blessed angels sing.

Yet with the woes of sin and strife  
The world has suffered long;  
Beneath the angel-strain have rolled  
Two thousand years of wrong;  
And man at war with man hears not  
The love song which they bring,  
Oh hush the noise, ye men of strife,  
And hear the angels sing!

And ye beneath life's crushing load,  
Whose forms are bending low,  
Who toil along the climbing way  
With painful steps and slow:  
Look now, for glad and golden hours  
Come swiftly on the wing;  
Oh rest beside the weary road,  
And hear the angels sing!

For lo! the days are hastening on,  
By prophet-bards foretold,  
When with the ever-circled years  
Comes round the year of gold;  
When peace shall over all the earth  
Its ancient splendours fling,  
And the whole world send back the song  
Which now the angels sing.

### Christ Everywhere.

Down the Christian centuries there has  
come floating a kind of hymn: the words  
are said to be by St. Patrick. The senti-  
ment may well be called the music to which  
the true Church militant has always  
marched:—

Christ with me, Christ before me,  
Christ behind me, Christ within me,  
Christ beneath me, Christ above me,  
Christ at my right, Christ at my left,  
Christ in the front,  
Christ in the chariot seat,  
Christ in the midst,  
Christ in the heart of every man who thinks of me,  
Christ in the mouth of every man who speaks to me,  
Christ in every eye that sees me,  
Christ in every ear that hears me.

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baby was cutting his teeth last spring,  
and like many other children at such  
a time, he became very sick and feverish.  
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called in two physicians, and did all in  
our power to relieve him.  
But he grew so much  
worse that we feared for his life. There  
seemed no help for him, and the doctors  
gave us no hope of his recovery. It  
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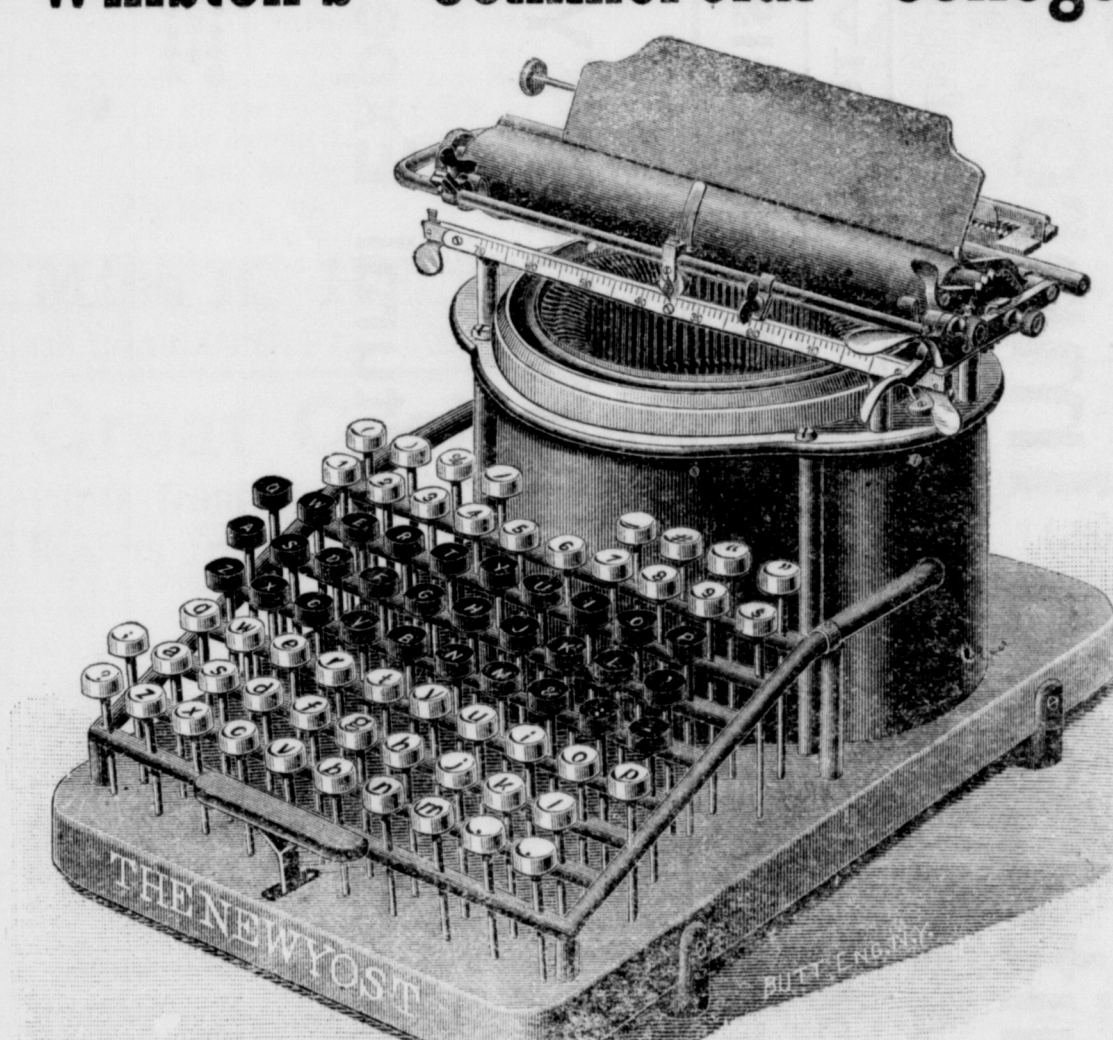
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