

See how from far upon the eastern road  
 The star-led winds haste with odours sweet;  
 O arm, prevent them with thy humble ode,  
 And lay it lowly at His blessed feet.  
 Have thou the honour first thy Lord to greet;  
 And pour thy voice into the angel quire,  
 From out His secret altar touched with hallowed  
 fire.

Shall we not learn this lesson from the  
 Magi, to seek Him diligently until we find  
 Him? to bring Him to our best and most pre-  
 cious, to bring Him our very selves, an offer-  
 ing unworthy indeed, yet not unacceptable to  
 Him? It is the day of Love—Divine and  
 Human; the day in which we are taught to  
 know the love of God for man, in which men  
 are taught anew to love each other as brethren.  
 It is a day of Good-will, of mutual blessing.  
 God grant that its spirit may dwell in us all;  
 and then we shall surely dwell in God and God  
 in us, for God is Love.—William Clark.

#### CHRISTMAS—OLD AND NEW.

By the Rev. Canon Burbidge.

Some chant the praise of olden times,  
 When yule logs bright were burning,  
 When Church bells rang their Christmas chimes,  
 And hearts for "home" were yearning.  
 When hands hung up the mistletoe,  
 And twined the cheerful holly;  
 And "Grandpapa" forgot his woe,  
 And bent to harmless folly.

In those old days baronial halls  
 Were decked with branch and berry,  
 And hundreds far beyond their walls  
 Were once a year made merry.  
 Dependents felt no sense of shame,  
 Nor dreamed of sad to-morrows;  
 But proudly spread their master's name,  
 And shared his joys and sorrows.

Much of this scene has passed away,  
 These feudal links are broken;  
 And yet the bright and festive day  
 Still brings its kindly token.  
 And human hearts have not grown cold,  
 Though other times are dawning;  
 And thoughts of poor, and young, and old,  
 Come with the Christmas morning.

Christmas is here! Seek out the sad,  
 Indulge the grace of giving;  
 If one poor heart through thee be glad,  
 Thou art not vainly living.  
 Go, catch the spirit of that life,  
 Revealed in sacred story;  
 Stay, if thou canst, this daily strife,  
 And give to Christ the glory.

#### CHRISTMAS IN JERUSALEM AND BETHLEHEM.

Christmas, always the most important day  
 of the year in all Christian lands, and the day  
 of greatest hilarity, naturally it will be ex-  
 pected that Christmas in Jerusalem and Beth-  
 lehem would be celebrated with more honour  
 and rejoicing than anywhere else; and so it  
 is. Shortly after noon, on the day before  
 Christmas, a thrill of excitement is spread  
 throughout the sacred city; as the loud clang-  
 ing of many, many bells announces the depar-  
 ture of the Latin Patriarch, representing the  
 Roman Catholic Church, accompanied by all  
 his Bishops and clergy, for Bethlehem: he is  
 also accompanied by an escort of cavalry,  
 furnished by the Turkish Government as a  
 token of honour, and for protection as well.  
 These altogether form a grand procession,  
 the cavalry gorgeously mounted, preceding  
 the Patriarch's carriage, and his cavasses (or  
 private escort), generally four, who run before

his carriage. In addition to those already  
 mentioned, the French Consul, with his suite  
 of officers and cavasses, all handsomely  
 mounted in full uniform, form part of this  
 escort to Bethlehem. There are many pil-  
 grims from all parts of the world who come  
 to Jerusalem and Bethlehem for this occasion,  
 and they, with the native inhabitants, make  
 the number in the procession to run up into  
 thousands. This procession is met when  
 about half-way to Bethlehem by a mounted  
 escort. This escort is not composed of any  
 particular creed, but is an honour bestowed by  
 the city upon the Patriarch, the escort con-  
 sisting of Mohammedans, as well as all kinds  
 of Christians. It is composed of from thirty  
 to fifty of the inhabitants of Bethlehem and  
 the surrounding country approximate to it. A  
 word of interest might be dropped here also.  
 The place of the meeting of the Bethlehem  
 escort with those from Jerusalem is at a large  
 convent, called Mar Elias, which is supposed  
 to mark the spot where Elijah rested from his  
 pursuit by Jezebel, and awoke to find his food  
 prepared and a messenger to tell him of the



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 BISHOP IN JERUSALEM AND THE EAST.

fast he was to enter into: a depressed place in  
 a rock is pointed out as the place where he  
 reclined. Proceeding onward, the procession  
 soon reaches Rachel's tomb, which is about  
 five miles from Jerusalem. This tomb is  
 well preserved, and its authenticity seems un-  
 questionable. Here the approach of the pro-  
 cession to Bethlehem is also announced by  
 the loud clanging of bells, and again throngs  
 of people, amounting also to several thou-  
 sand, rush out to meet the Patriarch, and to  
 assemble at the Church of the Nativity,  
 which is reached after travelling one mile  
 from Rachel's tomb. Arriving at Bethlehem,  
 the Patriarch is greeted with a most excellent  
 band, composed of students from the convent.  
 Just before entering the Church of the Nati-  
 vity the canonical robe is donned. This robe  
 is most costly, amounting to several thousand  
 dollars; it is of silver and gold threads, and  
 the crown is of solid gold, studded with dia-  
 monds and other precious stones, surmounted  
 by a small golden cross. Here the throng is  
 simply immense, and a battalion of soldiers,

stationed both inside and outside, is required  
 to preserve order, and to keep back the rush,  
 as the Patriarch and his escort enter. These  
 soldiers are all Mohammedans, and are as in-  
 terested in preserving order as any Christian  
 soldiery would be. Contrary to the views of  
 many people, who are not acquainted with  
 Mohammedans, they are not the opposers of  
 Christianity; in fact their Coran (or Bible) to  
 a great extent forbids arguing against it;  
 hence much of the trouble arising between  
 Mohammedans and Christians must be at-  
 tributed to other causes than religious differ-  
 ences. Assembled in the church are Roman  
 Catholics of many orders, Greek, Armenian,  
 Coptic, Abyssinian, and Maronites (these lat-  
 ter are from the Lebanon country), also many  
 people of various sects and orders. A ser-  
 vice lasting about an hour is held, after which  
 the Patriarch and priests retire to the con-  
 vent, and rest until just before midnight, when  
 they return to the church; and the ringing of  
 the bells announces the entering in of Christ-  
 mas, and services are commenced, and last  
 until three o'clock, when a procession is  
 formed, headed by the Patriarch, consisting  
 of his Bishops and priests, and the French  
 Consul and suite, besides many others of high  
 degree. This procession marches around the  
 inside of the church three times. The Patri-  
 arch bears the holy-water, with which he  
 sprinkles the people. He is followed by a  
 Bishop bearing the holy babe—a figure of a  
 baby. After passing around the church the  
 third time, the procession enters the grotto,  
 where Christ was born. Here the wax babe  
 is laid in the manger, or rather on the spot  
 where the manger was, for the manger itself  
 has been taken to Rome. This is the con-  
 clusion of the services.

In the afternoon the Patriarch and his ac-  
 companying escort retire to Jerusalem. Just  
 at the time of his departure a service is held  
 in the shepherd's field, where the angels made  
 revelation of Christ's birth. Here the Roman  
 Catholics and the Greeks have each a small  
 church in which their services are held. Christmas  
 Day marks the close of a forty days' fast  
 or abstinence from eating meat, so the day  
 is largely celebrated as a day of feasting,  
 in which meat occupies the conspicuous part;  
 each father who has a married daughter  
 makes her a present of about twenty-five  
 pounds of meat for the day. Each member  
 of the household is always presented with a  
 new suit of clothes.

This feast lasts for three days, and during  
 this time the natives go from house to house  
 exchanging greetings, drinking wine and  
 coffee, and eating nuts, etc., together. Santa  
 Claus is not known among them here as he  
 is in European countries, but is rapidly mak-  
 ing acquaintance through the means of the  
 Europeans; it is needless to add he is just as  
 much welcomed here by the children as else-  
 where.

There are 30,000 Christians in Jerusalem,  
 8,000 Europeans among them, but in Bethle-  
 hem there are only a few families of Euro-  
 peans. There is, however, a small German  
 church, and the number of Christians amounts  
 to about 8,900—more than half are Catholics.

The Europeans all observe Christmas as  
 they do in their native countries. Most of  
 them have Christmas trees, and all the schools