

CHRISTMAS.

MR. MASSEY PRESENTS THE CHRISTMAS THEME WITH ILLUSTRATION.

A Tribute to the Influence of that Great and Revered Author, Charles Dickens.

Rev. C. P. Massey took for his text yesterday St. John x, 10: "I am come that they might have life and that they might have it more abundantly," and said:

When we come sentimentally to inquire what that life is which Jesus desired his followers to have, and to have abundantly, we feel that we can answer it in just that life that Christmas observances most appropriately represent, that mutual good will, that reciprocal sentiment, that kindness and mellowed cheer that enter into the occasion and make it in all the revolving year the happiest, the holiest, the brightest day that marks the history of our civilization, the one particular day that in its practices brings into more salient relief the characteristics that by universal acknowledgment are at the very foundation of all enlightened progress.

And what Jesus came to do was to give life in this regard, and Christmas with its affectionate offices is the perpetual acknowledgment to the value of the life that now is, and of Jesus as its eternal inspiration. The great beliefs of humanity flow out of a proper adjustment of the relationships of life, and can never be entertained as realities apart from relationships in which the best temporal good is permanently secured. I do not mean material good, but good of another description, the good that comes to us through kindly emotion, through the practice of charity, through everything that elevates the standard of living and gives dignity to this present existence.

And it is just such things as these that are the outcome of the teaching and ministry of Jesus. He spoke of higher things, of God the Father, of a heavenly inheritance, of an immortal hope, but these things have no reality now, and had not until Jesus came, as they are made the consequence of a life in which they are already felt to be in tangible possession.

The goodness, the gentleness, and the ever watchful care Jesus associated with the infinite Father, can only be appreciated as human fatherhood, made to be felt as temporal but actual reflection, a heavenly inheritance can only be understood as our earthly inheritance in fond and giving love, in its inclusion of things of essential worth, and eternal life can have no meaning but as it is the continuation of eternal living here.

With this appreciation of the ministry of the divine Master can there be any question why liberal Christians keep Christmas and why we delight to express our devotion of Christ? He is not God to us, but HE IS MORE THAN ANY GOD.

Could he, as the high human example of what our human lives should be, and he reveals God in the natural world, and which God can be revealed, by making an exalted human nature the expression of the divine existence, that God, that is an infinite Christ, exclaimed Starr King O Christ, we can respond, Thou art the eternal portrait of the invisible, shining in Thy majestic robes, the highest and the holiest one.

And how with this conception of the life which Jesus came to give, let us be by an illustration or two how the appreciation of this life has entered into our modern consciousness, and let us do this by inquiring whether or not the life that is now willing to acknowledge as the type of living that calls for an almost reverent recognition is what is confessed in the outer world of Christian influence. Let me then first call up the literature that makes the strongest appeal to the human heart. It is a literature that especially recognizes the truth of the statement that the life Jesus came to impart was a life that connects with our present relationships and employments. This literature has come to be distinctively called Christmas literature, a literature that has for its object the exaltation of our common human life—the showing the kindly sentiment, the winning grace, the impracticable virtue that may reside under every variety of external condition, and that because of this possession of essential being by every child of God, the enforcing the duty upon every one to so conduct himself that humanity shall not be restricted in the enjoyment of any rightful privilege, or retarded in its progress in moral or spiritual development.

I allude to the literature that Charles Dickens and those who followed in his footsteps have given to the world. The advent of this literature marked a new era in the history of the world. Perhaps, as an extension of the older literature and of the sentiment it enforced, a short quotation from Milton's ode "On the Morning of Christmas" activity would be useful. Milton writes:

This is the month and this the happy morn, When the Son of God was born, Of wedded maid and virgin mother born. Our great redemption from above did bring, For the old sinner's sake, that he might see His heavenly Father's face, And with His Father's peace.

The special life then that Jesus was thought to have brought was a life that was a future life only to be conceived of in metaphysical terms, and that the future life frequently left little thought for the proper development of this present life, and so the claims of humanity upon its devotees of religion were almost absolutely ignored. This was the condition of affairs that induced Charles Dickens to give a heartless, heartless world that remarkable series of Christmas stories, "The Carol," "The Chimney," and "The Cricket on the Hearth," and through the use of the word of theology, without a single moral injunction pragmatically enforced, he so put a new meaning into the Christmas observances, that Christmas has ever since COME WITH HAPPY BENEEDICTION.

To great multitudes of the sons of man. As against the selfish care for the salvation of the soul the great and good things that are put on the obligation upon this all equally distributable, and he does this because of his recognition made without cant, but with a reverent acknowledgment of the great truth that Jesus brought to the fatherhood of God and the brotherhood of man, and because of which relationships human life may be truly glorified and glorified. Scrooge, with his money and grasping soul has no conception of the benediction of heaven that perpetually rest upon Robert Cratchet and his little family in pinched but honorable poverty; Alderman Cute and the miserly Mr. Bowley, with their hard theories of charity mechanically and theoretically distributed, cannot be made to feel the true meaning that rested in the lives of Toby Veck and his faithful daughter Meg, with her bright eyes—eyes that would bear a world of light in before their death, and what can the miserly-eyed, malicious minded Fackleton long of the angels that dimpled under the heavy lids of the Cratchets and his devoted dog? "What's home?" says the rich man, "four walls and a ceiling;" when John refuses to invest in spending the anniversary of his wedding day away from the home that consecrated so much of affection and duty and sacrifice; but when John does not, he is truly home, is the heart's domestic and nothing else.

"Now the point I desire to call attention to is that the work of this new literature has done has been to give a new dignity to human life, and while confessing the obligation of universal love, and the meaning it through a recognition of the worthiness of the beings who claim the administration of this love, our hands, and the heart has been made a god, and the message he has been thought to bring was a message that connected itself with supernatural realities, but that the life, the abundant life that in our estimation he came to bring, is a life that pertains now and here, and upon the proper ordering of which, as a corollary and a consequence, the future life must depend. It only remains to ask whether this abundant life, which somehow or other is coming to the world, is Christian in an essential sense, and what influence it may be supposed to have upon the large outlook of the faith we all so fervently cherish? That that faith is Christian can hardly be doubted by any thoughtful inquirer. A new order of things traces its origin to the life of the Nazarene, not only principles of government, family relationships, the rights of woman, the condition of the oppressed and unfortunate, but a new art, architecture, a grander accomplishment and loftier conceptions in the realm of music and painting. No student can ignore had I referred. The first root of the Christian temple was the foundation of the most generous and several ideas of the people, an indication of

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A Citizen Who Wants Street Improvements Without Delay.

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PUGILISM GALORE.

Three Fights Saturday Night and Another Yesterday.

Sacramento is getting an unenviable reputation for being as a great place for glove fights. There were no less than three Saturday night, and another yesterday. The first one took place early Saturday evening at a resort on the Riverside road, between two amateurs named Kelly and Wilson. It was a fight for blood, no money being up, and only the reputations of the two men at stake. Kelly was the larger man, as well as the most scientific, and as a result he put a quietus upon the aspirations of his adversary in two rounds. Wilson, however, claimed that an accidental blow caused his downfall, and immediately challenged the conqueror to another contest to take place on the following afternoon (yesterday).

The next fight occurred at 10 o'clock Saturday night at Norton's resort on K street. The contestants were George Turner and Pete Brown, both colored. Turner was the order of the fight, in which neither showed to advantage, but in the succeeding six rounds Brown began to weaken, and Turner boxed him down. In the eighth round Brown was knocked down from a blow under the ear and failed to respond to the referee's call. The crowd, after the contest at Norton's theater, where another fight was billed, broke on the south side of K street, and after twenty-one rounds they fought hard and scientifically. During all these rounds Strong's superior light and weight took considerable notice of the contest. Both wanted the fight postponed. Strong was willing but the referee would not allow it. Kelly and Wilson were to come. Both got the suits then, and began to pose and walk around the ring without striking a blow. Several rounds. The audience eyed them unamusedly, but to no effect. When the men faced each other for the twenty-ninth round, it then being nearly 12 o'clock, the police called the pugilists into the ring and ordered the pugilists to take off the gloves and leave the ring. True to their agreement, Kelly and Wilson, the amateurs, met again yesterday afternoon in a stable near Agricultural street, and again fought. But this time with bare knuckles. Wilson's left eye was in mourning from the effects of the evening previous, and he was determined to regain his lost laurels at all hazards. Kelly, however, was not in the humor to give up the championship, and at his smaller adversary savagely. Wilson was badly cut up, and at the close of the second round acknowledged the superiority of his adversary and left the ring.

NEARLY A DISASTER. The Steamer Modoc Caught in the Current of the Payne Brake. Saturday evening, as the steamer Modoc, whose rudders were broken Friday night near Courtland, was passing the recent Payne brake on her return to this city, the powerful current that was at the time running through the break drew her with it, and what with the disabled rudders, she went through the washout for a distance of about her length. A wreck would undoubtedly have been the result in nine such cases out of ten, but fortunately a line was fast to a tree and this prevented the steamer from drifting further in. She freed herself from this perilous position after a great deal of labor, and arrived in this city late Saturday night.

THE HOLIDAYS AT THE SHOPS. It is rumored that all of the Southern Pacific Railroad shops in this city will close down for eight days or more from Christmas until after the New Year celebration. The order is understood to have been issued by the Santa Fe division, and it is also said that when work is resumed the employees will work on full time, or ten hours per day.

IF YOU wish to enjoy a good dinner, remember that the California Market, at 712 K street, is the best place to procure your poultry, game, fish, butter or any other article in the epicurean line. We have the best of everything, and at the lowest prices. Call on our Olive Branch Butcher, and you will never use any other.

TURKEYS! TURKEYS!—There will be a grand turkey rally Monday at the Exchange, corner Third and K streets. Come everybody. D. J. COSSIDINE.

THE TALK OF THE TOWN.—The elegant display of fancy neckwear at the Bee Hive, 418 K street. See show window.

BOX SETS for ladies, just the thing for a handsome holiday gift, at \$2.40, \$2.90, \$3.40, \$3.90, at Farmers' and Mechanics' Store.

GET your winter's wood now, while it is cheap. Four-foot mountain oak, \$7.25 per cord at the car, by the carload. Get the best of the kind, and at the lowest prices. Call on our Olive Branch Butcher, and you will never use any other.

A BIG reduction in the prices of gents' overcoats at the Bee Hive, 418 K street.

SALE commences today of toys and plush goods. See our ad. Red House.

Dispensia. Makes many lives miserable, and often leads to self-destruction. Distress after eating, sick headache, etc., are caused by this very common and increasing disease. Hood's Sarsaparilla cures the stomach, creates an appetite, promotes healthy digestion, relieves sick headache, clears the mind, and cures the most obstinate cases of dyspepsia. Read the following:

"I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me. I was robbed last night while passing through the alley between K and L streets, and Third Street. He says that a second was thrown over his head by someone known persons, and that he was robbed of \$14.

Board of Trade Meeting. There will be a meeting of the Board of Trade this afternoon at 3:30 o'clock, at which time the committee heretofore appointed will make a full report of their work, and incorporate and erecting a building.

Sudden Death. James Douglas, a deckhand on the steamer San Joaquin, No. 3, dropped dead last evening on the boat. Death is supposed to be due to heart disease, and the body is at the coroner's office.

Rock Slide at Shasta. The express from Portland, due here at 3:50 o'clock yesterday morning, did not arrive until 5:05 o'clock last evening. The delay was due to a rock slide in the Shasta region.

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The special life then that Jesus was thought to have brought was a life that was a future life only to be conceived of in metaphysical terms, and that the future life frequently left little thought for the proper development of this present life, and so the claims of humanity upon its devotees of religion were almost absolutely ignored. This was the condition of affairs that induced Charles Dickens to give a heartless, heartless world that remarkable series of Christmas stories, "The Carol," "The Chimney," and "The Cricket on the Hearth," and through the use of the word of theology, without a single moral injunction pragmatically enforced, he so put a new meaning into the Christmas observances, that Christmas has ever since COME WITH HAPPY BENEEDICTION.

To great multitudes of the sons of man. As against the selfish care for the salvation of the soul the great and good things that are put on the obligation upon this all equally distributable, and he does this because of his recognition made without cant, but with a reverent acknowledgment of the great truth that Jesus brought to the fatherhood of God and the brotherhood of man, and because of which relationships human life may be truly glorified and glorified. Scrooge, with his money and grasping soul has no conception of the benediction of heaven that perpetually rest upon Robert Cratchet and his little family in pinched but honorable poverty; Alderman Cute and the miserly Mr. Bowley, with their hard theories of charity mechanically and theoretically distributed, cannot be made to feel the true meaning that rested in the lives of Toby Veck and his faithful daughter Meg, with her bright eyes—eyes that would bear a world of light in before their death, and what can the miserly-eyed, malicious minded Fackleton long of the angels that dimpled under the heavy lids of the Cratchets and his devoted dog? "What's home?" says the rich man, "four walls and a ceiling;" when John refuses to invest in spending the anniversary of his wedding day away from the home that consecrated so much of affection and duty and sacrifice; but when John does not, he is truly home, is the heart's domestic and nothing else.

"Now the point I desire to call attention to is that the work of this new literature has done has been to give a new dignity to human life, and while confessing the obligation of universal love, and the meaning it through a recognition of the worthiness of the beings who claim the administration of this love, our hands, and the heart has been made a god, and the message he has been thought to bring was a message that connected itself with supernatural realities, but that the life, the abundant life that in our estimation he came to bring, is a life that pertains now and here, and upon the proper ordering of which, as a corollary and a consequence, the future life must depend. It only remains to ask whether this abundant life, which somehow or other is coming to the world, is Christian in an essential sense, and what influence it may be supposed to have upon the large outlook of the faith we all so fervently cherish? That that faith is Christian can hardly be doubted by any thoughtful inquirer. A new order of things traces its origin to the life of the Nazarene, not only principles of government, family relationships, the rights of woman, the condition of the oppressed and unfortunate, but a new art, architecture, a grander accomplishment and loftier conceptions in the realm of music and painting. No student can ignore had I referred. The first root of the Christian temple was the foundation of the most generous and several ideas of the people, an indication of

READY AND ANXIOUS.

A Citizen Who Wants Street Improvements Without Delay.

Ens. ROBERT LYON. If ever there will be a time when the property owners will agree to have their streets improved and the mud overcome, it will be the coming spring and summer, and the time to take the initiative is now. Mr. Lyon and other well-known and responsible citizens, it appears, have formed a syndicate to do the work at cost, and promise that, by reason of having a large amount of work to do, steam will be used to break the rock, load the cars, and haul it and the earth or gravel on railroad tracks laid to the different streets—in a word, do it in an economical and wholesale manner, at prices stated to be less than one half what such work has cost heretofore. Now, what more can be desired? Street contractors and another contest will be a thing of the past.

What is the first step to be taken? Let the Trustees at once order a block of streets improved, say from G to J streets, and all intersecting them from Seventh to Twentieth, inclusive. Let it be stated in the order that the work will be commenced until, say, the 1st of May, but have the contracts let as soon as the necessary legal proceedings can be had, so those gentlemen and their associates will have ample time to procure the necessary machinery and get ready for the work. After the legal proceedings are stated that the greater the amount of work to be done by the property-owners. If this matter is not attended to, and a start made now, when the circumstances are so favorable, it is feared that we may not again meet such a chance to have work done at such prices as have been named by Mr. Lyon last Monday, as reported in the Record-Union.

Now is the time for the Trustees to act; they have committed themselves to aid John Peerybingle as he stood in tender care before the judge, and that they had to bless his home, or wondered hourly at the happiness and peace his wife dispensed; and that he was in the habit of coming every morning and evening kiss, in every breath that brightens and every death that darkens our households, in every trial of patience, in every victory for right, and because these emotions are Christian, born of Christian influence, because our hopes of Heaven and our confidence in God are based upon a life here in which Heaven and God can already come and make perpetual habitation, is why we keep Christmas as a Christian observance.

Jesus came to impart this better life, that already is or already may be, and his earthly inheritance is found rich and giving love, in its inclusion of things of essential worth, and eternal life can have no meaning but as it is the continuation of eternal living here. With this appreciation of the ministry of the divine Master can there be any question why liberal Christians keep Christmas and why we delight to express our devotion of Christ? He is not God to us, but HE IS MORE THAN ANY GOD.

Could he, as the high human example of what our human lives should be, and he reveals God in the natural world, and which God can be revealed, by making an exalted human nature the expression of the divine existence, that God, that is an infinite Christ, exclaimed Starr King O Christ, we can respond, Thou art the eternal portrait of the invisible, shining in Thy majestic robes, the highest and the holiest one.

And how with this conception of the life which Jesus came to give, let us be by an illustration or two how the appreciation of this life has entered into our modern consciousness, and let us do this by inquiring whether or not the life that is now willing to acknowledge as the type of living that calls for an almost reverent recognition is what is confessed in the outer world of Christian influence. Let me then first call up the literature that makes the strongest appeal to the human heart. It is a literature that especially recognizes the truth of the statement that the life Jesus came to impart was a life that connects with our present relationships and employments. This literature has come to be distinctively called Christmas literature, a literature that has for its object the exaltation of our common human life—the showing the kindly sentiment, the winning grace, the impracticable virtue that may reside under every variety of external condition, and that because of this possession of essential being by every child of God, the enforcing the duty upon every one to so conduct himself that humanity shall not be restricted in the enjoyment of any rightful privilege, or retarded in its progress in moral or spiritual development.

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