

to believe that the Russian people have for America other feeling than admiration, respect and love. For we fed them when they were starving and their gratitude has put a new household word in the Russian language—Ahra, the native pronunciation of A. R. A., the initials which symbolised the American Relief Administration. Trotaky may say that "punishment and revenge await the American bourgeoisle from the European proletariat," but the Russian proletariat go on crying "Ahra" just the same. This feeding of Russia was the biggest piece of pure philanthropy in all history. It is impossible to believe

God rest gon merty Gentlemen.

s. Ond rest you makery gri-clolmen. Let -tothing you do

momber Christopr Sa-velopr Wasborn on Christ

that it will not have its effect on the future.

And now it is said that this winter will again see 8.000,000 starving children in Russia, in spite of the official Soviet pronouncement that the famine was at an end and of the export by the Soviet government of millions of bushels of Rus-



Madonna Di Tempi By JOHN DICKINSON SHERMAN HE spirit of Christmas A. D. 1923 in the United States of America is the same as it was in 1922 and as it has been for many a year. Celebration of the

anniversary of the birth of

Christ is universal and does

not differ except in unimportant details from Bangor to San Diego and from Seattle to Miamiover more than three million square miles of territory and among more than one hundred and five million people.

Yes; even in Plymouth, Mass., and in Jamestown, Va., is Christmas Day of 1923 celebrated in the same waywhich fact in itself shows how in three hundred years a fringe of scattered colonies along the Atlantic has grown into a close-knit and homogeneous nation. For time was when the Christmas that was celebrated in Virginia was anathema in Massachusetts and the Cavaller pitled and derided the sober-minded Pilgrim and the bigoted

The Virginia settlers bothered themselves not at all over religion. They brought the established church of England and all its observances with them as a matter of course. Their great purpose was to extend the life and day is a holiday of national observ and to cut into the power and possessions of the Spanlard. So the F. F. V.'s celebrated Christmas at Jamestown according to home traditions as faithfully as the conditions allowed. And as the great religious festival of that church was Christmas, the Virginians made much of the day. Moreover, they were just the sort of folk to enjoy it-many of them were gentlemen's and soldiers' sons, accustomed to pleasure and jollity rather than to religious meditation and the saving of souls.

The Pilgrims, on the other hand. had separated from the Church of England, had discarded all that savored of ceremonial and had rejected the social and joyous side of Christmas for the serious and religious side. They came to the New World to worship in peace after their own fashion; they cared little for place or wealth and nothing for how the rest of the world worshiped. What social joyousness of the holiday season that survived in them was gradually built up around Thanksgiving day.

The Puritans differed from both the Cavaliers and the Pilgrims. They had not separated from the Church of England, as had the Pilgrims, but had brought the church with them to reform it. Like the Pilgrims, they had discarded all ceremonial observances and those of Christmas were especially distasteful to them. The Puritans. unlike the Pilgrims, were determined to make all the New World worship according to the Puritan idea. They developed a government that was in effect an autocratic theocracy in which church and state were one. They never went so far as to abolish Christ- though the handful of Russians who mas day—as did Oliver Cromwell and have grasped the powers of govern-

parliament December 24, 1652, for seven years—but they practically ignored Christmas and made Thanksgiving their day of rejoicing.

So Father Christmas, Santa Claus Saint Nicholas and Kris Kringle came to the American people by way of Virginia-and the jolly Dutch burghers of New York. And how great the change three hundred years hath wrought! America may still have the well-known and justly famous "Puritan conscience," but state has nothing to do with church and Christmas power of England in the New World ance, with the same meaning to all the people.

> Who has not loved a little child, he knows not Christmas Day-

Most important, perhaps, of all phases of Christmas celebration is the fact that millions of people are think ing of the same thing at the same time. Religion, which, as the word shows, should be a ligament binding men together, seems actually to have been one of the greatest dividing forces in the world. But the Christmas cra dle has a humanizing appeal that pulls all men closer together.

> Each year back I travel-At least for one night-And enjoy with the children, In fancy, this sight.
> If peace abides with us,

Good will toward men, 'Tis because we are children With child's faith again.

We catch a glimpse of the universal brotherhood of man at Christmas, when the fingers of children pull familles, citizens, communities, nations closer together with the same impulse -to make the world happier with a "Merry Christmas!" Little hands, how they tug at the heartstrings The miracle of Christmas-the God in the Child, the Child in the Godfor the moment at least makes the whole world kin.

. . . A photograph reproduced herewith shows Bishop Shipman blessing a 1922 Christmas ship on its departure for the stricken areas of the Near East. To many a child over there Santa Claus is spelled "America." And his Roundheads in Eugland by act of ment may wish America ill it is diffi-

sian grain, And Maj. Gen. Henry T. Allen, who commanded American forces on the Rhine, declares that a minimum of 2,000,000 children in Germany must be fed for 141 days at a cost of nearly six million dollars. Truly the Santa Claus whose name is spelled "America" will be a busy Saint,

MARGINE

20000

An old-time feature of the Christmas celebration in England bids fair to make a belated appearance in this country—the singing of Christmas carols, some of which go back to times before the memory of man. Of course the singing of carols has always had a place in church services in this country-almost everyone knows several by heart. But the new idea is that these Christmas carols shall be sung at community gatherings and even upon the streets-set programs by trained singers. Denver seems to have taken the lend last year and to have made a great success of the singing of carols. Over 3,000 singers carried the message of good cheer in song to every part of the city.

"God Rest You, Merry Gentlemen," the carol reproduced herewith, dates it is an entire solar system moving onback at least to the Seventeenth century. In quaint verses it recites the New Testament story of the birth of Jesus and has been sung the world over by English-speaking peoples. The seventh and last stanza is this:

Now to the Lord sing praises. All you within this place. And with true love and brotherhood Each other now embrace; This holy tide of Christmas All other doth efface. O tidings, etc.

Thomas Hardy, the famous English novelist, in his "Under the Greenwood Tree," has a chapter devoted to Christmas caroling as practiced by the humbler peasants. He gives the following rangement of the stars and planets. words as part of an ancient and timeworn carol transmitted orally from father to son through the generations:

Remember Adam's fall O thou Man: Remember Adam's fal From heaven to hell. Remember Adam's fall How he hath condemn'd ah in hell perpetual There for to dwell. In Bethlehem He was born. O thou Man: In Bethlehem He was born For mankind's sake. In Bethlehem He was born Christmas day i' the morn; Our Savior thought no scorn

Father seemed as happy as the

Our faults to take.

"Santa is a wise old bird," he said. But the Christmas mother did not nder the embraces of the twins.

WITH THE HIGH SCHOOL CLASSICS 1

By MARGARET BOYD

(6 by Margaret Boyd.)

... even as the pulse and water was blessed to the children Shadrach, Meshach and Abednego."—Ivanhoe.

Friar Tuck here refers to one of the earliest recorded bits of dietetic research. More than twenty-six centuries ago, Nebuchadnezzar, king of Babylonia, directed that the most promising children among the captives that he had brought home with him from Jerusalem should be given a three-year course in the learning of the Chaldeans. In order that the students should have the benefit of the best food available, he ordered that they be fed with food from his own table-showing that the subject of the proper nutrition of school children is not so new as we sometimes imagine. Four of the Jewish captives thought the king's diet a poor one, and secured permission to live upon what they thought a better diet. At the end of the three years the four had made greater progress in their studies than any of their fellows, and were in better physical condition than any of those who had eaten the prescribed diet.

Interesting as this experiment was, it by no means settled the question as to what constitutes a correct diet.

* Some decades ago, Volt, working on the subject of metabolism, proved that for every gram of protein eaten there must result a production of 4.1 calories of heat; for every gram of fat, a production of 9.3 calories of heat; and so on. At once the enthusiasts thought the diet question settled for all time. All you needed to do, they said, was to determine how many calories of heat you needed per day, and then eat enough to produce that many calories. An egg would produce 100 calories of heat and an apple would produce 100 calories-you could eat either. Then somebody discovered that the diet must be balanced—so much protein, so much fat, and so much starch. Still later, some one discovered a vitamin—they have found four of them up to dateand proved that one could not hope to remain in good health unless the food eaten contained enough vitamins, Just at present the correct diet seems to be back where it was a quarter century ago-we eat more lettuce and less cold slaw, more spinach and less dandelion and pokeweed, more citrus fruit and less home preserved fruit juicesbut the essential values are the same.

In view of our present voluminous writings on the subject of diet, it is interesting to turn back to the times of Socrates and find out what that philosopher thought a proper diet for genuine and healthy people. He made the basis of such a diet bread and cakes of wheat and barley, and added "something to relish their food: salt, no doubt, and olives and cheese, together with the country fare of boiled onions and cabbage. We shall also set before them a dessert. I imagine, of figs and peas and beans; and they may roast myrtleberries and beechnuts at the fire, taking wine with their fruit in moderation."

"With the life of a generous monarch , perished all the projects which his ambition and his generosity had formed."-Ivanhoe.

. . .

Hugo says of leaders of men that while themselves advancing, they cause their satellites to progress, and

Our familiar solar system is made up of the sun and its satellites, the stars and planets. Some of the planets have satellites of their own; but the entire system is dependent upon the sun which, we are told, is itself dependent upon a greater sun in outer spaces. Ours is not the only solar system; there are neighboring ones all around

If our sun should be suddenly de stroyed, there would be a period of chaos. When order emerged again from chaos, there would be a new center of our solar system and a rear-

So it was when Richard died. All the group that he had gathered about him was thrown into chaos. From this chaos emerged a new governing group, with a new king for its center.

With Richard perished all the projects which his ambition and his generosity had formed-both projects for the good of the country and projects for the advancement and happiness of his favorite knights. Herein lies the bitterness of death, that a man cannot hope to have his plans and projects carried out by his successor. Each man has his own interests, his own satellite or satellites, and his own way of doing things. Try as hard as he may, he cannot do a piece of work in the exact manner and spirit of his predecessor. Nor can he often accomplish work with the same corps of people that his predecessor found serviceable,

The commonly heard statement that some one can always be found to take one's place is rarely true of leaders No case could take Richard's place after his death. Another became king. it is true, and the country continued its existence; but the destiny of the country, and especially the destiny of Richard's knights, was inevitably changed by his death.

(By REV. P. S. FITZWATER, D. D. Teacher of English Bible in the Moody Bible institute of Chicago.) 16 1932 Western Newspaper Inten.

LESSON FOR DECEMBER 16

WORLD-WIDE MISSIONS

LESSON TEXT-Acts 16:9-15; 28:80, \$1; Rom. 15:18-21. GOLDEN TEXT—"I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth."—Rom. 1:169 PRIMARY TOPIC—Preaching by a Riverside.

JUNIOR TOPIC-Paul Crosses the INTERMEDIATE AND SENIOR TOP-

IC-Paul's Ambition. YOUNG PEOPLE AND ADULT TOPIC -Paul's Aim and Methods.

The Gospel having broken the confines of the Jewish city and country, the middle wall of partition being abolished, the time came for it to leap across the Aegean sea and begin its conquest of another continent. Christianity thus ceased to be an oriental religion and through the centuries has been mainly occidental.

I. Call to Macedonia (Acts 16:9-11). 1. The Vision (v. 9). Being hemmed in on all sides, a vision was given to Paul of a man of Macedonia pleading for help. This made plain to him the closed doors about him. The Spirit as definitely leads in the closing of some doors as in the opening of others. In finding the divine will we should look both ways. Before there can be any great forward movement there must be a vision. The great achievements of men are the products of visions.

2. The Advance (vv. 10, 11). As soon as the divine way was known they moved forward therein. Visions must be quickly translated into aggressive actions or else they are blotted from our skies. They neither questioned the wisdom of God nor delayed action. This is characteristic of all of God's true servants. With a straight course Paul moved out of his own country to the strategic center of a new continent.

II. The First Convert in Europe

(Acts 16:12-15). The missionaries first went to Philippi and spent several days in studying conditions there. The Jewish element in this city was comparatively insignificant, so much so that they could not have a synagogue. Therefore, the devout people were accustomed to worship by the riverside. To this humble gathering Paul came and preached to the women assembled there. A certain woman from Thyatira, a proselyte, believed his message and was baptized. The work of the Lord thus had a very humble beginning, but it was destined to transform all Europe and the world. The steps in Lydia's conversion are worthy of note for they are typical.

1. Attendance at the Place of Worship (v. 13). Usually those whom God is calling are found at the place of prayer. Lydia was seeking the heavenly light. God sends many an inquirer to the prayer meeting.

2. Listening to the Preaching of the Word of God (vv. 13, 14). It is highly important that at every prayer meeting the Word of God shall be spoken, so that the inquirer after God may find the light.

3. Her Heart Was Opened by the Lord (v. 14). Only the Lord can convert a soul. It is our business to preach the Word of God and it is God's business to open the heart of the inquirer. No one is ever converted against his will.

4. She Was Baptized (v. 15). Everyone whose heart the Lord has opened desires to confess Him in baptism.

5. Her Household Believed Also (v. 15). This was as it should be. Real conversion cannot be concealed.

6. Practiced Hospitality (v. 15). Those who have experienced God's saving grace are at once disposed to have part in His work by rendering aid to His ministers.

III. Paul Preaching in Rome (Acts 28:30, 31).

Paul continued his labors in widening his testimony to the world amongst thrilling experiences. In spite of beatings, shipwrecks and imprisonments, we find him near the close of his life in the imperial capitol city. Though a prisoner he continues to preach the Gospel of the Lord Jesus Christ. In the providence of God, he had liberty to preach the Gospel to all who came to him.

IV. Paul's Aim in Preaching the Gospel. Was World-Wide (Rom. 15: 16-21).

His heart's transcendent desire was to so preach the Gospel that the Gentiles might become obedient to the faith. In order that this might be accomplished he pushed cut into unexplored regions, so that the light of the Gospel might shine into the darkness of the heathen world. May we follow his example, for there is much work to be done.

Prayer.

Bring your plans, your purposes to God's throne. Test them by praying about them. Do nothing large or new -nothing small nor old, either-for that matter-till you have asked there, in the silence of the secret place, "Lord, what wouldest Thou has do?"-Alexander Maclaren.

Worry is Not Faith, Worry is not faith. It is doubting God, who has promised to supply all our need in Christ Jesus-Record of Christian Work

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Just What He Wanted,

The golfer was just getting ready to drive off at the first tee when all of a sudden he paused in his swing and put his hand into his pocket. After fumbling about for a minute

gars and, approaching the caddie, he "Do you smoke, sonny?" The boy's eyes glistened as he noted the fine cigars and with an eager

or two he drew out a handful of cl-

"I should just think I do, sir." smile he answered: "In that case," said the golfer as he walked away, "I think I'll carry them myself."

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Mother for Christmas,

aged five.

grand?"

And who wouldn't be? For until this | and under it was a piain gold band. morning they had been motherless, Santa's Big Present Yes, they had never known a mother. And now, at dawn, when they stole HIS is the best Christmas down into the sitting room to look ever!" exclaimed little John, at their stockings hung on the mantle, answer him at all. She was buried there on the bear skin before the "The best Christmas ever?" hearth just as Santa had left her. sat And, anyway, she wasn't father's cried Jane, his twin. "Why a beautiful, golden-haired, blue-eyed Christmas present. The Christmas it's just a million Christmases rolled doll? No, a mother. Her dress was card pinned to her sleeve said plain into one. How do you suppose Santa of softest topaz color and all trailing as day—"A mother for Jane and John. Claus ever thought up anything so and soft, just as a mother's should be. Merry Christmas from Santa Claus." On one of her pretty white fingers a -Ethel Cook Eliot. The twins were truly in ecstasy. big diamond gleamed in the firelight.

twins about this Christmas mother.

(@ 1923, Western Newspaper Union.)