

Sunday School Lesson

Lesson XIII Dec. 24, 1922 THE NATIVITY (Christmas Lesson.)

The Golden Text—For unto you is born this day in the city of David, a Saviour which is Christ the Lord.—Luke II. : 11.

The Lesson Text.—Luke 11-8-20 For entire lesson see Luke 11:1, 20.

The Time—The traditional date of the birth of Jesus is Dec. 25. It was born near the close of B.C. 5. An astronomical error in the calculation of the beginning of the Christian era, having been made early in history.

The Place.—Bethlehem, the town of Ruth and the birthplace of David, six miles from Jerusalem.

The Roman emperor on the throne at the time when Jesus was born was Caesar Augustus (first Roman Emperor) whose reign (B.C. 31 to A.D. 14) was notable for splendor and power, while in Syria, of which Judaea was a part until A.D. 70, Quirinius was governor of the country.

During the administration of Quirinius orders for a general enrollment, a census necessary for taxation, came from the Emperor. The Roman method was to register everyone where he lived, but the Jews were allowed to follow their ancient custom of registering citizens only in their ancestral home.

For this reason Mary and Joseph, being descended from David, journeyed south for about sixty miles to Bethlehem.

"And there were in the same country shepherds." The shepherds who first learned about the wonderful birth were out in the field near Bethlehem, watching their flocks to keep off the wild dogs.

To this day it is not uncommon for shepherds to tend their sheep thus even in winter. The sheep used in the daily and annual sacrifices of the temple were pastured in these Bethlehem fields.

A significant fact which we remember that Jesus, the Christ the Lamb of God was offered for the sins of the world. It is no wonder that the first announcement of the great event was made to these lowly shepherds.

"Abiding in the field." To the west of the village, is shown the field where the angel sang, but it is needless to say that no one knows now in just what field the shepherds were keeping their sheep. Tradition says the shepherds alluded to belong to a village named Bethzur, a few miles south of Bethlehem.

"And lo, the angel of the Lord came upon them." Probably the angel Gabriel of Luke I. : 26. A host of heavenly beings was praising God. "Glory to God." With very frequent phrase, meaning the halo, or shekinah of Ex. XXIV. 16. It was the same heaven light which led the Israelites through the wilderness and shone above the mercy seat in the tabernacle and temple. The same glory shone around Jesus when he was transfigured.

"Sorely affected." At the same time probably expecting for the consolation of Israel. "Good Tidings." News which not only produces joy but emotion even a change of countenance.

The same root in Arabic for "evangelist" means "one whose announcement changes the skin of the hearer." In the New Testament the expression means "good news of salvation." (cf. Isa. LII. : 7.) "Which shall be to all people." Not to Israel alone but to the whole world was the birth of Jesus Christ to bring joy.

In the New Testament the word "Saviour" is a term which rarely occurs even in the New Testament apart from St. Luke's writings and those of St. Paul. "Christ the Lord." Another appellation frequent in St. Luke. The other evangelists more commonly use "Jesus." Here literally it is "Christ Lord," that is, the anointed one in a manner.

The Bethlehem inn was crowded with others, come on the same errand as Mary and Joseph, and they were unable to find admission. They were compelled, perhaps invited to turn aside, may have been to the cave where St. Jerome translated the Bible into Latin, then a cave was used as a stable, and Mary having given birth to Jesus, herself swaddled the Divine Babe in long strips of cloth after the

FOR THE WEEK BIBLE THOUGHTS

will prove a priceless heritage in after years

DECEMBER 24

THE LORD IS GOOD:—O taste and see that the Lord is good: blessed is the man that trusteth in him.—Psalm 34:8.

CHRISTMAS DAY DECEMBER 25

WORLD'S BEST NEWS:—The angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.—Luke 2:10,11.

DECEMBER 26

SEEK TODAY:—Seek ye the Lord while he may be found, call ye upon him while he is near.—Isaiah 55:6.

DECEMBER 27

THE ONLY GOD:—Hear, O Israel: the Lord our God is one Lord.—Deuteronomy 6:4, 6.

DECEMBER 28

MAN'S APPEAL:—O Lord, revive thy work in the midst of the years.—Habakkuk 3:2.

DECEMBER 29

RIGHT REASONING:—Let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow.—Isa. 1:18.

DECEMBER 30

FRUIT OF THE SPIRIT:—Love, joy, peace... longsuffering... gentleness... goodness... faith... meekness, temperance: against such there is no law.—Gal. 5:22,23.

Child Welfare

Articles on Child Welfare, Published by the Canadian Red Cross Society, Will Appear Weekly in This Column, Furnished by the Local Branch in This City.

PNEUMONIA

Pneumonia causes about one-tenth of all deaths in this part of the world. It stands second on the list of diseases arranged in order of the number of deaths caused, being surpassed only by heart disease, which is a chronic condition permitting some opportunity for curative or palliative measures to be employed.

The term "pneumonia" includes two chief types of inflammation of the lungs. Bronchopneumonia is infectious in origin and is common among the young and the aged. Persons in middle life are more commonly affected with the lobar form.

This disease takes a high toll among children under five years old. From the age of five to adolescence it is relatively uncommon and mild, but beginning with early adult life pneumonia exhibits a steadily increasing severity until it is almost always fatal. It is strikingly a disease of the cold months, the summer prevalence being very low.

Pneumonia is a germ disease. Several kinds of bacteria are capable of producing it. These same kinds of bacteria may be found in the mouths, noses and throats of persons who are in perfect health. In fact, they are found so commonly there as to be regarded as normal inhabitants. Why is it that these germs are sometimes actively harmful and at other times deadly assailants? It has been found that the apparently harmless germs taken from the throats of healthy persons are nevertheless very deadly to species of animals which have a feeble power of resistance. Furthermore, in the majority of cases of pneumonia there is found a history of some condition calculated to weaken the individual.

Measles, whooping cough, influenza and other acute infections often lead to pneumonia by lowering the resistance of the patient to the bacteria already present in his own throat. Mangers are still some times used as cradles in the East and limestone caves as stables. It is thought that the stable where Jesus was born belonged to the inn. "A multitude of the heavenly host" that is "an angelic saboth" of the text shows that the entire host of heavenly beings was praising God. "Glory to God." With these words begins the grand Nativity hymn known as "Gloria in Excelsis." ("Gloria to God on high.") The message of the angels who spoke to the shepherds, and the song of the host of angels which followed was taken up by Jesus in His ministry, expanded, enforced by His deeds, exemplified by His character, fulfilled by His death and resurrection. It was "good tidings and great joy" "glory to God," "peace on earth to (or among) men of good will." Sometimes the words are translated "Peace on earth (or among men of good will). We entreat you into the kingdom of God as we seek God's glory, receive His peace, practice His good will, and seek to extend His blessings to the world." The shepherds said, "one to another," "Literally "were saying," that is, were saying repeatedly, "Let us now go and preach the gospel." The Greek participle "saying" has the meaning of intense mental excitement and enthusiasm with which they exhorted one another to start to Bethlehem. "And see this thing." Literally this "word" including both the testimony of the angels, and the word which the shepherds themselves heard. "The first of the incarnation." Quite possibly it was their preaching of the fact which made Herod so suspicious when the Magi came. The shepherds were the first missionaries to spread the Christian gospel. "But Mary kept all these things." "No better—no more reasonable—than that history could be imagined. These shining events happened amid surroundings so indicative of the common course of human life that all natural things are fitted into a new spiritual meaning. The words which are another place since Jesus Christ came into it at Christmas time.

Rural Organization

As all things are composed of minute particles and in the union of these particles is strength, so with the rural organization of our province it is the many activities of the people of a community carried on co-operatively that means the success of that particular section.

CATCH COLTS

Chance has frequently played an important part in the production of remarkable individuals in the different breeds of horses and cattle. In the horse world no family has as much evidence of it as the Clays. Possibly that is what caused it to flash and then fade.

Cassius M. Clay owed his existence to the showing made by a catch colt out of his dam. The dam of George M. Patchen, the champion stallion of his day, was a catch filly and Clay Pilot, the sire of The Moore, was out of a filly of the same kind.

Jersey Kate, the granddam of Cassius M. Clay, was a fast road mare of unknown breeding. She was used in livery work and was demanded when any person had to make a trip for which speed and endurance was required.

A pair of Canadian stallions were kept in the stable with Jersey Kate. They were very stylish but did not have any speed. One of them slipped his halter one night and got Jersey Kate into foal. Her name was then changed to Jersey Kate when she matured.

When the owner of Jersey Kate saw what her colt by the Canadian pony was doing in races he bred her to Henry Clay and got the colt afterwards known as Cassius M. Clay. This horse was used in livery work for his day and in time got George M. Patchen, whose dam was a catch filly as stated above.

The dam of George M. Patchen had a peculiar inheritance. She was known as the Carmon mare and was got by a two year old colt called Head'em out of a mare which a New York contractor worked in at times turned into a pasture lot near the home of Samuel Broadhurst. The latter at that time owned the American Eclipse fillies Frolic and Itaska, both of which were out of the noted race mare Betsy Ransom.

In 1837 Samuel Broadhurst bred Frolic and Itaska to imported Tristree. The following year Frolic produced a filly and Itaska a colt that was afterwards raced as Head'em. In 1840 when Head'em was running in the Broadhurst pasture the contractor turned his workmare into an adjoining lot. One morning it was found that the colt had broken down the fence and was in the pasture with the mare. In time she proved with foal and in time she produced a filly which became the property of Richard Carmen of New York. He used her as one of a fast road team until through neglect she was foundered. The Carmen mare was then bred to Cassius M. Clay. Her first foal was George M. Patchen. He was on the turf from 1855 to 1863 and held the stallion record for trotters which he died in 1864.

The catch filly that produced Clay Pilot came from a good farm filly. Her dam was the Pilot Jr. mare Kate that produced the dam of Belmont. Through the Moore name of the filly appears in the pedigree of Stamboul and Belle whose descendants include Hinda Rose, Ad Jil, Belleflower, Bell Boy, Bow Bells, the Abbot, The Monk and Signal Peter.

The showing made by these chance products recalls almost as remarkable a one in the Annals of New York. It occurred on the farm of David Williams of Hertsford, (Herefordshire, in Wales in 1844.

Williams had a bull named Chance of uncertain paternity. One night he broke loose from his box and served one of his own daughters called Dutchess 2nd. From this union Williams got a bull calf which he named Sir David. The history of Herefordshire says that Sir David was the greatest of his day and generation. During Sir David's long career he was leader at local and national shows. His sons and their sons were also leaders, the group including Sir Benjamin, Sir Roger and Lord Wilton.

Again rural organization has been necessary in the past, and is much more so in the present; other lines have been so highly organized that unless we as a people stand together we will not be able to get "a good look in."

Then, brother agriculturists let us as a community put into practice what we have had on our individual farms, that is, the closest of all co-operation; let us stop thinking what we can accomplish as units and get together for the accomplishment of greater things. Then and only then will we be doing our part toward the great end of upbuilding our country.

Slippers are getting fancier and fancier.

King Of The Sleigh Bells

Jing a jing, a jing, jing  
Jing, jing, jing;  
How clear the sleigh bells ring!  
Sweetly through the air  
Their voices fair  
Sing, ting a ling, a jing, jing, jing!

You said he'd be here by half past ten,  
There's still a minute to go  
But, mother dear, think; it's Christmas Day  
I wonder what makes him so slow!

I've flown to the window fourteen times  
When I've heard the sleigh bells ring,  
Cutters fly past us and do not stop  
They fool me like anything!

Oh, there he is now! Oh, where's my tam,  
I had it on long ago,  
Oh goodby, we'll start for grandma's house  
A nice long drive in the snow.

Oh, mother, look how she shakes her bells,  
A musical sound they bring,  
And all the way out to grandma's house  
We'll hear them ring and ring!

Hello, Uncle Ned! Will you let me drive,  
You say that she's hard to hold  
Even I can see that and her wicked glance  
We'll be flung out in the cold.

Oh yes, I am comfy and ever so warm;  
I even feel sleepy, too,  
So, mother dear, wake me up when we come in sight  
Of grandma's house, please do!

You say we're most there and I'd better awake!  
Why I've hardly closed an eye,  
With sleigh bells alive in cold clean cut air  
How long I have slept, oh my!

Her grandma, the dear, she has seen us from far  
With a ting a ling o'er the snow,  
And grandpa too, and our Uncle Bob  
Their faces so sweet I know.

To celebrate Christmas is ever so fine  
And best of it all to me  
I think I like most that snowy drive  
On our way to our Christmas tree.

Jing a jing, jing,  
Jing, jing, jing;  
How clear the sleigh bells ring!  
Sweetly through the air  
Their voices fair  
Sing, ting a ling, a jing, jing, jing!

A Jewish Legend

I like that old king legend,  
Not found in Holy Writ  
And wish that John or Matthew  
Had made Bible out of it.

How the little Jewish children  
Upon a summer's day,  
Went down across the meadow,  
With the Christ Child to play.

And in the gold green meadow,  
Where long the reed grass lay,  
They made them mock mud sparrows  
Out of the river clay.

So when these were all finished,  
And ranged in rows about,  
"Now," said the little Jesus,  
"We'll let the birds fly out."

Then all the Jewish children  
Did cry and coax and cry,  
Each to his own mud sparrow,  
"Fly, as I bid you, fly!"

But earthen were the sparrows,  
And earth they did remain,  
Though loud the Jewish children  
Cried out and cried again.

Except the one bird only  
The little Lord Christ made—  
The earth that owned him master,  
His earth heard and obeyed.

Softly he leaned and whispered  
"Fly up to Heaven, fly!"  
And swift His little sparrow  
Went soaring to the sky.

And silent, all the children  
Stood awe-struck, looking on,  
Till deep into the heavens  
The bird of earth had gone.

Our souls are like the sparrows  
Imprisoned in the clay;  
Bless Him who came to give  
Upon a Christmas Day.

The Bird Tea BRINGS HAPPINESS

Christmas A Christmas Carol

(From A Christmas Chant, by the Rev. Abram J. Ryan)

Four thousand years earth waited,  
Four thousand years men prayed,  
Four thousand years the nations sighed,  
That their King so long delayed,

The prophets told His coming,  
The saintly for Him sighed,  
And the star of the Babe of Bethlehem  
Shone o'er them when they died.

But still the Saviour tarried,  
Within His father's home,  
And the nations wept and wondered why  
The promised had not come.

At last earth's hope was granted,  
And God was a child of earth;  
And a thousand angels chanted,  
The lowly midnight birth.

Ah! Bethlehem was grander  
That hour than Paradise;  
And the light of earth that night  
The splendors of the skies.

Then let us sing the anthem  
That angels once did sing;  
Until the music of love and praise  
O'er the whole wide world will ring.

Gloria in excelsis!  
Sotced the thrilling song;  
In excelsis Deo!  
Roll the hymn along,  
Gloria in excelsis!

Let the heavens ring;  
In excelsis Deo!  
Welcome, new-born King,  
Gloria in excelsis!  
Over the sea and land,  
In excelsis Deo!

Chant the anthem grand,  
Gloria in excelsis!  
Let us all rejoice;  
In excelsis Deo!  
Lift each heart and voice,  
Gloria in excelsis!

Swell the hymn on high;  
In excelsis Deo!  
Sound it to the sky,  
Gloria in excelsis!  
Sing it, sinful earth,  
In excelsis Deo!

For the Saviour's birth,  
Thus joyfully and victoriously,  
Glad and ever so gloriously,  
High as the heavens, wire as the earth,  
Swelleth the hymn of the Saviour's birth.

POTATO STUFFING

2 cups hot mashed potato, 14 cups soft stale bread crumbs, 1 cup finely chopped salt fat pork, 1 cup finely chopped onion, 1 egg slightly beaten, 1 1/2 teaspoon salt, 1 teaspoon sage.

Put the potato through the ricer. There may be no lump. Left over mutton or pork bread may be put through the meat chopper and used in place of the soft crumb from the inside of the white loaf which we were accustomed to use before the war. Any dripping or fat may be used in place of the fat salt pork. Put all the ingredients in a bowl and mix with a fork, stirring lightly. Use as a stuffing for roast goose.

GOLDEN MOTTOES

A vain man's motto—  
Win gold and wear it.  
A generous man's motto—  
Win gold and share it.  
A miser's motto—  
Win gold and spare it.

A prodigal's motto—  
Win gold and spend it.  
A broker's motto—  
Win gold and lend it.  
A fool's motto—  
Win gold and end it.

A gambler's motto—  
Win gold and lose it.  
A sailor's motto—  
Win gold and cruise it.  
A wise man's motto—  
Win gold and use it.

FIRST BUILDING TO BE PAPERED

Kensington Palace appears to have been the first building in England decorated with wallpaper—a form of decoration which in the opinion of some speakers at the Conference of Master Painters, will shortly become obsolete.

William Pyne, the historian of Kensington Palace, relates that the architect employed by George I. to redecorate the Palace made a startling departure by papering the King's great drawing room. The effect was much admired, and the new art of paper hangings, being both cheap and elegant, was generally adopted in preference to the old style velvet flock hangings.

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THE NEW FRENCH REMEDY. THERAPION No. 1 THERAPION No. 2 THERAPION No. 3

To obtain a meaty flavor in a rather tasteless gravy, fry a sliced onion to a deep brown. Stir in a half teaspoonful of curry powder and a tablespoonful of boiling water. Work until smooth.

BRINGING UP FATHER



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