



When frothy seas were running high
And eerie winds went wailing by
And, dipped in hues of cinnabar,
The new moon bared her scimitar,
Faint voices whispered from the gloom,
White faces drifted in the spume,
Wet locks upon the waves were spread
Off Kinsale Head.

An angel hovered o'er the sea.
"Justice and right prevail," said he.
"The Prussian sword is snapped in twain.
Behold! the world is safe again,
So, murdered innocents, sleep well
Beside the Lusitania's shell—
At last they rest in peace, the dead,
Off Kinsale Head."

Churning the waters into snow,
The stately ships go to and fro,
Beneath them in the deeps profound
Repose the unforgetten drowned,
No banshee shrieks above the foam;
No phantoms o'er the billows roam;
Where lurked assassins, hidden, dread,
Off Kinsale Head.

O! mothers, babes and maidens fair,
Whose graves are in the lampy's lair,
'Twas not in vain you met your fate—
Your cold hands opened freedom's gate.
The Lusitania's shattered bones
Have battered down a dozen thrones,
Though fathoms under lies her bed,
Off Kinsale Head.

Fireside Talks

With Members of the Newspaper Bible Class

By REV. E. B. ALLEN, D. D.
Pilgrim Congregational Church
Oak Park, Ill.



SUNDAY SCHOOL LESSON FOR JANUARY 26, 1919:

"Israel Crossing the Red Sea."
Golden Text: "Jehovah saved Israel that day out of the hand of the Egyptians." Exodus 14:30.
Lesson: Exodus 14:21-15:2.

I. Crossing the Red Sea.
Whether we understand and can explain it or not, the fact remains that when Israel was between Pharaoh and the deep sea, "Jehovah saved Israel that day out of the hand of the Egyptians." A great deliverance is often a more permanent and final fact as a foundation of faith than some theory of the plan of salvation. I have often met humble Christians who were surer of their faith, because of a vital experience of God's help, than some scholars—because the latter approached their Christian belief largely from an intellectual standpoint. That is why the appeal to experience is often broader and more final than the appeal to scholarship.

I am principally concerned to say that when you come to your Red Sea there will be a way to get across.

"All that night,
Footsore and weary, waiting
with affright
The coming day;
The while their God was
opening up a way
All that night,
Piling on either side waves
mountain high,
Making for them a highway
broad and dry,
Even as they, so slow to
learn are we
To trust Him wholly when
we cannot see,
Beyond today,
Our broad highway?"

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II. "Gott Mit Uns!"

It is said that when the fighting was still on in Flanders, the German soldiers called out from their trenches to the Americans, "Gott Mit Uns!" It was to them, doubtless, a genuine cry! But the unperturbed and rollicking Yankee boys opposite them lifted a Red Cross mitten on a bayonet and shouted in reply, "We got mittens, too!"

When is God with a nation? What nation has the best right to assume that God is with it today? Is God a German God? Or an Anglo Saxon? Or a white man's God only?

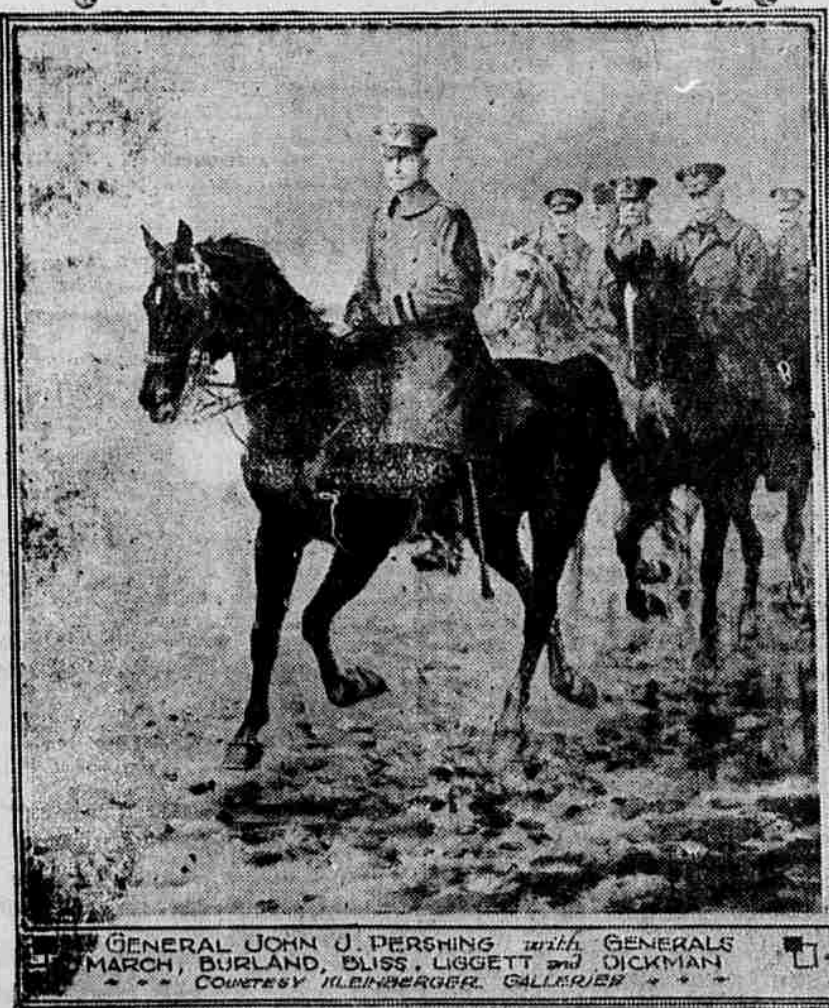
God is with all humanity in a nobler and more significant sense. There are none in sore distress whom he cannot and will not help. In the darkest days of our Civil War Governor Ogilvie, of Illinois, became utterly depressed. For a time the Union armies had been steadily driven back, and he wrote President Lincoln that he feared all was lost. Lincoln sent back this telegram: "Dear Dick: Read Exodus 14:13: Fear ye not, stand still, and see the salvation of the Lord."

There is not only deliverance for men from sorrow and disaster but from sin. The "Puncher" was a

prize-fighter by profession, and it would seem as though he had dropped about as low as a human being could possibly fall and still retain the human semblance. So low down the incline had he gone that he was seriously meditating the murdering of his wife "for the fun of it." He was in a saloon drinking at the time it happened. At the time what happened? Well, something extraordinary took place—that is sure. We cannot stop to detail, but anyway, he came out of the evil resort, went direct to his wife whom he had marked for murder, and this is what he said, "Mollie, I am going to join the Salvation Army." Mollie, of course, was incredulous, but they went to the meeting. They both marched up to the penitents' bench. And now may we quote from the book? "I cannot describe my sensations. The past dropped clean away from me; it dropped like a ragged garment. An immense weight was lifted from my brain. I felt light as air. I felt clean, I felt happy. I felt my chest swell, I cannot say what it was. All I know is that there at that bench I was dismantled of all horror and clothed afresh in newness and joy."

And the other stories cited in Harold Begbie's book are quite as remarkable. They are illustrations of deliverance from a most incredible captivity. There is nothing in Holy Writ more wonderful. The change in these poor derelicts seems simple, but behind it is the mighty power of the gospel of the Cross, and the truth for which that gospel stands—that the very lowest can be loved and lifted into the liberty of the Light of God.

PAINTINGS OF FAMOUS GENERALS OF THE WAR



GENERAL JOHN J. PERSHING with GENERALS MARCH, BURLAND, BLISS, LIGGETT and DICKMAN
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A group of military paintings by Jan V. Chetminski relating to the great war is on exhibition in New York. Mr. Chetminski is a disciple of the late Jean Louis Ernest Meissonier in his pre-occupation with detail and in the matter of color. There are four equestrian groups. In the first Marshal Joffre is the central figure, with Generals Pau, de Castelnau and Franchet d'Esperey and Marshal Petain in the background. In another group Marshal Foch is attended by Generals Weigand, Humbert, Dagoutta, Gouraud and Mangin. General John J. Pershing is with Generals March, Burland, Bliss, Liggett and Dickman, while Field Marshal Sir Douglas Haig is at the head of Generals Rawlinson, Plumer, Horne and Byng, of his armies.

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In a Hurry

"Americans beat the world when it comes to getting things done with a rush," said Pomp.

"The trouble with us is that we are in too big a hurry about everything," pessimistically observed Quag.

"In the grand old days when people did things in a leisurely way they did them right. My grandfather, for instance, bought a chair when he was first married, and it's in my house today, as strong and serviceable as when it was first made. My wife likes to use it, so I decided to buy a chair for myself, one that I could have outdoors, under my vine and fig tree. I went to the furniture store and bought one that looked substantial enough to hold up an elephant. It cost me four times what grandfather's chair cost him.

"It was sent out to my house, and I seated myself with the evening paper and expected a happy time. But presently the chair yawed over to one side and came down in a heap and dumped me on the concrete walk and

practically ruined a lot of my ribs. I am too old a man to be doing gymnastics that way. Investigation showed that one of the legs of the chair was traversed by a knothole right where it went into the seat, and the wood broke off where the knothole was and let me down.

"The furniture man was quite fair, and sent out another chair, but that didn't make my injured ribs feel any better. The point is that such a chair shouldn't have been offered for sale in the first place.

"Last spring I bought a ladder so that I could go up to the roof of the house where some shingles were loose. I don't suppose you ever saw a better looking ladder. It was the kind of ladder in appearance, that would inspire confidence in the most skeptical heart. I took a hammer and some nails and began climbing it, and when I was half way up the rung on which my weight rested broke in two, and it was pathetic in the extreme the way I hurtled down through about five miles of space and landed in an old rainwater barrel.

"The man from whom I bought the ladder was very sorry. He sent out another ladder, and that was all right, and showed the proper spirit, but it didn't restore my wounded hide. "I am going to take out a license as

a lecturer and make the rounds of the country schoolhouses urging the rising generation to learn to be thoro and to do things right."

One may destroy more character in a few minutes than he can build in a lifetime.

It is easier to preach good gospel living than it is to live good gospel preaching.

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