

# THE FREE PRESS in the CHURCHES

## tion n Will Way For ld Peace

Will Not Be Suc-  
Bible Students,  
evism Menace Is

vention held in Wash-  
legates of the Inter-  
Students' Association  
of Canada, and the  
mainly adopted a  
noralizing the inter-  
conference, which  
still in progress.  
memorial were sub-  
chairman of the con-  
Charles Evans Hughes  
atives of each of the  
as to President Har-  
of the United States  
atives.  
earnestly striving  
ings of Christ Jesus our  
oods, we hold:  
a role of barbarism,  
good morals and a re-  
dian peoples.  
inciples taught by the  
at preclude consecrated  
engaging in war, blood-  
in any form.

### PRINCIPLES.

mon can be said to be  
which fails to adhere  
bles taught by the Lord  
ing or governing factors  
commonly called Chris-  
and for some time have  
Financial princes, other-  
controllers of commerce,  
political leaders, who  
laws, and clergymen and  
tical teachers, the last  
Catholic and Protestant,  
try to the Word of God,  
with the two first-ment-  
h three component parts  
at the end destined can-  
designate "the ruling  
delegates and representa-  
powers notables of the  
conference at Wash-  
purpose of the limitation  
and, insofar as possible  
ishment of conditions of  
aspirancy among the people,  
sem a laudable objective.  
be pardoned for humbly  
at the end destined can-  
by a partial or even com-  
ment of the nations.  
of men or nations will not  
be destruction of arms, but  
mination of men will lead  
to the complete destruc-  
truments of war and all  
ance. While war is terrible  
up of human phrase, yet  
worst thing to be feared.

### BOLSHEVISM.

m, as a great menacing  
knocking at the door of  
and the destruction of all  
is threatened. To prevent  
disaster and to save the  
indiscreet and to prevent  
problem, which, we sub-  
more than human wisdom.  
s suggest that the heeding  
adom and the adoption of  
remedy, as prescribed by  
Word, is vitally essential at  
om of Christ, the Messiah,  
taught His disciples to pray.  
This is evidenced by the  
family, pestilence, and social  
distress of nations with per-  
all, of which constitute the  
prophecies made by Jesus  
relating to the present and  
short time His kingdom will  
be completely established and  
all things completely gone.  
Kingdom all earthly things  
subject either willingly or  
The trouble upon the nations  
in 1914 is but the expression  
vengeance against all un-  
systems in the earth.

### OPHETS.

ly prophets of Jehovah in-  
that kingdom of Christ, the  
may be established with-  
ering to humanity, provid-  
e way be adopted. You will  
therefore, for causing your at-  
those divine prophecies long  
in substance indicate what  
e course is, to wit:  
a financial crisis, the con-  
commerce, cease profiteering,  
loiting and deceiving the peo-  
ple with propaganda and be-  
with a reasonable income ear-  
insure their own maintenance  
ort; let them use their power  
moral welfare of the people to  
that the life may be estab-  
red and each man be af-  
an opportunity to provide for  
and loved ones the things de-  
honest in the sight of God and

### WIZE GOD'S TRUTHS.

the clergymen and other religious  
who claim to be ministers of  
Ford, and therefore the nobles  
the people, divorce themselves  
ly from commercial and political  
ne, return to their first love,  
ne God's Word as truth, honestly  
n alone can and will establish  
an earth and good-will toward

### VENGEANCE.

shall be pardoned for saying that  
physically clearly indicate that if  
ly prescribed remedy be  
ly being the day of God's ven-  
as declared by His prophets of  
war will be visited upon every  
want and system of Christendom.  
Jesus and the prophets de-  
such shall be "a time of  
such as the world has never  
at which time shall Michael  
ah stand up, the great prince  
death for the children of thy  
his standing up of Michael  
the deliverance of mankind  
of oppression and will

## Bible Thoughts For 1922

### New Year Benediction.

The Lord bless thee and keep thee. The Lord make  
His face shine upon thee, and be gracious unto thee. The  
Lord lift up His countenance upon thee and give thee  
peace.—Numbers v, 24-26.

### Righteousness Brings Peace.

The work of righteousness shall be peace, and the  
effect of righteousness, quietness and assurance forever;  
and My people shall dwell in a peaceable habitation and  
in sure dwellings and in quiet resting places.—Isaiah  
xxxii, 17, 18.

### Finding the Right Way.

Seek ye the Lord while He may be found; call ye  
upon Him while He is near; let the wicked forsake his  
way and the unrighteous man his thoughts; and let him  
return unto the Lord and He will have mercy upon him;  
and to our God, for He will abundantly pardon.—Isaiah  
lv, 6, 7.

### Begin Right in Youth.

Remember now thy Creator in the days of thy youth,  
while the evil days come not, nor the years draw nigh,  
when thou shalt say, I have no pleasure in them. Let us  
hear the conclusion of the whole matter: Fear God, and  
keep His commandments; for this is the whole duty of  
man.—Ecclesiastes xii, 1, 13.

### Need of Daily Prayer.

Keep back thy servant also from presumptuous sins;  
let them not have dominion over me; then shall I be up-  
right, and I shall be innocent from the great transgression.  
Let the words of my mouth and the meditation of my heart  
be acceptable in thy sight, O Lord, my strength and my  
redeemer.—Psalm xix, 13, 14.

mark the beginning of righteousness on  
earth. The result will be God's will  
done on earth as it is done in heaven,  
for which Jesus taught Christians to  
pray.  
"Great responsibility rests upon the  
ruling factors of the nations of earth  
now in the hour of dire distress and per-  
il, and they should be pardoned for re-  
questing such to give earnest consid-  
eration to the Word of God, having in  
mind that 'blessed is that nation whose  
God is Jehovah.'"  
Resolved, that a copy of this ma-

## International Sunday School Lesson WHEN PEOPLE ARE PRESSED TOO FAR

By WILLIAM T. ELLIS.

The International Sunday School Lesson  
for January 1 is "The Revolt of  
Jerusalem."—Kings xlii:xi-xliii:8.

Straight into the social perplexities of  
our own times falls this plumbline of  
ancient Jewish history and prophecy. If  
I had but lately returned from a jour-  
ney to the Near East, for the purpose  
of portraying conditions there, I could  
not tell a more appropriate story than  
this one. Of Jerusalem, of old, who  
is the theme of the first Sunday school  
lesson of the new year.  
It means something tremendous that  
more than twenty million persons are  
going to spend the next nine months in  
studying, week by week, the rise and  
fall of patriotism, social justice and  
religion, in the history of the Hebrews.  
Double and dramatic pertinency may  
be given to the theme if the dreadful  
rumors of extensive new Jewish pog-  
roms in the East are fulfilled, as pre-  
dicted, this winter. Many adult classes  
will link the lessons to the present  
predilection of Jews everywhere for  
social and racial radicalism. In the  
conscience that the Jews were  
really the chosen people, and the cus-  
toms of the highest revelation of the  
Indinite.

A MAN WHO MARRIED WRONG  
Despite the warnings of the prophets,  
the Jews, a thousand years before  
Christian era, had adopted the king-  
dom of their neighbors. The record  
in the Bible reads like King-  
line's "The Old Issue."

"Here is taught at venture, random  
nor untrue—  
Swings the wheel full circle, brings the  
cup anew."

"Step in naught unproven, here is  
nothing hid;  
Step for step and word for word—so  
the old kings did."

"Step by step and word by word; who  
suffer not the old kings — for we  
know the breed—  
"All the right they promised — all  
the wrong they gave them."  
Stewards of the judgment, sue not  
this king!"

From the pastoral simplicity of the  
times of the Judges, the Jews, led  
by Saul and David and Solomon, into  
all the state and splendor of royal city  
life. Israel reached the apex of its  
civil and material and political glori-  
fiance under Solomon. For the sake of political  
alliances, Solomon married many wives,  
most of them heathen. The wives  
brought their religions and idols to the  
palaces and the capital. I suppose a  
modern novelist could amplify the theme  
of Solomon's deterioration by the sex  
complex. His harm came by his harm.  
The degradation of the moral tone of the  
kingdom and the loss of sterling qual-  
ities of character in the princes, all  
trace back to the king's polygamy. De-  
parture from the stern morality taught  
on Sinai inevitably was followed by de-  
parture from the living Jehovah.  
All sorts of evils to the people flowed  
from their leader's sensual indul-  
gences and worldly pride. Solomon's  
splendor dwelt of the lives of his subjects.  
His ivory palaces were built on the  
bones of overdriven toilers. In glaring  
contrast to his own magnificence and  
wealth was the increased squalor and  
poverty of the masses. It was the king,  
and not the kingdom, that grew in  
greatness. To-day's problem of ex-  
cessive wealth of the few of his subjects.  
The need to have it recalled to our at-  
tention that there was a strike of the  
workmen in Jerusalem against the king's

rigors, so that their leader, Jeroboam,  
an outstanding personality, had to flee  
to Egypt, an exile during Solomon's  
reign. This Jeroboam became a popular  
figure, a hero of the masses. He was fill-  
ing somewhat the same role as Moses  
during the days of Israel's oppression  
in Egypt. Abiash, a prophet of Jehovah,  
had foretold that Jeroboam should be-  
come the ruler of the people.  
At Solomon's death the people sought  
relief from the hands of Rehoboam, his  
successor, a pampered, enervated prin-  
cing, who listened to his own ben com-  
panions and sycophants, rather than to  
the wise word of the elders. He was  
persuaded by youths as foolish as him-  
self to adopt a "strong" policy toward  
the people; even as some white men  
have of late vainly done in the East.  
He did not realize that no people will  
endure the heavy hand of injustice any  
longer than they are able to resent it.  
In this case the Jews said: "The  
your tents, O Israel!" The bigger, richer  
part of the kingdom called for the lead-  
er who had returned from exile at Soli-  
mon's death. The split in Israel came  
almost along the geographical lines that  
divide the French and the British man-  
dates in the Holy Land to-day. Rehob-  
oam was left with the chosen people, for  
his only domain; and Jeroboam was  
made king of the northern tribes. The  
story reminds me of the remark made  
by a brilliant British journalist to me  
at the arms conference: "Amritsar was  
cost Britain her empire." The "hard"  
and "strong" policy toward people is  
always a blunder. In the very lands  
and times when the heavy hand of the  
Rehoboam-minded fails, the missionary  
policy wins.

BLUNDERING AT THE APEX  
Not all great reformers make good  
leaders. Responsibility changes men's  
minds. Jeroboam became afraid he  
should lose his popularity. Therefore  
he became a politician. He accordingly set  
up religious high places—stark heathen-  
ism—in opposition to Jerusalem. In  
the years he erected golden calves, after the  
Aaron model at Sinai.  
Thus his kingdom was one of faith.  
He tied to his own ankle the chain that  
he had been trying to break. He was  
the agent of Jeroboam, who was Israel  
to sin." He failed his people in religion,  
which is the supreme failure of all.

## Seven Sentence Sermons

Our God is a household God, as well  
as a heavenly one; He has an altar in  
every man's dwelling; let men look to  
it when they read it lightly and pour  
out his ashes.—John Ruskin.

Better be a nettle in the side of your  
friend than his echo.—Emerson.

For life is the mirror of king and slave,  
"Tis just what we are and do;  
Then give to the world the best you  
have.

And the best will come back to you.  
—Madeline S. Bridges.

Honest good humor is the oil and  
wine of a merry meeting, and there is  
no jovial companionship equal to that  
where the jokes are rather small and  
the laughter abundant.

—Washington Irving.  
Boast not thyself of to-morrow;  
for thou knowest not what a day may bring  
forth.—Proverbs xxvii:1.

Beneath the moonlight and the snow  
Lies dead my latest year,  
The winter winds are wailing low  
Its dirges in mine ear;  
I grieve not with the moaning wind  
As though a loss befall:  
Before me, even as behind,  
God is, and all is well.

## Play Forms A Corner Stone In Character Development

Recreation Should Not Be Con-  
sidered as a Bait for Religion.  
For It Is the Joyous Expression  
of Natural Instincts.

One of a series of articles on "Boy  
Life," by L. M. Houlding, secretary  
of the London Boys' Work Board.

"Hey, Bill! Chuck that and come on  
down to the church." "Naw!" replied  
Bill, "I'd rather read." "All right, you  
book worm. I'll tell the gang what you  
said," was Jack's remark as he passed on  
toward the S. S. room of his church.  
"Hail a moment, Jack. If the gang's  
there, they'll differ."

These remarks are common enough,  
but they reveal the two most potent  
elements in a boy's make-up—play and  
friendship.

From the church standpoint we have  
considered the boy and his friends so  
that in this short treatise we must con-  
fine our remarks to the boy and his  
play, keeping in mind the fact that this  
series is written entirely for the church  
leadership of boy life.

When we study closely the character-  
istics of boy life in the 'teen age period  
we would invariably reach the conclusion  
which group of boys we discovered  
last month in this city—a boy is at  
least 80 per cent physical. The average  
church says "we are primarily con-  
cerned with the spiritual side of the  
boy's life—the play life is physical and  
we leave that work to the Y. M. C. A.  
and similar organizations." Any church  
which has such in its program is using  
it as a bait for religion.

In other words, we must keep our spiritual  
relationship to the boy in the right  
compartment in spite of the fact that  
the boy is 80 per cent physical and  
that our church aim is to win the whole  
boy to Jesus, living his life in sight of  
God and in friendship with Christ.

### PLAY IS NOT A BAIT.

Play is not and should not be con-  
sidered as a bait for religion. "Play,"  
as a religious educator has put it,  
"is the joyous expression of natural in-  
stincts." We have ceased to think of  
play as frivolous and as merely an in-  
dulgence, or even as recreation—it has  
been placed in the realm of re-creation.  
We say God is in nature and therefore  
we cannot logically turn against the  
fact that the play instinct, being a God-  
given, must be God's way of developing  
the body, mind and spirit or character.

What are the religious values which  
play expression in boys?

Ideals are the goal of properly super-  
vised play. Then there are qualities  
of obedience demanded. The develop-  
ment of the body of the boy is funda-  
mental to self-respect. The sick-  
ness and accuracy of perception; self-  
abnegation, co-operation in team play,  
self-control, the prompt service of the  
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