

SABBATH DAY IN FRANCE PICTURED

Not What Yanks Are Accustomed to at Home.

TYPICAL SUNDAY DESCRIBED

Former Insurance Man Conducts Religious Services and Later in the Day Referees Boxing Match—Deceit and Wholesomeness of Young Americans Impresses Newcomer—Mothers Would Be Proud of Them.

By MAXIMILIAN FOSTER.

A churchgoer of the ordinary, old-fashioned kind would be a bit puzzled, no doubt, if he were to see the way the American army in France observes the Sabbath day. Sundays over here are not the same sort of one as accustomed to at home. Even the most religious among our fighting men have widened their views regarding the Sabbath.

Understand now, this does not mean that our boys have grown ungodly. It is the very opposite, rather. The first thing that impresses the newcomer, in spite of what he may have heard at home, is the striking decency and wholesomeness of this host of young Americans, France, in fact, has marveled at our soldiers' self-restraint; for no matter what history has to say of other great battles of armed men, our boys have conducted themselves in a way to make their mothers proud. So, even though it be said that their attitude toward Sunday has altered, this does not mean—far from it, indeed—that it has altered for the worse. It means merely that among them Sunday is not devoted entirely to religious observances. Here, if you like, is a picture of one Sabbath in France.

The place is up in the Lunerville sector. That Sunday the sun was shining, glowing down with a dazzling radiance on the flowering fields and hills behind the lines. Out in front, a bare three kilometers away, was the ugly, scarred zigzag of the front-line trenches, the one bluish on the landscape as far as the eye could see.

Insurance Man Leads.
Near by, the little town, hardly more than a village, and now battered by the Hun's bombs and shells, lay peaceable and quiet in the morning air. Presently one heard a burst of song, that good old hymn, "Rock of Ages, Clift for Me." It rose on the quiet air, propelled from a hundred, or more sturdy lungs. The source of it was a Y. M. C. A. old hut, now tenanted by what once had been a blowy drinking place. Inside morning services were going on. The leader of the services was a former Buffalo (N. Y.) real estate and insurance man. He was not a preacher, he never had been one, but the war had imposed on him this new duty. The services were brief, but they were earnest.

After they had finished it the extemporaneous pastor gave them a little talk. There was nothing smug about it, nothing mealy-mouthed. It was just a bang-bang sort of an allocution such as might have been heard in an athletic field dressing room between the two halves of a varsity football match.

Afterward the amateur pastor gave them his benediction, a sort of "Here's luck, fellows," valedictory. A moment later one saw the insurance man, relieved from his spiritual duties, dispensing chocolate, chewing gum and cigarettes at the other end of the hut.

These were the morning's religious services. At one o'clock the insurance man was at it again. His chapel now had moved from the former buvette to a bigger, more commodious temple—nature's world of out-of-doors. The insurance man's talk was a homely bit about the Holy Writ. But the boys—there were 80 of them now—listened with silent interest. "Get it?" inquired the insurance man. Yes; they got it. The "it" was something about another preacher who went upon a mountain, and what he said to a multitude.

Just Innocent Fun.

At two o'clock the "Y" man was back in his hut. The hut, by then, had begun to fill. Presently the "Y" man, with a grin, called the place to order.

"The first event on the program," he announced, "will be a four-round bout, 'Spike' Anderson versus 'Battling' Bill Roberts. Shake hands. First round! Time!"

A trio of buck and wing dancers followed, after which there was a song, a very topical one. Then a recitation, "Old Ironsides at Anchor Lay." The hit of the occasion, though, was a real, sinner-pure glass-eater, a young private from a neighboring unit.

So, for three hours passed the Sunday afternoon. A queer Sabbath some will say; yet what of it? One was certain of its innocence.

That night, when the writer was on his way back through the town, there rose from within a "Y" hut a rousing chorus of voices. They were young, fresh, hearty voices, and what they sang was "The Son of God Goes Forth to War."

So finished a Sunday in France.

GOODYEAR TIRES.

Our stock is still fairly complete. Their quality is known everywhere. Insist on having them.

W. H. BOHNENKAMP CO.
9-7-18

Job Printing, The Observer, Main-37

The Habit of Self-Denial

By REV. ED. F. COOK, D. D.
Director Missionary Course, Moody Bible Institute, Chicago

TEXT—If any man will come after me, let him deny himself, and take up his cross daily, and follow me.—Luke 9:22.

It requires self-abnegation to follow Christ in the way of everlasting life, and utmost self-denial to enter fully with him into his program for the world. In man's relation to Jesus Christ self-denial is an essential mark of discipleship, and a first requisite to reality of spiritual experience. In man's relation to man and to world betterment self-denial is fundamental to all effective ministry of the Gospel.

The self-denial of which the Master speaks in the text is not to be thought of as an impulsive act, or as a spasmodic self-forgetfulness, but rather as a habit of life. The self-denial to which he refers is more than unselfishness in meeting emergent demands. It is more than liberality in times of special public need; it is in reality a matter of daily practice. The Master no doubt places special emphasis upon "daily" when he says, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." A self-denial which is less than a fixed principle of life and less than a daily practice cannot usher a man into the comradeship of Christ in service. If ever we follow him truly it is in the way which he here describes.

In the day of our nation's glory and power, with the doors of Christian opportunity wide open in every land, we have failed to enter fully into the Master's plan for his world. Christ has been too largely shut out of the life of the American people through a gradual yielding to the subtle temptations of great prosperity. We have accepted with indifference his great commission and have put forth but meager effort to evangelize the nations. The love of luxury and ease has produced such softness and self-indulgence in the churches of America as renders difficult the response to a challenge which demands heroic self-denial and self-abnegating service.

The American people have, however, been brought by the exigencies of war to the practice of self-denial, self-sacrifice and liberality in giving to an extent unprecedented in our history. Splendid has been the response to the nation's call for men and money. Both are being offered without stint. The moving of the American heart in pity for human suffering, and the new evaluation of physical strength and moral power, have led the American people to pour out their wealth in order to feed the hungry, heal the suffering, comfort the sorrowing, and to equip and protect our soldiers in both moral and physical efficiency. In the awful school of war we are learning lessons of great moral value.

The peril is that after the war we may lapse again into the softness and heedless self-indulgence of other days.

ACQUIRING A PERFECT FIGURE



Most women who have perfect figures did not have them originally. They have acquired them. A woman gradually takes the shape of her corset so the corset produced by the most artistic designer is the right one to wear to secure a perfect figure.

MODART CORSET Front Lace

are most symmetrically and artistically designed. They are comfortable, stylish and gradually mold the figure into those beautiful lines that every woman admires and desires.

PAULINE LEDERLE

Wary of self-restraint and self-denial, it will be easy to rush again to the frivolities and pleasures of the world and to the luxurious living to which the American people have become so accustomed.

In such a return to selfishness, self-indulgence and self-love, there are imminent perils to our nation and to the cause of Christ. Against such a peril our people must be protected. This can best be done by keeping before them the Master's great world-program: The enterprise of foreign missions. It alone of all human enterprises carries the full moral equivalent of war. It alone makes a like appeal to that of war—to love, to loyalty, to courage and self-sacrifice. The missionary enterprise alone presents the utmost appeal of love to God and of love to our fellow men. It develops as no other obligation or activity the sense of the Fatherhood of God and the consciousness of the brotherhood of man. If we would preserve in the heart of this nation the finest, the noblest, the best products in human character of this great war, we must make of America a great missionary nation, fired with a passion for world-wide service. To this end the churches of America must be held to a vision of the Master's missionary program for the world. They must be led to see that victory for the allies is but a partial victory and the world-wide peace which the allies demand but a temporary peace, unless we hold the "salient" already driven into heathen darkness, and resolutely drive on to fullest success in the foreign mission enterprise. There is no possible basis of permanent world-peace which does not take account of Christ and his kingdom on earth.

It is of supreme importance, therefore, that we hear with new interest and resolution the Master's challenge to self-denial. Having learned in war through love of country the meaning of willing self-sacrifice, let us now for love of Christ learn the full meaning of following him in sacrificial service.

NEWS OF THE CHURCHES

LATTER DAY SAINTS

Sunday school at 11:30 a.m.
Sacrament meeting at 2 p.m.
M. I. A. meeting at 7:45 p.m.
Relief Society every Thursday at 2 p.m.
Primary meeting every Tuesday at 10 a.m.

CHARLES J. BLACK, Bishop

PRESBYTERIAN CHURCH

Sunday school, 9:45 a.m.
Preaching 11 o'clock. Miss Edna Whipple, D. D., of Eugene, Oregon, will speak.

By special request Mrs. A. L. Richardson will sing, "How Beautiful"

Upon the Mountains," (Thacker), at the morning service.

At 2:15, afternoon session of Union 18 Christian Endeavor Institute; 7 o'clock Union Christian Endeavor meeting. "What I owe to Christ," is the topic. Mrs. J. L. McPherson is the leader; 8 o'clock, Union service. Miss Edna Whipple, state president of the Oregon Christian Endeavor union will speak.

A cordial invitation is extended to everyone, especially all the young people of this community, to all of these services.

BAPTIST CHURCH

Sunday School at 9:45 a.m.
No preaching service. Prayer meeting Thursday at 7:30 p.m.
First and third Sunday each month there will be preaching by Rev. C. W. Holloman.

METHODIST-EPISCOPAL CHURCH SOUTH

Sunday School, 9:45 a.m.
This is the first Sunday of the new year. All who are not attending some other church are cordially invited to begin the new year with us.

W. B. SMITH, Pastor.

CHURCH OF OUR LADY OF THE VALLEY.

Residence 1183 L avenue.
Phone Main 9.
First mass, 8:00 a.m.
Second mass, 10:30 a.m.
Week day mass at 8:00 a.m.
Followed by benediction.
P. J. DRISCOLL, Rector.

SPIRITUALIST

The First Spiritualist Church of La Grande will meet over Harris Grocery Store on Fir street every Sunday evening at 7:30 o'clock.

SALVATION ARMY

Knee drill, 10:15 a.m.
Sunday School, 2:15 p.m.
Y. P. L., 6:15 p.m.
Open-Air Meeting, 7:30 p.m.
Salvation Meeting, 8 p.m.
Week Night Meetings.
Tuesday, 8 p.m., praise meeting.
Thursday, 8 p.m., free and easy meeting.
Saturday, 8 p.m., salvation meeting.

The public is heartily invited to attend any of these services.
Capt. and Mrs. Smith in charge.
Subject, "Mind."

CHRISTIAN SCIENCE SOCIETY

Corner First and Washington
Sunday morning service at 11 a.m., subject, "Man."
Sunday school at 10:00 a.m.
The reading room is open to the public Monday, Wednesday and Saturday.

urday, from 2 to 5 o'clock p. m.

All are cordially invited to attend our services.

METHODIST EPISCOPAL CHURCH

George H. Feese, Pastor.
Sunday school, 9:45 a. m. Mr. Hensart, Superintendent.
Services will be held both morning and evening.

CHRISTIAN CHURCH

Corner Spring and Seventh Streets.
Bible School at 9:45 a. m.
Bible school 9:45 a.m.

UNCALLED FOR LETTERS.

List of letters remaining uncalled for in this office for the week ending September 6th, 1918:

Gentlemen: J. J. Dort, E. K. Marten, Ernest D. Hilda, F. B. Jones, L. L. Jones, Thos. H. Lewis, F. D. McGregor, C. A. Mayer, J. Ralph Martin, Allen Rensinger, R. H. Taylor, Bud Tour, T. D. Tidwell, Sam Williams, W. T. Williams.

Ladies: Miss Ivan Cook, Miss Vera Carroll, Mrs. Lottie Hillier, Mrs. A. E. Harrison, Miss Leona Leonard, Miss Marion Miller, Mrs. Jim Sprague, Mrs. Viola Taylor.

These letters will be sent to the Dead Letter Office on September 20th, 1918, if not delivered before. In calling for the above please say "advertised," giving date of list.

E. E. DRAGO, P.M.

Cut This Out—It Is Worth Money. DON'T MISS THIS. Cut out this slip, enclose with 6c and mail it to Foley & Co., 2835 Sheffield Avenue, Chicago, Ill., writing your name and address clearly. You will receive in return a trial package containing Foley's Honey and Tur Compound, for coughs, colds and croup; Foley Kidney Pills, for pain in sides and back; rheumatism, backache, kidney and bladder ailments; and Foley Cathartic Tablets, a wholesome and thoroughly cleansing cathartic, for constipation, biliousness, headache and sluggish bowels. Sold everywhere.

CHEVROLET CARS are still to be had. We would like to demonstrate to you.

W. H. BOHNENKAMP CO.
9-7-18

State of Ohio, City of Toledo, Lucas County, ss.
Frank J. Cheney makes oath that he is senior partner of the firm of P. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH MEDICINE. FRANK J. CHENEY.
Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1918.
Notary Public.
Hall's Catarrh Medicine is taken internally and acts through the blood on the mucous surfaces of the system. Send for testimonials, free.
F. J. CHENEY & CO., Toledo, O.
Sold by all druggists.
Hall's Family Pills for constipation.

THE BEST PROOF.

Given By a La Grande Citizen. Doan's Kidney Pills were used—they brought benefit. The story was told to La Grande residents.

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Mrs. S. E. Lyman, 1108 Monroe St., says: "I can in all earnestness recommend Doan's Kidney Pills. I have used them at different times with the best of results for backache and kidney trouble. I have never found any-

thing that acts so quickly and surely on the system and regulates the kidney action like Doan's Kidney Pills. I truly believe they are the best of all kidney medicines." (Statement given November 23, 1912.)

On May 26, 1916, Mrs. Lyman said: "My estimation of Doan's Kidney Pills hasn't changed in the least since I gave my recommendation four years ago. The lasting cure they gave me proves they are a reliable medicine."

Price 60c, at all dealers. Don't simply ask for a kidney remedy—get Doan's Kidney Pills—the same that Mrs. Lyman had. Foster-Milburn Co., Mfrs., Buffalo, N. Y.—Adv.



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