

# 1918 PREPARE New Term Starts JANUARY 2

Private Instruction  
for Adults  
Day and Night  
School

THOSE WISHING TO MAKE UP BACK GRADES,  
THOSE OF NEGLECTED EDUCATION, ADULTS,  
MARRIED WOMEN, YOUNG AND OLD ARE EN-  
ROLLING NOW FOR THE DAY SCHOOL WHICH  
RE-OPENS JANUARY 2nd OR THE NIGHT SCHOOL  
MONDAY, WEDNESDAY AND FRIDAY EVENINGS  
WE PAY ONE-HALF CAR FARE OF DOWNERS  
GROVE DAY SCHOOL STUDENTS



NIGHT SCHOOL CLASS IN SHORTHAND



ILLUSTRATING A BUSINESS DEAL



DAY SCHOOL CLASS IN SHORTHAND



BOOKKEEPING AND RAPID FIGURE



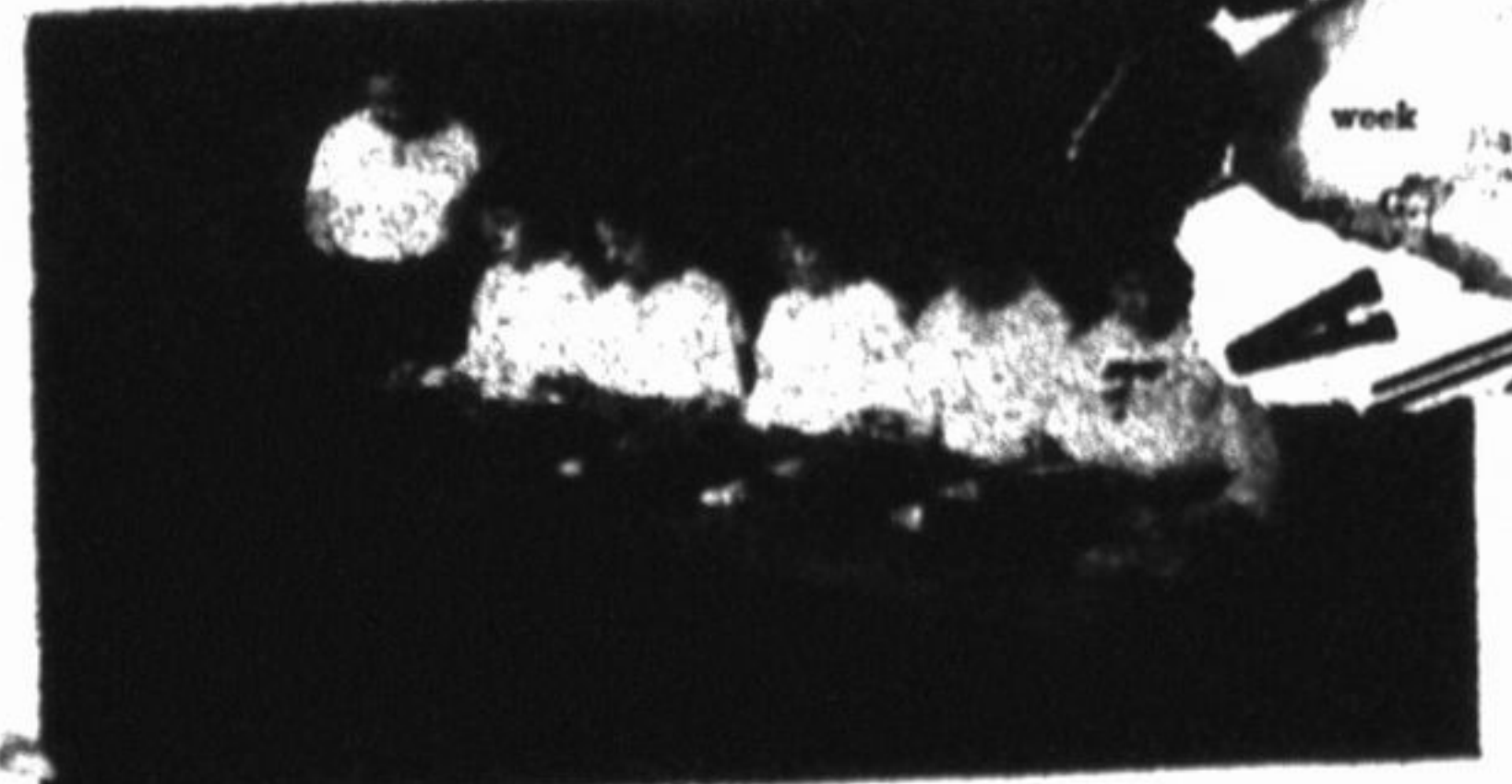
DAY SCHOOL CLASS IN TOUCH TYPEWRITING



CLASS IN MULTIGRAPHING



SPEED WORK ON THE DICTAPHONE



SPEED DRILL ON THE COMPTOMETER AND BURROUGHS NON-LISTING

## Paterson Business Institute, LaGrange

### HOW WILL THE CHURCH STAND WAR'S STRAIN?

(Continued from Page 1)

cal future of Palestine hangs yet in the balance. The final possession of a city is not determined by its capture as one of the incidents of war. Many places have been taken and retaken and no man knows where the line will be when the trumpets are blown for peace.

Nor can we foretell with certainty what the terms of final settlement will be. What if the cry, "No annexations and no indemnities" should preclude all possibility of an arrangement for keeping the "unspeakable Turk" out of Palestine henceforth?

But whatever the outcome, the struggle for possession of the sacred places in the Holy Land is not like that of the days of the Crusades when the lines were clearly drawn between those who followed the emblems of Cross and Crescent.

Germany tried to bring the whole Mohammedan world into line for a great crusade. The Kaiser posed as the chief protector of the Moslem faith in words which nearly amounted to a renunciation of Christianity. That, of course, was for consumption in the Moslem world and not throughout Christendom. A further means of cementing Turkish friendship was found in the distribution in Turkey of half-tone pictures of Christian churches destroyed by the Germans, accom-

panied by the argument, "These must be Moslems, indeed, or they would not destroy the churches."

The Sultan of Turkey, as leader of the faithful, proclaimed a religious war and summoned the followers of Allah everywhere to the sword. But what was the result? The Mohammedans in India did not rise. The Arabs went out in open revolt and the Sultan of Turkey was discredited, we trust forever, as the head of the Moslem world.

The capture of Jerusalem was an event in a war between two coalitions of nations where Protestants are fighting against Protestants, Catholics against Catholics and Mohammedans against Mohammedans.

In the old sense this is not a religious war; yet in a very real sense it is a religious war, for it is a war in which are at stake principles which are essentially and fundamentally religious. The church is vitally interested in those principles. Moreover, the conditions which the struggle has brought into the world are such as to endanger the very existence of the church as an institution which radiates life and power.

What the outcome will be must depend upon the attitude which is assumed toward the church as an institution in the life of the world. In saying that I do not refer to the attitude toward the church which is, or will be, taken by its founder. The divine attitude is eternally fixed. It was of the church that Jesus said, "The gates of hell shall not prevail

against it." If "war is hell," then some one might be pardoned for saying that herein is a prophecy of the outcome to the church of the present crisis.

Nor do I refer in particular to the attitude toward the church on the part of the governments of the nations which are at war. In our own country the State recognizes the value of religion and of the church as its instrument. While we have here no state church, yet priests and ministers, like officers of the Government, are exempted from military service. Why is this? Is it because they are not able to fight, or willing to do their part? No, for some are already in the camps and in the trenches. Is it because of respect for the cloth? No, for these are days when homage is not rendered to any badge or rank, or profession, unless it can be proven that a man is behind it.

Ministers are exempted from military service because the State understands that they are as valuable, by the Grace of God, in helping to heal the wounds inflicted by war and in keeping the health of the nation as are the physicians and surgeons. One has to do with the wounds and the sickness of the body, the other with the health and morale of the mind and spirit. Some of both professions may respond to the call to the colors as fighting men; but not until she is ready to put her doctors into the trenches, regardless of their higher professional value, will this country put guns into the hands of the min-

istry and bid them go forth to kill. One great mission of the church in this war is to aid in clear thinking, to keep up the spirit of the country and to hold the people to those great ideals in whose defense we have entered the war. A lax and gloomy people behind the ranks of the fighting men never gave victory to any army. The armies of Russia failed when there was no great impetus to victory from the home base.

That the state recognizes the value of religion, and of the church as its instrument, in time of war is evidenced by the place it gives to chaplains and workers of the Young Men's Christian Association and the Knights of Columbus in the training camps and at the front and to ministers at home in special forms of service for the purpose of rousing the people to increased devotion to the nation's cause.

When Herbert Hoover was planning the great campaign for increased production and conservation of food, before Congress had made possible his appointment to the position which President Wilson had asked him to accept, he called to Washington representatives of the various religious organizations. Through these representatives he sought the cooperation of the churches of the land. His first thought had been to endeavor to get his message to the people through the Women's Clubs. Then he thought of the public schools. These and other agencies he did use with good effect. But the one institution which he found

ready for service in every city and town and village and hamlet in the country, and doing business every week of the year, was the church. Nor was his expectation concerning what the church would do doomed to meet any degree of disappointment.

Writing in The Gleaner, Mr. A. B. Moore says:

"A committee from one of our largest church denominations recently called on President Wilson and asked him what the great church could best do to help him win the war. They were ready to do his bidding. Did he say, 'Well you better cut down your expenses, cut out some of your missionary work, and bring some of the foreign force home, so you can buy more Liberty Bonds,' give more to the Red Cross and the Army Y. M. C. A. etc.' No! The President said emphatically, 'Maintain your churches' work, first! That is the greatest necessity!' The war cannot be won, nor would it do any good to win it, unless the Christian church and its faith in the Gospel of Christ are kept to the front of everything. No cessation in the work can be allowed."

Those who are charged with the responsibility of government are aware of the fact that the church is a national asset. It is the institution which stands for the sacrificial life. Its teachings in this direction account for the large percentage of Christian men in the volunteer armies. It is officially stated that eighty five per cent of the volunteers in Canada are members of churches, and it has been estimated

that the percentage is as high among the volunteers in the American army and navy.

If the question of the extent of the church depends upon the will of the state, without doubt it has been the outcome (further upon the attitude of the people whole, in the warring nation has been the effect of the religious experience, on the religious consciousness, of the people of these countries."

It must be admitted that reporters who speak of germs in exact agreement happens it is because not all of them viewed with the same perspective because they do not speak of germs.

When the war was a year old Odham gave at the Red Cross Conference a remarkable address on the World Outlook, these he pictured the people as being driven to their great seriousness of the similar view was presented in the (1917) number of the Outlook by Tyler Dennett:

"Never could one forget French church at Barry. It stands on the billowing valley within sight of world-famous Hilltop on its little square tower, a co object on the hillside, was away, the bell had fallen the rested squarely in front of the walls were like steves,

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