

**THE CHURCH AND THE WAR.**

This country has joined the list of the warring nations of earth. To what extent it is going to be affected by the war no mortal man can tell. If the war shall be brought to a speedy close by the nations now engaged in it, as seems possible, this country will not be seriously affected. But if it shall be long drawn out, it is impossible to estimate the extent to which this country may be involved.

The Christian Church is going to feel the effects of the war as really and it may be as seriously as any other part of the nation. When the call to arms is made loyal men all over the country will respond, offering themselves for the defense of the nation. Among these the Church will be represented very largely. From a physical standpoint the Church will make a good showing among those who are taken into the ranks, for men of clean lives are more likely to make a good showing on a physical examination than any others. Those who have proven themselves to be faithful and loyal soldiers to King Jesus, will not be lacking in patriotism when their country has need of them.

In this way many of the strong young men and men of middle life will be called away from their churches and from the work that they had been doing for the Master.

The question for every individual member of the Church to consider is whether or not the work that these men have been doing shall be left undone. It is a well known fact that in almost every congregation only a very small proportion of the members are really engaged in active church work. The large majority enjoy the privileges and the blessings provided by the Church, but take practically no part in the work of the Church beyond making a meagre contribution to its financial support.

When some of the active workers are called from the congregation, the question the others ought to face and answer as in the sight of God, is: "Shall the work of the Church in any of its features be given up, because some of its faithful members have given themselves to the defense of their country, and therefore to the defense of those church members who remain at home?"

Christian man, if a young man is doing for your country the work which you cannot do, ought you not to be willing to do the work in the Church which he had to leave? Satan will tell you that you are not qualified for this work, that you have had no experience and no training. Suppose an emissary of the German government could get access to the young man who felt the call to enlist under his country's flag, and should tell him that he could not perform the work of a soldier, for he was not qualified for it, and had had no experience or training. What do you think he ought to do? Should he yield to the suggestion of the enemy? Do you not think it would be his duty to attack the enemy's emissary at once and in any way that he could, and, if necessary, to call in the help of the government to rid the country of such a menace?

It is said that it will take at least six months to train a man sufficiently to make him a soldier that can be used on the field of battle. If any man in the Church would put forth even a small part of the effort expended by the soldier in training, it would be very easy for him to prepare himself for almost any kind of work that can be done by members of the Church. He would certainly fit himself for some kind of work.

Every man is not called upon to do every kind of work, but every man is called upon to do some kind of work. God does not call men into His vineyard to be sluggards and drönes.

He calls them to work. He does not speak in audible voice telling a man what work he is to do, but He puts the work before him and lets the work give the call to the worker.

The trouble with most men is, that, when God places work before them, they begin to look around to see whom they can find that ought to do that work. They forget that God has not made them overseers of other men's work. Whenever a man sees a piece of work to be done for the Master, he ought to set out at once to see whether he cannot do it. Lack of experience, lack of training, lack of desire for that special work, can be no excuse for not doing it. These thoughts come from the suggestions of Satan's emissary. Call on God for help to overcome him, and for needed help in doing the work.

If at first you seem to fail, try again. The soldier who in his practice fails to hit the target, does not drop his rifle and quit. He tries again and again, until he succeeds, and then keeps up the practice until he becomes an expert marksman.

If every man in the Church will volunteer for service under the Master's banner, and at once put himself in training and practice, the work of the Lord will not suffer, even if many of the strong men of the Church offer themselves as sacrifices on their country's altar. And if these sacrifices of the brave men of the Church, who have been called to the field, should produce this result, their lives and their sacrifices will not have been in vain.

Men of the Church, how shall it be? Will you let others be more loyal to their country than you will be to your King?

**THE HAIRY HAND AND THE SOFT VOICE.**

Recently the whole Church was astonished at an overture emanating from the environment of Union Theological Seminary, New York, looking to the organic union of the Northern and Southern Presbyterian Churches. The whole matter will thus indirectly be before our Presbyteries, and probably, directly before our next General Assembly.

It is well to get at the whole proposition of union in the clear light of reason.

We are sure that the element of feeling does not enter into this matter. We love our Northern brethren, and we believe they love us. The great meeting of the Assemblies in Atlanta a few years ago created a tremendous and unstayed tide of Christian fellowship, that is carrying us together along the world history.

It might be that organic union is nearer than before that meeting. There are some things that clamor loudly for it. But it is exceedingly unfortunate that the overture should have arisen from a part of the Church, North, that is under suspicion in these conservative quarters, and, from a Church of which Dr. Spring was once pastor. Many, as they hear the soft and wooing voice, which may be modulated to suit the occasion, are afraid of the unchanging hairy hand of another.

The most determinant opposition in the Southern Church comes from men who fear the type of popular theology represented by the overture. Men who do not want to be participants criminis of theology that calls in question some of the doctrines we hold essential to a Presbyterian system of theology. Organic union necessitates a falling in love first, and that is just the thing that these influential men have not done and will not do. Neither do they imagine this extreme type of theologian is in love with the conservative orthodoxy of the Southern Church, hence they are driven to suspect a marriage without love, which means a marriage for mercenary motives.

We are puzzled, it is true, to find out what

these men are after. Perhaps an endorsement of their theologic position. If the Southern Church accepts their olive branch and consents to be absorbed, then the Southern Church will, by direct inference, admit their theology is "blue" enough. Or it may be they are trying to force their own conservative Church—for a great majority of the Northern Church think exactly as we do—to go to such extreme measures, to gather us in, that they will be forced to divide, and go out from the Church. So that union for us will mean division for them.

Those of us who have the gathering up of the united forces of Presbyterianism for a nation-wide evangelistic development deeply in hand cannot help regretting this adverse move. This soft voice and back of it the hairy hand will set back the tide.

What a great shame that the piety and brains of these two large and influential bodies cannot devise some plan to stop division and unify forces, and thus energize the whole Presbyterianism of America. It looks as if it were the weak spot in our life. Surely such a thing as two or three, or even four, branches of the Presbyterian faith in one little place, cries aloud against a divided and hence helpless, Presbyterianism. Then there is the inertia of division—"United we stand, divided we fall." It is true politically. It is true religiously. If we are to capture the great Southwest for Presbyterianism it must be by a united Church.

We trust if an overture comes it will come as a great cry from the Southwest, not from the opposite course of the compass. Come, as a loud and insistent call of a dying Church, and not in the soft voice of a deceiving theology. Come as the voice of a Christ who bids us carry his gospel to the ends of the earth, not in apologetic tones excusing the hard points of our Saviour's teaching, to accommodate an unconvicted world.

Such a call will receive a ready response in the Southern Church, and under God's guidances we will find a way to do this thing. The venison of union served by our New York Presbytery may be very finely served, and the voice may be plaintive enough, but the hairy hands are there, and some people fear them.

Let the voice come from another direction.

A. A. L.

**Contributed****AN HISTORIC CHURCH AND OTHERS ON THE EASTERN SHORE.**

(Continued.)

By Mrs. Mary M. North.

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From the death of Mr. Williamson, until Rev. Stephens Saunders came in 1818, Mr. Duffield did not let the pulpit remain vacant, for when he could not obtain a supply, he would conduct service himself.

Rev. Stephen Saunders was pastor until 1820, when he was succeeded by Rev. Thomas B. Balleh.

While he was pastor, and John P. Duffield clerk of the committee, under date of January 21, 1821, the following is recorded, "Whereas, a number of benevolent females of this village have associated for the purpose of instructing such persons as are unable to obtain the ordinary advantages of education, and, whereas, this Sunday-School Association has made application to this committee for the use of the church for such purpose, Therefore, ordered, that said association have the use of the same, any third Sabbath, during the intervals of public worship."