

IN WAR TIME

intercourse with them. In earthly warfare, at this moment, they are our enemies ; in the unending task of establishing the Kingdom of God that lies before us they are possible allies, with whose help we cannot dispense.

Again, we must resolutely suppress all desire for German suffering or German humiliation. If our statesmen tell us that a lasting peace can be concluded only in Berlin, we can probably trust them. But we must not allow ourselves to look forward to a triumphal entry into Berlin merely as a blow to German pride or a gratification to our own. To gloat over such pictures as ' Ghurkas in the gardens of Potsdam ' is simply to give up all attempt to christianize our attitude. So again, apart from questions of compensation, we must not allow ourselves to think that the necessity of exacting a stern retribution for German crimes ' is a religious or Christian necessity. We have lately been warned not to content ourselves with making an abstraction of ' Germany ' and picturing it as a monster, but to remember that ' war is made not by tendencies and forces, but by men who, if they knew what was in each other's hearts, would never make it '.¹ And in any case the desire for retribution, however disinterested we may think it, and in however speciously religious a dress it presents itself, belongs to the old Adam in us and has nothing to do with the spirit of Christ. The text ' Vengeance is Mine ' is sometimes quoted, in this connexion, in a peculiarly unintelligent way. For, though much in it is ^{obscure}, the one thing it certainly means is that ~~vengeance~~ ^{not ours}. The rôle of ' Scourge of God ' is not one to

¹ *Times Literary Supplement*, October 22, 1914.