

## CHRISTIANITY AND WAR

If there were such a society in the world, the individual Christian would feel his membership of it in the same way as he feels his membership of his nation. Loyalty to it would not be an effort which many good men despise as Utopian, and which is paralysed by his own lurking doubt of its value. Such a society, by binding its members to itself, while leaving them still fully citizens of their own countries, would aid enormously their desire to rise a little nearer to the ideal of Christ and draw their country with them.

A suggestion once made, half in jest, that we should add certain words to the Creed, and say, 'I believe in the Holy Catholic Church and regret that it does not exist,' comes very near the heart of our problems. All the horror of this time is a new spur to those who are labouring for the unity of Christendom.

Once there was such a society. The old Papacy, as its greatest upholders conceived it, was the noblest ideal by which men generally have ever tried to act—the loftiest in aspiration and the firmest-rooted in reasoning. But with the reckless idealism that is the glory and the failure of the Middle Ages, it tried to reach its goal by a short cut. It used the world's methods for God's purpose. So it failed. But if the wild Europe of that day could even for a time acknowledge the ideal of a divine society transcending national divisions, we have hope that such a society might be built again, with all the deeper understanding that the centuries have brought.

There is our hope. Peace in the sense of an absence of