

Professor Gwatkin, Revs. E. Lyttelton and W. Temple. They point out the high importance of avoiding overlapping and friction in the mission field, and the very great value to their common work that has come through the almost universal exercise of comity between the missionary bodies. Where members of different branches of the Church of Christ are engaged in evangelizing work in the same field a clear understanding as to their mutual relations is the first step towards united and efficient action. Finally, the memorial lays it down that it is "not contrary to the mind of the Church of England"—

For its members to enter into such an agreement with members of other particular or national Churches who accept the Bible as containing all things necessary to salvation, confess the doctrines of the apostles, and observe the sacraments of Baptism and the Lord's Supper.

To allow a communicant of such other Church to partake of the Holy Communion when no administration of his own Church is available.

For a member of the Church of England to receive the Communion as administered in such other Churches when no Anglican administration of the sacrament is available.

Down the Saskatchewan

Did you read Principal Lloyd's account of the battle of Cut Knife in last week's issue? Notice what he has to say about the Doukhobors and Galicians this week. The state of affairs at Petrofka, for example, is incredible. Our present policy and management seems to be resulting in a patchwork of little Russias and little Galicias. Immigrants gathered in their own community resist "Canadianizing" methods and institutions both actively and passively. The leaven get no chance to work and so the lump is not leavened.

Is Britain Justified?

The question of Great Britain's active participation in European warfare is so novel that to ask it is almost as difficult as to answer it. Just a century ago Great Britain was engaged in a continental struggle with one man who aspired to achieve for himself and for his country the domination of all Europe. It stood then on the eve of Waterloo. To-day there is, or there seems to be, a country—not the same country—which cherishes the same ambition of uncontrolled dominion in Europe. But there is one marked feature of difference. In 1814 Great Britain was at war not only with France, but with the United States of America. Until the present Great Britain was at peace with all the world, and now that she has been plunged into war, she can rely upon the armed support of all the King's domains beyond the seas.

The threat, no less than the fact, of warfare, is hateful to all Christians. After nearly two thousand years of Christian history it is a satire upon civilization and Christianity; it is an offence against the sovereign will of God; it is treason to the Spirit of Him who is the Prince of Peace. Yet it would be wrong to argue, because Europe is a camp of standing armies, that the Church of Christ has in the ages of her history wrought no effect upon the conscience and the conduct of mankind. War is not now, as once it was, the normal state of nations. It is recognized as exceptional and

deplorable. Monarchs and statesmen feel bound to justify themselves, before entering upon war, at the bar of humanity. Whatever faults may lie in the democratic spirit of the twentieth century, there is no doubt that democracy is naturally and professedly inclined to peace. For it is always the poor who are the lasting sufferers from war; the honour, if such there be, falls to the privileged class, but never to them.

It is time, then, to protest with new emphasis against the accumulation of armaments. The theory that arms and armies conduce to peace is once more justly discredited. As I said in the pulpit of Manchester Cathedral recently, the end of armaments, soon or late, is Armageddon. There is ultimately no falser maxim of international politics than the old Latin adage, *Si vis pacem para bellum*. The preparation for war must in the end create war; the only true way of ensuring peace is to prepare for peace. It is earnestly to be desired, then, that the war, which has broken out in Europe, whatever may be its course or its issue, may put an end to the apparently illimitable growth of the means and munitions of war.

Nor is it doubtful that the great collective associations, whether they be called alliances or *ententes*, are no guarantees against the outbreak of warfare. They may delay it; but when it occurs they only aggravate it, for the result of them is that as soon as two European nations declare war, the fires of war spread over all Europe. The true policy of Great Britain, is, I think, to stand aloof as far as possible from engagements which must limit her free action in time of European warfare. For Great Britain, in virtue of her insular position, may be said to be the chosen mediator among the nations of Europe; and it is probable that every international dispute might, if the nations were wise and just, be determined by peaceful arbitration.

Christian nations, then, as far as they are true to Jesus Christ, detest the appeal to the sword. Yet no Christian nation has ever acted upon the principle—which some Quakers have theoretically counselled—of peace at any price. It is generally recognized that Christian nations, like Christian men, are entitled to act in self-defence. The divine law of turning the cheek to the smiter represents an ideal, and the closer individuals or nations can approach to it, the better for the world; but it is seldom realized, and seldom in the life of nations than of individuals. A nation is morally entitled to defend itself against aggression. The most thorough-going advocate of peace will shrink from avowing that Great Britain should passively suffer a German army to land in Kent and march upon London. But if a nation is entitled to ensure its safety by force of arms, it need not always wait for the hour of actual invasion; it may, and must, try to defeat such military and naval tactics as evince a resolve of invading its shores, and tend to make invasion possible and successful.

Again, a nation, like an individual, is bound by a code of honour. If it undertakes responsibilities, it must fulfil them. It can as little break its own plighted word without discredit as it can allow other nations in relation to itself to break theirs. An attack of Germany, then, upon Belgium, as being a violation of the independence guaranteed by Great Britain and by other countries, would justify armed measures of resistance. For a nation, no more than an individual, lives by bread alone; it lives by honour, respect and virtue, and the self-sacrificing fulfilment of obligations is a strong element in the moral life of a nation.

It seems to me, also, that a nation is justified in taking up arms for the prevention

of any great evil threatening to overwhelm the social and political system of which the nation is a member. It would not be wrong, for instance, that Great Britain should oppose a Mohammedan invasion of Europe, if such were practicable, with its consequences of slavery and polygamy, long before such an invasion came near to British shores.

In a word, every nation is a trustee not only for its own interests, but for interests higher than its own. The Government of the King has striven hard in the cause of international peace. As Sir Edward Grey said in his great speech in Parliament: "We worked for peace up to the last moment, and beyond the last moment," and if the peace of Europe has been violated, the violation has not been the act of Great Britain. It has been effected against the policy and despite the remonstrance of the British Government. But no nation in Europe can be rightfully allowed by the other nations to repudiate at pleasure treaties to which it has been a party; for such repudiation destroys good faith, and without good faith civilization, and still more morally progressive civilization, becomes an impossibility.

Great Britain is in no way directly concerned in the origin of the war, nor is it bound to uphold the so-called balance of power in Europe. Its supreme material and moral interest is peace. It is a Christian nation with all a Christian hatred and horror of the evils inseparable from a state of war. But war, terrible as it is, is not the worst fate which can befall a nation, as death is not the worst which can befall an individual. Great Britain will, I trust, be ever the last to abandon and the first to welcome the hope of peace; but there are times when war is not only lawful, but necessary. Great Britain is justified in entering upon war if it is itself the victim of an unprovoked attack, or if it is visibly threatened by aggression in its highest interests of safety and honour, or if its friends are exposed to injustice and injury on its account, or if a treaty to which it has made itself a party, as guaranteeing the integrity of a friendly state, is torn to pieces by an arbitrary and aggressive Power. A country, in defending its own security, if need be, acts not so much upon definite Christian principles as in accordance with the natural human law of self-preservation; but in supporting the weak, if they are attacked, against the strong, in maintaining the sanctity of treaties, in resisting the spirit of wanton and dangerous militarism, and in seeking to guard civilization and Christendom against tyranny, it may do a work which it is possible, not without humble penitence for past sins, to invoke the benediction of the Most High.—The Dean of Manchester.

THE RECKONING.

What do they reckon who sit aloof on thrones,
Or in the chambered chancelleries apart,
Playing the game of state with subtle art?
If so be they may win, what wretched
groans
Rise from red fields, what unrecorded bones
Bleach within shallow graves, what bitter
smart
Pierces the widowed or the orphaned heart—
The unhooded horror for which naught
atones!

A word, a pen-stroke, and this might not be!
But vengeance, power-lust, festering jealousy
Triumph, and grim carnage stalks abroad.
Hark! Hear that ominous bugle on the wind!
And they who might have stayed it, shall they
find

No reckoning within the courts of God?

—Clinton Scollard.