

commercial war upon the Teutonic powers, by instituting a boycott against German goods, and if possible prevent Germany from regaining her overseas trade. It is evident that such a policy, if carried out, would perpetuate the spirit of hate and keep alive the fires of animosities for a fresh conflagration of war.

It is the plain duty of the church to oppose this spirit of revenge by emphasizing the Christian teaching of forgiveness. She must set her face like flint against reprisals, boycotts, and all forms of national aggrandizement at the expense of the conquered. Christian leaders must put new emphasis on the gospel of social reconciliation. The love, which sent us out to fight when liberty, democracy, and the rights of the weak were imperiled by merciless brute force, must also express itself in the forgiveness of enemies and in binding up the cruel wounds that war has made.

As an antidote to this spirit of revenge, we can remember that the masses of the people are in no way responsible for this bloody war. They believe that they are fighting in defense of home and country, and the motives that inspire them may be as pure and noble as those which fire the soldiers of the Allies.

W. N. Ewer, in a beautiful little poem,⁸ pictures the souls of five men, a peasant of the Polish plain, a Tyrolese, a native of Lyons, a German, and a

⁸ "Five Souls," in "The Nation."