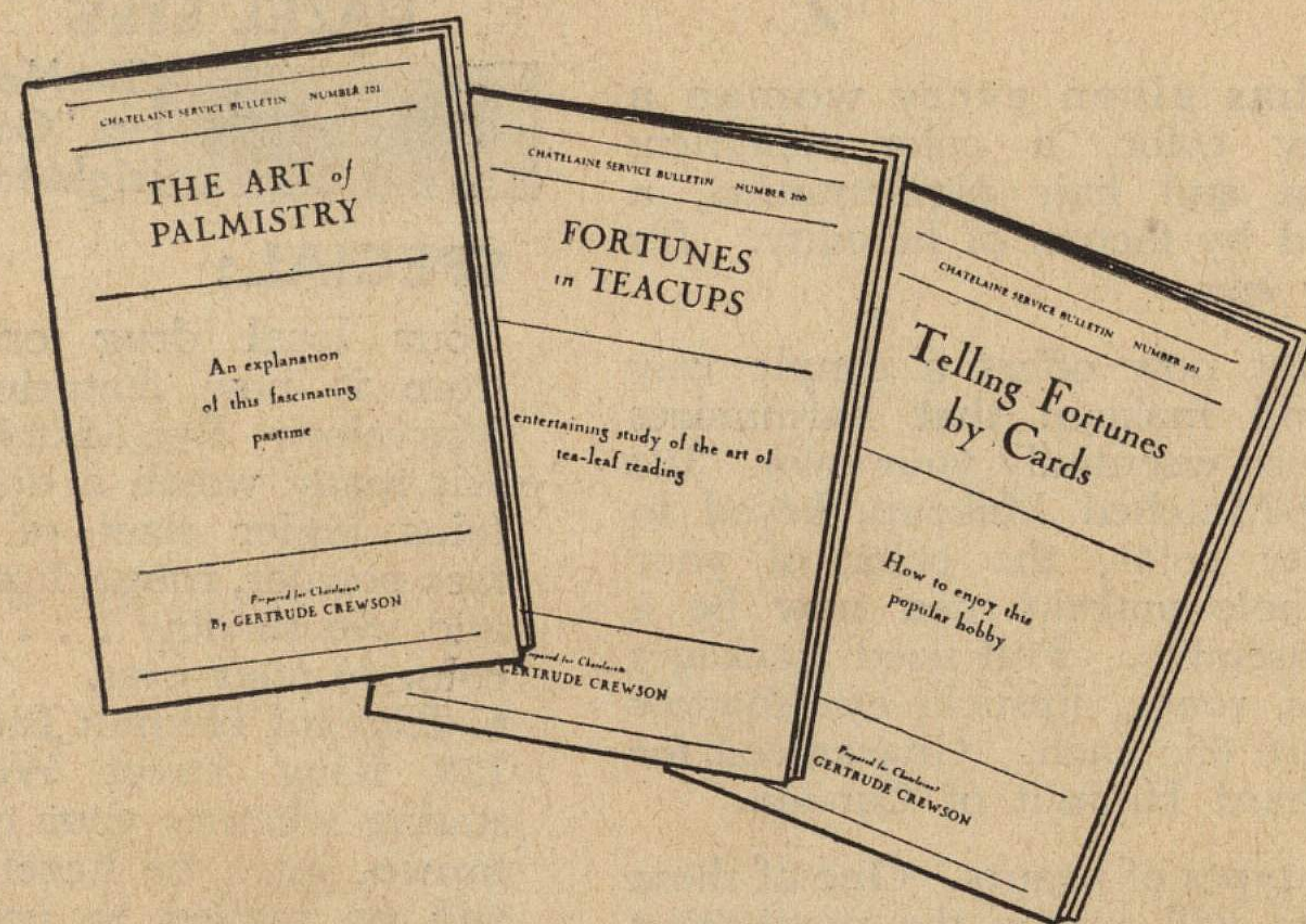


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Will the Church Say—Fight?

(Continued from page 11)

opposition. The position is surely a simple one. War and Christianity cannot be reconciled.

"I am trying more earnestly than ever to take my stand on the side of Jesus when he said 'Love your enemies.' In this frame of mind lies the only hope of the world.

The Great War brought us only pain and sorrow. It solved no problems but rather increased them. War is a senseless, brutal practice and I am against it.

"Now is the time to talk and work for Peace. Once war has been declared the peoples of the nations concerned are placed in difficult positions. In the last few months we have seen the issue being clouded again by war propoganda and people have begun to waver, as the result of a war atmosphere—merely a repetition of what took place following the commencement of the Great War.

"There is only one thing to do, namely, to take our stand against this barbaric practice and to maintain that stand whatever it costs."

"Moral Inertia Allows War to Remain"

"ALL CHURCHES condemn war in the abstract," says Rev. Andrew Osborn, minister at First Presbyterian Church, Edmonton, and well-known writer.

"The real moral decision comes with a concrete situation, such as that faced by the Roman Catholic Church recently in Italy. It did not say—Fight! But the State did—and the Church acquiesced.

"There are five possible attitudes for

churches to take in the event of another war:

"1. Approval and support.

"2. Acquiescence without clear moral judgment.

"3. Acquiescence despite condemnation.

"4. Condemnation, but, as an act of mercy, providing spiritual help.

"5. Outlawry to the extent of refusing the rites of the various churches to the participants.

"A war of aggression would always be unequivocally condemned by Canadian churches. Probably, however, they would take the fourth attitude rather than the fifth. A war of defense of country or one in clear support of right presents a choice of evils and final judgment must necessarily be made in the face of an actual situation.

"There is such a thing as radical evil which must be fought. The weapons of our Lord and His disciples were spiritual, and spiritual weapons are still the only ones for the Church. A State, however, 'bears the sword' to maintain order within itself and the sword may be the only weapon it can use to combat attack from without or to maintain the right.

"War is evil; but there are other evils which are greater, such as anarchy, or the unrestrained domination of cruel greed.

"The immediate task of the churches is to enlighten the public conscience especially in regard to the principle of justice. Much of the present chaos in Europe is due to the perpetuation of injustice. Moral inertia allows wrong to remain and so prepares the way for conflict of all descriptions, which, in the case of nations, inevitably means war."

(Next month such distinguished church leaders as Rev. Capt. N. M. Plummer, of Calgary, Rev. W. Gordon MacLean, of Winnipeg, Rev. W. F. Kelloway, of Calgary, Rev. Beverley Ketchen, of Hamilton, and others will give their ideas on this challenging question.)