

THE BLUNDER OF
PACIFISM

By

F. A. WALKER

61.873
W139B

THE BLUNDER OF PACIFISM

By

F. A. WALKER

HODDER AND STOUGHTON
ST. PAUL'S HOUSE, LONDON, E.C.4

23

First published . . . 1940
Reprinted 1941

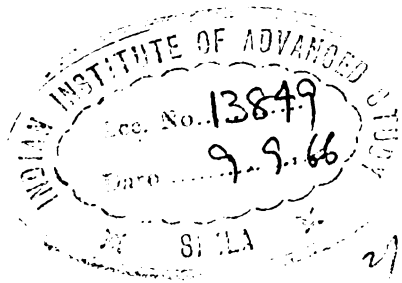


Library IAS, Shimla



00013849

261-873
W1298



Made and Printed in Great Britain for
Hodder & Stoughton Limited by
The Camelot Press Limited
London and Southampton

CONTENTS

CHAP.	PAGE
PREFACE	7
I. A TERRIBLE RESPONSIBILITY	9
II. A NEW DISPENSATION	16
III. WHEN DID JESUS CHRIST FIRST PROHIBIT WAR?	23
IV. IS PACIFISM CONTRARY TO CHRIST'S LAWS	29
V. WHO IS TO COMMAND?	37
VI. PACIFISM AND THE BRITISH NAVY. AN EXAMPLE OF GROSS INGRATITUDE	41
VII. THE ACID TEST	47
VIII. RIGHT THE DAY MUST WIN	53
IX. WAR IS WITH US. SOME PERTINENT FACTS AND QUESTIONS	56
X. OPPRESSED NATIONALITIES	60
XI. A QUESTION RAISED IN RESPECT OF RECENT VICTORIES	65
XII. PACIFISM IN THE LIGHT OF MODERN AIRCRAFT WARFARE	70
XIII. COURAGE	75
XIV. PACIFIST PRINCIPLES ARE A GROSS REFLECTION UPON THE CHARACTER OF JESUS CHRIST	77
XV. THE RIGHTEOUSNESS OF GOD IN RELA- TION TO THE PRESENT WAR	85
XVI. FOR OR AGAINST—WHICH?	89
XVII. PACIFISM AS APPLIED TO FINLAND	92

CHAP.	PAGE
XVIII. THE MEANNESS OF PACIFISM . . .	96
XIX. DOES PACIFISM HINDER PRAYER FOR OUR ARMED FORCES? . . .	100
XX. THE PEACE BALLOT	105
XXI. GANGSTERS	112
XXII. THE TREATY OF VERSAILLES . . .	117
XXIII. SOME OF THE FALLACIES OF PACIFISM .	123
XXIV. THE ANGER OF GOD	131
XXV. WHEN THE WAR IS OVER? . . .	138
POSTSCRIPT	142

PREFACE

THE reader of these pages may ask why they have been written; and what object we have in view. Answers to such questions can readily be given:

1. Quite a number of individuals who have had some leanings towards pacifism have, owing to the cruel invasions and tyranny of Germany, been compelled to reconsider their position; and now they are out-and-out anti-pacifists. It is believed there are a considerable number of others who are hesitant in coming to the same conclusion. We hope to convince these that the only course now before us is to fight until a great victory is obtained over the Germanic forces. If we are to win this war, we must be united in a profound belief in the justice of our cause. We cannot afford to be disunited.

2. We hope that some who have hitherto been pacifists will read these pages and be convinced with our arguments.

3. There is a broad, deep cleavage between the views of those who think we are justified in fighting and those who believe it is wrong to engage in war. Even our theologians are hopelessly at variance. No one can reconcile the pacifist views of the Bishop of Birmingham with the views held by the Archbishop of Canterbury. We simple-minded laymen might reasonably have expected definite guidance from our Church Leaders; but, alas! it is not forthcoming. The Christian Church had not given a clear, ringing note of counsel,

proclaiming without hesitancy that the present war is a righteous war and that every soldier fighting in it, is engaged in a righteous campaign and that we must not think of laying down our arms until our cause is triumphant.

When theologians quarrel, surely the best course is to submit the matter in dispute to a layman. Probably he may, with the aid of common sense, be able to shed light upon the darkness and satisfactorily solve any question in dispute more effectively than the theologians have done.

4. The present situation demands from every citizen something more than good citizenship. It requires the intelligent recognition that "the Lord reigneth" and that God still holds the sceptre of the universe. If this is so, then the natural corollary to it is that every citizen shall seek for divine guidance to be given to those who are in supreme command, and for Divine help to be vouchsafed to all our soldiers, sailors and airmen—in other words, the citizen is bound to pray for victory.

These are just some of the reasons why this book is issued. Will you give it an intelligent perusal and in so doing, please remember that it is written by a layman who has tried to express his views in as simple language as possible, avoiding as far as he can theological phraseology?

F. A. WALKER.

CHAPTER I

A Terrible Responsibility

ON February 5th, 1937, Dr. Winnington Ingram, then Bishop of London, speaking at the Church Assembly at the Central Hall, Westminster, presided over by the Archbishop of Canterbury, stated that, "the real danger to the peace of the world are the pacifists."

He further stated "that if we had taken the view of the pacifists in 1914, either the German Emperor or Hitler would now be in Whitehall. The German plan was first to swallow France and then go on to Great Britain. This little island in the silver sea would be a German province. If we had no force at our disposal, the dictators of the world would triumph over the democracies of the world. I would rather die than see bombs dropping on the children and burning their flesh while we stand by doing nothing."

This is surely a very clear, and a very emphatic statement.

The point we have to consider is, is it substantially true? Let us carefully consider these statements; and, in order to do so, let us go back in our thinking to the commencement of the World War in 1914.

There has been a lot of silly nonsense talked about the race in building up armaments. Come to some of the facts. Take the position of the armaments of Germany

and Great Britain, respectively, at the commencement of the World War.

Can anyone say that it was because Great Britain was so well armed and prepared for war that the World War ensued. So far as the Army was concerned, England had not at the outbreak of the War one-twentieth of the trained men that the Germans had.

In 1914 we were, so far as land forces could be taken into account, utterly unprepared for war. Think of the small contingent England was in the first place able to put into the field. We were only able to send 150,000 men. They were such a puny force that they were dubbed "the Contemptibles," and the nickname has stuck to them ever since. They were, however, splendid, brave fellows, exhibiting the very best traditions of the British soldier.

Think of that small force pitted against the German forces of over 1,000,000 men.

If, in that first Battle of the Marne, we had been able to oppose the German hosts with 750,000 British soldiers, that battle would have given far different results; and the German invasion of the northern provinces of France would then and there most probably have been stayed.

It was our unpreparedness in 1914 that largely induced the ex-Kaiser to plunge Europe into the World War. If France and Great Britain could, at the commencement of the War, have met the German forces on equal terms, in all probability the War would have ended years before it did.

Our utter unpreparedness for war in 1914 was due to the campaign which for years the peace parties had

been conducting in our own country, and to the way in which they had impregnated our own people with the belief that there would be no war.

Tens of thousands of lives were needlessly lost in that first battle because of that pernicious pacifist campaign.

The same terrible fact of unpreparedness faced us throughout that war. For years we were having to train men and produce munitions to meet the ever-increasing demands; the consequence being that our forces were continually outnumbered by the enemy. Instead of putting into the field well-trained soldiers, too often they were only raw recruits, inexperienced, and unequal to the heavy demands made upon them. It is not too much to say that the consequence of our inferiority in numbers of well-trained men prolonged the War, and cost us millions of lives.

It was our *initial unpreparedness* that produced this result, and the pacifists must accept the responsibility.

If England had been prepared for war in 1914, it is not unreasonable to assume that the War might have been averted altogether.

We left the training of our Army until it was almost too late to repair the threatened disaster.

Come now to the present war. Again we have committed almost the same blunder, due very largely to the incessant campaign conducted by the pacifist parties in our land.

On the date the war commenced—on September 3rd, 1939—we ought to have had twice the land forces and four times the Royal Air Force we then possessed, together with well-equipped tank forces. See how this ailure has worked out.

Take the Finnish invasion by Russia. What a dastardly business this was! The action of Russia shocked the conscience of almost the whole world. In the month of December (1939) the League of Nations expelled Russia from its membership, and at a meeting of the League, Finland's delegate, Mr. Holsti, made the following impassioned appeal for help:

"Finland wants more than sympathy, more than tears. She has shed enough tears of her own. What she wants is help.

"In the face of this perfidious aggression, we need more than sympathy.

"We are fighting a battle for civilisation, and for the defence of the rights of man. We ask for the help of all men of goodwill.

"We cannot defend the Finnish people against the bullets, shells, and gas of our aggressors by mere international resolutions. If you help us, all men will bless you as defenders of civilisation."

If when that moving appeal was made we had been able to send the Finns 500 aeroplanes, in all human probability Russia would have been driven back. Britain, as well as France, sent the Finns all the help they could; but, owing to the necessities of the main campaign in France, they could not draw unstintedly upon the reserves of the R.A.F. planes. If at the start of the war Britain had possessed four times as many planes, that appeal might have been answered, and Finnish territory preserved intact.

In the year 1935 we had the great nation-wide Peace Ballot, with a total number of 11,627,765 votes cast. In order to get this precious Ballot, half a million

voluntary workers were enrolled, under 1,000 local committees, who delivered and collected the voting papers.

At the very time this Peace Ballot was being carried through, the Germans were stealthily arming and preparing for the present war on the most lavish scale.

Suppose that, instead of that Ballot, we had manufactured 11,627,765 rounds of additional ammunition, and had increased our aircraft by 3,000 or 4,000 and had furnished ourselves with a supply of 3,000 tanks, and that our fighting strength of men had been brought up to a million. If these things had been done, it is safe to say the Germans would not now be in Paris; nor would they now be overrunning Holland, Belgium and France.

The fact is that for a second time (once in 1914) the peace societies, with their pernicious agitation, have hoodwinked the nation. This profound blunder will, in all probability, cost us hundreds of thousands of lives and countless millions of pounds.

Very largely the responsibility for this huge mistake rests upon the peace societies of England. France to-day is overrun by Germans, owing very largely to their agitation.

Let the pacifists face the facts. But for their insidious campaign, our Government could have helped to save Finland. Their partial defeat can be put to the debit account of pacifism.

In a dozen other instances the same experience is now being realised. Shortage of men and scarcity of munitions tell their tale. Even when the Belgian King withdrew from the war, if we had possessed double the men and quadruple the aircraft that we then had,

we might have saved thousands of men and inflicted a great defeat on the enemy.

Will the pacifists ever learn the lesson that the provision of inadequate forces of men and munitions, is without the slightest doubt playing into the hands of our enemies and jeopardising the peace of the world?

The Old Testament Scriptures tell of a town, Meroz by name whose inhabitants, held aloof from battle and left others to do the fighting, and when the battle was won and the battle song sung, this is what the leaders sang:

“Curse ye, Meroz, said the Angel of the Lord;
Curse ye bitterly the inhabitants thereof;
Because they came not to the help of the Lord,
To the help of the Lord, against the mighty.”

Let the pacifist take this Scripture to heart. Great Britain is as safe to win this war as that God is in His Heaven; and then the pacifist will stand as ashamed as these people who lived in Meroz.

The Lord Bishop of London was quite right when he said “the real danger to the peace of the world are the pacifists.” We have entitled these first pages “A Terrible Responsibility.” The title is true. If we had been adequately prepared for war throughout the years 1938 and 1939, the war might have been avoided; and if despite our preparation, it had come, France, Belgium, Holland and Norway would not be overrun as they are to-day. For the moment, our allies have been knocked out, due to the fact that on September 3rd, 1939, we were only half prepared for war. The pacifist section of the community must accept full responsibility for our Nation’s unpreparedness. They opposed

rearmament, and now we are reaping the results. Suppose they had succeeded in their campaign and persuaded the nation to disarm altogether. Then what? Would the pacifist have taken kindly to the gentle rule of Hitler? We leave him to give us an answer.

CHAPTER II

A New Dispensation

ONE of the favourite pacifist arguments is that the New Testament creates a new order in favour of peace; that the old dispensation has been superseded by a new dispensation, and that upon all questions of peace or war the New Testament overrides the Old Testament. Let us look carefully at this argument.

One of the first points which occurs to us is that the argument is not sound. The Old Testament is just as much in favour of peace as is the New Testament. To suggest that the Old Testament allows war and that the New Testament disallows it is incorrect. When you consider the point carefully, you see that both Scriptures tell of a future when war shall be abolished; but neither prohibits recourse to war if the cause is just. The New Testament and the Old Testament alike anticipate the day when the weapons of war shall be laid aside, and when the plough-share shall supersede the sword. You may safely say that if one Scripture favours peace more than another, it is the Old Testament, with its detailed accounts of wars long centuries ago, and the devastation and suffering they wrought.

Let anyone carefully read the Book of Psalms—150 of them; and, as he does so, let him underline all parts that deal with peace and war; and he will be amazed how the Psalms proclaim the doctrines of peace; but never is there the slightest suggestion that war shall be

abandoned in a just cause. The Psalms look forward to a day of universal peace quite as much as the New Testament Scriptures do; but neither forbids such a war as the present—fought to rid the world of a gigantic tyranny—and in neither of them is there the slightest sanction for tyrants to enslave smaller nationalities.

The simple fact is that in relation to peace and war the Old Testament and the New Testament alike sanction war, and alike indicate that there is a glorious time coming when war shall cease. To suggest that the Old Testament stands for war and the New Testament for peace is utterly incorrect.

There is one other reference to Old Testament Scriptures that we must make. Let the reader turn to the second chapter of Isaiah, and carefully peruse verses 2-4. Then let him read the first five verses in the fifth chapter of Micah's prophecy. Will you note the facts that stand out in these verses:

Religion is to be so triumphant that it is to prevail everywhere, even on the mountain tops.

It is to flourish so well that it is found above the hills in the thinly-populated areas.

Religion is to be so attractive and powerful that all nations—not just the Anglo-Saxon race—are to be drawn to it.

So powerful is the force of Christianity to be that men are to incite one another to be taught of God and to walk in His ways.

Religion is to be so powerful that law is to emanate from Zion—and when that comes to pass, the devilry of concentration camps will cease for ever.

God is to judge between the nations.

Then there comes the glorious promise that nation shall not lift up sword against nation, neither shall they learn war any more.

The Teaching of this Scripture is that religion must be internationalised, that Christianity must be gloriously triumphant everywhere, and then war will be abolished for ever.

So magnificent are these Scriptures that one could almost wish they were repeated in the New Testament.

We have heard so much in recent years of the New Testament era, inculcating the reign of peace, that our pacifist friends have overlooked the fact that the Old Testament is impregnated with the ideas of the grandeur and glory of universal peace.

The man who attempts to belittle the Old Testament, and to disparage its teaching, in order to enhance the value of the New Testament in relation to peace and war, has no justification whatever for so doing.

Our Lord Jesus Christ never once adopted this course. Time and again he referred to the Old Testament Scriptures in terms of approval; never once does He minimise the sacredness of history, psalm, or prophecy which they contain; and never does He suggest that His own teaching on the questions of peace and war is to supersede what is contained in the Old Testament.

Pass now to the New Testament, and again you have no warrant for the pacifist's teaching that Christ condemned all war—even a war for right against might.

In St. Matthew's Gospel, in the second Miracle that Christ is reported to have wrought, a centurion, a Roman Soldier, figures very largely. The man very definitely refers to the fact that he is a soldier—"For

I also am a man under authority; having under myself soldiers; and I say to this one, Go, and he goeth; and to another, come, and he cometh; and to my servant, Do this, and he doeth it." Christ was amazed at the man; and He strongly commended his faith. Here was a Roman soldier putting a profound faith in the Saviour of the World. Christ responded to the Centurion's petition; and his servant was at once healed.

It is quite probable that that Roman soldier had fought upon the battlefield; it was possible that he would fight again.

Here is a Roman warrior in intimate touch with Christ, the Prince of Peace; and yet Christ does not utter the slightest condemnation of the life he was living. If the pacifist's views are right, one would have expected Jesus Christ to turn to the Centurion and say: "Now I have saved the life of your valued servant. From this day forward I want you to be a civilian only. I have instituted a new Order. In future, all fighting is forbidden. Whether war is for a just or an unjust cause, I have prohibited it. You show your loyalty to me by discarding your military uniform, and in future only undertake the tasks of peace."

Christ left this man to follow his calling as a Roman Centurion, without the slightest persuasion or admonition that he should never fight again.

In the early years of the Christian era, one of the grandest forces at work was Roman civilisation, terribly faulty in some aspects, but with great redeeming qualities. Christ must have foreseen that that Roman civilisation would not hold together, unless behind it there was the strength of the Roman Army. Here was just one unit who was really helping to keep the peace

of the world; and Christ did not utter a single sentence to win that soldier over from his pledged allegiance to the Roman Emperor.

Surely the silence of Jesus Christ upon this occasion, is eloquent of the fact that He did not condemn all war—war on behalf of freedom and justice.

Are we really so easily gulled that we act upon the principle that the Old Testament sanctions war and the New Testament prohibits it. If you believe that, then turn to the eleventh chapter of the Epistle to the Hebrews. The writer has been uttering a fine panegyric on Christian heroes and, towards the close, this is what he says (verse 32): “And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets; who through faith *subdued kingdoms*, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, *escaped the edge of the sword*, from weakness were made strong, *waxed mighty in war*, *turned to flight armies of aliens.*”

What a strange thing that in a Book alleged to inculcate the wickedness of war the above panegyric should appear—that the lives of some of the grandest warriors the world has ever known should be eulogised as they are.

David is one of these heroes. Think of the earliest exploit that is recorded of him. He goes forth to fight Goliath, the blasphemer, with a sling and a stone, and the giant is felled to the ground; and, without a moment's hesitation David runs up to the giant and, standing over him, unsheaths the giant's sword and beheads him.

The modern pacifists would not have been so resolute

as David was. Having brought the blasphemer to the ground, they would not take his life, but would have gently and very tenderly nursed him back to health, and then sent him to some convalescent home at the seaside to recuperate.

When David first heard the appalling blasphemies of Goliath, it entered into his soul that he must fight this man and slay him, if possible; and because he carried out his purpose so magnificently, he is one of the heroes mentioned in this Epistle to the Hebrews.

Whoever wrote this Epistle, don't you think he made a mistake in putting in this eleventh chapter? Or do you think that a forgery has been perpetrated by some anti-pacifist and this chapter maliciously inserted in the original manuscript?

Surely, if the New Testament Scriptures do prohibit our fighting in a righteous warfare, then it is a serious mistake to have included this chapter in the sacred volume. It almost makes us ask the question, if the pacifist has not taken a wrong view of the New Testament Scriptures. At all events, perhaps he will tell us why these old warriors are treated as Christian heroes; and, at the end of this chapter, why there is no proviso inserted clearly stating that these are the last Christian warriors that we shall ever have; because all fighting on the part of Christ's followers is to cease in future.

If the writer was inclined to be a pacifist, the eleventh chapter of Hebrews, with its eulogy of past Christian heroes and its implied grandeur of war when fought in the cause of righteousness, would prevent him. This chapter if we may, with diffidence, dare to say it, does not help the pacifist cause.

There are some of the New Testament Scriptures

which must be a great encouragement to our soldiers.

Take Christ's own statement: "And be not afraid of them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell."

What a splendid message this is to the soldier going into conflict—"Be not afraid"; and when he goes into such conflict, to have the profound conviction that his cause is just and right.

Cannot these words be taken as an encouragement to the thousands of our airmen who run such great risks day and night? Is there any other class of the community for whom they are so apt as the infantry going into battle? There is no calling in life quite like the soldier's that answers to this description, "Be not afraid of them which kill the body." If this is so, then this message is surely for the soldier; and Christ envisaged the possibility of war in the future. If so, the refusal to fight is not inculcated in the New Testament Scriptures; and the fond delusion of the pacifist upon this point is unwarranted.

CHAPTER III

When did Jesus Christ first prohibit War?

ONE of the fundamental truths held by an orthodox theologian is that "Jesus Christ is co-equal and co-eternal with his Father." Jesus Christ is equal in power and wisdom and might with God. He has co-existed with God through all the ages. "From everlasting to everlasting Thou art God" applies equally to Jesus Christ, the Son, as to God, the Father Almighty.

Now, the pacifist tells us that all war and preparation for war is contrary to the mind of Christ; and therefore quite naturally we ask, "When did war first receive the emphatic disapproval of Jesus Christ?"

Four thousand years ago the Egyptians raised a strong military force, and notwithstanding that the power of God had been displayed in the Ten Plagues and in the death of their first-born sons, they used that force to try to bring the Israelites back into slavery. God intervened in the unequal contest, and the debacle of the Red Sea followed. The Israelites were saved; their enemies perished when the Red Sea closed in upon them. It was a terrible punishment, but it saved the Israelites from a future of terrible slavery. So far from disapproving of warlike measures in this case, God may be said to have intervened almost as one of the combatants. God fought for Israel. The right in this case was entirely upon their side. God intervened to punish wicked oppressors. It would be approximating to

blasphemy for us to suggest that in this instance Christ acted in opposition to the declared Will of God. In this case God actually used war to put an end to a term of debasing national servitude. Four thousand years ago Jesus Christ, acting in harmony with His Father's will, approved of war to prevent an act of wicked national oppression.

Take one other instance. Forty years later than that battle of the Red Sea, the Israelites were entering the Promised Land of Canaan, and a very definite command was given them. In their conquest of the different nations that then inhabited the land, they were to give no quarter. The heathen tribes were to be blotted out; root and branch, they were to be decimated, because of their innate attachment to pagan idolatry of a peculiarly revolting type.

That war, in the clearest possible way, had the divine sanction. Before it commenced, Moses gave it his benediction. The Angel of the Lord appeared specially to Joshua with encouragement and command. At one part of the conflict, God himself permitted the day to be prolonged, so that the work of destruction might be completed.

This was a war of decimation, fought in the interest of world righteousness, against nations who for centuries had practised idolatry of a most debased type.

Christ was co-eternal with God the Father when this decree was given. War waged on behalf of a righteous cause was not contrary in this case to the mind of Christ. The supreme purpose of God and Christ, His Son, was the establishment of righteousness in the world.

These are only two illustrations taken from the Old

Testament Scriptures, which contain scores of other instances where an oppressed nation fought for its liberties; where the assent of Christ must most certainly be assumed. At no point in the period covered by the Old Testament Scriptures can it be said that war waged on behalf of a righteous cause was contrary to His Will.

Can it be said that during the earthly life of our Lord and Saviour that at any one point a radical change was made, and that from that day forward, all war, however righteous in its aim, became anathema. All the Scriptures contained in the four Gospels which are quoted in condemnation of the present war, when considered in their proper context, are of individual and not of national application. There is not a single Scripture that clearly states that a man ceases to be a follower of Jesus Christ, because he is fighting in a just cause. And it must also be remembered that during the earthly life of Jesus Christ, the whole world was at peace: and that at no time did He discuss with the disciples any question of war, such as we have to face to-day.

We ask the question: When and where in the life of our Lord did he prohibit a war on behalf of liberty and freedom? And we know of no satisfactory answer.

In the last 1,900 years, has the teaching of Christ been changed? Has what was supremely right in the pre-Christian era become wicked and wrong in the Christian era?

Surely the facts coming down to us through the centuries all go to prove that, if your cause is just, then you may as a Christian fight for it. You must ask yourself: "Is this a case of right against might?" If so, your conscience is clear.

Take two events to show our meaning. The Battle of

Trafalgar was fought in the year 1805. What momentous issues hung upon that battle! What a blessing that victory has been to the entire world! Think how it saved our own land from invasion, and laid the foundation for the final defeat of Buonaparte. Think how in the last 135 years the British Navy has saved, not only the lives and liberties of our own people, but has been a curtain of defence to scores of weaker nations.

Will you tell me that in the year 1805 Christ condemned Lord Nelson as he lay dying in the cockpit of the *Victory*? That the success of the Battle of Trafalgar was displeasing to Him? That the blessing of our Lord was withheld from this campaign because our Marines dared to fight?

I ask the pacifist to give me the slightest proof that that battle was fought under the anathema of Heaven. We press this point upon the pacifist. If he has to admit that there was justification for this naval battle, then he must admit that the splendid service rendered by the British Navy to-day has the divine blessing upon it. He must admit that it is right *sometimes* to fight.

Let us pass to one other event—the Battle of Waterloo in 1814. Are we to believe that the Duke of Wellington, and those who fought under him, were acting contrary to the mind of the Master? Must we really take the pacifist at his face value when he tells us that British guns ought to have been silent that day? That Napoleon ought not to have been opposed?

Think for a moment. For thirty years, more or less, Napoleon had been the scourge of Europe. Millions upon millions had died because he had so often been the victor. It was necessary to give one decisive blow, to shatter the power of Napoleon for ever. England,

with perfect unanimity, decided to give that blow. Napoleon was routed. Was Jesus Christ a pacifist on the day that battle was fought? Do you think that He said to the Duke, and to his officers and men, you must not fight to-day? Lay down your weapons. Keep your guns out of action. If you think that Jesus spoke no word or prohibition to the men who fought the Battle of Waterloo, then you may safely say that He speaks no prohibitory word to-day.

Think for a moment of what has happened in Norway. Never perhaps in the history of the human race has there been a grosser breach of faith than Germany has committed in this Norwegian invasion. Surely in the future, when the Germans are driven out of Norway bag and baggage, and every Norwegian citizen is delivered from the tyrant, he will sing the Norwegian National Anthem because right has triumphed. If Jesus Christ proscribes all war, whether just or unjust, then He is in opposition to all Norwegian citizens who rejoice in an Allied victory. Surely their National Anthem, intelligently and reverently sung by the Norwegian people, because of victory, must be acceptable to Jesus Christ?

No pacifist can tell us precisely when Jesus Christ first prohibited war; nor can he give us any clear language used by Jesus Christ embodying such a prohibition. Nor can he tell us the place where, and the circumstances under which the prohibition was made.

The pacifist ought to deal fairly with us in the matter of these enquiries. Will he tell us precisely when the prohibition was given? Was it given at the birth of Christ? Are we to assume that every war fought since then has had His condemnation resting upon it? Are

we to assume that the Poles were wrong in fighting for their liberties?

In the Old Testament era, Christ sanctioned war, fought on behalf of liberty. When did He change? If pacifism is to stand, its adherents must answer our question: "On what date did Jesus Christ first prohibit war?"

These are some of the questions we ask the pacifist. Will he please answer them? We think that if he will seriously face these questions, he may find that "Jesus Christ is the same, yesterday, to-day and for ever"; and that where the righteousness and liberty of a world are at stake, He gives his blessing to the soldier who fights for such righteousness and liberty.

The questions raised in this chapter are so serious and the answers that can be given are so many and so convincing, that in another form we deal with some of such questions, in the next chapter: "Is pacifism contrary to Christ's laws?"

CHAPTER IV

Is Pacifism contrary to Christ's Laws?

ONE of the problems that pacifism must face is that, if all war is contrary to the principles of Christianity, one is fairly entitled to ask the question *when it first became contrary*.

If it is wicked to wage war to-day, *when did it first become wicked?* In which of the long centuries which have passed away did it first become incumbent on a soldier to refuse any longer to serve his country? When was it that God first forbade warfare? In which of the centuries did God first speak to men, and require them to renounce war for ever under the penalty that, if they did not do so, they were acting in defiance of His Will? When was the régime of pacifism first inaugurated?

Suppose that we try to help the pacifist by suggesting that there was a wonderful change-over at the Incarnation; that from the moment when the angels sang their lovely song, "Glory to God in the highest and on earth peace and goodwill among men," the old order passed away and a New Testament dispensation of universal peace and goodwill was ushered in. Does it help the pacifist out of the dilemma in which he is placed?

Take, first of all, the centuries prior to the Christian era. Can there be any question that some of the wars waged in these centuries were fought out under Divine sanction, and that the Divine blessing rested upon one

of the combatant nations and was withheld from the other? Surely it is impossible to read the pages of the old Testament without coming to the conclusion that in many a battle story recorded there, God was with one side, and against the other side.

When the hosts of Israel marched round the walls of Jericho, it is impossible to resist the conclusion that, on account of the terrible idolatry practised by the Canaanitish nations for centuries, the curse of God rested upon them, and the divine blessing rested upon the Israelitish forces.

The same reasoning applies with equal force to all the other campaigns conducted by Joshua. In a singular manner, the favour of Almighty God rested upon him. It is impossible to resist the conclusion that the conquest of the Canaanitish nations was God-directed and God-intended. This campaign was not a wicked one. It was God-sanctioned.

Take that wonderful duel that took place between Goliath and David, with tens of thousands of soldiers as spectators. Watch David as he chooses the stones out of the brook, and then adjusts his sling to meet the vaunting, blaspheming giant; and, as he puts the stones in the sling and uses it with such wonderful skill, surely pacifist or non-pacifist alike have thousands of times thanked God for the victory of that stripling lad. You must admit that David was justified in waging war upon Goliath. This combat was not contrary to the Divine Will. But perhaps the most wonderful illustration of a righteous war is to be found recorded in 2 Kings xviii, xix. A great host of Assyrians is gathered round Jerusalem with the avowed intention of utterly annihilating all the inhabitants—with the pillage and massacre

and rapine following. Fire and sword were to do their worst. Rabshakeh sends an insulting threatening letter to King Hezekiah, who takes it, and spreads the letter before God in prayer. God heard the prayer and answered it in a wonderful manner. "The same night," we read, the Angel of the Lord went forth and smote 185,000 of the Assyrians; and, the next morning, they were all dead men. Again we say it is impossible to resist the conclusion that the inhabitants of Jerusalem were justified in defending their city. Even an ardent pacifist must admit that the warriors who defended Jerusalem, and prevented its sack, as intended by Sennacherib, were justified. The pacifist must admit that this was not a wicked war, but a righteous one, and that the inhabitants of Jerusalem were absolutely justified in the stand they made against Sennacherib and his hosts. We need not dwell upon the many other illustrations found in the Old Testament Scriptures, where, in one way or another, kings and priests and prophets consulted the Oracles of God, and the message came: "Go down and fight, for the Lord hath delivered thine enemy into thine hand."

The most ardent pacifist must admit that the Old Testament Scriptures do not give the slightest encouragement or sanction to the pacifist campaign against war. As for any suggestion that a soldier fighting in a righteous cause was acting contrary to the Will of God, such a suggestion is utterly foreign to the tenor of the Old Testament.

For the moment we have finished with the Old Testament régime, and we turn to the Christian era. We are told that the Christian era, with the Incarnation, the Song of the Angels, the Sermon on the Mount, the Crucifixion, Death, Resurrection and Ascension

of our Lord, have created a new order, a new dispensation, and that, whereas war fought in a good cause was previously permissible, now such a war is most reprehensible. It is an act of wickedness, because it is contrary to the Will of God.

There are some most important questions we must ask the pacifist to consider when he contends that the New Testament dispensation has fundamentally altered the principles which govern peace and war:

1. In the whole of the New Testament Scriptures there is no statement containing any clear indication that the grounds which previously constituted a just war are now altered; and that all future wars, from whatever cause arising, are wickedly waged. Properly considered, the most pacific statements of Jesus Christ were spoken to men as individuals, and where no fact of war was in question. It must not be forgotten that Christ lived in an age of universal peace, and on no occasion did He give to His disciples any directions as to the course they were to pursue in the event of their being engaged in actual hostilities. Christ could have made it perfectly plain that all future wars were of the Devil, and that combatants on either side were alike violating His commands and His wishes. Christ gave no such command, and when the pacifist assumes that all war is now forbidden, he is acting upon an assumption that cannot be proved. The pacifist may say that all future wars are prohibited, but Christ has never said so.

2. Christ has never forbidden war in this Christian era, because just as the undoubted justice of a cause thousands of years ago required the sword to be unsheathed, the same justice requires the sword to be used to-day.

If possible, the evils of the world to-day call more loudly for justice than they did in the Old Testament era; and many of these evils can only be rooted out by overwhelming force—by war.

Some vagaries of the nations are so deplorably bad that nothing less than war can suffice to remedy the evil. The whole nation is like a cancerous body. There is nothing to do but to call in the surgeon and use the knife. The sword has to be used in the same way with nations. Christ foresaw that, until His Gospel was triumphant everywhere, war in a just cause would be unavoidable. For this reason, is it not fair to assume that He gave no command prohibiting war in a righteous cause?

What a gruesome story, giving the cause of a righteous war, is told in 1 Samuel xi. Nahash the Ammonite, with his hosts, came up against the city of Jabesh Gilead, and when they tried to negotiate terms of peace with Nahash, they found his terms were that everyone must have his right eye put out. They were allowed seven days in which to comply with such horrible terms. The Gileadites immediately sent messengers to King Saul, whose anger was greatly aroused, and, immediately raising a force of 330,000 men, he gave battle to the Ammonites, who were signally and disastrously defeated. The right eyes of the Jabesh Gileadites were saved. Now, there can be no doubt whatever that this act of precipitous warfare had the Divine sanction, for we read that the Spirit of God came mightily upon Saul; and we also read that after the battle was won the Prophet Samuel gathered the people together and offered sacrifice and thanks to Almighty God for so signal a victory.

War was really necessary on that occasion; there was no help for it; and God sanctioned it.

Is it not fair argument to assume that Christ foresaw that in the Christian era, which He inaugurated, similar instances might occur, and that the only redress would be war?

In recent months you have had a far worse case affecting the life of a city than threatened the inhabitants of Jabesh Gilead. We refer to the city of Warsaw. If the citizens of the Polish capital could have been offered the loss of their right eyes, in preference to the terrible loss of life and limb, the destruction of their homes, and the loss of their freedom occasioned by aerial bombardment, I think they would almost have taken this alternative. At all events, in all New Testament Scripture there is no command of Jesus Christ that would have prohibited the punishment of Nahash the Ammonite; and there is none that prohibits the punishment of the invaders of Poland or the tyrant responsible for the bombardment and sack of Warsaw. Let us put away the silly talk that is constantly being uttered in reference to any future peace terms. When the war is won, as it assuredly will be, the first consideration must be justice. Great Britain is a trustee for the human race, and must see to it that justice has a fair chance. Let me ask the pacifist a question in passing. If you had been living in the time of Nahash the Ammonite, would you have supported him and his cruel peace terms, or would you have enlisted under the banner of King Saul and helped to free the Gileadites? You really ought to answer this question. Which would you have been, a fighter for the Gileadites or a pacifist?

Warsaw makes as strong an appeal for justice—stronger than Jabesh Gilead did 3,000 years ago—and we ask you: Is your pacifism consistent with the cry of the Poles for liberty and justice?

Christ's vision of the centuries has comprehended the aerial warfare of the twentieth century. He has given no command prohibiting fighting in a just cause. He has said no word which will discourage England in the war for justice in which she is now engaged. If it was right to fight for Jabesh Gilead 3,000 years ago, it is right to fight for the liberation of the Poles to-day.

3. One other fact must be considered. Leave out of question the first fifteen centuries of the Christian era, and take only the last five centuries, and in those centuries there are wars of which we are proud and thankful to God for the results achieved.

What about that great naval encounter of 1588, when our sailors had to encounter the mighty power of Spain, as seen in her invincible Armada? Those ships carried the ablest sailors and the finest soldiers which Spain, then almost mistress of the world, could put in the field. They also carried some very different cargo. They brought with them Inquisitors of the Spanish Inquisition and all the necessary instruments of torture, in order that English citizens might be led to abjure their Protestant faith and to embrace the faith of the Holy Roman Catholic Church.

What a grand thing that in those dark days we had a Howard of Effingham, a Drake, a Frobisher and a Raleigh! Surely the presence of such sailors was providential. But the most providential thing about that fight was that while yet three-fourths of the Spanish fleet was still in being, one of the worst storms

that ever raged round our shores, drove that fleet up the North Sea and round by Cape Wrath on to the western coasts of Scotland and Ireland to make such a wreckage as had never been seen before, and until the greater part of that fleet was utterly destroyed.

We should be very sorry to think that Jesus Christ had issued any order that prohibited Howard, Drake, Frobisher and Raleigh from playing the heroic part they played in that fight.

When Christ initiated the Christian era, He foresaw the wars of the last five centuries; He foresaw the Spanish Armada and the fight that brave Englishmen would make for their faith and freedom. The pacifist would have us believe that our Master prohibited such a fight, and that when that Great Armada hove in sight, all these fine leaders, with all the men serving under them, ought to have hauled down the British flag, and laid down their arms, and permitted the Spaniards to land upon our shores and practise the same devilries that all too often they had practised in the West Indies and in the New World.

If the Christian Era brought in the age of pacifism, with the signal favour of God resting upon it, then the Spanish Armada ought to have been allowed to do its devilish work and England ought to have been content to lose her freedom.

Will the pacifist please tell us when—in what century of the Christian era—war was first prohibited? Will he please give us as exact a date as possible? And if he can indicate the exact place where the prohibition was given, and to whom, we shall be greatly obliged.

CHAPTER V

Who is to Command?

LONG years ago the writer was brought up in a semi-Puritan school of thought, where the simple but fundamental truths of Christianity were taught. Sixty years ago one heard more of the justice and righteousness of God, and of the punishment of sin, than we do to-day. These truths were applied to the nations: we were reminded that "Righteousness exalteth a nation, but sin is a reproach to any people." We believe that that teaching is emphatically true to-day. In the wickedness and godlessness of the nations lie the great peril of war. Can any thoughtful person survey the map of Europe to-day and see the wickedness of the nations without being dismayed and troubled? Nay, can he look at the Godforgetfulness of our own lovely England without praying, "Enter not into judgment with our nation, we beseech Thee, O God"? Our own national sin is stupendous. But when you consider a case such as Russia, doing its best to wipe out every trace of Christianity and to completely destroy the Sabbath and its observance, and to produce a people utterly atheistic in their outlook, the prospect is terrible. In face of these facts, who is to decide how God will punish a nation that rules Him out of count—a nation which ignores Him, and bluntly tells its people there is no God and that Christianity is a myth.

God has had various ways of punishment for wicked nations in the past. Sometimes he has utterly destroyed them. In one notorious case, where the nation might have had a world-wide colonial empire, the whole of that empire has been lost, and for years the nation has been subjected to the most cruel and devastating civil war the world has known.

For the purpose of punishing a nation, God has sometimes used famine, sometimes earthquake, sometimes pestilence, sometimes storm, tempest and flood, and, much more frequently, he has allowed a nation to be ravaged with war. He has used war as the instrument for castigating a wicked nation.

Now the pacifist intervenes, and he says that never again will he fight, and never again will he be concerned in any preparation for war. He is utterly determined to boycott war—to have done with the nasty thing for ever. But, clearly, he has left out one important consideration. He has forgotten to obtain the Divine sanction. He says: "I won't on any account be a soldier"; but it may be that Almighty God wishes him to fight, especially in such a case as the present war, when liberty and freedom are at stake.

The pacifist can hardly claim that an angel from Heaven has visited him and commanded him never again to unsheath the sword.

He cannot point to any command given in the New Testament which clearly forbids all military effort in the future, and that, rather than engage in war, all oppressed nationalities must be content to remain in subjection and servitude, enduring the most terrible cruelties and oppression.

If the pacifist position is correct, then God must rule

out all future war as a means of establishing world righteousness. It really comes to this, that in future Almighty God, the Creator and Ruler of the Universe, must take his orders from the various peace societies, or from individual pacifists, as to how He shall henceforth govern the world, and that He must obey such orders. God is to be a willing or an unwilling tool in the hands of the men who run the peace propaganda of our own country. Surely it is a most startling proposition, and especially when we remember that His only begotten Son died upon the Cross to save a sin-cursed world.

See how pacifism works out to-day. Millions of men have taken up arms to save the liberties of a world. They are risking everything for the sacred cause of freedom. According to pacifism, not one of them ought to be fighting. They ought to be following peaceful avocations at home, because war has been ruled out of the category of God's castigations for evil-doing nations.

One remedy of the present-day pacifist is to call a world conference in the interests of universal peace. Will a summons be sent to the Creator of the universe to attend, and will instructions be given to Him that in future all war must cease? In future, must Almighty God obey the behests of any such conference? We read that "He maketh wars to cease unto the end of the earth." But God will fix the time when war shall for ever be ended. He will rule and He will decide. The pacifist, who won't on any account fight, has certainly not got his marching orders from the Most High God.

The average pacifist is certainly not lacking in

audacity, but upon the questions of peace and war his audacity is boldly daring, for it brings him into direct collision with the Ruler of the Universe, who will Himself decide when war shall cease. God will not take the directions of any pacifist, nor of any peace society upon these questions, however numerous its members may be.

CHAPTER VI

Pacifism and the British Navy. An Example of Gross Ingratitude

IN the year 1913 a Liberal Government was in power and, as a defensive measure, it proposed to strengthen the Navy. The same year one of the great political parties met in their Annual Federation at Leeds, and by acclamation they passed the following resolution:

“That this Council views with grave anxiety the continued growth in armaments, which, unless checked, must inevitably lead to an increase in taxation. The Council expresses its most earnest hope that, in view of the conspicuous improvement in the relations between Great Britain and foreign Powers, no opportunity will be lost in continuing to press forward friendly negotiations with these Powers, in order that an end may be put to suspicion and misunderstanding, the most fruitful causes of the disastrous rivalry in armaments between the nations of Europe. Further, the Council is of opinion that the right of capture of private property at sea in time of war should be abolished, and also that floating mines should be prohibited, and that the Government be urged to support both these proposals at the next Hague Conference.”

A considerable section of that Federation was in sympathy with pacifist views.

Now, think what happened: within eighteen months from the passing of that resolution the World War had commenced and from thenceforward, for four years, England was only saved from terrible famine by the strength of her Navy. Had the German Navy been as superior in strength of battleships to the British Navy as the British Navy was to the German Navy, we should have been faced with all the horrors of famine and starvation. The sufferings of our population would have been terrible to contemplate. As it was, we barely escaped. In those World War years, some of us very well remember the bread queues and the stringency of the rationing regulations. In those days, the gaunt, threatening spectre of famine spread its wings over our land. In the later months of 1914, the Germanic ruling powers certainly laid their plans to starve England into submission. Their submarine campaign was specially designed for the purpose. In the earlier and middle years of the World War, the way in which the British Navy swept the high seas of hostile craft was one of the outstanding causes which enabled us to maintain our food supplies intact.

In the five years following the passing of that anti-Navy resolution, what was the experience of the men who by acclamation unanimously approved of that resolution? It is worth while to think for a moment. Within eighteen months, they were saved from actual starvation because the British Navy kept the Great Trade routes open for our supplies of food, and at the same time kept the German Navy bottled up in Baltic ports. In those war years, those delegates revelled in

plenty because the Navy they had despised and voted against came to their rescue.

Suppose that in the year 1916 that Federation could have been called together again in the city of Leeds, are we not right in saying that such an anti-naval resolution would not have had the slightest chance of acceptance. On the other hand, we are quite safe in saying they would frankly have admitted that it was a great mistake to have ever passed such a resolution. Despite the mistake they made, those delegates were loyal citizens of the British Empire. But what about the small minority of pacifist delegates present, some of whom are still living and still tenaciously hold their pacifist views? Let us assume that you were one of those pacifists. You lived through the World War and you still remain a pacifist. If so, you cannot get away from the fact that in those weary years of war you ate the bread of plenty and lived upon the fat of the land because such a large proportion of our population were non-pacifists and because a not inconsiderable part of them got into khaki and fought for you. The continuance of your views shows surely that pacifism will never adorn the pages of future history on account of its gratitude to its benefactors! In 1914 and following years, our Navy, under the providence of God, saved both pacifist and non-pacifist. The pacifist to-day repays the splendid service rendered by the Navy twenty-five years ago by saying he will do his level best to have the Navy dismantled. What a difference between the attitude of the pacifist and non-pacifist to the maintenance of the British Navy.

What ingratitude!!

Does it make you wish to be a pacifist?

But this was over twenty years ago. We sometimes say that history repeats itself. Can it be that, so far as this present war is concerned, history *will* repeat itself, and that the attitude of the pacifist will be as implacable as ever against military or naval action of any kind? It almost seems that the events of twenty-five years ago have left the pacifist unconvinced of his folly, and determined to continue in his pacifist principles, even if the Empire perish.

What has the pacifist to say about the present struggle, and the part in which the Navy is playing in fifty different ways? Think of the 4,000 ships of the Mercantile Marine, and the way in which they sail the sea in all quarters of the globe because they are safeguarded and protected by the Navy. Think of the safety which is afforded to these ships by the convoy system, attended by some battleship or cruiser. What a wonderful thing that the immense quantities of raw materials which our manufacturers require, and the huge supplies of food we require, are to-day being landed on our shores in an almost equal measure, and with the same ease, as if no war was in operation. Let us remind ourselves that every part of this achievement is due (under God) to the British Navy. To-day our works are kept busy, and our people well fed, because Britannia rules the waves. Think of the wonderful, the almost miraculous help afforded by the Navy in the retirement from Dunkirk and Flanders. Such a feat and of such a magnitude has never been accomplished previously in world history. Our indebtedness to the Navy is simply incalculable.

We want to ask any pacifist what he has to say to these wonderful achievements.

Is what we have just stated a correct statement? Is our description of the service rendered by the Navy a correct one? If it is, how can any pacifist honestly vote or advocate that the Navy shall be scrapped or dismantled? Surely if we have to acknowledge that the Navy is achieving all we have stated, it is an utterly illogical proposition to demand that we shall disband it. You cannot at the same time approbate and reprobate. If the pacifist approves the service the Navy is rendering, how can he withhold all the support he can possibly give it?

Sixty years ago, the writer very well remembers we used to sing:

*"We've got the ships,
We've got the men,
And we've got the money, too."*

We can, still, with perhaps less vaunting than years ago, use the same lines and mean what we say; but the ardent pacifist cannot, for he would take away from the Navy all the ships and all the men and all the money, too.

What a queer make-up a pacifist must be!

Suppose that all the pacifist groups in this country could have their way, so far as the Navy is concerned. What a terrible picture would be presented to us. Think of the Navy for the next six months ceasing to function. If it did, we should have to withdraw our troops from all parts of the world, and the war would be irretrievably lost. Army and Navy must very largely co-operate and, without that mutual co-operation, neither can in the long run succeed.

Disband the Navy and the number of ships of the

Mercantile Marine which would be sunk by the German submarine would easily be *fifty times what it is now*; and for the first time for centuries famine would stalk through the land and despair would settle upon the nation's life.

Oh, what we owe (under God) to the British Navy!

How comes it that, in face of our immense indebtedness to these men, the pacifist is prepared to dispense with such service, whilst at the same time no other nation would commit such an act of folly?

Think what the pacifist says in reference to the Navy. He won't fight in it himself. He won't help to man any single ship. Neither directly nor indirectly will he help the Fleet in any way. Lock, stock and barrel, he will have nothing to do with building up a strong Navy in any way; and, to crown the whole business, he tells us that the course he is taking is in accordance with the principles of the Christian Faith. Surely, when you think of what the Navy is doing for every citizen to-day, the pacifist included, it is inexplicable conduct. Surely the pacifist stands out as the most ungrateful of citizens. His audacity is only equalled by his ingratitude. Surely, too, to assert that this conduct is in harmony with religion and has the Divine sanction is utterly false. The wished-for action of the pacifist, in reference to the Navy, is one of the most glaring instances of ingratitude that history records.

CHAPTER VII

The Acid Test

SURELY one real test as to whether pacifism is right or wrong is found when you ask the questions: Does it provide a prompt remedy for the present international situation? Does it provide any remedy at all for what is happening to-day? If the whole nation became pacifist, should we be worse or better off in twelve months' time than we are to-day?

We have international responsibilities. Would it serve the other nations if we proclaimed to them that, however urgent the need of some small nationality for our help, we could no longer render that help, because we had decided in future never to go to war again, and never to prepare for war?

At 500 different points, due entirely to the wicked policy of Germany, injustice is working terrible havoc, which calls for immediate redress, and you are faced with the fact that pacifism can afford no such redress, but that the application of its principles will only aggravate the evil.

We are all aware in everyday life of situations of peril which demand instantaneous attention—you cannot stand with folded arms and just look on. You are bound to act forthwith. Delay is not permissible. The situation is so urgent that you must do and dare at once.

A fire breaks out in one of the dockyards on the Thames or in a crowded part of the city of London.

When that fire is discovered, not a moment is to be lost; and in the space of a few minutes, a score of fire brigades from all over London are at work, making a desperate attempt to extinguish the fire. What a fool one of those firemen would be to start a discussion amongst the men of his brigade as to the best means of putting out the fire, instead of there and then drenching the entire area with water. The fire-brigade men are out to master the fire; and, in the main, their best course is to deluge the fire with water. *Immediate* action on the part of all those fire brigades is essential. It may be possible later on to improve the fire brigade or its method of operation; but the first thing to do is to extinguish the conflagration. There is no time while the fire is raging to try any doubtful measures. You must act promptly, instantaneously—with a flood of water.

Surely this principle of prompt action is equally applicable to the war. You must face up to the fact that, if the allied nations accept the principles of pacifism and act upon them, it will be a very terrible thing for humanity. This world of ours would be a very insecure place in which to live.

Think of China and Japan. See those tens of thousands of women and children mutilated in Japanese air raids, who have lost a limb or limbs or their eyesight or who are otherwise permanently disabled. Little children mutilated and blinded for life because the Japanese have in countless cases bombed towns and villages quite remote from any military objective.

Would it serve the cause of permanent peace for Chiang Kai-shek and the members of the Chinese Government to lay down their arms and to proclaim to the Japanese nation: "We are pacifists and we shall

never fight again"? A moment's thought must convince anyone that to put a nation of 489 millions of Chinese under the heel of 80 millions of Japanese and virtually to make the Chinese the slaves of Japan would not work. To apply the principles of pacifism in the present conflict between these two nations would be to reward a wicked aggressor nation with the spoils of the victimised nation so cruelly and brutally wronged.

Surely any man would much rather pray to God that the Chinese may yet win through, and be able to dictate terms which are honourable to their nation.

Pacifism immediately applied to the Far East would leave the great Chinese nation at the mercy of a relentless foe. To have to fight to the bitter end is a terrible thing; but it will not be as horrible as leaving one-fourth of the world's population to the tender mercies of cruel conquerors like the Japanese have proved themselves to be.

Better a thousand times that China should continue to fight on than that she should become, in effect, the slave of Japan. Pacifism has no remedy for China's wrongs and injustices.

Take another case. How would pacifism assist the men and women who are so cruelly interned in concentration camps? Think of that huge concentration camp in Poland, which is designed, not only to intern the Poles, but *to exterminate them*.

Let your mind dwell for a moment upon the horrors of it. Men and women have been transported there for simply venturing to express an opinion adverse to the ruling powers. The slightest expression of loyalty to the former Polish Government has been met by instant deportation. No trial has been allowed. And, oh! the

hideous cruelty shown to these deportees! One wonders whether in all human history anything more horrible and cruel has ever been witnessed.

Surely, if wicked injustice ever demanded immediate retribution, this German concentration camp for Poles demands it.

Will the pacifist tell us, if the British Empire withdraws from this war because it is contrary to the Will of Christ, how it is going to help these wretched internees. Will it obtain freedom for them, and the right to go back to their Polish villages to live the life of free men?

Will Hitler and Himmler, the head of the Gestapo, be so wrought upon as to forthwith liberate their wretched victims?

Let the pacifist put to one of these Polish interned citizens the alternative of deliverance that will immediately come to him when Great Britain is victorious or the chance of deliverance because Great Britain has retired from the war. You may safely say that not one Pole out of a thousand would accept the second alternative.

Take one other case. Years ago Germany deliberately agreed that she would not bomb defenceless towns and villages, but only places constituting a military objective. Great Britain is keeping to that agreement as far as possible; but Germany is not. She has flagrantly broken faith; and in hundreds of Norwegian, Belgian and Dutch towns and villages, her treaty promises have been utterly disregarded.

Will the pacifist explain to us how the application of his principles is going to save innocent men and women from the horrors of air raids. The honest, decent

Norwegian peasantry require protection. Will the pacifist be practical and go to Berlin (first making an appointment) and interview the authorities? Will he dare to tell them that they are not fighting fairly and are murdering innocent peasantry?

Will the pacifist tell us how he proposes to save the lives of the innocent peasantry where the German flag flies? Is his remedy that these peasantry shall bow to the tyrants of Berlin and become vassal states subject to foreign domination?

We wait for the pacifist to give us some remedy against Germanic atrocities and horrors.

A score of other instances could readily be given calling for immediate redress or help, and the pacifist stands dumb. He has no remedy. He does nothing.

The title to this chapter is "The Acid Test." Surely, when you realise that pacifism at no point provides an immediate remedy; that, however glaring and monstrous the evil is, it provides no material assistance, you are entitled to judge it by this standard.

Here is the minister of some Christian Church who is a keen pacifist, and he has persuaded fifty of the young men of his congregation to enrol as members of the pacifist society to which he himself belongs. Will that enrolment help the Chinaman fighting for his liberty, or the victimised peasantry of continental Europe and the women and children subjected to cowardly air attack, or those wretched victims of concentration camps? Those young men ought surely to see that membership of a pacifist society, while it will not help the distressed and suffering, may well give great encouragement to the tyrants and the oppressors of Europe.

hideous cruelty shown to these deportees! One wonders whether in all human history anything more horrible and cruel has ever been witnessed.

Surely, if wicked injustice ever demanded immediate retribution, this German concentration camp for Poles demands it.

Will the pacifist tell us, if the British Empire withdraws from this war because it is contrary to the Will of Christ, how it is going to help these wretched internees. Will it obtain freedom for them, and the right to go back to their Polish villages to live the life of free men?

Will Hitler and Himmler, the head of the Gestapo, be so wrought upon as to forthwith liberate their wretched victims?

Let the pacifist put to one of these Polish interned citizens the alternative of deliverance that will immediately come to him when Great Britain is victorious or the chance of deliverance because Great Britain has retired from the war. You may safely say that not one Pole out of a thousand would accept the second alternative.

Take one other case. Years ago Germany deliberately agreed that she would not bomb defenceless towns and villages, but only places constituting a military objective. Great Britain is keeping to that agreement as far as possible; but Germany is not. She has flagrantly broken faith; and in hundreds of Norwegian, Belgian and Dutch towns and villages, her treaty promises have been utterly disregarded.

Will the pacifist explain to us how the application of his principles is going to save innocent men and women from the horrors of air raids. The honest, decent

Norwegian peasantry require protection. Will the pacifist be practical and go to Berlin (first making an appointment) and interview the authorities? Will he dare to tell them that they are not fighting fairly and are murdering innocent peasantry?

Will the pacifist tell us how he proposes to save the lives of the innocent peasantry where the German flag flies? Is his remedy that these peasantry shall bow to the tyrants of Berlin and become vassal states subject to foreign domination?

We wait for the pacifist to give us some remedy against Germanic atrocities and horrors.

A score of other instances could readily be given calling for immediate redress or help, and the pacifist stands dumb. He has no remedy. He does nothing.

The title to this chapter is "The Acid Test." Surely, when you realise that pacifism at no point provides an immediate remedy; that, however glaring and monstrous the evil is, it provides no material assistance, you are entitled to judge it by this standard.

Here is the minister of some Christian Church who is a keen pacifist, and he has persuaded fifty of the young men of his congregation to enrol as members of the pacifist society to which he himself belongs. Will that enrolment help the Chinaman fighting for his liberty, or the victimised peasantry of continental Europe and the women and children subjected to cowardly air attack, or those wretched victims of concentration camps? Those young men ought surely to see that membership of a pacifist society, while it will not help the distressed and suffering, may well give great encouragement to the tyrants and the oppressors of Europe.

Think of the score of matters of international importance that call for immediate solution.

The invasion of Norway and the Low Countries is one. Instant decision was required by our Government; it decided at once to meet force with force. Within twenty-four hours the battle was joined. To have attempted to make terms with Germany would have been fatal.

Immediate action was necessary, and the days to come will assuredly show the right steps were taken. As certain as the sunrise to-morrow morning, the deliverance of these countries will be an accomplished fact. The non-pacifist policy will reap a rich reward in their liberation. Prompt, positive action does bring definite results.

Will the pacifist tell us precisely how he would meet the situation caused by these invasions? And when he has told us, will he then submit his proposals to the ruling authorities in Berlin and get their sanction?

When the pacifist attempts to deal with these invasions, all he has to offer is a policy of despair.

CHAPTER VIII

Right the Day must Win

WHAT a splendid thing if in this war we have a profound conviction that we are fighting on the side of right; upon the side, and for the cause, for which God would have us fight; for if this is so, then we may safely say that right will win the day. Victory will be ours. If the cause is right, how grand to be fighting for it instead of being neutral.

There is surely a world of difference in having this conviction, instead of the conviction that the war waged by Great Britain is wicked, and that we fight under the frown of Providence and for a bad cause. Oh, the grandeur of an overwhelming conviction, when it points you to the fact that you are on the right side!

Now think for an instant. Whenever God has intervened between two nations, He has always taken the side of the oppressed as against the oppressor. He has always been for the victim and not for the tyrant. England learnt a bitter lesson when, nearly two centuries ago, she found herself at war with North America in its magnificent fight for liberty. At tremendous cost, England then learnt that, if she fought for and sided with tyranny, disaster would overtake her.

May we not fearlessly say that in this great contest, at every point and every moment since the war commenced, we have been helping the oppressed and

resisting the oppressor? Our cause is right. We fight on behalf of righteousness and liberty.

Why does not the pacifist face up to the awful difference between what Germany seeks to accomplish in this war and what Britain desires to accomplish? What a world of difference between the ideals of Germany and our ideals! Why does not the pacifist put his brains into this question of peace or war, and think the matter carefully out?

Let him assume for a moment that overnight a great revolution was accomplished in favour of peace, and that our politicians and soldiers all became pacifists. The war would end in favour of Germany. Victory would be hers. Could anyone say that right had won the day? Would not the almost universal decision be that might had triumphed over right?

We have got to fight on until a tremendous victory is ours. Right must win.

Think, if Hitler won. What a tremendous difference it would make to the smaller nations bordering upon Germany and to our own land; to France, to the Balkan Nations, even to North and South America. The triumph of might over right would be a terrible thing; the world would live in a constant nightmare of terror.

Is it not possible for the man who refuses to fight to realise the catastrophe to which the world would be hastening? Surely such a man can weigh the consequences of the course he is pursuing? Surely he can put the pros and cons against each other, and see which has the advantage?

We are quite aware that the pacifist won't fight on either side. He remains neutral. But Christ laid down

the principle: "He that is not with me is against me." If one could envisage Europe under the heel of Hitler, if one could see all its small nationalities vassal states to Berlin, it would afford little consolation to the pacifist to say, "I did not fight either for Britain or Germany. I was neutral."

Think of Europe utterly freed from the twin curses of Nazism and Fascism, or visualise these twin systems triumphant. The gulf between the two is simply tremendous; but pacifism leads to the latter; fighting on the side of the right brings us to the former.

"Right the day must win." The man who won't fight or in some other way help, can never put this maxim as the guiding principle of his life. He can never have the joyous anticipation of victory; for victory comes to those who fight in a righteous cause.

We are confident that the war will end in a victory for freedom and liberty, and when it does the pacifist may well feel ashamed of himself, for he will have only the credit and glory of the non-fighter, which will be nil.

*"For right is right, since God is God,
And right the day must win.
To doubt would be disloyalty,
To falter would be sin."*

CHAPTER IX

War is with Us. Some Pertinent Facts and Questions

BEFORE the war, we were astounded that men and women who pinned their faith to a peace programme did not quietly think out how their programme would affect our nation and almost the whole world at the present time. Surely if they had carefully thought out their position then, they would have seen that the nation must oppose force to force, that we really must fight for all that we were worth. Just think for a moment of the dilemma in which we should have been placed if as a nation we accepted and acted upon their principles.

The first line of the nation's defence would have had to be scrapped. Every British battleship and cruiser would have had to be disarmed and dismantled. The splendid force of mine-sweepers which have been doing such heroic service for the nation would have had to go, for, without the protection of the Navy, their work would be impossible. The nation's food supply would have been at the mercy of Germany, who, with her bitter hatred of the British Empire, would not have scrupled to cut off that food supply. The nation would long ago have been faced with famine to such an extent as it had never previously known.

Think of the Army. Every soldier would have had to

be disbanded. The forces from overseas would not have been transported here. We should have had to tell the native forces which were coming over from India that their services were not required, and with such an example, we might safely say that the days of our Indian Empire would speedily have been numbered.

Think of the responsibilities we have undertaken, through long series of years, to our Colonies. We have undertaken to defend them; and they look to Great Britain to protect them in all emergencies. In a hundred instances, in Canada and South America, in Africa, in Asia and in the West Indies we should have been unable to fulfil our obligations. We should have had to break faith with millions of people who have put their trust in *Britain's plighted word*.

It is perfectly reasonable to say that if the Union Jack ceased to fly over the broad seas, that it would be a terrible experience for our land; and even the United States would be gravely affected, and she would be powerless to help if pacifism ruled there as well as in England.

Oh, what an awful mess pacifism would work in the world if its principles were adopted everywhere, except in Germany. Surely fiends would rejoice at such a triumph of evil. Surely Hitler would rejoice as never before.

This is in no sense an overdrawn picture of what would happen if England became a pacifist nation. Well might Lord Halifax say, as he did recently, that if in this battle for liberty we were vanquished, he would a hundred times sooner be dead than be alive and witness such a catastrophe.

Will the pacifist tell us what he would do with the present international situation? He has told us he won't fight. Would he make peace with the tyrants of Europe? With the experience of Munich and its agreement solemnly entered into, and then broken as soon as it suited Hitler's purpose, would he dare to trust his word?

Can the pacifist devise any plan which banishes recourse to war, which is safe and trustworthy? If so, let him formulate that plan. Will he tell us how he will safeguard the Mercantile Marine and save our land from famine, except by a strong British Navy and our merchant ships sailing in convoys, protected by our battleships and cruisers.

Surely it is incumbent upon every citizen to face the facts of to-day as we find them; and as war has proved inevitable, to accept the fact, and put our whole nation's strength into the conflict.

Surely it is not playing the game to pin one's faith to some beautiful ideal of universal peace without examining the working out of such an ideal in the face of the international situation of to-day? Of two evils you must choose the lesser of the two. Surely any peace that could be obtained to-day from Hitler would have results much worse than the consequences of war? Surely even war is better than any patched-up peace could possibly be?

Will the pacifist have the courage to examine the grounds of his faith? And if the statements previously made are true, will he also have the courage to admit that at the present time the course that England is taking is the only course she could possibly take?

We hope that in the days ahead peace may prevail

in all the world: but those days will surely not be hastened by leaving the gangsters of Central Europe in command and able to work out their diabolical plans upon the smaller surrounding nationalities.

CHAPTER X

Oppressed Nationalities

IF you hold the view that all war is contrary to the teaching of Jesus Christ, and that force may not be opposed by force, then one of the facts you have seriously to face is that the oppressed nationalities of to-day will not be delivered from the oppressor, but will be left to a horrible fate. Every one of the vanquished nations must in future be content to bend beneath the yoke of the oppressor. If in any way they cry for liberty, they must be content to have to suffer the horrors of a concentration camp; or, perhaps better still, to suffer summary execution at the hands of a shooting squad. No cry for mercy is to have the faintest answer. The oppressed must remain oppressed, and the oppressors must still exercise their cruel rights. So far as they are concerned, there can be no war to set them free. The primary object of the present war is to give back to the seven small nationalities that Germany has outraged and to France their liberty and freedom. If Germany, without any reservation whatever, were to consent to restore the freedom and liberties of these nationalities, it would be quite safe to say that in three months' time peace would once more prevail in Europe.

Please don't forget that one of the definite results of pacifism is the prohibition of war on behalf of these oppressed nations.

The very sacred cause of freedom makes no more

appeal to the pacifist than if the nation was fighting in a war which had for its object some glaring case of aggressive conquest.

To the pacifist, war under any circumstances and from whatever cause arising is unutterably baneful. He would utterly abolish it, no matter what the consequences may be to the oppressed.

Surely one would think that, before committing himself to such extreme views, the pacifist would have taken time to consider how contrary such views are to the Will of God, as expressed in Holy Scripture.

From Genesis to Revelation, one outstanding view of God is that He sees and knows the condition of oppressed nationalities and hears their cry. One of the grandest thoughts we have of God is that He cares for the oppressed, and that He hates the oppressor. If the pacifist is prepared to allow the oppressed to remain in bondage, rather than fight for him, God is not. One of the most exalted characteristics we have of God is that He loves liberty and justice and mercy, and that He hates the arrogance and cruelty of the oppressor.

The pacifist who says, "I won't fight and in no way will I assist in the fight," when a war is to liberate oppressed nations, is surely opposed to the Will of God. Let us pause for a moment and see if this is not absolutely true. God is peculiarly the God of the oppressed and is their Avenger.

He will execute vengeance on tyrants. Forty centuries attest the truth of this.

The most classical illustration we have of this is of the Israelites in Egypt and their wonderful deliverance under Moses. God saw the cruel bondage of these Israelites and heard their bitter cry. How insistent He

was that the oppressed should go free, and how wonderfully He intervened in their behalf. If we take into account the plagues with which the Egyptians were visited, the loss of the firstborn son in every Egyptian home, and the final slaughter of Pharaoh's army in the Red Sea, one might almost say that never in the history of the world has an oppressed nation been liberated from bondage at such an enormous sacrifice in human life. Yet God was undoubtedly the author of that deliverance. The slaughter of the Egyptians had his undoubted sanction.

Four thousand years ago God hated the oppressor. How significant that, following upon this wonderful deliverance, when the Ten Commandments were given, the first forcibly refers to the previous bondage of the Israelites and to the fact that God was their deliverer. "I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage." Is it conceivable that God has changed? Surely it is safe to say that He who sanctioned the terrible defeat of the Egyptians forty centuries ago, and who gave that first command, waits to-day to punish the oppressor and to set oppressed nations free. Of one thing the writer is certain: God's hatred of oppression has not diminished with the lapse of centuries. The more we consider this question, the more God stands out as the God of the oppressed; their Deliverer, and using, if necessary, the instrument of war to set the captive free.

Let anyone read the account contained in the sixth and seventh chapters of the Book of Judges—with its vivid pictures of the Midianitish oppressors of the Israelites and their wonderful deliverance under Gideon. Think how the plans for that campaign were

inspired by the Angel of God. Surely you must say that God fought upon the side of the oppressed that day and delivered the nation. Gideon's leadership in that fight was the direct appointment of God. War had the express sanction of Almighty God then. What right have we to assume that such sanction is withheld when, in the year 1940, we are fighting more terrible oppressors than Gideon fought, for he had nothing so bad to face as the bestial horrors of the concentration camp.

The Book of Judges is largely made up of the history of one nation—time after time enslaved and oppressed suffering terribly at the hands of different tyrants, and then as often delivered by Almighty God, who used the sword to castigate the oppressors and to set the oppressed free.

The pacifist would have us believe that even a war to liberate enslaved nations is contrary to the mind of Christ. Does he ever think that in advocating such views it is very doubtful if he is not putting the aims and purposes of God the Father and His Son, Jesus Christ, into antagonism with each other? Does he ever think that such views strike at the unity of the Trinity?

Of one thing we are very sure: the Triune God has used the sword time after time in the life of the nations; and to assert that war now, in a righteous cause, is utterly unjustifiable is a blot upon the past righteous government of Almighty God.

The pacifist view of war takes one a step further than he intends. Followed to its logical conclusion, it points to an utter divergence of purpose between God the Father and God the Son; and that, we know, cannot be. Christ stated the essential unity of the Father and Himself when he said: "I and the Father are one."

If God gives His blessing to the attempt now being made to save the liberties of Europe and of the world, you may rest assured that Christ's blessing goes with it. There can be no divergence between the two. Repeatedly in past centuries God has saved oppressed nations by war; and there is no Scripture which says He will not do it again, and that He is not doing it, even now, in the present war. What God the Lord decrees, the Eternal Son decrees likewise.

Let me ask the pacifist reader if he has ever thoughtfully reflected upon the antagonism there is between his own views and the thought we have of God as the Deliverer of oppressed nationalities? Surely his views are erroneous.

CHAPTER XI

A Question raised in respect of Recent Victories

ONE of the problems that the pacifist must face is that, although war was only declared on September 3rd, 1939, unexpected and unlooked for successes have already come to the cause of freedom.

Are those successes in any measure in answer to prayer? If they are, then surely the position taken up by the pacifist, that all war is contrary to the will of God, is utterly incorrect.

Let us face the facts for a moment. At four points fine successes have already enheartened the members of the British Commonwealth of Nations.

First of all, there is the remarkable success attending the efforts of the British Navy in protecting the Mercantile Marine and in waging war against the German submarine and mine-laying campaign. We are not using the language of exaggeration if we say that, relatively, those efforts have been, and are being, crowned with triumphant success. Greater successes have followed Great Britain than she might reasonably have expected.

Secondly, think for a moment of the naval battle off the coast of Uruguay between the *Graf Spee* and the three British cruisers, the *Ajax*, the *Exeter* and the *Achilles*. Surely this is a battle on a smaller scale that might well rank with the Battle of Trafalgar. If you

were to ask any naval officer what the chances were of a British success in such an encounter, the answer would be: "Twenty to one against the British." The *Graf Spee*, armed with her powerful 11-inch guns, ought to have sunk those three British cruisers in an hour's time. The odds in that encounter were twenty to one in favour of the *Graf Spee* because her guns so greatly outranged the smaller guns of the British cruisers; but now she is a wrecked vessel, sunk at the mouth of the River Plate, while the three small craft that fought her ride triumphantly upon the high seas. Was this encounter merely a stroke of good luck for British seamanship, or did Providence have a hand in it because those three cruisers were fighting for the liberties of a world?

The third case we mention is the invasion of Finland and the succession of disastrous reverses that followed the Russian forces. The fight that the Finns put up against the Russians was simply magnificent. Their courage and heroism was the admiration of nearly the whole world, except Germany and Russia. When the invasion commenced, it was almost universally expected that Russia would have a walk-over, and that she would be able to repeat her Polish experience, and gain another almost bloodless victory. The fates decreed otherwise, and brave little Finland meted out to Russia a castigation which she well deserved. Surely this conflict proved that small battalions with God on their side are mightier than the big battalions without God.

The last case we mention is the wonderful withdrawal of the French and British troops from Flanders and the port of Dunkirk—owing to the Belgian withdrawal. That withdrawal was accomplished with a tithe of the loss that the Prime Minister expected

would take place. When you think of the overwhelming numbers of the German Air Force that took part in the engagement, the withdrawal of nine-tenths of the Allied forces was not merely wonderful, but almost miraculous. Surely there was something of a special providence in this withdrawal? Hitler expected to obtain the surrender of 300,000 British troops. Practically the whole of them, except the killed and wounded, escaped from the net which he had spread. Despite the Belgian withdrawal, the bird escaped, and the net was spread in vain. Under God, we owe that successful withdrawal to the British Navy and the Royal Air Force. Without any boasting, may we not say that the Sunday previous to that withdrawal, which was appointed by the King as a day of prayer for the nation was answered in that wonderfully successful withdrawal. Surely God answered the nation's prayer.

Now we ask the pacifist to take these instances of successful fighting and to tell us how they have come about; and why they have been so outstandingly victorious. Are these victories due to the intervention of Almighty God? Did God intervene in answer to the earnest prayers of Christian men and women? Does God mark the gigantic difference in the aims and purposes of the present combatants; that one side is fighting to enslave the world, and that the other side is fighting for the freedom of the world?

We think of one Christian man, who, every day since the war commenced, has given time and thought to this struggle. Day by day he has intelligently and earnestly pleaded before God the cause of freedom. With the invasion of Finland, he was greatly moved, and he passionately pleaded the Finnish cause, and,

instead of praying for Stalin, he dared to ask Almighty God to execute vengeance upon the tyrants of Europe. If you were to ask that man if his prayers were answered, in a spirit of humility he would tell you that he was quite sure they were; and that, although he was too old to fight himself, he was helping the war by his prayers. Let us assume that these pages are being perused by a conscientious pacifist. How does he account for the success in countering the German submarine menace? How does he explain the wonderful victory over the *Graf Spee*? How does he solve the problem of the Finn's stubborn and successful resistance to overwhelming Russian forces? How does he account for the successful withdrawal of our troops from Flanders? Will he say that God has had no hand in these victories? Will he venture to affirm that the men who are fighting the German submarines, that the men who fought the *Graf Spee*, that the brave Finnish soldiers in their fight, and that the men of the Royal Air Force and of our Navy who protected the B.E.F. in their withdrawal from Flanders acted contrary to the Will of Christ, and are therefore outside the Providence of God? If the pacifist creed is correct, all these men have been doing a bit of the Devil's work. If it is wrong to fight, if it is contrary to the Will of Christ, then all these men must be under the severest condemnation for thwarting the purpose of Christ.

The pacifist must really deal with this point. There are multitudes of men and women who believe that to-day is the time for earnest, intelligent prayer; they are thanking God for the victories already achieved, and, like that Christian man, they believe that these initial victories are in answer to their prayers; and with

an undaunted faith they believe that such victories are a prelude to still greater conquests. Are they wrong? Are they dupes to believe that God has answered their prayers? The pacifist must face the fact of these initial victories, and the fact of these prayers. Will he venture to say that there is no relation between the two? Will he advise this great multitude of praying people to discard all prayer in the future because prayer is powerless if men are soldiers and marines, when they ought to be doing agricultural work at home?

The pacifist must face these questions raised in this chapter.

But, on the other hand, suppose that he admits that this host of men and women are right in continuing their prayers, then what follows?

Does not the whole pacifist creed fall to the ground? If it is admitted that God hears and answers prayer for the victory of Britain and her Colonial Allies, then surely their efforts are God-sanctioned; and God calls our soldiers to fight, and if necessary to give their lives in maintaining the liberties of the nations.

If it is right and proper to pray for their success, then it must surely follow that it is right to fight on their behalf. The pacifist cannot have it both ways. He must choose which alternative he will have. If he is an out-and-out pacifist, then for him to ask for the Providence of God to follow a soldier who is on active service is contrary to the Will of God and is surely a mistake. On the other hand, if he is constrained to admit the wisdom of such a prayer, then the teaching of pacifism becomes a profound failure.

Which alternative will our conscientious pacifist adopt?

CHAPTER XII

Pacifism, in the Light of Modern Aircraft Warfare

YEARS ago before the advent of aircraft warfare, we could understand some small measure of toleration being shown to the pacifist creed; but one would have thought that, with the experience of the last five years in Spain, in Abyssinia, in China and in Warsaw, of the terrible destructiveness and the ghastly tragedies incident to air raids, the pacifist would have revised his creed. More than anything else, the power of aircraft, combined with the treachery of Russia, brought about the conquest of Poland. But for this, there was a sporting chance that the Polish defence might have succeeded.

Aircraft was one of the main contributory causes to the Abyssinian defeat. If the Abyssinian Government, in the year 1930 and onwards, had spent £1,000,000 per year in providing herself with defensive aircraft, instead of putting her trust in the League of Nations, she would probably never have been attacked by Italy, and would to-day be a free nation. We can see, at a score of different points in the present war, that aircraft operations have utterly changed modern warfare, and very greatly added to the peril of all peace-loving peoples.

There is an immensely added risk to-day, but,

notwithstanding this, the pacifist says, "I cling to my slogan: 'No part or lot in war for me.'"

Think of all the evacuations from our large cities, of all the blackouts, and of all the organisation and machinery in connection with the R.A.F., and it mainly springs from just once cause—enemy aircraft. You are faced with the fact that the danger to our own land in time of war is easily ten times as great as it was before aircraft first made its appearance. This tight little island is no longer the safe place it used to be. The British Isles are open to attack from all parts of the world as never before. A condition of insecurity exists to-day which was never contemplated when Wellington fought at Waterloo.

Surely one would have thought that any man, carefully considering the question of pacifism, would also consider the added risk of aircraft warfare, and the peril to his own town or village.

Surely, too, a man must ask himself very definitely whether the Lord Jesus Christ ever gave any command which prohibited the citizen of an air-raided town from defending that town by all means in his power?

Take any one of the cities or towns on or near the coast of Yorkshire. Suppose that it is threatened with an attack by fifty aeroplanes coming in from the North Sea, but that squadron of attacking planes is met and driven back by a strong squadron of our own aircraft forces, and a fair number of the attacking forces are brought down. That city or town is saved the ghastly tragedy of an awful air raid. Not a single citizen perishes. But the reason for it is due to anti-aircraft preparation. But for such preparation, the streets of that city or town would have shown a series

of ghastly tragedies. Suppose that, following this threatened raid, all the churches and peoples in that city or town had resolved that the following Sunday morning a special Thanksgiving Service should be held in every church to thank God for a very wonderful deliverance. One might reasonably surmise that large crowds would attend those services. But what about the pacifist? Could he attend and give thanks for the success of that defensive air force, for the airmen who in their very success were acting contrary to the Will of Christ?

When Christ spoke to men and women in the Gospels, He visualised the centuries, and He foresaw the desolations and destructiveness that would be caused by bombardment on land and sea. Are we to believe that when a ship at sea sees an enemy aeroplane overhead about to drop bombs upon it, the captain and crew of that ship are acting contrary to the Will of Christ, when they man their guns and by skilful handling, they get the first blow in and bring down the hostile aircraft? Are we really to believe this? Frankly, we say we cannot believe that the Man of Nazareth ever held such views. Surely the men who defended Helsinki and other Finnish towns and cities from air raids were not acting contrary to the Will of Christ?

Has the pacifist ever faced the question that if the world is to be divided into two camps, one made up of pacifists and the other of non-pacifists provided with ample aircraft, that the pacifist section will immediately become the slaves of the other section?

Russia made war upon Finland, which put up a glorious, desperate resistance. But for that resistance, Russia would undoubtedly to-day be tyrant over the whole of Finland.

Has the pacifist ever thought out, that all aircraft forms part of the Creator's handiwork? The mechanism of the machine, the atmosphere in which the airman flies, the petrol that he uses, the mechanical laws that he must obey, all are part of the handiwork of the Creator. What a remarkable arrangement, what an unfair arrangement, if the non-pacifist may use all these forces to destroy mankind, but that the pacifist may make no use of them to save mankind! How terrible to think that Russia may make brutal use of this power, but that, because Finland was a Christian nation, she was not allowed to defend herself, because it was contrary to the Will of Christ.

Really, the destructive use to which aircraft can be put in war, the way in which it enables one nation to annihilate another nation, should make a man hesitate before he puts this power in the hands of aggressor nations and at the same time says he won't on any account use the power himself.

Is the pacifist bound by the laws of the Medes and Persians, which change not? Does he say, that having made his decision, nothing shall make him change? His decision is for all time? He is a pacifist for ever?

If he has not taken that position, then surely the reading of this chapter must convince him that the perils and awful tragedy of aircraft warfare require a reconsideration of his position.

Surely the peril, the suffering, the mutilations, and the loss of life inflicted on women and children in an air-raided town must make any man think twice before he says that Christ taught that this must be implicitly endured without a single shot being fired in defence of that town!

Air bombardment is so terrible that we cannot understand how any man will refuse to fight for those who are raided and for helpless women and children.

Is the pacifist impervious to reason? Or is he so sure of his ground that even if an angel from Heaven told him he was wrong it would make no difference? Would he still persist?

CHAPTER XIII

Courage

SURELY one of the gravest indictments against pacifism is found in the fact that it undermines the courage of the soldier and unfits him for military service. He cannot give of his best to the country if he is impregnated with the principles of pacifism. You teach a man that under no conceivable circumstance is it right to engage in war or in preparation for war, and that the life of a soldier is incompatible with the principles of Christianity; that he must not fight even in defence of hearth and home. When you have instilled this teaching into him, you have not only done this, but you have wrecked his chance of rendering the finest military service of which he would otherwise be capable.

If pacifism is right for a civilian, it is equally right for a soldier. Think how it would operate if a regimental instructor was to turn to his squad at the close of a day's drill, and give such squad half an hour's instruction in the principles of pacifism. You would say, "How absurd!" and undoubtedly it would be. That half-hour's instruction in pacifist principles would do those soldiers more harm than the previous six hours' drill and instruction had done them good. Your judgment revolts at the idea of a drill instructor being a pacifist and trying to convert his men to the same views. Yet that is what the pacifist

does in ordinary life. He is keen to make disciples to the pacifist cause, even when the fate of our Empire hangs in the balance. In some cases he will very ostentatiously parade his views and try to get adherents to his cause. Has he any more right to do it than the drill instructor has to instruct his squad in the same principles? It is a question which the ardent pacifist might well put to himself.

Surely every soldier, sailor and airman needs in war to-day the triple equipment of magnificent courage, bravery and heroism. How better can he obtain this equipment than by the glad recognition that he is fighting in a righteous cause. Pacifism will not give him courage or bravery or heroism. A pacifist-soldier is a contradiction in terms.

CHAPTER XIV

Pacifist Principles are a Gross Reflection upon the Character of Jesus Christ

THIS is a statement that requires our most careful and serious consideration, for it seems to the writer that for a pacifist to boldly state that the pacifist views he holds in reference to war are sanctioned by Christ is utterly unwarranted, and that, in making this statement, the pacifist grossly traduces the character of Christ.

Let us take one or two illustrations to show our meaning.

On April 9th, 1940, the invasion of Norway and Denmark took place with the accustomed brutality and ferocity of the would-be German conquerors when they "protect" a small nation.

The *Daily Telegraph* Correspondent in the issue of April 29th, 1940, gives an account of what has happened to the Norwegian town of Steinkjer. From one of the hills behind the town, the Correspondent looked down upon the scene beneath him, and this is what he described:

"There lay the blackened and burning skeleton of Steinkjer; a town which had housed 4,000 contented Norwegians less than a week before. It had been bombed with scientific accuracy on *the Sunday*, and again on the Monday. Now there was not much left.

Flames danced madly from a score of buildings.

"I counted eight separate fires blazing at the end of the streets leading to the water front, but in the centre of the town were nothing but smoking ruins."

Steinkjer was not in the slightest way a military objective; her peasantry relied upon Germany's promise not to bomb towns with no military objective; but to-day the town is blotted out, thanks to German "protection."

Can anything be conceived in international life worse than Germany seeks to accomplish in relation to Norway? The sheer brutality of it! The utter cowardice of it! The frightfulness committed by a brutal bully upon a small nation incapable of defending itself, and, perhaps worst of all, the bribery and corruption which enabled the tyrants to get possession of Oslo and its forts by treachery. In the past 1,000 years of war, nothing meaner and more contemptible has ever occurred than the German invasion of Norway.

A great German, Martin Luther, wrote these lines:

*"And were this world all devils o'er,
And watching to devour us;
We lay it not to heart so sore,
Not they can overpower us."*

What an apt description these lines are of the bullying brutes that have invaded Norway. How well that description of Luther written four centuries ago fits the description of his German countrymen to-day! How sad!

With only one or two exceptions, the opinion of the world emphatically condemns this invasion.

Now comes the attitude adopted by our fellow citizens who object to all war, even a righteous war. They tell us that Jesus Christ has willed that we shall not fight; that it was His will that our Navy in the North Sea should retire, that none of our soldiers ought to have been sent out to Norway, and that our aircraft should have stayed in their English aerodromes, and afterwards be scrapped.

It's terrible to contemplate, is it not? Not to fight is infinitely worse than fighting, and far more shameful.

Are we really to believe that Jesus Christ has seen all the barbarities and cruelties inflicted on the Norwegians, and that he said to all the belligerents, "Don't fight. Lay down your arms," well knowing that the moment French and English forces retired the German grip-hold on Norway would at once be intensified?

Yet the men who are utterly opposed to this war tell us that Jesus Christ says to us, "Don't fight. It is My will that you lay down your arms, and that the Norwegians do likewise. Submit rather than fight. *At all cost do not kill anyone.*"

Take one other fact in this war. On Friday, May 10th, 1940, the Germanic forces invaded Holland and Belgium without any previous declaration of war, and in utter disregard of their solemn promises, and forthwith commenced the bombardment, not only of military objectives, but also of peaceful towns and villages with no military objective whatever.

The same day Queen Wilhelmina of Holland addressed the following proclamation to the Dutch people:

“After our country, with scrupulous conscientiousness, had observed strict neutrality during all these months, and while Holland had no other plan than to maintain this attitude, Germany last night made a sudden attack on our territory without warning.

“This was done notwithstanding the solemn promise that the neutrality of our country would be respected as long as we ourselves maintained that neutrality.

“I herewith make a *burning protest* against this unprecedented violation of good faith and violation of all that is decent between cultured states. I and my Government will also do our duty now.

“Do your duty everywhere and in all circumstances. Everyone to the post to which he is appointed with the utmost vigilance and with that inner calmness and strong-heartedness which a clear conscience gives.”

If all war is contrary to the will of Christ, is this proclamation contrary also? We presume it must be, for it calls upon all Dutch subjects to fight in defence of their native land.

Christ knows of this “burning protest” and of the Queen’s claim to have “a clear conscience” in making her appeal. To the ordinary Dutchman or Englishman, this appeal was a most timely document, conceived in a spirit of fine heroism and of true patriotism. Nearly all the civilised nations of the world gave this manifesto their unqualified approval.

But the pacifist does not, and cannot, because it is an appeal to Dutchmen to fight. Worse still, if his views are correct, Christ is represented as condemning this *appeal*. If his views are sound and logical, then, instead

of issuing this manifesto, Christ would have had Queen Wilhelmina issue a pacific manifesto, calling upon her subjects not to resist, but to submit to the Germanic hordes.

We cannot for a moment believe that Christ disapproved of this manifesto; and we go further and say that to impute such views to Christ is a gross reflection upon His character.

We think that to represent Christ's attitude to this war in this way is a slander upon His Name. It is a gross misrepresentation of His teaching. To tell the Allied nations that they should have refused all help to Norway in her distress because Christ had so ordained it is a very gross imputation upon His sacred character.

Has the man who won't fight ever thought of this aspect of his teaching? Without the slightest hesitation, we say that the defence of Norway by the Allies was not contrary to the Will of Christ.

To attempt to foist this ultra-peace propaganda upon Christ is to hold our Lord and Master up to utterly needless obloquy.

Take one other illustration.

On May 28th, 1940, the Press reported that the American Hospital at Ostend was bombed the previous day and that all the doctors, nurses, 200 wounded civilian patients and a number of sheltering refugees had been killed. The German planes, twelve in all, came in the early morning, flying low over Ostend. The hospital had a broad roof, freshly painted with a huge red cross. The building, one of the most completely equipped hospitals in Western Europe, was blown to bits in a few seconds. A second wave of planes then came hurtling down and dropped incendiary

bombs on the wreckage. The fire spread rapidly, and it is believed that not a single person escaped alive.

The only way to punish a dastardly cowardly act such as this is not to condone the crime, but to fight this war until a triumphant victory is achieved, and to punish the perpetrators of such an outrage. If there is any other way, will the pacifist please tell us?

But we are in effect told that the course our soldiers are taking to bring punishment home to these criminals is utterly wrong, and that, whether these men are punished or go unpunished, we must not fight. Can you believe that this also is the Will of Christ? He represents the righteousness of the Triune God, and that means that this criminal act must be punished. Suppose that, immediately after this raid, those twelve German planes could have been successfully attacked by the men of the Royal Air Force, and every one brought down, would not every right-minded citizen have said the punishment was justly deserved? Yet we are told that Christ would reprobate such a course. Surely to ascribe such views to Christ is to traduce the Sacred Name He bears.

There is one other aspect of the peace propaganda subversive of the character of Christ, which demands our thoughtful consideration. We are accustomed to think of Christ offering Himself upon the Cross as the grandest example of the love of God to the human race:

*“Oh, love of God how strong, how true,
Eternal, and yet ever new,
Uncomprehended and unbought,
Beyond all knowledge and all thought.”*

It was this love that drove Him to Calvary and made Him the greatest voluntary sufferer the world has known. Christ suffered thus in the cause of righteousness.

The peace propagandist tells us that in all the future years he will never again take up arms because it is contrary to the teaching of Christ.

Surely such a decision is not in harmony with Christ's own sacrifice on Calvary! Christ died in the cause of world righteousness. Many a Christian soldier serves because he believes he is fighting to establish right over might. In a small measure, compared to Christ's supreme sacrifice, he, too, is making his sacrifice for the triumph of righteousness. Can it be that Christ, the world's greatest sufferer, says to that dying soldier: "You ought not to have given your life for the cause of liberty"? Surely to represent Christ as prohibiting the soldier from laying down his life on behalf of a good cause is an aspersion both of Christ and of His Cross.

Christ died for the race. The soldier dies for his country. To say that Christ views that soldier's sacrifice with disfavour is surely a great error, because it represents Christ as antagonistic to the courage and bravery of the soldier! It puts Christ in an unenviable light. It traduces His character. Christ died. The soldier dies. To tell that soldier that he died in a wicked cause because Christ reprobates all war is to exhibit our Lord as devoid of sympathy and compassion. Such a statement is surely a slander upon the character of Christ.

Surely no pacifist has a right to impute to Christ an emphatic condemnation of war fought in defence of one's native land unless he has the clearest evidence to support such an imputation.

The pacifist, in effect, says that Christ is Himself a pacifist. Has he a right to say so?

In the most confident manner, the pacifist asserts his views, regardless of the fact that they are derogatory to the sacred character of Christ.

CHAPTER XV

The Righteousness of God in Relation to the Present War

ONE of the problems which confronts the pacifist is his necessity to harmonise his determination on no account to fight with the eternal righteousness of God. That righteousness is the foundation of His Throne. God loves justice and truth and equity. History shows most conclusively that in past ages God has used war as an instrument to punish wicked nations and to establish righteousness on the earth. No one can read through the Old Testament Scriptures without coming to an irresistible conclusion that, time and again, God has used war to avenge the wickedness of oppressor nations.

The question therefore arises whether the righteousness of God is not as powerful to-day to punish wicked nations with the sword as in any period in Old Testament history.

Face the facts of the present international situation. You have aggressor nations whose crimes surely mount up to Heaven. No crime seems too dastardly for them to commit. The liberties and freedom of the smaller nations are sacrificed without the slightest hesitation. The most horrible cruelties are resorted to against any citizen who offers the slightest resistance. The terrible sufferings inflicted upon the Jewish race have shocked humanity.

The pacifist, in effect, says that Christ is Himself a pacifist. Has he a right to say so?

In the most confident manner, the pacifist asserts his views, regardless of the fact that they are derogatory to the sacred character of Christ.

CHAPTER XV

The Righteousness of God in Relation to the Present War

ONE of the problems which confronts the pacifist is his necessity to harmonise his determination on no account to fight with the eternal righteousness of God. That righteousness is the foundation of His Throne. God loves justice and truth and equity. History shows most conclusively that in past ages God has used war as an instrument to punish wicked nations and to establish righteousness on the earth. No one can read through the Old Testament Scriptures without coming to an irresistible conclusion that, time and again, God has used war to avenge the wickedness of oppressor nations.

The question therefore arises whether the righteousness of God is not as powerful to-day to punish wicked nations with the sword as in any period in Old Testament history.

Face the facts of the present international situation. You have aggressor nations whose crimes surely mount up to Heaven. No crime seems too dastardly for them to commit. The liberties and freedom of the smaller nations are sacrificed without the slightest hesitation. The most horrible cruelties are resorted to against any citizen who offers the slightest resistance. The terrible sufferings inflicted upon the Jewish race have shocked humanity.

Never before have the nations seen such brutalities inflicted upon small nations as we have seen in recent years. To surrounding nations, Germany has played the part of a hideous bully. Surely the wickedness of the world was never so great as to-day. Surely the cry of the oppressed was never so heartrending.

The question must come to us all: If in times past, by means of war, God meted out punishment to wicked nations for their cruelties and oppressions, because He loved righteousness, will He not to-day administer similar punishment because He still loves righteousness? Does not God still wield a sceptre of righteousness?

Face the fact to-day that God is a righteous God, and then ask yourself whether God would have the British Government make peace with Germany and leave the smaller nationalities of Europe to her grinding, cruel tyranny. Can it be the will of a righteous God that these smaller nationalities and the Jewish race should any longer be subject to the horrors of concentration camps?

The pacifist must really face the question of the righteousness of God and place beside it the ruthless oppression of France and the other seven small nations that writhe under such oppression.

Think for a moment what would happen if overnight pacifism was adopted by the British nation, and every one of her soldiers and sailors to-morrow morning refused to fight any longer. Would not the devils in Hell rejoice at such a consummation? Would not cruelty and terror be enthroned? Would England any longer be the home of the brave and free?

Surely it is a terrible thing to assert that the God who rules the universe and sways the sceptre of our own

planet is in any way indifferent to the tragedy that to-day is being worked out upon the continent of Europe? Surely God does not intend that aggressor nations shall be allowed to exercise their despotic rule without let or hindrance? Surely He does not give the word of command to the British forces: "Lay down your arms."

For any Christian man to impute to God that, in face of the world's tragedy and in face of His holiness and righteousness, He would have the British nation cease from its struggle is to malign the character of God. Does it not very nearly approach to blasphemy?

When did the righteousness of God first lose its pristine grandeur, so that to fight for the liberty of the nations is contrary to His righteous Will?

We know that it is asserted that the New Testament era marked a great change. But is there any passage in the New Testament Scriptures which suggests that the righteousness of God is to-day less jealous for liberty than it was, and that what was right in the era before Christ is wrong to-day?

God sees the British Commonwealth of Nations gathered together and engaging in desperate conflict with Germany and He knows that those nations have one central purpose, to re-establish liberty. Can we believe that in His perfect righteousness He would have those nations lay down their arms. "War is contrary to the Will of God in this Christian era," says the pacifist. What a host of instances can be adduced to show the contrary. Take only one illustration; the years of the Indian Mutiny, 1857-58, with the revolt of sepoys against British authority. One thinks of the awful massacres of Cawnpore and Lucknow, and of the helpless women and children who perished and of the

magnificent bravery and courage of British soldiers during the course of that revolt. Surely the righteousness of God demanded the punishment of those foul crimes and that vengeance should overtake the gang who perpetrated such horrors? War was God's instrument in those days. Surely a pacifist, if there was one living then, would not have advocated a policy of laying down arms. If it was right to use force to rescue the garrisons of Lucknow and Cawnpore in that tragic struggle, it is equally right to use force to-day to set the oppressed free.

With all due deference to the pacifist, we suggest that he ought to very carefully consider his position, placing his extreme views beside a view of the righteousness of God; and that he should take notice of the great difference between his views and the views we hold of that righteousness.

CHAPTER XVI

For or Against—Which?

BEFORE the declaration of war, we assume that the pacifist was an out-and-out believer in pacifism. May we ask if its commencement has shaken or strengthened his views? May we presume that he has carefully reconsidered his position? For the sake of argument, we will assume that he is still opposed to war.

If this is so, surely we have a right to ask him to consider how his decision will affect the present situation.

Take, for instance, the protection afforded to our civilian population by aircraft? We have been at war now for nearly eleven months, and in all that time enemy aircraft has been very largely held at bay. Our civilian population has been protected to a larger extent than we previously thought possible. Before the war started, most people expected that London and many of our large towns would within a month of its commencement be heavily raided, with the consequence of great damage and loss to life and property. Many people, too, anticipated that, with all their intensive training, the German airmen would be superior in the air to our own men. We hardly dared to anticipate that in the first eleven months of the war, British airmen would prove their superiority in the way they have done. For this, we are profoundly thankful. Given an equal number of British and German airmen

in a duel in the air, we have perfect confidence in hoping that the British airmen would come out victorious.

The pacifist meets this position by his decision to remain a pacifist. If he is correct, the heroic men who constitute the Air Force, ought forthwith to be disbanded and sent back to civilian work. Surely such a course is unthinkable! It would be madness of the worst kind.

We cannot, of course, say what the future has in store for us, but this we can safely say that, if our towns are raided, the loss of human life and destruction of property will not be one-tenth of what it would be if we were without our present air defences.

Undoubtedly our aircraft has justified its existence up to the hilt.

Think for a moment of our airmen; many hundreds are every day taking off into the air and risking life and limb to save our cities and villages from the terrors of enemy bombardment. They are doing this work freely and gladly because they believe in the justice of our cause. No risk is too great for them; there is no peril they will not gladly run, because they are defending their native land. Surely every man in our Air Force is a hero; and yet if the pacifist position is right, this heroism is both mistaken and wicked.

Will the pacifist tell us what protection from air raids he can give us when every airman becomes a pacifist?

Pacifism applied in relation to the Air Force is utterly unworkable. It passes one's wit to understand how an intelligent man can hold such views.

So far as we can see, pacifism would mean at this

point an utter breakdown in our national life. The proposition of the pacifist is too horrible to contemplate. Think of an England without a Royal Air Force. With what delight such a proposition would be greeted in Berlin; and with what delight all the forces of Hell would welcome the proposition. Perhaps one of the saddest aspects of the pacifist's position is that he tries to fortify his position by an attempt to link up the principles of pacifism with the principles of Christianity. Can it be right to assert that Jesus Christ would have us leave our cities and towns and villages to the mercy of an unscrupulous nation such as Germany, with all the horrors that follow a conquest by her? The audacity of such a suggestion raises our indignant protest. No New Testament Scripture, reasonably interpreted, can bear any such construction. Our Lord and Master never uttered a single sentence capable of such meaning. We ask the pacifist: are you for or against the German nation in the fight that is now taking place for liberty? Please tell us upon whom you bestow your favours. If you are not for Britain, then you are for Germany. Which?

CHAPTER XVII

Pacifism as applied to Finland

ONE of the most trenchant arguments against pacifism is found in the fact that, when it is applied in practice, it is grossly wrong; one's sense of justice is at once outraged. We at once say: to apply the teaching of pacifism in practice is manifestly absurd. It is opposed to every dictate of reason.

Can there be a more pertinent illustration of this than in the case of Finland. Think for a moment of the facts. Russia, by the common judgment of nearly the whole world, committed an act of unprovoked aggression against Finland. Her invasion of Finland was utterly unjustifiable and in the sight of God was a cruel outrage.

Compare for a moment, from any standpoint, the position of these two nations, and what an utter contrast they present. Russia is the champion of a ruthless Bolshevism, with its anti-Christ campaign; whereas Finland is one of the most hopeful progressive Protestant nations in Europe, and devoutly attached to a simple Evangelical faith. By the partial victory of Russia the Bible and the Christian Sabbath have been banned in the part of Finland she has taken over. Russia intends to do for the Finlander what she has already done for the Poles.

Russia is in utter contrast to Finland in her mode of government and the liberty of their respective peoples.

The tyranny that is practised throughout Russia is a profound contrast to the liberty which the Finlander has in the past enjoyed. A free parliament, popularly elected by its people, with various forms of representative government are found in Finland, which to-day stands as one of the most progressive and advanced nationalities of Europe or the world.

Without the slightest hesitation, the man in the street denounced Russia's action as a war of wicked and utterly unjustifiable aggression, and he profoundly hoped that the brave Finns might be successful in resistance to such wicked aggression.

With but few exceptions, the judgment of all nations was entirely on the side of Finland and against Russia. She stands before the world as a brutal, bullying nation, using her great power and immense reserves of men to rob a small nation of its democratic rights.

The Finlanders opposed force to force. They were greatly daring to fight the Russians. They took up arms in defence of their kith and kin and of their homes. They used machine guns, tanks and aircraft to defend the rights of democracy. They put up a brave and heroic resistance in defence of their constitution. They gave an exhibition to the world of what a small nationality may accomplish in defence of freedom.

So just was their cause that other nations rendered assistance in men, arms and money in a way that has never previously occurred. Thousands from adjacent nations also rendered assistance. They recognised the righteousness of her cause.

Now, if the teaching of pacifism is right, the Finlanders were wrong, utterly wrong, in taking up arms in self-defence. They ought not to have fought. A very

large number of the Finns risked life and limb upon the battlefield, and we are told were wrong, utterly wrong, in doing so. They ought to have surrendered their lives and liberties to the keeping of Stalin.

Putting it simply, this is the teaching of the pacifist in a concrete case of gross aggression. The resolution which the pacifist makes, never on any account to fight, means that the Finlander ought to have bowed to the will of Stalin. The dearest and the grandest ideals associated with a democratic republic should all have been made to give way to the pacifist's ideal. There must be no battle, whatever happens; and, above all things, no life must be taken.

Let the pacifist tell us what he would have done to end this conflict between Russia and Finland. Will he tell us how he would have preserved the liberties of the Finnish people if they had laid down their arms and refused to fight further? Would he have allowed the Russians to incorporate Finland in their unwieldy Empire?

Quite plainly, we ask the pacifist if his creed does not utterly break down when he deals with the case of Finland?

The pacifist must square his pacifist creed with this wanton aggression, and he simply cannot do it. The average citizen is simply amazed with the contentions of the pacifist, and is quietly disgusted that men who enjoy the blessings of liberty and freedom themselves should refuse to others—the Finns—the right to fight in defence of theirs.

Pacifism surely leads its adherents into very awkward positions, from which there is no escape except to renounce the pacifist creed for ever. There is one other

aspect of this question: the pacifist has the daring to say that his views are endorsed by Jesus Christ; and that it is in accordance with His Will that no one in future shall fight.

Just think for a moment what this means. The pacifist has, in effect, the audacity to say that Jesus Christ prohibited every Finlander from defending his personal liberty or fighting in defence of his own land.

If the pacifist view of the Russo-Finnish struggle is right, then Christ required every Finlander to cease fighting. In effect, he says that God frowns upon the heroic Finlander because he dared to fight in defence of his fatherland. What arrogance on the part of the pacifist to dare to interpret the Will of God in this way.

Whence comes his authority to dictate as to the mind of Christ upon questions of peace and war?

By so doing, is he not traducing the character of Christ, who died for our redemption?

CHAPTER XVIII

The Meanness of Pacifism

PACIFISM repels many of us because at heart it seems essentially mean.

Think of some of its characteristic features.

1. Surely the audacious attitude of the pacifist to the men who are fighting for him is a matter for amazement. Here are men who are running every possible risk for the pacifist as well as for the rest of us. They are genuinely protecting all our lives and homes and our native land. If in the near future we retain our civil and religious liberties and escape the horrors of a concentration camp, it will not be due to pacifism, but entirely to these brave men. They may be killed, severely wounded, blinded, maimed or incapacitated for life. A squad of thirty soldiers in training passes you in the street, and the thought immediately flashes through your mind that in a year's time probably, ten out of those thirty men may be dead or severely wounded.

The pacifist tells these men that they ought not to have fought, and that, in so doing, they have acted contrary to the command of Christ; in effect, he tells them they have been doing the Devil's work, although they have been protecting his hearth and home.

You can easily visualise an entire family saved by the Royal Lifeboatmen, but you can't imagine that family rounding on their rescuers and suggesting they had

been doing the Devil's work when they rescued them. Now, we suggest that the soldier runs a greater risk than the Lifeboatman and is at least entitled to similar gratitude. True, the soldier is out to destroy life, but in the long run he, too, is out to save life; but the pacifist tells him that, in fighting, he has been engaged in a wicked act.

Candidly, we do not like the attitude of the pacifist to the soldier. It is a case of ingratitude to the man who has rescued you. We should be ashamed to take such a position. It is mean—very mean.

2. One thinks of the *inequality of sacrifice* between the pacifist and the soldier. What a stupendous difference between the two! Does the pacifist ever think what would become of the British Empire or the liberties of the world if nine-tenths of the men capable of serving held the same peace views that he himself holds?

The conscientious objector takes up some alternative employment—say, agricultural work. If he were sent to work on munitions, he would object. Does it never occur to him that in his farm work he is *feeding* the soldiers while the other man is *supplying him with munitions*.

Or take the pacifist who is fortunate enough to pay income tax; yet he does not refuse to pay the tax, although the bulk of it at once goes to subsidise the war.

When will the pacifist face the question of the inequality of sacrifice there is between himself and the soldier and the fact that, if all other men of military age held the same views that he does, we should speedily be a vassal state under the lordship of Berlin?

When will he recognise that the soldier is making *one hundred times a greater sacrifice than he himself makes?*

Equality of sacrifice, forsooth! You can't get away from the feeling that pacifism is an ignoble thing; that we shall never erect statues in our public squares to deceased pacifists for the great service they rendered in their day and generation by politely declining to fight. Say what you will, there is something about pacifism that is mean. We don't like it. Christian people have for years been singing in their worship the lines of William George Tarrant:

*"Praise we the wise and brave and strong,
Who graced their generation;
Who helped the right, and fought the wrong
And made our folk a nation."*

We shall never chant these lines in grateful remembrance of what pacifists have accomplished for the nation and Empire.

3. Just one other point. When the war is finished and victory crowns the very costly sacrifices of the Allies, the pacifist, without the slightest reluctance, will claim equal shares in the harvest of victory with the men who have fought and with the men and women at home whose sons have fallen on the battlefield.

Within five miles from where the writer lives are two men. One is a keen pacifist, actively asserting his views and keen as possible to inoculate young men of military age with his views. The other man has three sons, two of whom have joined up, and it is quite within the range of probability that both those lads may fall in battle or be seriously wounded. That pacifist, although he has made practically no sacrifice for the nation, will expect to have the same civic and religious liberties

and to exercise the same franchise as the lads who fought or as their parents.

Further than this, when the war is ended and the terms of peace come to be settled, you will find that some of the prominent pacifists who are fond of the limelight will want to have their finger in the peace pie and to dictate to the Government terms in harmony with their pacifist views. It is to be hoped that the members of His Majesty's Government will at once remind these pacifists that, as they have not spilt one single drop of blood in order to preserve our liberties, that it is impertinent on their part to interfere, and that they had better mind their own business. Let the reader keep watch when peace terms come to be settled, and he will find these men far readier to assist in settling peace terms than they have been to assist in fighting.

The inequality of sacrifice between the pacifist and the soldier is so tremendous that surely the pacifist might exercise the grace of modesty more than he does. This lack of modesty compels one to notice the meanness of it all. When one pits the sacrifice of the soldier against the lack of sacrifice of the pacifist, one has the feeling that pacifism, in some of its aspects, is very mean. For a man to be an aggressive pacifist to-day intensifies our view, that at heart pacifism is essentially mean.

CHAPTER XIX

Does Pacifism hinder Prayer for Our Armed Forces?

THIS is a very serious question and, in our opinion, the answer to it is that it does hinder. A man cannot on the one hand affirm that all war is contrary to the Will of God—even such a war as the present one, with its aim of establishing justice and liberty in the world—and at the same time plead for God's blessing to rest upon our fighting forces.

If you come to the conclusion that this war has no Divine approval resting upon it, then you are face to face with the fact that it is a wicked war and that every soldier and sailor fighting in it is committing a wicked act. If that is so, how can you pray for success to attend the efforts of that soldier or sailor?

When war falls upon a nation, the most natural thing in the world for its Christian citizens is to pray—to follow the example set by David in the forty-sixth Psalm and say, "God is our refuge and strength; a very present help in trouble." It is perfectly natural for us to plead with God that He will go forth with our hosts.

Consider what happened in the World War. One might almost say there were millions of Christian men and women who prayed that the allied nations might be victorious. That victory was granted, and the autumn of 1918 brought us to the Armistice Day. The prayers of millions of people prevailed with God. But if the

pacifist attitude in relation to the World War was correct, the victory of 1918 was not due to the prayers offered by those millions at all. They had no right to pray, because the nation was at war when it should have been at peace. If pacifist principles were sound in the years of the World War, those millions of praying men and women were engaged in a futile task.

Thousands of years ago, good King Hezekiah received the insolent letter of Rabshakeh on behalf of Sennacherib, and he took it into the Sanctuary and spread it before the Lord and prayed for deliverance, and a wonderful deliverance came. That national emergency of 3,000 years ago brought Hezekiah to his knees, and a similar emergency is bringing millions to their knees to-day; but if pacifist ideas are correct, God will not hear their prayers.

We say again the pacifist cannot pray, as he should, when he holds a profound belief that God disapproves of war in support of liberty and justice.

One of the saddest phases of war is the break-up of happy, lovely homes which it entails and the awful anxiety and suspense in which it leaves parents and wives and children. But what a mighty relief it is to those who are trying to keep the home fires burning to be able to come to God in prayer, and to believe that He hears and answers.

Here is a widowed mother, a fine Christian woman, pleading passionately for her boy out at the Front. Have you ever thought of the difference there is for that mother according to whether she believes or disbelieves in pacifism?

If she is a pacifist, she must accept the fact that her son is fighting in a wicked war, and that the day he

enlisted he acted quite contrary to the Will of God. Those facts destroy the grandeur of her prayers. She cannot plead for her son as she would like to do. But tell that mother the fact that her lad is fighting in a war to save the liberties and freedom of the world and to preserve the Christian Faith, and what a different outlook it gives her. That mother will pray for her son with a passion and faith she would have been a stranger to, because her son is fighting in a good cause. Pacifism takes the heart out of that mother's prayers for her lad. The thought that God approves war in behalf of justice and liberty puts soul into those prayers. Her lad is not left to a cruel fate.

How can the soldiers and sailors who are fighting in this war invoke the benediction of Almighty God upon themselves and their fellows if they believe the war is a wicked war? If a soldier has a profound belief that he is fighting in a righteous cause, then, with the utmost sincerity and earnestness, he can intercede for a Divine Providence to be round about himself and his regiment.

The last statement is wonderfully true of the rank and file of the Army, Navy and Air Force; but it is, if possible, the more true of all the men who hold high command, from the commander-in-chief down to the most newly enlisted lieutenant. Surely, if ever a man needs to pray for himself and his work, that he may be saved from blundering, an officer in any of the Imperial forces needs to do. How can he do it if he is a pacifist and honestly believes that he ought to be ploughing instead of fighting?

When you come to think out this problem, one of the conclusions you arrive at is that pacifism eats the soul out of any passionate intercession for the final triumph

of our forces. Prayer for our Army, Navy and Air Force and for all men and women who are serving with the forces becomes anæmic.

There is one aspect of pacifism in relation to prayer that we surely cannot ignore. What about the very grave and dangerous adventures of our airmen? What countless risks they are continually running! How they are placing their lives and limbs at the service of their country! What stupendous hazards they face! Surely, if ever any body of men demand well of the nation, these men do? Of all men, they ought to have the backing of our prayers, every day and every night they are on duty.

When we think of the magnificent courage of these men, and the message which the pacifist brings to them, we are ashamed that any section of the community should give them such a message. Surely, in some of its applications, pacifism is a cruel business. One thing is quite clear: if pacifism is to dominate the Christian Church in the future, there will have to be a trenchant revision of some of our national hymns and of the hymn books of all the Churches, or else we shall become a nation of hypocrites. Our National Anthem would need revision.

Think of that glorious Recessional of Rudyard Kipling and what he makes us say:

*“God of our fathers, known of old,
Lord of our far-flung battle line,
Beneath whose awful hand we hold
Dominion over palm and pine;
Lord God of hosts, be with us yet,
Lest we forget. Lest we forget.”*

If we are not allowed to fight, there will be no need for any "far-flung battle line."

If we are not allowed to defend our Empire by any kind of force, that other line may go: "Dominion over palm and pine."

You must excise from that hymn the whole of that verse, and many another hymn will share a similar fate of mutilation.

Fancy us singing together that other verse of Kipling's:

*"Land of our birth, our faith, our pride,
For whose dear sake our fathers died;
O Motherland we pledge to thee,
Head, heart, and hand through the years to be."*

We have said fancy singing this beautiful verse; but if we are pacifists we need not trouble our fancy at all, for surely such beautiful lines would choke us as we sing them, ere we came to the last line. Think of the first line of that verse: "Land of our birth, our faith, our pride." If we refuse to fight for our freedom, how long, pray, will our land be our pride? How long will the old song remain true: "Britons never shall be slaves"?

When pacifism sways the nation, the glory of our land will be gone, and the grand heroes of the past, including those mentioned in the 11th Chapter of the Book of Hebrews, will be deservedly forgotten and consigned to oblivion, for they committed the crowning sin of fighting, of daring to draw the sword.

CHAPTER XX

The Peace Ballot

WE have referred to this subject in our first chapter, and we want now to give extended reference to it.

The Ballot was conducted by the League of Nations Union and was taken in June, 1935, and the grand total of votes cast was 11,627,765. It meant that 38 *per cent.* of all the men and women over eighteen years old in Great Britain signed the Ballot forms; 10½ millions voted for all-round reduction of armaments.

The result was regarded as a great success for the peace parties in England; and a demonstration of 10,000 workers in the cause of peace assembled from all parts of Britain at the Royal Albert Hall, London, to congratulate themselves on having scored a great victory for their cause.

Throughout our own land, on the continent of Europe, and in America the result of the Ballot was taken as a clear indication that almost half our adult population was strongly in favour of an all-round reduction of armaments and of an all-round abolition of national and military forces and naval aircraft.

When this Ballot was taken, the position of Germany in relation to surrounding nations was of the most menacing character; practically clause by clause, she had torn up the Treaty of Versailles, and it was

notorious that she was once more arming herself to the teeth; she had introduced conscription again, and to any thoughtful man it must have been apparent that she meant mischief to the other nations.

Yet, despite these facts, the Ballot was taken, and we were exhibited to the rest of the world as a nation strongly in favour of peace.

Now, we are quite ready to admit that the men and women who worked for this Peace Ballot, and who voted for it, were patriotic citizens, and that if they erred they did so unwittingly.

But surely, when this Ballot was taken, it was not in the best interests of our country?

1. First of all, this Ballot greatly enheartened the enemy, and gave him just the right tonic which he needed, in order to continue his plans for the conquest of other nations. Surely, when Hitler saw the results of this Ballot, he must have said that England was playing his game, and he must have chuckled with delight at the thought that his chief antagonist was helping him in this way. If you doubt our contention, ask yourself if Hitler would have allowed such a ballot to take place in Germany. You cannot get away from the utter unwisdom of this Ballot, and that it served to strengthen the German people in their belief that, when the real test came, England would not fight.

The World War occurred partly owing to the firm belief held by the ex-Kaiser that England was such a peace-loving nation that she would refuse to go to war—even to enforce her pledges to Belgium.

In the months prior to the commencement of the present war, it is generally understood that Hitler held similar views: that England's tacit consent having been

obtained in reference to Austria and Czecho-Slovakia showed that, rather than fight, England and France would stand aside when Poland was invaded.

Could anything support Hitler in this view more effectively than this Peace Ballot? What a strength and encouragement it must have been to him and his advisers! A large part of the nation in this Ballot was proclaiming to all the world: "We won't fight. We're out for peace."

If when the gangster menace was on in America, all the bankers of New York had advertised the fact that they had decided to leave their respective staffs unarmed, and only to meet any bank raid by pacific measures, you would speedily have sent those bankers to a lunatic asylum, and have kept them there. It is the same unwise policy that the peace parties have pursued in reference to Germany. They told her in that Peace Ballot: we won't fight; and by so doing they led her to believe that we were only masquerading and had no real intention of fighting. In that Ballot the peace party perpetrated a *great mistake*. They encouraged Germany to fight, in the profound belief that England would not fight. Surely 10½ millions of people have never previously been so misled as those who signed these Ballot papers.

Men and women were told when they signed that they were helping the cause of peace. It was never suggested to them that they were encouraging Germany in her policy of mad aggression against surrounding nations. Surely no more unwise step has ever been undertaken by a large section of the British public. The signatories to these Ballot papers are faced with the tremendous fact that such signatures have not saved

the nation from war, but have helped to lead it into war.

What deplorable unwisdom the peace party had, to introduce this Ballot in 1935. Just think of the facts for a moment. For years our nation had been disarming, until our naval and military forces were so reduced as to constitute a positive danger to the Empire. No other nation had followed our example. Then when the Government wake up to the fact that rearmament was a vital necessity, and they launch their rearmament scheme, they are met with the Peace Ballot and its misleading results. The responsible members of the Government said to the nation: "You must rearm at once. A rearmament programme is absolutely essential." The leaders of the Peace propaganda said: "No. It is not necessary. We have a glorious peace policy. We are going to ballot the nation so as to show that the nation favours peace, and need not even rearm."

Was there ever previously such gross unwisdom displayed? The lack of reasonable foresight on the part of the promoters simply amazes us. What a pity that all these peace leaders were not immediately taken into the Cabinet and allowed to dictate to the Government a pacific policy that would ensure the assent of the authorities in Berlin! What a pity that when Mr. Chamberlain went to Munich, he did not take some of these Peace leaders with him, and afterwards leave them there, to see that Hitler carried out his part of the bargain!

For over ten years different Governments had tried the way of appeasement with Germany, only to find, that at every step, Germany used this pacific policy as a stepping-stone to further her policy of rapacity, and

then, when the Government wakes up to the nation's danger, these peace leaders meet the Government efforts with the Peace Ballot.

Without the slightest hesitation, we say that this Ballot was a great mistake on the part of its authors. It helped our enemies and at the same time injured the British nation.

3. Suppose that in 1935 the peace propagandists had approached the Government, of whom Mr. Ramsay MacDonald was then the head, and had congratulated him on the long years of effort he had made on behalf of peace and, thanking him for all that he had done, had stated that they had resolved to conduct a national Ballot and that the one question submitted to the electorate would be this:

“If Germany attempts to dominate Europe any more, and to subjugate any of the surrounding small nations, are you in favour of war to resist the oppressor?”

If that had been on the Ballot paper, millions would have answered “Yes,” and the Ballot, instead of encouraging Hitler in his evil course, might possibly have restrained him.

The policy of having a Ballot at all was very doubtful; but if the issue had been a simple question as above, it would certainly have had a tendency to restrain, instead of encouraging, the War party in Germany.

What a remarkable incident is told in the life of David in 2 Sam. xxiv. The King commands Joab, the Captain of the host, to number the people, and very rightly Joab protests and tries to dissuade the King. The King's will prevailed, and at once throughout the length and breadth of the land the people are numbered.

At the end of nine months and twenty days, the numbers are handed in to the King, and it was found that in Israel there were 800,000 valiant men that drew the sword, and 500,000 in Judah. David was in a boastful mood when those numbers were taken; but he lived to see the day when he found he had committed both a blunder and a great sin.

Then there came the sequel. David's heart smote him after he had numbered the people; and then he makes this confession to God: "I have sinned greatly in that I have done; but now, O Lord, put away, I beseech thee, the iniquity of thy servant; for I have done very foolishly." David acted most unwisely and terrible punishment overtook the nation because of his folly. He did not suffer alone.

The pacifists in 1935, regardless of sound reason and common sense, wished to show to the world what a mighty host there was in Great Britain, who could be relied upon not to fight, and when the numbers were handed in they came to 10½ millions. All these were to be relied on not to draw the sword. We are not told whether the peace societies forthwith cabled the news to Berlin, but we may safely assume that, within twenty-four hours of the results being known in London, they were transmitted to Berlin and that the authorities there informed Hitler that he might go ahead with his acts of aggression, for England would never fight when such a large proportion of the nation was absolutely pledged to peace.

When the Peace Ballot was decided upon, the pacifist parties in this country usurped the rights of Government. If a ballot was to be taken, surely the authorities at Whitehall were the parties to decide

how it should be taken and what questions should be put upon the ballot papers.

We suggest that the authors of this Ballot should do as David did and confess: "We have sinned greatly in that we have done; put away, we beseech Thee, the iniquity of thy servants, for we have done very foolishly."

In the light of the present events, who would dare to say that the Peace Ballot of 1935 was a wise or proper course to take?

CHAPTER XXI

Gangsters

THE *Daily Telegraph* in its issue of June 29th, 1940, gives full details of a raid made by armed robbers: two parties of six and one party of seven, who carried out simultaneous raids on three Belfast banks in Falls Road. The Munster and Leinster Bank was visited, and the staff were covered with the revolvers of these desperadoes. When the cashier bent down, three shots were fired. A bullet struck him in the neck and he was taken to hospital in a serious condition. The rest of the staff were ordered to lie on the floor, while these gentlemen filled their bags with loot.

The raid on the National Bank was carried out by seven men; one armed with a tommy gun.

At the Northern Bank, the staff was kept covered by the revolvers of the robbers, while sacks were filled with valuables.

The gangsters all got safely away, having hauled in £3,000. Surely not a bad day's pay, although the work was rather risky!

There are several features about this raid which are of passing interest to us.

The raid was quite unexpected, and came as a total surprise to the respective staffs of these banks. When they commenced business just before nine o'clock that morning, they had little idea of the treat that was in

store for them. One of the features of the raid was the element of surprise, which was exploited for all it was worth.

Another feature was that the gangsters came upon the scene very well armed, and, before the staffs had any chance to arm themselves, they were effectually covered by the gangsters' weapons and compelled to lie down on the floor. They were not given the slightest chance to defend themselves or to place the property of the banks in a safe place. Brute, murderous force was the only law recognised by these gentlemen. They did not give the Bank officials the ghost of a chance of escape. No one can think of such an encounter and say it was a fair fight, only that it was an encounter between well-armed bullies and their unarmed victims.

Another point you must notice is that when you are dealing with armed gangsters like these men, you must recognise they will stop at nothing to achieve their purpose. If it had been necessary for these ruffians to shoot half the staffs in those banks dead in order to get safely away with their plunder, they would have done it without the slightest hesitation.

We presume that by now the staffs of all banks in Northern Ireland will have been equipped with revolvers, and that definite instructions will have been given to shoot down any similar gangsters and, without the slightest hesitation, to kill them if necessary to preserve the staffs of the banks and their property.

Do we understand the pacifist to say that on no account would he kill one of these gangsters in such a raid as this? Is he really serious when he says that under no conceivable circumstances would he shed blood?

Surely, surely, a man must have a very curious mentality when he takes such a stand!

Suppose, the day that raid was made, that all the members of those staffs had been provided with first-class revolvers and instructions had been given them to at once use them if necessary; and suppose that 50 per cent. of such staffs were pacifists and refused to fire a single shot. Think what it would have meant. Upon the remaining 50 per cent. would have devolved the terrible risk of bloody encounters in those banks; some of them would, no doubt, be killed or wounded, while the 50 per cent. of pacifists, who quietly took cover, would probably escape altogether.

Can it be that Christianity enjoins one man to run such risks, and the other man to run practically no risk at all? We cannot think that the Founder of the Faith ever intended that in the supreme hazards of life one man should be able to say: "My conscience won't allow me to fight. I must leave the fighting to others."

We have dwelt upon the facts of this raid rather fully, because it seems to us that such facts are an almost perfect illustration of what is taking place in a large part of Europe to-day.

The authorities in Berlin are the gangsters in the scene. Belgium, Holland, Denmark and Norway are some of the victims. Germany had promised each of these small nationalities to respect their neutrality and freedom; and then, without the slightest warning, she violated all her promises, and descended upon these nations, and by armed force robbed them of their freedom. So secretly and unexpectedly were these raids carried through, and so well and powerfully were the gangsters armed, that her victims have been compelled to submit.

There is only one correct description that you can apply to Germany at the present day. She is a brutal, unscrupulous, gangster nation among the other nations of Europe.

Oh, when you think of all the atrocities and brutalities that she has committed, all the terrible suffering she has brought to the other nations, without the slightest justification, you are bound to regard her as the greatest international gangster the world has ever known.

Now here comes the most vital point in our argument. You are bound to punish such a nation. You cannot let crimes of such magnitude go unpunished. If you do, as sure as night follows day, you will encourage the gangster nation to plunge more deeply than ever into its wicked aggression, until the whole world would be an unfit place in which to live.

If the Belfast authorities can capture those bank bandits, they will do so, even though it means a bloody encounter in which some of the police force and some of the bandits lose their lives. There can be no question whatever as to what the duty of the local authorities is. At all cost, they must uphold the law and the security to life and property, and seek, if possible, to bring these miscreants to justice.

The same principles apply to that gangster nation in Berlin. To allow her crimes and atrocities to go unpunished would be a crime against humanity. At this point, the pacifist comes on the scene, and when you ask him for his help, he pleads that he can't help, because he is not allowed to fight.

We think the pacifists and ourselves are in agreement upon one point. Those bank gangsters ought to be

severely punished. How are they to be punished if no force is used? Are you going to send the Belfast Constabulary, unarmed, without gun or pistol to arrest them, whilst at the same time they are armed to the teeth? It would be a cruel, wicked thing to do. You must meet force with force, and so long as the gangsters have elected to fight with death-dealing weapons, you must fight them with the same weapons. "With what measure ye mete, it shall be measured to you again."

If Belfast is to be a safe place in which to live, you have got to punish those criminals; and if Europe is to be a safe place in which to live, you have got to punish the arch-gangsters of Berlin. There is no help for it.

What a pity that the pacifist tries to shield himself behind his conscience and refuses to take his fair share of responsibility.

Will the pacifist carefully consider these points, and then tell us how he is going to punish the Belfast gangsters, and at the same time the gangsters who constitute the Axis Powers, without opposing force to force?

CHAPTER XXII

The Treaty of Versailles

THE fairness, or unfairness, of the terms of this Treaty ought to have our careful consideration, because pacifist spokesmen sedulously assert that the Treaty was very harsh, vindictive in its terms, and quite unfair to a defeated nation such as Germany. The Treaty was finally signed on June 28th, 1919.

This is one of the favourite arguments with pacifists, and when you come to carefully consider, it has very little foundation in fact.

One recent writer says that we sinned deeply at Versailles; that we imposed terms on the enemy which the soldiers who fought would never have imposed—terms so bitter that, sooner or later, a revolt against them was inevitable.

Another writer says:

“More and more we have come to see how terrible were the Versailles treaties in their vindictiveness; how terribly they fell short of the vision of love and forgiveness toward our enemies. We tried at first to hold down Germany in permanent weakness as a prostrate Power.”

What a lot of sheer nonsense such statements contain! Surely those who make such statements have never really thought the matter out?

Think for a moment. The World War lasted for well

over four years. What about the millions of men who fell in battle or who died as the result? What about the millions of women who became widows? What of the millions of children rendered orphans? What about the almost countless millions of pounds damage done to property? And, perhaps worst of all, the sum total of human misery and suffering, and all of it due directly to the greed and ambition of Germany and her rulers?

What a stupendous total!

If we, living in Great Britain, had seen one-third of our English and Scottish counties in the hands of the enemy for over four years, with the cities and villages they contained systematically devastated and destroyed, we should be better able to judge the enormity of the offence committed by the enemy, and what punishment that offence deserved. To talk glibly about forgiveness of enemies, as so many pacifists do, when millions upon millions of innocent people have been victimised is in the first instance singularly inappropriate. Where you have national crimes of such magnitude as occurred in the World War, the first duty of the victors is to enforce justice, rather than talk of mercy. The blood of the fallen cries to God from the ground where they fell. If you consider the Versailles Treaty in that light, its provisions were not harsh nor were they unduly oppressive.

May we refer our readers to some of the main provisions it contained.

Here they are:

The Covenant of League of Nations.

The surrender of territory in Europe.

The creation of the Polish corridor.

Union with Austria was forbidden.

German colonies were to be surrendered.

The German Army was to be limited to 100,000.

Limitation was imposed on arms, heavy artillery, aircraft, guns and gas, and submarines were prohibited.

The surrender of the German Navy, except six battleships, six cruisers, twelve destroyers and twelve torpedo boats: the naval personnel was to be limited to 15,000 men.

Certain fortifications were to be dismantled, bridge-heads on the Rhine were to be held by the victors for a limited period, and there was to be a demilitarised zone on the German side of the Rhine. Reparations, based on damages, were to be finally fixed by the Reparation Commission.

Admission of war guilt was required from Germany and her allies.

One result of this treaty was the surrender by Germany of 27,304 square miles of territory in Europe, having a population of 6,476,000. England did not get a square yard of this territory. The great bulk of it went to Poland and a relatively small part to France.

With reference to reparations, these were based primarily on the amount of damage caused by the enemy during the War to the civil population. Eventually they were scaled down at the Lausanne Conference (1932) to a total payment of £150,000,000. This amount was surely a very moderate amount, but it is still unpaid. In effect the debt is now cancelled.

Compare the terms contained in the Treaty of Brest-Litovsk, which Germany imposed on Russia in 1919, with the terms contained in the Versailles Treaty. You will find that the Allied nations at Versailles chastised

with whips, although Germany, only three years before, had chastised with scorpions. Let any one for a moment contrast the Versailles terms with those contained in the armistice between France and Germany, and they will see at once that France, as one of the victorious nations, did not get one-twentieth as much German territory as Germany is trying to grab from France under the terms of the armistice.

Contrasting the terms of the Versailles Treaty with the terms proposed by such armistice, the Versailles Treaty was studiously moderate; the terms of the armistice are vindictive and utterly oppressive.

What would the terms for England be if we were placed in the parlous condition in which France finds herself?

The terms imposed against Great Britain would be terrible indeed. If a comparison could be made, the Versailles terms would be as light as a feather in comparison with a millstone.

Has it never occurred to the pacifists, who seem to enjoy denouncing the Versailles Treaty in such choice language, that they are at the same time blasting the characters of some of the greatest statesmen who held office in the years 1919-20? President Wilson was one of these; Lloyd George was another. You cannot curse the Versailles Treaty without at the same time the curse falling upon these two statesmen and others. To malign the provisions of the Versailles Treaty is to malign also the statesmanship and probity of these statesmen and of the Members of the House of Commons who assented to these provisions.

The nation as a whole assented; and if the terms were so vindictive, then we were all guilty, and we ought to

castigate ourselves for not being kindlier disposed to a fallen foe.

One of the terms of the Treaty most strongly objected to by Germany was the admission of her war guilt which she was required to make. It was a most proper requirement. When in the future terms are dictated to Germany, will not the victors be justified in saying to her: "You have caused this world-wide misery and suffering. The sin of it is entirely yours. We shall only make peace on the terms that you acknowledge your guilt before all the world. You have sinned against the human race"?

To listen to some pacifists, you would almost think in the World War, and also in this war, that Germany and Great Britain were equally guilty. We repudiate such a suggestion.

In the World War, and in this one, we fought and are fighting in a righteous cause, and only after our diplomats had made every effort to avoid war.

There is a very small minority of our people who delight to besmirch their own country and their own statesmen. To belittle England and try to sink her to the level of Germany seems to be their purpose. It is a dastardly business.

To speak of the Versailles Treaty as sinning deeply against the German people, to represent that Treaty as vindictive, is unfair, and such language is utterly unwarranted.

Whenever a new treaty has to be worked out, if the nations that Germany has violated are to be restored, similar provisions will be necessary to what are found in the Versailles Treaty.

Don't forget that, after the German Navy had been

surrendered to the British and was interned in our Naval Base at Scapa Flow in the month of June, 1919, fifty-three of the surrendered German warships were scuttled by their crews and sunk. Such action was utterly contrary to the spirit and declarations of the Armistice and the Versailles Treaty. That act showed that, from the first signing of the Treaty, Germany never intended to work it fairly, and from then onwards she has repudiated clause after clause of the Treaty, until, in the years immediately preceding the present war, the Treaty had become a mere scrap of paper.

If Germany would have set herself to work the Treaty in a fair and reasonable manner, any reasonable modification she required could have been obtained and all question of war avoided.

In the hope of pacifying Germany, the Allied nations allowed her to break first one provision in the Treaty and then another, until she had in effect cancelled it.

When next another treaty is signed, its provisions must be strictly enforced. Every nation, including even Germany, must be made to honour its word.

CHAPTER XXIII

Some of the Fallacies of Pacifism

THE whole system of pacifism is honeycombed with error, but the average pacifist is so wedded to the system that he refuses to see the error, or prefers blindly to cling to the pacifist faith, in the hope that something will turn up that will lift him out of the morass in which he is submerged.

For a moment, look at several of these fallacies:

1. Take the pacifist's attitude to the *rearmament* of the nation. When, five years ago, the Government and the nation reluctantly came to the conclusion that rearmament was absolutely necessary, and that the question was of urgent and immediate importance, the decision of the Government carried no weight with the pacifists. They were utterly unmoved by national opinion. Apparently they were quite uninfluenced by the decision. Our most experienced statesmen saw that, if the disarmament programme was carried any further, as a nation we were heading straight for the rocks, and that disaster would follow. For the average pacifist, the decision in favour of rearmament simply aroused his ire and increased his frenzy of opposition to the whole scheme. This decision of the Government and the weight of national opinion left the pacifists unmoved. They have proved themselves impervious to any reasonable conviction. In effect, they have

said: "We are opposed to rearmament in any form, and nothing can change our opinion."

On November 9th, 1934, a well-known Anglican bishop was speaking on this subject, and this is an extract from what he said:

"Disarmament is a great *risk*, but it is worth taking; for no great nation would so shock the conscience of the world as to use aeroplanes against a country that had rendered itself incapable of retaliation."

If we realise how aerial warfare has been recently conducted in Norway, Belgium and Holland, with utter disregard of the lives of the civilian population, we see at once that, so far as Germany is concerned, she has not the slightest scruple in shocking the conscience of the world.

One wonders what that good Bishop now has to say in reference to his speech? Then he said it was worth while taking the risk of disarmament. Does he say so still? One of the few places in or near the British Isles unprotected by aircraft a month ago was the Channel Islands, and then there came that terrible raid by the German air forces. Disarmament was practically in force in Guernsey that night. We assume that the worthy Bishop would not have liked to sample the disarmament results on that occasion. We shall be quite right in saying that the good Bishop's palace on the night of that terrible raid would be a safer place in which to live than in the island of Guernsey. We would much rather, on the night of that raid, have lived in some English city than accept the great risk of disarmament in the Channel Islands.

What a terrible plight we should be in to-day, if it were not for the rearmament that has taken place and is still proceeding.

The Channel Islands were declared to be a demilitarised zone and were left unprotected so far as aircraft was concerned. We have all heard of the terrible raid upon these islands, with its serious loss to life and property. We are correct in saying that, in all human probability, if these islands had been safeguarded from attack as other parts of our land are, the death roll and the list of other casualties would not have been one-tenth as great as it was. Millions of people throughout the length and breadth of the land are profoundly thankful that rearmament was undertaken. The pacifists are the one exception who are not thankful and who think rearmament was a mistake.

Are we not very correct in saying that this is one of the fallacies of pacifism?

2. One of the favourite arguments of pacifists is that national armaments do not really safeguard a nation, and that, if such nation is left undefended, it is in the long run as safe, or even safer, than if it had armaments to defend it.

One pacifist writer has recently argued that the peaceable policy of the Scandinavian countries required no defence; and in consequence, that the Scandinavian peoples were not obsessed by the constant fear of armed invasion; that from a military point of view, Norway and Sweden were negligible factors, and that no countries on the face of the earth were at once more secure and more prosperous.

The same writer has even advocated that unilateral disarmament on the part of any nation is a far better

defence than armies and navies and air forces; and that a people is infinitely safer, in a physical sense, with no armaments than with big armaments.

Surely these arguments are unsound. If that pacifist writer was writing his book now, he would have to leave these arguments out because they are so utterly erroneous.

Norway has a population of 2,800,000. She relied, almost entirely, upon the good faith and goodwill of her powerful neighbour, Germany, and at the commencement of the war was practically unarmed. She was a peaceful nation, wishing to live at peace with her neighbours. She was "not obsessed by the constant fear of armed invasion"; and, as the result of her unpreparedness to defend herself, she has fallen a victim to the brutal "protection" of Germany. If Norway could, ten years ago, have looked ahead and seen the threatening dangers, surely she would have made ten times the provision for her own defence which she did make. Norway has believed that national armaments do not safeguard a nation; she has believed that a people is infinitely safer in a physical sense with no armaments than with big armaments, and that military power is a boomerang which must inevitably destroy the people who use it; and now she is realising the bitter truth that to leave a nation undefended is the way to tempt some powerful nation to invade her territories and enslave her peoples. Norway to-day is a terrible example of the untruth of the pacifist argument given above.

Alas! Norway is not the only illustration which boldly proclaims the unwisdom of even small nations taking no steps to defend their liberties and their independence.

What examples you have: Austria, Czechoslovakia, Poland, Norway, Denmark, Belgium and Holland. Of every one of these you may say that, five years ago, they were unprepared for war, or so inefficiently armed as to be unable to defend their respective territories; and the consequence has been, that each and all have fallen a prey to the infamous greed and brutality of their big neighbour.

England would undoubtedly have experienced the same fate but for the fact that our rulers have subscribed to the opposite principle to that set out above namely, that armaments do safeguard a nation, and that in these times, at all events, they are not negligible factors.

It was our Master who said: "When the strong man fully armed guardeth his own court, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him his whole armour wherein he trusted, and divideth his spoils."

If only these small nationalities had acted upon this maxim, so clearly enunciated by the Founder of our Faith, they would not now be in the terrible plight they are.

National armaments do safeguard a nation, especially when, as now, pirate nations are in the offing, ready to swallow up any small nation that is unable to resist their attack.

The continent of Europe to-day has some very hard nuts to crack; and the worst is the fact that seven small nations are in slavery to-day and have lost their freedom, because they had only a half faith in armaments.

One would have thought that every pacifist in the land would by now have renounced the idea that an

undefended nation dwells in safety. Surely, if ever there was a stupendous fallacy this is one—yet the pacifist clings to it.

“Ephraim is joined to idols: let him alone,” says a grand old Book.

3. Take another statement which the pacifist makes: “War settles nothing.” What a delightful statement when you come to think it out! How nice for the pacifist to be able to look down upon the rest of the community with a look of pity mingled with scorn, and to be able to say to us: “There, I’ve knocked you out completely now. I’ve just received a message from the President of our pacifist society, and he tells me that he is quite sure that war settles nothing.” Just think of the exquisite delight which a pacifist must feel when he is sure of his ground, and that he has made such a wonderful discovery! Oh, the joy of being a full-blooded, whole-hearted pacifist, and of knowing that he has absolutely smashed the arguments of his opponents to fragments! It must be grand to be a pacifist and to be quite sure that he is right and all the world is wrong. You can almost imagine him chartering a plane, and going over to Berlin, and requesting the authorities there to lay down their arms, because war settles nothing. Will he be able to get Goering to accept such a statement? “War settles nothing.” The grand thing to note about this statement is that, although it falls from the pacifist’s lips so glibly, it simply is not true. When you come to think it out, it is a gross misrepresentation; and at the same time an insult to the men of our Army, Navy and Air Force.

It is not true.

Take all the wars that are recorded in the Old

Testament Scriptures. Did they really settle nothing? There are scores and scores of battle stories there which some of us still read in these war days to inspire us with fresh courage in Almighty God. It makes us rub our eyes and wonder whether we are dreaming to be told that no war has ever accomplished anything. We really must have misunderstood the age in which we live. Nothing ever settled by war! How terrible!

What about the year 1588? What a bit of real grim fighting that was, when the Armada sailed up the English Channel and the Spaniard and the Englishman came to blows. Ever since his schooldays, the writer has been taught that that battle saved England from becoming a province of the Spanish Empire, and that it safeguarded to us for all time an open Bible and the glory of the Protestant Reformation. Has the writer been misled? Did that naval engagement really settle nothing? Must the writer unlearn the grand lessons taught him in his schooldays?

Will anyone read carefully the history of England for the seven years prior to the Battle of Trafalgar, fought in 1805. What tragic years they were for England! Buonaparte triumphant on the continent of Europe. The one obstacle to his ambition to rule the world was our country—this little island set in the silver sea. Then came Trafalgar, with its glorious victory. That naval engagement saved England and the world from the domination of a tyrant. The liberties of a world hung upon that victory.

According to the pacifist, the men who, aboard the British Fleet at Trafalgar, fought under Nelson, were doing the devil's work. Be that as it may, can anyone say: "The Battle of Trafalgar settled nothing."

You can't use this statement truthfully in regard to the World War. Tragic as it was, at a score of points it did settle something. The Poles and the Finns have since enjoyed twenty-five years of liberty and self-government. In all human probability, but for that conflict, England would to-day be under the German heel. Our liberty would be gone. The World War, at all events, secured England twenty-five years of liberty.

It is not true to say that "war settles nothing."

Further than that, this statement is an insult to our soldiers, sailors and airmen. To say that war settles nothing is, in other words, to tell these men they have accomplished nothing—done nothing.

If the writer passed a man breaking stones on the wayside, if he met a chimney-sweep begrimed with soot as the result of his toil, if he met a scavenger about his toil, he would scorn to say to any one of these men: "Your work settles nothing." It does. In many a battle in the present war the work of our soldiers, sailors and airmen is simply magnificent; and in the years to come we shall be able to look back and say that, in the Providence of God, this European struggle has accomplished wonders and for ever settled the accursed system of Nazism.

CHAPTER XXIV

The Anger of God

AS we come into contact with pacifists, and listen to their statements, we are very interested to know how guilty nations are to be punished for their crimes.

We have not seen any reasonable explanation showing how such nations are in the long run to be brought to justice, except by recourse to war. We think that war is an instrument in the hand of God, to execute vengeance upon such nations.

There can surely be no hesitation whatever in saying that to-day Germany stands out before the whole world as a brutally wicked nation—utterly guilty in the sight of God and of the other nations (with the exception of her allies). Brute force has not only reigned supreme in her own land, but it has been exercised upon surrounding nations, so that the very name of Germany has become a byword and is loathed by millions upon millions of their peoples.

How is justice to be established and retribution to be brought home to Germany without recourse to armed force? Will the pacifist tell us? At the present time would he have Great Britain and the British Empire conclude a humiliating armistice, upon similar lines to what France has done? If not, what is his remedy?

Many of us have been nurtured in Christian principles from our youth upwards. As we turn to the Bible, at 500 different points we are confronted with statements that God is a righteous God; that He loves righteousness and hates wickedness; that He will judge the world with righteousness, and the peoples with His truth; that righteousness and judgment are the foundation of His throne; and that God is angry with the wicked every day.

The anger of God against cruelty and injustice is a great reality. You cannot ignore the Divine wrath without at the same time degrading the Divine love into a weak and flabby sentimentality that is powerless to deal with the dark problem of sin.

See Rom. i. Paul is proud of the Gospel, primarily because "therein is revealed a righteousness of God"; and a few verses later he declares that "the wrath of God is revealed against all unrighteousness." Not until chapter v does he specifically mention the love of God. This surely proves that, in the Apostle's mind, the love and wrath of God are one and the same; wrath is love reacting against evil.

Especially are these truths enforced as against wicked nations. The nation that will not serve Him is to perish; God is to judge between many peoples, and to reprove strong nations.

Think now of the action of two of the principal aggressor nations of to-day: Germany and Japan. Think of all the children in the seven small nations conquered by Germany, and all the children in China, which in air raids, have been killed by these two nations; then think of the children in these nations who have been orphaned; think of those who have been

blinded; and of those who have been mutilated or permanently disabled, and will not henceforth enjoy the pleasures of boyhood or girlhood, and who will carry their mutilated limbs down to their graves. If you could compile a list of these tragedies and make all the injured pass in single file before Hitler and his entourage, and before the ruthless Japanese aggressors, it would surely serve them right. Oh, the hundreds of thousands of children whose blindness or whose mutilated bodies cry aloud for vengeance. Yet the pacifist would have us believe that the New Testament disallows the other nations from punishing these two aggressor nations by war.

But think for a moment what Christ said in relation to wrongs inflicted upon innocent, helpless children (Matt. xviii. 6): "But whoso shall cause one of these little ones which believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea."

Verse 7 is equally emphatic: "Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh!" In the light of the terrible atrocities perpetrated on the child life of China and of the subjugated nations of Europe, and with these two Scripture passages before him, will the pacifist dare to say that the wars now being waged against Germany and Japan are not the just judgment of Almighty God, and a due punishment for the crimes committed against the child life of to-day.

If the pacifist says he won't fight and help to punish these brutal aggressor nations, then let him literally

comply with the statement of Jesus Christ and provide himself with great millstones and hang them about the necks of these aggressors and sink them in the depth of the sea. If the pacifist will do this, it will be equally as effective as using a machine gun upon the miscreants; and there will be this advantage: that, before he has completed his task, he will find that he is "opposing force to force."

With this Scripture before us, with its stern condemnation of outrages upon child life, you may safely say that God is using the other nations to punish Germany for her atrocities and cruelties.

How is it that the pacifists so seldom refer to the righteous government of God over the nations, to the righteous anger and wrath of God against international evildoers, and to the crimes and atrocities perpetrated on children, especially the children of refugees? A whole volume of evidence could easily be obtained from thousands of our soldiers and R.A.F. men showing the cruel way in which refugee children in Flanders and Northern France were bombed by the men of the German Air Force.

The number of casualties amongst children from such bombings will never be known, but it would be quite safe to say the number would run into thousands.

Our own soldiers and airmen were horrified at the sights they saw in the retreat from Flanders and in Northern France, and were profoundly disgusted. The enemy had no mercy upon even young children.

Surely we may say that the righteous anger of Almighty God is kindled against Germany for all this devastation and carnage!

Is He using the British Empire to punish such awful

injustice and cruelty? Is the British Empire an instrument of God's wrath against the German tyrants? We think it is; and, if so, we have a right to humbly ask Him to make use of our armed forces successfully.

How is it that we hardly ever hear any reference made by pacifists to the fact that God is angry with the German nation, for its cruel, heartless invasions of other nations? Is there a conspiracy of silence between our non-fighters? Is it that the wrath of God, when applied to the facts of to-day, does not fit into pacifist theology? Is it that the Divine anger, so righteous and so just, is utterly repugnant to pacifism and its teaching?

We are absolutely sure that God's anger is kindled upon the aggressor nations of to-day; and we are equally sure—although we say it in all humility—that God is using our nation to accomplish his righteous purposes in the world.

We believe, at this present moment, that God is using one nation to punish another; and if we are right in that conviction, we are bound to prosecute this war to the uttermost of our strength and ability.

The pacifist tells us that we ought to pray for our enemies—especially to pray for Hitler and his entourage. We prefer to wait a while before we spend our prayers upon him. When we see Hitler and the men around him voluntarily withdrawing their armed forces from all invaded territories and publicly acknowledging their national guilt, and when we see the German nation giving some reasonable evidence of national penitence, we shall then be quite prepared to pray for them and that their victors may consent to as merciful a peace as the safety of the future will permit. It must not be forgotten that, at the moment,

there is not the slightest glimmer of contrition on the part of the German people.

Will the pacifist please turn to St. Luke's Gospel, Chapter VI, and read parts of verses 27-9: "Love your enemies . . . pray for them that despitefully use you. To him that smiteth thee on the one cheek offer also the other." The pacifist tells us that he is praying for his enemies, and that, having been smitten on one cheek he turns the other also; but he is doing nothing of the kind. We can almost detect the glow of self-righteous satisfaction in his face, and we can understand his pity for us miserable sinners because we do not join him.

To commence with, he is not praying for *his* enemy, but for the enemy of some third party. Take Japan and China. An air force comes over a peaceful village contiguous to Canton and drops bombs which kill the husband and sadly mutilate two children in one home. The wife escapes. What a horrible, awful experience! If that woman then commences to pray for those Japanese, she is praying for *her* enemies. But if *you* pray for them, you are not praying for *your* enemies. You are praying for the enemies of that stricken woman, which is a very different thing.

Carry the illustration further. For the moment the German airmen are at the most only your prospective enemies. But if they should cause a similar tragedy in your home and you are killed and your two children are mutilated, then your dear wife will have a real enemy for whom she can pray, if she so wishes.

The same argument is appropriate to turning the other cheek also. So far neither German nor Japanese have smitten you on one cheek. The Master envisaged

a case of serious injury or insult sustained by an individual who bore the injury bravely and was prepared to take a second dose of the same treatment. But you talk of turning the other cheek before you have even been smitten on one cheek. Probably at the moment no German has injured you or yours. It will be soon enough to talk about forgiving your enemies when they have actually injured you. Really, when you come to analyse your motives, you are not quite as religious as you appear to be.

There is a lot of nonsense talked about forgiving one's enemies which is foolish and certainly does not help the cause of Christianity.

Let us say frankly, while Germany remains in possession of territories which she has acquired by violence and treachery, we do not intend to pray for her forgiveness, but, on the other hand, we do intend to pray that the oppressor may be brought to justice, and that God will execute vengeance (in His own way) upon the oppressor.

CHAPTER XXV

When the War is over?

WILL the pacifist face this question. This war will come to an end, and we firmly believe it will result in the triumph of right over might, because we believe in God. What will be the thoughts and feelings of the pacifist then? Will he seek to excuse himself for his opposition to the war or will he act the usual part and say that he was right and the major part of the community was wrong? Will he remain a pacifist when the war is over? Will he renew and seek to intensify his pacifist propaganda? There will be some post-war facts which the pacifist must surely consider. Let us present him with some of these for his careful consideration:

1. Assuming that Germany is eventually defeated, the fact will clearly emerge that English men and women have preserved their civic and religious liberties, as well as their lives and homes, because they *have fought* for them. They will be quite sure they have escaped the horrors of concentration camps because they had the courage to fight. Instead of having Nazism forced upon them, with its devastating principles of Godlessness, they will retain their freedom in all matters just as heretofore. And the ordinary man in the street will say we have retained these inestimable blessings of liberty because we fought for them. If we had all been conscientious objectors, Germany would have had a bloodless victory over Great Britain, and we should

now be a vassal state, subject to Hitler's commands. They will say we owe the grand blessings of liberty, under God, to our soldiers, sailors and airmen, but no part of such blessings to the pacifists who refused to fight. When the piping days of peace come back again, as, in the Providence of God, they surely will, we may be able once more to sing, "Britons never shall be slaves"; but the pacifists will hardly dare to join in the song. Let us say, in the clearest possible manner, that in the future, the soldier, the sailor and the airman who have fought in this war will take precedence over the pacifist. The nation will discern between them, and it will give honour to whom honour is due.

2. When the war finishes there will be some remarkable happenings. Think of the seven nations that by brute force and treachery have been temporarily conquered by Germany. At the moment we write they are held in the grip of a brutal conqueror, and if any of the citizens dare to express reasonable criticism of their new masters they are at once deported to Germany, where they may be shot or sent to a concentration camp.

Thank God these conditions will not last long. The conqueror has already got his notice to quit. Presently these nations will have the sight of enemy soldiers marching out of their territories and acknowledging that they have suffered a great defeat.

The liberties and freedom wrested from these nations will be restored to them, and their national anthems will resound as never before. We think that Great Britain will join with them in their rejoicings. There have been some terrible days for these nations; but now the evil past will be swallowed up in national thanksgiving for the return of brighter days. When the

pacifist sees these things happen, what will his feelings be and what will he say? As he sees first one and then another of these nations freed from the yoke of the oppressor, he will have to remain dumb. He will have to admit that, but for the armed strength of the British Empire, every one of these nations would have remained in serfdom to Germany. The pacifist will have to maintain a very discreet silence, because he has allowed the glory of rescuing these nations to devolve on others and has not himself lifted a little finger to help in the struggle. With the end of the war, millions of men and women in this country will be profoundly thankful that these nations are once more rejoicing in their liberty, but the pacifist cannot, in fairness, join in such thanksgiving, because he has stood aloof and rendered no assistance.

3. One of these post-war facts which will face the pacifist will be the tremendous difference of sacrifice made by himself and the non-pacifist.

The pacifist will meet a lady in deep mourning. The war has proved fatal to that home; her husband has fallen upon the field of battle. Will the pacifist attempt to sympathise with that lady? Oh, the immense difference in the sacrifice made by those two men! One has given his all and the other has given nothing. The pacifist will meet his former neighbour hobbling along on crutches. He has fought in the war, has been wounded, and his life has only been saved by the amputation of a leg. For this man, life has lost one of its choicest blessings—the joy of using both his legs. One man has made no sacrifice; the other has risked his all. One wonders what the pacifist will say to this erstwhile neighbour of his. Will he condole with this

wounded soldier, at the same time reminding him that he himself has escaped scot-free?

There cannot really be the slightest doubt that between the soldier and the pacifist there will be an immense gulf: the one has risked his all and the other has risked nothing. When the war is over, the pacifist will be confronted with the fact that he has stood aside and allowed others to shoulder the burden of fighting in a magnificent cause.

4. One other fact will emerge at the conclusion of the war as clear as daylight—namely, that England is still the land of the free because her sons fought for her, rather than become slaves to Germany.

The hydra-headed monsters of Nazism and Fascism will have been destroyed, under God, by the bravery of our soldiers and the valour of our home forces.

Freedom will once more proudly lift its head in all the smaller states now subject to Germany.

New values will attach to freedom and liberty in our own land, and glad recognition will be given by men and women everywhere to the fact that we have retained these priceless blessings because our soldiers, sailors and airmen dared to fight for them.

The tremendous fact will declare itself that democracy has saved itself because all parties in the State except pacifists sank their differences and combined together in the battle for freedom.

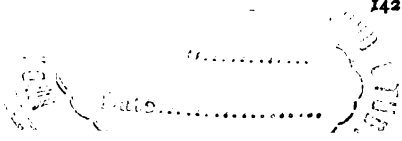
As the years pass on, England and the United States of America will lead the nations of the world into a wider and grander freedom than we have ever previously known.

The pacifist must realise these facts.

19

POSTSCRIPT

Let us say we hate war with an intense hatred, but if Hitler conquered in this fight, we should hate the slavery which Nazism would impose upon us ten times more. Bondage to Germany would be far more terrible than war. Of two evils, we prefer to choose the lesser.



“I HAVE written this book because the questions it deals with—peace and war—are so supremely important. Either the paciñst is making a great blunder or the non-pacifist is. After the most careful thought, I have come to the conclusion that the pacifist is utterly wrong and that the only course for any intelligent Christian man to take is to support Great Britain, might and main, with every power that he possesses.

I regard this war as one between Christ and anti-Christ—and that it is of such a character that no man who has any self-respect can sit upon the fence and not declare his convictions.

Every man in our armed forces ought to have our utmost sympathy and also the powerful backing of our prayers.

I feel that these men are risking their all to preserve my liberty and freedom, and that unstintedly I must help them in every possible way.”



Library IAS, Shimla



00013849