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tian International Associations in Geneva has adopted the position that the Christian Churches must take a serious interest in this Conference; that they should make their message of peace and their will for peace heard loudly and distinctly in the Conference, as in the impressive demonstration of February 6th; that they should welcome every forward step in the Conference, but without identifying themselves with the spirit and work of the Conference. The Conference remains a human affair. We shall be glad if it is really carried on in the spirit and service of peace. But Christians place their hopes of peace not primarily in the Conference, but in the God Who gives peace and Who awakens in men's hearts the desire for peace. This does not prevent our welcoming gratefully every advance in the disarmament question made by the Conference.

The latest development of the Conference work shows that it is in danger of losing itself completely among technical facts and discussions. The Conference has fallen into the hands of experts, generals and naval technicians to such an extent that the great leading ideas of the Conference threaten to be swamped. The man in the street is lost in a maze of technicalities. To him the disarmament question appears much simpler — perhaps too simple — than it does to the experts.

Herein lies the great task of the Churches. When the Conference threatens to be smothered by the mass of technical details which certainly must be faced, by lengthy discussions on qualitative and quantitative disarmament, on the "war-potential," on fine legal distinctions, then the Churches must give clear and unmistakable expression to their demands. They stand for the nations' simple longing for peace, which is being crushed out, not for the complicated formulas of the technicians. They want something complete, great and decisive to happen; they do not want the Conference to fritter away its energy over technical and legal details, which often serve the purpose of obscuring the great fundamental requirements. As Professor Einstein, who has been just recently in Geneva, said, it seems more and more true that in the great fundamental questions the masses see more clearly than the specialists. It grows clearer every day that the impulse towards disarmament work cannot come from technical calculations and political bargainings, but only from the heart of stricken humanity, from the conscience of Christianity, from a few broad and simple facts, which must assume dominance instead of subtle and astute deliberations.

This conviction is actually beginning to grow in the Churches. This is proved by the echo which meets us in numerous lectures on the Disarmament Conference which were organised on behalf of the Churches. It is not only in Geneva that increasing attention has been given to the discussion of these views in public lectures. Everywhere where such lectures were held one could detect something of the seething discontent of the people in the churches, their deep disappointment that the Conference was getting choked by pure technicality, the awakening of the Christian conscience to demand a different way. Similar lectures on the Disarmament Conference, its work and its particular task, were recently given in many countries — in Holland, England, America, Spain and Switzerland. In a number of large towns, such as Zurich and Winterthur, the churches were not large enough to hold the crowds who flocked to these lectures. One feels the co-operation of the people. The technical problem is involved in a problem of nations, of conscience, of real Christianity.

And here there are no differences of confession. When this question is at stake, Catholics enter the Protestant churches; a short time ago, in St. Gallen, a Protestant spoke, together with the Bishop of St. Gallen, before a meeting of about 2,000 people. There is something impressive in seeing how the desire for peace, the nations' cry for disarmament, is building bridges between different Churches, and even between different groups and classes. All the Churches share once more in this great and universal human problem. We have again a great and urgent demand on the Christian conscience, even greater than the demand for the abolition of slavery years ago. To-day again we want to abolish this slavery which assails us, in a world dominated by technical questions, by the war experts, by the power of armaments capital, by the art of political sophistry.

In the tribune of the Disarmament Conference sit the spectators and listeners, dumb, anonymous, with no voice in the conference. But they increase in number every day, and their silence is becoming so eloquent that it will soon be impossible to ignore it. For these dumb, anonymous people are really the enormous majority. It might happen that one day they would call out to the Conference, with even more energy than the Belgian Socialist, van der Velde: "We demand!"

What can the Churches do to show the Conference that the Christian conscience is a force which has all the more right to be heard when the

Conference, with all its technique, threatens to fall into the helpless use of ambiguous formulas and indeterminate technical conflicts? The Churches can become the mouthpiece of the nations. They can articulate the dumb longing, the unspeakable distress of humanity to-day, into a clear-cut demand — universal, a hundredfold, a thousandfold. They can become a form of unrest which makes things move. They can do it to-day if they wish.

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7 Uhr abends, Gottesdienst.

Die *Abendgottesdienste* fallen während der  
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Der Gemeindepfarrer wird während seiner Ferien  
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Juli an Herrn Pfarrer Dietsche, c/o. "Foyer  
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DAY.* — Die Kirchencollecten dieses Sonn-  
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