WORLD PEACE

I

There is more interest in World Peace today than in any other day in human history. Tens of thousands of thoughtful people all around the world are eyeing with clear eyes the tragic beastliness and idiocy of war. They are realizing, as never before, that men must learn to live together or they cannot live at all. It has come about not because we are more thoughtful than our brothers of a generation and more ago. We have not theorized our way to this position; we have rather suffered our way to it. We have reached our conclusions over roads strewn with human wreckage, red with blood, and wet with tears. It has been our lot to test the efficacy of war on a larger scale than any other generation of human history.

A little more than twenty-two years ago, a ton of flame broke out in the little nation of Europe. That flame spread until soon more than two scores of nations were afire. A small avalanche started, and soon twenty-four nations had been swept into an abyss of blood and tears. We are now sufficiently far away from this dark tragedy to realize that the promoters of the war were actuated by motives actually base, and that those whose lot it was to fight and to die were actuated by motives equally high. You remember the call that came to us from the battlefields of Europe:

"In Flanders field the poppies blow
Between the crosses, row on row,
That mark our place; and in the sky
The larks, still bravely singing, fly
Scarce heard amid the guns below.

We are the Dead. Short days ago
We lived, felt dawn, saw sunset glow,
Loved and were loved, and now we lie
In Flanders fields.

OVER
"Take up our quarrel with the foe;  
To you from failing hands we throw  
The torch; be yours to hold it high.  
If ye break faith with us who die  
We shall not sleep, though poppies grow  
In Flanders fields."

You remember, also, our response to this appeal:

"Rest ye in peace, ye Flanders dead,  
The fight that you so bravely led  
We've taken up, and we will keep  
True faith with you who lie asleep.

"Yet with a cross to mark his bed,  
And poppies blowing overhead,  
Where once his own life's blood ran red  
So let your sleep be sweet indeed  
In Flanders Field."

Fear not that you have died for naught,  
The torch ye threw to us, we caught,  
Ten million hands will hold it high,  
And freedom's light shall never die,  
We've learned the lesson that you have taught,  
In Flanders Field."

But did we? You remember our rallying cries, as we entered the conflict: We were going to make the world safe for democracy. We were fighting war to end war. And strange to say, millions of us really believed that such a thing was possible. As if hate and bloodshed ever resulted in anything but more hate and more bloodshed! We were seeking by this enormous struggle to win high goals, and to make our precious things secure. If it was a failure, it certainly was not due to a lack of consecration. Too often we bring to our own God, the Prince of Peace, pitifully half-hearted consecration. But to Mars, we gave our very all. To him we dedicated our man-power. Forty millions of them were sacrificed in the conflict through bullets and disease. To the task we dedicated our wealth, all that we had, and then mortgaged our tomorrow. To the task, we dedicated our schools and colleges,and
oftentimes our churches, preaching war from our pulpits as vigorously as if Jesus Christ had been the world's supreme militarist. To this task we dedicated our press. The press is always a necessity. It must practice lying as a fine art. It must circulate false propaganda. It must create a mob-mind. It must inflame our prejudices and our hates. And all this was done to a degree that approached perfection.

Now, what were our winnings? What did we get from this incalculable investment? We did not end war. We rather seemed to have made war the more inevitable. We did not make the world safe for democracy. We rather made it safe for autocracy. More enlightened people are living under autocratic governments today than at any other time in all human history. In fact it is almost safe to say that freedom exists only among the Anglo Saxon peoples at this time. We won an economic depression through the world. We won a moral and spiritual depression that was far more deadly. But a booming of cannons kills more than men; it kills ideals. It kills hope. It kills brotherliness.

But your answer - "We at least won the war." But even our victory has become questionable. Germany has marched back and taken over the Rhine valley. A distinguished American said a few months ago that by so doing Germany won the war. And that what we ought to do was to go and lick them again. You can see the sense that that makes. We ought to lick them again so that twenty years later they can march back and win the war once more, and thus keep up the vicious circle, like a squirrel chasing himself in a cage. But to that, rather, we Americans answer, "We kept Germany from winning, and thereby saved civilization." But that, too, is very questionable. One of the keenest Britons that I know said recently that the entrance of America into the war was an all around calamity, that had we not entered, the war would not have resulted in a decisive
victory for either side. It would have rather been put to a muddled draw. Under these conditions peace would have been made in a spirit of humility and compromise. But America's entrance broke the spirit of the central powers and drove the Allies mad with a sense of success. The victory was decisive. Of course it was not made in a spirit of humility and compromise, but of arrogance and hate. The map of Europe was recarved. And the seeds of further conflict were sown so that all our winnings were infinitely less than nothing. Naturally this has caused many thousands furiously and seriously to think, more than ever before, a realizing that something ought to be done to promote World Peace.

II

But what can be done? If war keeps on, Civilization will surely commit suicide. But what is to be done about it? It is estimated that those who really believe in war represent only two fifths of one percent of our population. What is to be the attitude of the ninety-nine and three fifths percent? These split up into a good many different groups.

1. There are those who abhor war but have agreed that nothing can be done to prevent it. These are composed of individuals who are very far apart in their beliefs. Some of them are playing cynics like the preacher in Ecclesiastes who declared that the "crooked could never be made straight." Man was a fighting animal, they say. He has lived yesterday according to the law of the club and fang, and will do so tomorrow.

But strange to say, this fatalistic view is shared by some who are deeply religious. Recently I heard a rather distinguished minister preach on World Peace. He deplored the horrors of war, but hastened to say that one of the secrets of the low moral ebb of our people today was the fact that we were organizing young people
to fight for peace and thus driving them into unbelief. "For peace," said he, "can never come in this dispensation. The scriptures declare that there are to be wars and rumors of wars till the end of this age."

What a horrible reading of things! It seems to me that such a view is little less than high treason to the Prince of Peace.

War is an evil. It is an evil that is compounded of almost all the deadly sins that we know—lying, treachery, prejudice, hate, murder. If our Lord, without this cooperation, cannot save us from this evil, then in Heaven's name, from what can He save us? We realize, of course, as Christians, that no man can be a Christian and hate his brother. We preach that God of love can save men from this deadly sin. He can also save him from the war-hysteria, that, if not born of hate, never fails to issue in it. As one who believes that Jesus was at once clear-eyed and serious when He taught us to pray, "Thy Kingdom come", we believe that this evil can be banished from the earth.

2. Then, there are those in America who believe that our safety lies in isolation. We are the most favorably situated race in all the world. All we have to do, therefore, is to remain behind our sheltering scenes and refuse all contact with a world that is festering with suspicion and frothing with hate.

Now, there is not one of us, I dare say, who desires to be entangled again in a European war. We got burnt too badly the last time. Yet we cannot stand wholly aloof, and be untouched by the evils of the rest of the world simply because we are a bit of that world. This summer I went fishing and got some poison ivy on my ankle. I rubbed it with carbolic acid. It was a foolish thing to do, so foolish that every other member of my body was indignant. They all vowed they would withdraw from this ankle and let it lay awake at night and swelter in its own foolishness. But it didn't
work. As long as the war went on in that ankle my whole body stayed awake and shared the conflict. For weal or for woe we are part of the world, and one of two things is certainly true - we are going to help the world to make peace, or we are going to help it to make war. I for one choose to make peace.

3. Then, there are those who believe that the road to peace is one paved with cannon. These tell us that the way to have peace is to prepare for war. This is a declaration that has been made so many times that it almost sounds sane. Yet when we examine it, it hardly rises to the height of dignified commonsense. If the way to have peace is to prepare for war, then the way to have educated people is to destroy all schools, and colleges, and universities. If the way to promote religion is to kill off all ministers and dynamite all churches, the way to have health is to disregard all laws of sanitation. Such a view is contradicted by all commonsense. It is contradicted by all past history. It contradicts the law of sowing and reaping. If the way to have peace is to prepare for war, then this is the only instance in all nature where the law of sowing and reaping does not operate. If we prepare the way of Mars, we may be sure that Mars will travel over that road. But thank God we may be equally sure if we prepare the way of the Lord, the Lord will travel that road.

4. Then, there are those who believe with Jesus that peace can be made. "Blessed," He said, "are the peacemakers." Who are these strange folk? They had never been vastly popular. They are not overwhelmingly so today. They are even less popular than they would be, because they are not understood. Some folks think of a peacemaker as one who merely refuses to fight, who does nothing, who takes the same attitude that a wax figure in a store window might take.
But the real peacemaker does something. He does something that is heroic and difficult. The word "pacifist" has a fist in it. Not a male fist, thank God. His task was one far too exacting and too high for that. He is out to establish a new world order. He is fighting for that Kingdom of right-relations where men shall really "beat their spears into blowshares and their swords into pruning hooks, and learn war no more."

III

Now, if we are to make peace, how are we to go about it? We are not to do so by a reckless repetition of patriotism. We who are pacifists feel ourselves to be just as patriotic as those who believe that the only way finally to settle an argument is by force. We do not concede to the hundred percenters a greater love for their country than our own. We sing along with them:

"Breathes there a man with soul so dead,
Who never to himself hath said,
This is my own, my native land.
Whose heart hath ne'er within him burned,
When home his footsteps had turned,
From wandering o'er foreign strand."

Instead of conceding a greater patriotism to the militarist, we believe that ours is a far more helpful and a more enlightened type of patriotism.

The old patriotism said this: "My country, may she always be right, but my country, right or wrong." But the new patriotism makes no such rash and hurtful declaration. We believe it our duty to voice our opposition when we see our country pursuing or threatening to pursue a course that we believe will end in disaster. This does not mean a lesser love, but a greater and more enlightened one. As a father, I would say, "My son, may he always be right, but I will love him whether right or wrong." This does not mean, however, that if he
takes a wrong road that I believe will land him in disaster that I am going to aid him in it. The more I love him, the more intense will be my opposition.

When Jesus saw His own nation trusting, as do the nations of today, in the god of force, He did not encourage them in their wrong course. He voiced His opposition. He warned them that their road would end in disaster, that the time had come when the enemy would cast a trench about their city and lay it in ruins. And this is exactly what happened.

The old patriotism voiced this love for its own so loudly that it became an affront to other nations. So often our patriotism, instead of enabling us to interpret and appreciate the patriotism of other nations, makes us the haters of other nations. Thus in our zeal for our country we pile up enmity against it in other lands. Now, I submit to you, as another has suggested, that one might as well be an enemy to one's country as to make an enemy for that country.

A friend of mine told this story: His church was celebrating Armistice Day. He had a forest of flags out in front - some forty odd. His church had bought them from the American Legion for $13.00. They had paid $3.50 for them. Suddenly one of his stewards breezed in full of excitement. Said he: "As I was walking down the street, a certain wop made a slighting remark against our flag, and I socked him in the jaw. He is lying out there in the gutter now, unable to get up."

"Good," said my friend, "I bet the first thing he does when he comes to is to crawl to that flag and kiss it. You have chosen the best possible way to make him love it. Beat him into it."

"Now," he said, "we will go out and see." They went out and found that the fellow had picked himself up and was going down the street. They
overtook him. "I am sorry he struck you like that," said the hundred percent.

The man with the solemn jaw glared at him, and answered never a word. "What he is trying to tell you," said his friend, "is that he is sorry that he hit you. He is apologizing." Again, no answer. "That is the way with these wops," said the mauler, "you can't do anything with them". And he went away. But my friend wasn't satisfied. He followed the stranger home, visited him in his tumble-down shack. It took him six months, visiting him regularly, never so much as two weeks apart, to get into his confidence. At last he told him his story:

"I grew up in Central Europe," he said. "They told me that if I would save up $500.00 I could go to America, the land of freedom and friendship and opportunity. By hard sledding, I got the money. They brought me over in the steerage, kept me a prisoner at Ellis Island, then farmed me out. During the years that I have been here I have never had a kindness nor a word of understanding. I have come to hate America as I have hated nothing else in all the world." A few days later this man asked to be received into the Church. When the vows had been given and taken, my friend leaned forward and asked one other question, "Will you be loyal to America?" And his great ham-like hand gripped that of the preacher, as he said, "I will be loyal to America, too." But you might as well be an enemy to your country as to make an enemy for your country.

The old type of patriotism reached its climax through death on the battlefield. Its highest expression was voiced by Tennyson:

"It is not to reason why,
It is not to make reply,
It is but to do and die."

But the new patriotism claims both the right and the duty to reason why. We believe that the greatest service that we can render the
land we love is through loyalty to the highest and best that we know. We do not believe in the supreme right of the state. We believe that we render our highest service when we voice and abide by this conviction: "We must obey God rather than man."

In fact the greatest indictment of the whole military system is that it denies the right of individual conscience, and in the story of the tragic execution of Jesus there is this significant word: "The soldiers crucified Him." Because they hated Him? No. Because they had examined His claims and found them groundless? No. They crucified Him because they were a bit of the military system. They had to obey orders. A certain type of patriotism demands of us:

"Ours not to reason why,
Ours not to make reply,
But we do reason why, and we do make reply, believing that in so doing, we render the highest possible service to our state and to the world.

Then, our patriotism requires a high courage. The new requires a yet higher. When the war-hysteria is upon a nation to fail to yield to it requires the highest of all high courage. A friend of mine, who is an ardent pacifist, told me this story:

"I was speaking to a large meeting of some 5,000 in Springfield, Mass. At the close of his address, the meeting was thrown open for questions. A colonial, dressed in his regimentals, arose to his feet and said: "I wanted to ask just one question. If another war breaks out, which please God, may not happen, what are you going to do?"

"A ll right," came the answer. "This is the question which please God may not happen - What am I going to do? I do not know." At this the colonial sat down with a bang. "But," said the
speaker, "That is not a period, that is only a comma. If another
war comes on you might, through your beating of drums, and blowing
of trumpets, and lying propaganda get me to enlist. If that happens
and you are sitting in the review stand (And that is where you will be)
and you see me coming, marching in the ranks (And that's where I will
be), Don't you dare say, "There he comes. He recovered his courage,
and he is going out to die for his country. You rather hiss at me
and say, "You dirty coward, you did not have the guts to stand up
for what you believe." The old patriotism required courage, but
the new requires infinitely greater courage.

The old patriotism believed in the might of force. The
new follows Jesus in believing in the might of understanding and
mutual goodwill. It seems to me that one of the most patriotic
words that ever fell from the lips of Jesus was when His disciples
realized that his crucifixion was inevitable. "Will He not save
Himself?" these friends were asking desperately. The answer of
Jesus to their thoughts was this: "I could do it. I could pray,
My Father, and He would send the twelve legions of angels." Had He
done so, He would have won an inner victory, by force; but He would
not have had a worshiper in the world today. But through yielding
to force He conquered it.

"This is the hope for ourselves when Jesus said, "Blessed
are the meek for they shall inherit the earth." His declaration
sounded utterly ridiculous. Most of us do not believe this strange
word yet. But at least we realize this: That the unmeek are not making
any success at inheriting it in a world like ours. The lions ought
to have it over the lambs any day in the week. But the lambs are
increasing and the lions are vanishing from the earth. The eagles
certainly ought to win out over the sparrows, yet you haven't seen
an eagle for twenty years except in a menagerie. But the sparrows are multiplying until they are becoming a pest. If a sparrow finds a dry biscuit in the backyard he calls in his friends and neighbors and they have a banquet, and the eagle says, "Every fellow for himself and the devil take the hindermost." Where are the conquering nations of the days of Jesus, and before? Dead, every one of them.

In conclusion, let me remind you that the high goal of World Peace is not to be won in a day. It may take many years. It may even take centuries. But it is sure to come one day. The small minorities that are ready to fight for peace are already making themselves felt. It is safe to say that the nations have passed up more good chances for war in the last five years than in the last 5,000. We are far from arriving, but we are on the way. The goal is big enough to enlist our highest interest. We fight in the faith that one day the song of peace and goodwill that the angels sang above the starlit heights of Bethlehem will become a reality in human hearts, and in every nation. May God speed the day!
IN TIME OF WAR

Now that the world is on fire we who have been apostles of peace are likely to undergo a reaction. The whole atmosphere of the world is undergoing a change. There are sermons that we preached yesterday with the hearty approval of our congregations that would meet no such approval if they were preached today. There are declarations that won applause that would now win hisses. This will prove too much for some of us. Some of us will grow tame. But it is my contention that we who have preached peace have nothing for which to apologize saving only that we have not made a better job of it.

I.

Let us look briefly at what we have said.

1. We have taken the position that war is an evil. We reached this position not through the pressure of theory, but of trying and bloody experience. Our generation has had an opportunity to test out war on a wide scale and with great intensity. About twenty-five years ago there was a little avalanche in a backwoods country in Europe. This avalanche increased in momentum till more than a score of nations was drawn into that abyss of blood and tears. We fought desperately and with wholehearted enthusiasm.

Not only so, but we were accredited in the main with the highest possible ideals. Those who rallied to the preaching of Peter the Hermit were in no sense
truer crusaders than tens of thousands who fought in this first World war. We were playing for great stakes. We were fighting a war to end war. We were seeking to make the war safe for democracy. In this high faith tens of thousands of our choicest young men laid down their lives. But there came a rude awakening. We found that war did not pay off. We found that it was a deadly and damning thing while it lasted. We found that it not only killed and wounded men's bodies, but it also sought to kill what is finest in them. We discovered from actual experience that there is not a sin that war does not make more rampant and more deadly. We found that it was fruitful in suspicion, in hate, in lying and lust. We watched it sweep over the world like a devouring forest fire burning up the finest and the best.

Naturally when the war was over there was great rejoicing. But we found that as tragic as war is in its process it is more tragic, if possible, in its aftermath. It brought a terrible domestic depression. This world produces sufficient food for the needs of everyone of God's children. But when we burn up that wealth in war somebody must go hungry, somebody must starve. These hungry and starving naturally grow bitter and become a fruitful soil for the sowing of the seeds of hate and revolution. Then more terrible than the aftermath of physical depression was the spiritual depression. If we burned up our natural wealth we also burned up our spiritual wealth. There has followed a deluge of blighted hopes, twisted souls, tortured and broken dreams.

Then the war that we fought to end war failed to pay off. In fact, it made the next war all-but inevitable. The blood spilled in one conflict frets channels through which the blood of another generation is likely to flow. It was so of the war of yesterday, it will be so of the war of today. There is only one chance for war ever to end war—that is by the extermination of the race. Peace is not born of such a bloody mother. "Who can bring the clean thing out of the unclean? Not one."
No more did the war make the world safe for democracy. It did the very opposite. It made the world safe for autocracy. At the beginning of this present conflict more people were living under an autocratic form of government than in any other time of human history. But their number has been increased by many millions since the war began. England and France are both autocracies today. They were driven into it. A democracy cannot wage war successfully. Hence we may count upon it that once we get into war we too shall become an autocracy. We said, and we may say still that war does not pay off.

2. We affirmed that since war was such a deadly evil that it lead to every form of evil, that something ought to be done about it. We refused to take the pessimistic view that nothing could be done. We refused to say with the cynic, "The crooked can never be made straight. Man is a fighting animal. He fought yesterday, he is fighting today, he will fight tomorrow." We believed that he who came to save people from their sins can save them from this sin also.

But in looking about for ways of escape he repudiated certain methods that appeal to the peaceful mind. We affirmed, for instance, that isolation was not the way out. In spite of the three thousand miles of sea that separates us from Europe we are still a part of the same world. We are, therefore, bound up in a bundle of life with them. There is no measuring how great our responsibility for the present conflict is because of our program of isolation.

We affirmed further that preparedness was not a remedy. I remember giving great emphasis to this in a certain sermon preached in my own church. I said that if the way to have peace is to prepare for war then the way to have good health is to destroy the laws of sanitation. If the way to have peace is to prepare for war, then the way to have education is to destroy our educational system. If the way to have peace is to prepare for war, then the way to spread
religion is to dynamite the churches and execute the preachers. If the way to have peace is to prepare for war then this is the only realm in the universe where the law of sowing and reaping does not operate.

Now it may be in the light of recent events we have felt compelled to change our attitude toward preparedness. But even though such is the case I maintain that our position on the question has been and is entirely sound. Assuming that we now believe in preparedness, as most of us do, what do we expect from such preparedness? We do not expect it to keep us out of war. We believe in it because we feel that it will help us win the war. I can conceive of preparedness being at times deterrent. But I believe history will prove that it has been a provocative far more often than it has been a deterrent. This is sanctioned both by experience and commonsense. We, therefore, who have preached peace need not apologize for our preaching in this time of war. On all this we can still agree.

We preached that given sufficient goodwill there was no situation that could confront us that could not be met without war. We argued that the trouble was with ourselves not with God. There is a familiar story of a minister, who in the preparation of his sermon was being greatly bothered by his little girl. Not wishing to drive her out of the room he took a map of the world and cut it in pieces and asked her to put it back together again. She did the job far more quickly than he expected. When the task was finished he asked her how she did it so quickly? She said there was a picture of a man on the other side and when she got him right the world was right. This we have preached and this we may still steadfastly believe.

II.

But having said this we come now to certain matters upon which we are likely to differ sharply. We all confess that war is a deadly evil and that
peace ought to be preserved in so far as possible. But here we split up into two groups.

1. There is the out and out pacifist. There are those who believe in peace at any price. These condemn war and refuse to have a part in it under any and all conditions. These also represent some of the brightest and ablest and best ministers in the American pulpit. Representative of this group is Dr. Day, pastor of First Church at Pasadena, California. Some of you doubtless read a recent sermon of his in the Christian Century. Here he takes the position that if after conquering England and France, Germany should drive against us we should offer no resistance except pacifist resistance.

Now there is no denying that those taking this position have much to say for themselves. It is impossible for us to conceive of Jesus Christ manning a tank or taking part in a bombing raid. There is no denying the fact that he taught that all men were brothers and that God could not smile upon one brother taking the life of another of his children. These take literally Jesus' teaching about non-resistance. They believe that smitten on one cheek we are to turn the other.

2. But there are equally earnest men who cannot go so far. They do not interpret non-resistance in a crassly literal fashion. They believe that what is forbidden is not the resistance of evil but revenge and retaliation. They believe that what Jesus is saying is roughly this:—"Do always what a spirit of love and brotherliness demands." Sometimes the most loving service you can render an evil doer is to resist him.

Then these believed there is something more involved in the turning of the other cheek than a mere willingness to suffer wrong rather than do wrong. We read that Jesus looked round about him upon certain religious leaders with anger. It was an anger that scorched and blistered and burned. Why was he
angry at them? Not because of any wrong that they had done to him personally. "When he was reviled he reviled not again." Then in his anger he did not seek to hurt them but to help them. He was angry because of the wrong that he saw done to others. And he resisted such evil, not by force, but he resisted it none the less.

There are doubtless thousands of conscientious objectors who would gladly die rather than go to war. But this is deeper than a personal matter. In turning the other cheek I am not the only one that gets smitten. It may be my children, it may be coming generations. Then it is a question whether I have a right to enjoy the products given by those who fight without making any contribution. Even though I have failed, how far might I go in forcing my faith on others. In my community some years ago a father and mother who believed in faith healing allowed four or five of their children to die of smallpox. I am sure they were perfectly sincer, but they had no right to impose their faith on those who did not share it. I am quite sure that God could do more with a defeated nation that was wholly devoted to him than a victorious one who was not. But in our present state of society we have no such nation. Therefore, while recognizing the fact that war is a deadly evil we must have sympathy for those who look upon it as the lesser of two evils.

There is a question of how far we can force Christianity upon pagan society. Take the practice of the Golden Rule for instance. While driving along the highway I have passed the hitch hiker many a time with a pang. Yet, I never pick one up. I had an older brother who was trustful of his fellows to an unusual degree. He did not have the heart to pass one. By and by he picked up the wrong man and was ruthlessly murdered. Today, right or wrong, even if I am riding alone I pass the hitch hiker. We shall find then in these days those who believe that war is not to be engaged in at all. And those, who while looking on war as an evil regard it as a lesser of two evils.
III.

On what can these two groups agree?

1. We must agree in these days that are exciting, and apt to become more so, that we shall not damn each other. We must be prepared always to give the right hand of fellowship whatever our position to the conscientious objector who will fight under no conditions, and to those who believe that even war is better than being overrun by a brutal and pagan despot.

2. We must refuse to preach hate. We must still insist with all earnestness that those who fight for the things that we hate are yet God's children even as we. We must remember how much easier it is to get folks to hate each other than it is to love each other. We must guard against either preaching or praying in such a fashion as to widen the gap that already exists. I remember a certain minister who prayed in my own pulpit that God would smite the Kaiser with blindness. Such prayers are a dishonor both to us and to our Lord. Finally, we are to preach encouraging sermons. These days tend to drive men to despair. Some become disappointed in men and disappointed in God. But God cannot use a discouraged man. Even an Elijah who has lost heart is fit for nothing but to choose a successor and then be taken to heaven.

4. To be encouraging we must have courage. How shall we keep up our own courage? We need to be much in prayer. We need to keep vivid and vital our sense of God. We must hold fast the faith that God is greater than Hitler and all the forces that we dread.

Here is a man facing a storm. It is a bit different from the ones that we face. But we can take a leaf out of his book. "When neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away. But after long abstinence Paul stood forth in the midst of them and said, Sirs, you should have hearkened unto me, and not have
loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer for their stood by me this night the angel of God, whose I am, and whom I serve. Saying fear not Paul. Wherefore be of good cheer for I believe God, that it shall be even as it was told me." This is the time for the assertion of our faith. It is only in such high faith that we can save ourselves and our fellows from disaster.
IN TIME OF WAR

We find ourselves this morning in the midst of a world on fire. Naturally every sincere minister, every sincere man questions with his own heart as to whether he has done all within his power to prevent this immeasurable catastrophe. He is also wondering how his past efforts in behalf of peace measure up to the actual situation that confronts us today. How much did we say in the piping days of peace that we could not say today? No doubt that we preached certain sermons then with the great approval of our congregations that would not win their approval now. Some assertions that were applauded then would be hissed today. But in spite of this I believe that what we have been saying will still stand in spite of this physical and spiritual blitzkrieg that is overtaking us.

I.

Speaking personally here are some of the assertions that I made when war seemed a bit remote.

1. I affirmed that war was an unmitigated evil. I referred to the fact that we had entered the first World War with fine idealism, but it had not paid off. I affirmed that instead of making the world safe for democracy it had made it safe for autocracy. In proof of this I declared that more people were living under an autocratic government than in all time of human history. These words do not rise to put me to confusion at this time. Now that the war has come, there are far more living under an autocratic government than when this assertion was made. A democracy must become an autocracy in time of war or it cannot war successfully. Whatever help war is it is an inveterate foe of democracy. We
can affirm that in time of war even more emphatically than in time of peace.

In those days, you, along with myself affirmed that while war was deadly and murderess during the actual fighting, its aftermath was more deadly still. Worse than the slaughter on the battle field is the slaughter of hopes and ideals. In fact, there is no sin to which human nature is addicted that war does not increase. Lust, lying, and hate, these come to their fullest fruition in war. Hungry and starving millions are the natural outcome of burning up our wealth in war. Worse than our economic depression is the spiritual depression. All this we asserted, and all this we may assert with equal conviction now that war has come.

3. In those days of peace we reached that since war was an evil, something could be done about it. We refused to acquiesce in the wail of the cynic that the crooked could never be made straight. We felt that this was rankest pessimism. We felt that it gave a lie to the faith of Jesus and to the faith of his most loyal followers. We preached that he had come to establish a brotherhood, that he taught us to say, "Thy kingdom come." We believed that this was not a futile faith, but that one day the song of peace and goodwill that the angels sang would be a reality in the hearts of men. That faith is desperately hard to hold today. And yet, for the preaching of such faith I still am not disposed to apologize.

We preached further that if peace was to come it must be made, we would not drift into it. We preached that we would not win it by way of isolation. We affirmed that though we are separated from all European nations by three thousand miles of sea, yet we are a part of them as we are a part of the whole world. That, therefore, the way out was not that of isolation. That we can still affirm.

Further, we preached that the way to peace was not preparing for war.
Personally I asserted that if the way to have peace was to prepare for war then the way to have health was to destroy all laws of sanitation. The way to have education was to destroy the schools. The way to have religion was to dynamite the churches. I asserted that if preparedness was the path to peace then this was one realm of the universe where sowing and reaping did not operate.

Now it may be under the stress of present dangers I have changed my attitude toward preparedness. But I still need not apologize for this assertion. In a world like ours preparedness may be a necessity. At least it may be the lesser of two evils. But the good of it is not mainly to promote peace. I am not sure that preparedness ever has or ever will promote peace. The good of preparedness is to help us fight better if a war comes on. So that facing what we have taught in this respect I do not feel overwhelmed with shame and confusion.

What remedy would we have to offer? We affirmed that there was no ill that vexed the nations that could not be solved given goodwill between man and man. We asserted that force and bloodshed would never be the way out. This, I think, we may boldly declare still. The program is still that of getting men in right relation to each other. There is a familiar story of a minister who, while preparing his sermon, was being bothered by his little girl. To keep her occupied he took a map of the world and cut it into pieces and set her to putting it together. Far quicker than he had expected she completed the task. "How did you do it so quickly?" he asked. "There was a picture of a man on the opposite side. When I got him right the world was right." So we may assert today.

II.

But while we do not need to apologize for our preaching of peace on yester-
day it is possible that some of us might change certain emphasis in the light of certain facts.

1. While facing the fact that war is an unmitigated evil there are those who believe that it is at times the lesser of two evils. Dr. Day in a recent sermon took the extreme pacifist position. He declared that we in American, for instance, ought not to fight under any circumstances. He affirmed that if Germany decided to take us over we ought not to try to meet force with force. We ought to offer no resistance except passive resistance. Smitten upon one cheek we ought to turn the other.

Now I doubt if most of us would be willing to go that far. Personally, I confess that such a position, everything considered, is the most Christian. I am quite sure that Dr. Day, as well as other pacifists, would suffer wrong far rather than do wrong. I am sure that there are faithful Christians all over our land that would turn the other cheek and would rather die than to kill one of their fellows.

But this question goes deeper than that. If my own cheek was the only one smitten that would not be so bad. But in suffering the blow I might also allow a blow to be inflicted on my children, on my neighbors, on my nation. Assuming that all America were Christian enough to refuse to fight at any price, would the ends of the Kingdom be best served in this fashion? Or, is this pushing the law of non-resistance too far?

What does Jesus mean by this law? What does he mean when he says, "Resist not evil." If we take it in its crassly literal sense he would not live up to it himself. In my opinion what he meant was retaliation, - acting in a spirit of revenge. I think we obey this law when we act in a spirit of love. There are times, though rare, when love calls for actual resistance. Sometimes you have to resist evil in your own child. There are certainly some earnest Christians wh
believe that Britain and France, while they are doing an evil thing, are taking a less evil course than if they were to allow Germany to crush and tyrannize all Europe. I believe that God could do more through a defeated nation that was absolutely loyal to him than a victorious nation that was not. But I frankly face the fact that we are not far enough advanced spiritually in this country to take that course. Therefore, I am ready to accept preparedness and even war if it comes as perhaps the lesser of two evils.

III.

But whatever happens there are certain fundamentals to which we must cling.

1. We must each reach our own conclusion. We who do not believe in fighting under any circumstance must not damn those who take the other view. Nor are we who believe that war might be the lesser of two evils to damn the man who is a conscientious objector.

2. We are to refuse to hate and to encourage others to hate. Remember that hate may hurt our brother. It is utterly ruinous to ourselves. Remember, too, how much easier it is to get your hearers to hate somebody than it is to love somebody.

3. We are to preach hope and faith. There is a great danger in times lose like this that men will lose heart. There is danger that disappointed in men they may become disappointed in God. They may feel that having lost a battle they have lost the war. This is a time to reaffirm our faith. This is a time to assert with conviction that God is stronger than Hitler, that he is stronger than all the powers of evil.

To make this assertion convincingly we must believe it in our hearts. To believe it in our hearts we must keep in intimate touch with our Lord. Here
is the story of a man battered by a tempest at sea as we are being battered by the tempest of fear and despair and hate that rages in our world today.

"When neither moon nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away. But after long abstinence Paul stood forth in the midst of them and said, Sirs, you should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer for their stood by me this night the angel of God, whose I am, and whom I serve. Saying fear not Paul... Wherefore be of good cheer for I believe God, that it shall be even as it was told me." Here was a man that stood up in a time of stress and proclaimed his faith. So must we do if we bring our people safe through the terrible storm that beats upon us today.