

**THE FIGHT FOR PEACE. AN
AGGRESSIVE CAMPAIGN
FOR AMERICAN
CHURCHES**

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The Fight for Peace. An Aggressive Campaign for American Churches by Sidney L. Gulick

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*AN AGGRESSIVE CAMPAIGN
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By

SIDNEY L. GULICK, D.D.

*Associate Secretary of the Commission on Peace and
Arbitration; Representative of the Commission
on Relations with Japan; of the Federal
Council of the Churches of Christ
in America*



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FIRST VISION

Again the devil taketh him unto an exceeding high mountain and showeth him all the kingdoms of the world and the glory of them; and he said unto him, 'All these things will I give thee, *if thou wilt fall down and worship me.*'

VISION OF WORLD EMPIRE

Result

Selfishness ✓ Ambition Aggression ✓
Pride Arrogance Disdain ✓ Scorn Self-Conceit
Animosity ✓ Enmity ✓ Hatred Rage Lust
Insincerity ✓ Deceit Trickery Treachery Suspicious ✓
Spies Lies
Brutalities Murders Wars Destructions
Pillage Carnage Rape
Atrocities Agonies
Cripples Widows Orphans Refugees
Poverty Famine Disease
Victories Oppressions Injustice Luxury Degeneracy
Defeats Humiliation Despair Shame
Suicides
Resentments Revenge
Plottings Rebellions
Recurring ad Infinitum

HELL ON EARTH

SECOND VISION

And I saw a new heaven and a new earth.

Behold a King shall reign in righteousness; and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, of counsel and might, of knowledge and of the fear of the Lord. With righteousness shall he judge the poor. Righteousness shall be the girdle of his loins and faithfulness the girdle of his reins. The earth shall be full of the knowledge of the Lord as the waters cover the sea.

Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you.

VISION OF THE KINGDOM OF GOD
Result ↙
Justice Righteousness
Good-will Sympathy Helpfulness
Brotherliness Unselfishness
Sincerity Frankness Trustworthiness
Trust Confidence
Teachableness Dependableness
Appreciation Approval Friendship Love
Honesty Truthfulness Integrity
Civilization Communication
Travel Trade Commerce
Prosperity Abundance Comfort Wealth Health
Coöperation Organization Credit
Science Understanding Mastery
Education Literature
Sculpture Painting Music
Philosophy Religion Insight
Uplift Happiness Peace Harmony Joy Hope
Progress ad Infinitum

HEAVEN ON EARTH

Foreword

CHRISTENDOM at war! Is it possible to reconcile with Christian ideals "rivers of blood and mountains of bones," to use a Japanese expression? These, however, are a small part of the tragedy. Consider the passionate hatreds of nations and their mutual denunciations, revengeful atrocities, wanton destructions, and outrageous falsehoods. How awful the poverty, the sorrow and the suffering of widows and children and cripples unnumbered in every land! These survive for years and decades after the carnage is over.

What, one naturally asks, have Christians of Europe been doing, or what have they failed to do, to bring upon themselves this scourge? Are the real causes of Europe's tragedy those usually assigned, or are there other and deeper reasons? What is the responsibility of churches in this matter? And what now is their duty?

What, moreover, shall we think of programs of economists and juridical pacifists? And what about the counter proposals of military pacifists? To what extent are any of these programs really practicable? Is not the Golden Rule the only effective peace program? Such are the questions that are to engage our attention.

The central contention of this volume is that Christianity is not bankrupt, as many allege. In its fullness Christianity has not yet been tried. In international relations it cannot be pronounced a failure, for it has never been adequately tested. Selfish greed begets its kind. So also does love evoke love. And this is true in international as well as in individual group and class relations. Whenever the Golden Rule has been

seriously tried it has been found thoroughly effective in securing good-will.

The discussions of this volume fall into three parts. The first section is a descriptive and analytic study of the significant features of the modern world and the Church as bearing upon world-militarism and world-peace. Part Two deals with the fundamental factors of world-peace, namely, the Christian vision and the Christian motive, the needed organization of the Church and the effective education of the youth of the nation. Part Three suggests a constructive program for evoking the good-will of other nations toward the United States and their confidence in us.

The details of this program have been presented with considerable minuteness. They are, however, to be regarded as illustrations of the main thesis rather than as items to be rigidly carried out. They are suggestions of possible methods of action rather than an inflexible program.

The first impression that many will doubtless receive on reading this third section will be that its call for vast benevolent enterprises is chimerical and utterly impracticable, for it assumes the existence in the churches of a transformed human nature that is not there. Even Christians are not ready to undertake such altruistic activities, much less the nation as a whole.

Yes, critics who believe in the god of things as they are are quite right. The program is chimerical. But so is the Golden Rule, and so are all the beatitudes and the commands of Jesus. Christ's whole life was chimerical and visionary, based on an impracticable insistence on the superior power of goodness, truth and love. And did not the cross prove the folly of goodness and the impotence of love? The program here suggested is in truth as impracticable and chimerical as the idealism that inspired the life of Jesus—*and no more*. It believes that God is love and that love will rule. It will rule, however, only as followers of Jesus catch His spirit, share His faith, and are ready to suffer with Him in the redemption of the world, transforming it from what it is into what it ought to be.