

# DR. FOSDICK SAYS THE CHURCH MUST DROP SPINDLING QUESTIONS TO MEET REAL ONES OF TIMES

## Says Stand Should Be Taken on the Vital Questions of Human Brotherhood, Materialism and War

### FOR A MILITANT CHURCH



REV. HARRY EMERSON FOSDICK

WHAT is the matter with the Church? Is anything the matter?

Dr. Harry Emerson Fosdick, preacher at the First Presbyterian Church, Fifth avenue and Eleventh street, names as one need:

"Real issues—great choices! The religious issue in the United States needs to be clarified."

Dr. Fosdick in an interview was asked to describe to that wider congregation of readers beyond reach of his voice what he sees to-day to be the prevailing concern of churchmen. He said that people are staying away from church until prophetic spirits again make issues alive. It is not alive, so far as they can see. It is not stripped of ignoble disputation nor spindling questions. Clear lines of demarcation are not being drawn where choice must be made. The choice, he said, remains what it was when Elijah rose to define it: "God or Baal!"

Church-thinking must be shaken out of lethargy and fog and made to feel that its course can still be set only by the Star of Bethlehem.

Dr. Fosdick, himself a Baptist, preaches in one of the leading Presbyterian churches, though he is not the pastor. He is professor of practical theology and instructor in homiletics at the Union Theological Seminary. What he stands for has been hailed with approval publicly from two other pulpits in recent weeks; once by a rabbi, again by a rabbi. While he is called a liberal he has been found pretty much his own kind of a liberal; an unusual kind whose plans and specifications may be contained in his recent "Christianity and Progress," where he deplores "flippant irreverence toward the past, when, as a matter of fact, the light we have for the future shines upon us from behind."

Furthermore, Dr. Fosdick, who at the age of 44 is entering his twelfth year in the ministry, is placed among a group of "the younger men" who have caught New York city's slipping congregations and pulled them back.

Militant Minister Needed, He Says; Conventional, Placid Type Useless

The third Thursday of next May the General Assembly of the Presbyterian Church of America in convention at Indianapolis will act upon an "overture," or complaint, submitted by the Presbytery of Philadelphia.

The Philadelphia demand: "The General Assembly should direct the Presbytery of New York to take such action as will require the preaching and teaching in the First Presbyterian Church of New York city to conform to the system of doctrine taught in the Confession of Faith."

Dr. Fosdick is not specifically named. There is scarcely the need. "Shall the Fundamentalists Win?" is the new famous sermon preached by Dr. Fosdick May 21 last, which is believed mainly responsible for the "overture." Exception is said to have been taken to his casting doubt upon the Virgin Birth as historical fact, and to his comparing this basis of the present Christmas Day celebration to similar traditions handed down concerning the birth of Buddha, Zoroaster, Krishna and Mahavira.

Dr. Fosdick, a Unitarian, a Presbyterian, cannot be brought to trial before any Presbyterian court. While other Presbyteries are reported as supporting the Philadelphia body, Dr. Fosdick's own trustees have put his congregation on record as solidly behind him. The New York Presbytery has kept silent, awaiting reference of the matter from Indianapolis. Likewise Dr. Fosdick will not be drawn into discussion.

But his conception of his office may be gathered from an article which he wrote in 1919 and in which he said: "Facing this coming decade, with its unbounded opportunities to fight for things worth while, I should desire above all else to be a Christian minister. But to be a contented minister, a conventional, placid minister, soothingly mellifluous as Sunday while the whole world is on fire—that is anathema! As in every great generation of the church, the glory which the ministry offers to robust young men to-day is the glory of a fight."

It is only fair to Dr. Fosdick to say he had nothing remotely resembling the Indianapolis presentation in mind in January, 1919. But it adds that much to his opinions on what may be the matter with the church to know that he has not been "a contented minister," nor "a conventional, placid minister," nor has he been "soothingly mellifluous on Sundays."

Dr. Fosdick resigned as agrarist of the Rockefeller Foundation in March, 1921, because of his duties as preacher and seminarian, Secretary of State Hughes retiring at the same time. When he received his present call for forty-four preachers under consideration, and was rated at the time the youngest minister ever to be called to a post of similar importance. Ordained a Baptist preacher in 1908, he was pastor of the First Church, Montclair, N. J. for eleven years. He is a son of the American Revolution.

Dr. Fosdick says: "The religious issue in the United States needs to be clarified. Consider the controversy, the confusion, the ignoble disputation, over insignificant affairs that vex the thought of the church and deflect the attention of men from the main business of the Kingdom. Many people, blind to the great choices in the background and seeing the foreground occupied by spindling questions, are indifferent to religion altogether."

"So far as they can see, no denom-

national line in Protestantism to-day coincides with a single live issue on the earth!

"They hear many theological disputes which not only do they not understand but see no reason why they should bother to understand. 'What has all that to do with real life?' they say. 'Afar off you can see them standing and wondering if they think at all, what it is all about.'"

This indifference was not always so, Dr. Fosdick brought out.

"There have been times in Christian history when not easily could a man be indifferent to Christianity. When our fathers first went out into the Roman Empire they drew the line so sharp and clear between the Gospel on the one side and the paganism of the world on the other that you might hate them, you might fight them, but not easily could you be indifferent to them."

"So, at the time of the Reformation, when men fought with all their might for spiritual liberty, so clear and so significant was the issue that not easily could a well instructed mind or a serious will be indifferent in the matter. Men prayed then, as one divine in the First Westminster Assembly in London did pray: 'O Lord, we beseech Thee that Thou wilt guide us aright, for we be very determined: You cannot be indifferent to live issues approached in such a spirit.'"

Dr. Fosdick seemed to turn to the youth of this generation as one hope for the future, saying:

"In particular we shall not easily understand the attitude of the younger generation if we do not take into account this deep seated reason for indifference. When you have said the worst about the younger generation, it still remains true that the best of them are earnest, they are clear and are well aware that there are live issues facing them on which the continuance of civilization depends."

Human brotherhood, materialism and war, Dr. Fosdick presented as three issues lying close to the heart of the Gospel on which the destinies of mankind hang.

"In the first place we must choose between the Christian ideal of humanity as one family of God, made of one blood and able, by God's grace, to be made into one brotherhood again—that on the one side, and on the other our present cruel and ruinous regime of intra-racial hatred and hostility.

There is an issue which lies near the heart of the Gospel and on which the future of humanity depends. As a matter of fact, when the Bible says that God made all of one blood, the Bible is talking rood biology."

"We often try to evade that fact. We try to evade it, for example, when out of our lineage we pick some outstanding figure and pride ourselves upon our select and eminent heritage. That is one of the strangest pieces of voluntary blindness of which man is capable."

He cited some of the absurdity to which the pastime of the family tree is carried: "For example, there is somebody saying, 'I am descended from William the Conqueror.'"

"But William the Conqueror lived more than a thousand years ago. Has it not occurred to us that we had two parents, four grandparents, eight great-grandparents, sixteen great-great-grandparents, and that if we carry that back to the time of William the Conqueror our ancestors number approximately one billion people? Not William the Conqueror, standing alone and eminent, our unique progenitor, but one billion people begat us, and that makes up approximately all the available population of that day. We who come from European stock literally have the same ancestors. We are all made of one blood."

"But," he was asked, "can ethnic barriers be reduced when they have been centuries in the making?"

Dr. Fosdick smiled. "That is the size of the issue, but the issue remains nevertheless, and it lies close to the heart of the Gospel."

He drew a graphic picture of the early times of Exodus: "Even now we dimly can discern in those distant days beyond the frontiers of human history our early progenitors moving out on great migrations from the plains of southern Europe or of Asia. We see tribes and

nations trekking to far-sundered areas where, through long ages, separated by great mountains, burning sands, wide seas, humanity, that once was one, became many.

"Different climates made different pigments in the skin; various environments called out from the common stock of human character different activities, tempers, dispositions; various social situations created various customs, clothes, governments and law; and differing degrees of virility made some races rich, some poor, some advanced, some backward."

"And this is the issue presented to us: Can we so far undo the work of tens of thousands of years in creating variety, can we so reach down to the radical truth about humanity's unity, as to weave the racial differences together into a new web of human brotherhood?"

Scope of Christianity Makes Religion of International Concern

"Indeed," Dr. Fosdick exclaimed, "if any one protests that what we are here speaking of is not religion but international politics the inquiry rises: if to believe that all men are God's sons and can be made into one family is not involved in Christianity, then what do we mean by Christianity?"

He continued: "Surely human brotherhood was close to the heart of Jesus. When He came back to preach in His boyhood's synagogue in Nazareth one would suppose that he would take a subject to discourse upon close to the centers of His faith."

"What was it, then, on which He spoke on that great day when He came home to preach? That first sermon was directed against racial prejudice. He told them that there were plenty of widows in Israel in the days of Elijah and that Elijah helped none of them except a widow of Sidon, from a hated race. He told them that there were plenty of lepers in the days of Elisha and that Elisha healed none of them save only Naaman the Syrian, from a despised race. The Master's first sermon was an attack on racial prejudice."

"Do you suppose that if He should come to-day and speak to us as once He spoke in Nazareth He would be likely to choose another subject? He could hardly find one more vital."

"No! If by 'religion' you mean what Jesus meant, then close to His heart lies the thought of mankind as one family under God."

Here one thought suggested another. "The line one of the troubles with our popular religion," he went on. "So often these great questions are thrust into the background while the foreground fills up with the mediocre appendices and corollaries of religion. The most startling charge that can be leveled against the church is that religion deflects men's attention from the real issues."

"When I stop to think of it I was brought up in a church where in arguing about the quantity of water necessary to make a proper baptism enough energy has been expended almost to save the world. One wonders jealously what might have happened if all that consecrated thoughtfulness had been expended on something that really mattered."

"Nor in this regard can any denomination cast stones at another; they all live in glass houses; each one of them has made a specialty out of some irrelevant affair. And more and more the real people of the generation stand afar off and look on all such things with mingled indifference and scorn. 'See,' they say, 'religion once more deflecting men's attention from real issues.'"

"Yet all the while at the center of our faith is a Personality who never stressed a small issue in His life. He said, then, and is saying yet, 'Ye little mint and anise and cummin and have left undone the weightier matters of the law, justice and mercy and faith.'"

Materialism, the penalty the "scientific spirit" seems to pay when it does not go far enough, always has come close to being the crux of the modern religious crisis as Dr. Fosdick sees it. The "scientific spirit" itself has been a frequent theme throughout his preaching and teaching. In nothing has he been counted more illuminating.

## Thinks Christ Returning Today Would Speak as He Did at Nazareth Against Racial Prejudice

more sympathetic, more severe. He seems to picture the scientific tangents on which religious thought has gone off as possible force for good once spirituality has adjusted and broadened the church to contain them.

It was materialism, he discussed as his second major issue.

"Consider," he pursued, "on the one side the living and eternal God revealed in Jesus Christ; on the other a materialistic philosophy of life. You may say that it makes no difference whether a man belongs to this denomination or to that; no difference whether he holds this special opinion in theology or that, but you cannot say that it makes no difference whether or not a man believes in the Christian God."

He repeated a favorite reference to Edward Rowland Hill, the poet, one of Yale's famous men.

"Sill," he related, "was an earnest Christian in his early days and even thought of entering the Christian ministry. Then, for a time at least, he lost his faith. 'People think,' he wrote to a classmate, 'that thinking man's speculations about religion interfere with his daily life very little—but how certain conclusions do take the shine out of one's existence!'"

At the very least, Dr. Fosdick emphasized, materialism does that—it takes the shine out of existence.

"When a man in some high hour of inspiration," he went on, "falls in love with beauty and truth and love and goodness that seem to him worth living and dying for, and then remembers that perhaps all ideals are only the permutations and combinations of physical atoms, that like steam from a boiling kettle they are due to physical perturbations and will perish when the boiling stops, how that does take the shine out of existence!"

"When a man is making a brave fight for a good cause and is hard put to it to succeed or, it may be, has to fail, and then remembers that in a mechanical universe, where brute forces are the ultimate arbiters of all decisions, his good cause probably was never meant to win and never will, it does take the shine out of existence."

Asked if he could not recall his apostle's quotation from Chesterton for those who may not have seen his widely printed sermon at Atlantic City recently, he repeated:

"Chesterton used to say the test of any idea was the ability of men to use it as an oath; that the great realities of life were those which men could swear by, and with characteristic whimsicality he added that the trouble with ethical culture minus God is that the only oath which it can swear by is 'Oh, my goodness!'"

"Well, that's a weak oath. To go out to face what we must face in this generation with nothing more upon our lips than that—'Oh, my goodness!'—that is a weak oath. It is very different from going out into life with the words of a Psalmist on one's lips: 'O God, thou art my God.'"

Mercier and Livingstone And the Good Both Did

The living God revealed in Christ, or a materialistic philosophy of life—that is a real issue, he stressed.

"As a man faces it," he said, "he understands the meaning of Dr. George A. Gordon's words: 'All the controversies between rival sects of believers are almost petty; are certainly incidental, compared with the great and solemn battle which all believers wage with all unbelievers.'"

"When I think of this I feel a great tolerance and brotherhood for all people who believe in God and are making earnest with it for their thought and life. I will not accommodate from my church anybody who takes Christ's side on that great issue. I know how wide the lesser differences are between Christians, but if they are finding God in Christ the things that separate them from one another are as nothing compared with the things that separate them from everybody who does not believe that."

"I am a long sea mile from being a Roman Catholic, but the other night I wandered into St. Patrick's Cathedral and heard a wholesome Christian sermon and worshipped their Father and mine. And I am not a Quaker, but I went into a Quaker meeting house and in the quiet of that silent room with God's people I worshipped Him. Now, Catholics and Quakers are at the opposite extremes of the Christian line and yet the things that separate them are as nothing compared with the things that separate them both from those who find not God in Christ."

Cardinal Mercier of Belgium and David Livingstone of Africa—how far apart, one a Romanist of the Romanists, the other a Scotch Presbyterian! Yet, when you stop to think what a simple Belgian peasant found in one and what the black fellow of Africa found in the other, what was it but a burning consciousness of the reality and love of God in Christ interpreted in terms of human usefulness?"

"I would rather be any kind of Christian than not to be Christian at all. I would rather believe in the crudest theory of God's reality and His entrance into human life than not to believe in that at all. For here is the issue on which the church can go to the world and cry, 'How long you limping between the two sides?'"

And then the final issue—War: "As I see the situation in our Western world, a great conflict is on between two traditions. From the days of the cave men, and before, the tradition of war has come up among us. Our Western civilization is built on war;

# Chemists Get Cotton and Silk From Trees

Continued from Page Two.

into the manufacture of synthetic oil of wintergreen (methyl salicylate) has been used in perfumery and confectionery. In the production of methyl cinnamate, and in medicine in the form of methyl gallate. Crude methanol also has been used in rendering "grain alcohol unfit for drinking purposes." In other words, it is a denaturant and this fact has led to the widespread publicity and evil reputation of wood alcohol.

A year or two ago, when methanol began being used in the production of whisky and incidentally into the "innards" of a few of our citizens, a hue and cry was raised against its manufacture. Luckily, in view of its tremendous importance, this propaganda has not persisted. It is quite true that methanol is not potable. It cannot be taken internally without furnishing a kick that may well result in eliminating the experimenter. It may cause blindness; it may cause death. But so will many products of other industries which are a positive boon to humanity. The manufacture of methanol is entirely legitimate. Its use in cocktails is to be condemned.

Paper Production Revolutionized by Utilization of Wood Pulp

At just what time the first hand sheet paper was produced will probably remain a mystery, although the art must be credited to the Chinese, and presumably to a gentleman named Tsai-Lun, who lived about 100 A. D. This artist succeeded in using a variety of raw materials (such as bark, tow, old linen and fish nets) in the manufacture of his product. Like many other arts, papermaking filtered into Western civilization by way of the Arabs, who had previously captured their knowledge of the subject from a group of Chinese captives who fell into their hands early in the eighth century. The Arabs used cotton and linen almost exclusively as their raw material, and so, until late in the nineteenth century, cotton and linen remained the substances, par excellence, from which paper was made.

Soon after the civil war an American, Benjamin Tligham, observing the action of solutions of sulphuric acid and its acid lime salt on a group of soft woods, discovered that a type of excellent paper pulp could be obtained. It was thus that the "sulphite" pulp industry came into being which has so rapidly exploited the magnificent evergreen forests. What a vast field for the chemical utilization of wood was opened up by these two discoveries is so obvious that it should require little comment, and yet in 1874 the grape hangers of the paper industry gave vent to the following bit of optimism: "Great advances are now being made to produce wood pulp as a fiber, but practical paper makers deem it a failure!" (The italics are our own.) Let us hope that these pessimists were still alive in the lean year of 1921, when American pulp mills were at low ebb and this country produced over a quarter million tons of "sulphite" pulp. Besides this we imported vast amounts of chemical pulp from Europe.

In 1883 a new and highly important, but very odoriferous chemical process for wood pulp manufacture was discovered in Germany. This became known as the sulphate process, and is in fact the "block" relative of the sulphite process. The discovery of sulphate pulp has been instrumental in saving the waste wood in millions of stumps left behind by the lumbering operations in our Southern pine forests and in converting this wood into an excellent grade of wrapping paper.

To-day, roughly 90 per cent of the pulp used in paper manufacture is made from wood. The mechanical and pulping operations include the mechanical and three chemical processes.

But the chemist has not said the last word about pulping wood. He is eternally at it—quietly studying the chemical and physical properties of his raw materials, and gathering all available experimental data on the processes now in use. New chemical processes may well take their places with the old. Not long ago an Italian scientist published the results of large scale experiments involving the action of the poison gas chlorine on poplar and hemlock and reported the industrial production of another high grade of chemical pulp.

We cannot leave the question of pulp production without calling attention to several interesting facts connected with the "sulphite pulp" industry. Some 3,000,000 cords of our most

valuable woods—spruce, balsam and hemlock—are being used annually in the manufacture of sulphite pulp in this country. Of this amount less than 50 per cent goes into the finished product. The remainder, equivalent to more than 1,500,000 cords of wood and not suited for the manufacture of chemical pulp, is discharged in the form of dark, ill smelling waste liquors into our streams and rivers. This colossal waste and pollution has been a constant challenge to the chemist, who has made valiant efforts to stem the tide. An entire monograph and many articles have been published giving the results of the chemists in this field. Numerous suggestions have been made and some have been applied industrially and with success, but the real economic problem of the waste liquors remains unsolved.

Wood Pulp Under Chemists' Magic Produces 'Silk', Powder, 'Cotton'

Another fact which cannot be overlooked in connection with the sulphite pulp industry is that it furnishes a raw material not only for the production of news and bond papers but also for the manufacture of artificial silk. The forest chemist has become a silk worm's competitor. He has not actually synthesized real silk, which is a protein substance, but he has made a strong, lustrous artificial fiber of wood cellulose, resembling silk in many of its properties and daily becoming more and more important in the world's textile industries. To-day the material in thousands of sweaters, sport shirts, neckties, waists and stockings and carloads of draperies and plush coverings are the products of our coniferous forests.

The explosives industry in recent times has looked to these same evergreen forests for one of its important raw materials. Chemical wood pulp has been used successfully in the production of sporting powder. In fact, Germany had previously gathered a mass of fundamental data on the chemistry of wood. Her forests, always intelligently managed and utilized, never rapaciously depleted by exploiters, now served her in good stead. Whatever forest depletion Germany resorted to during that memorable period she very carefully kept within the confines of her own territories which he had had to fight.

Other uses have been found for wood pulp. One of them involves the production of "vulcanized fiber," so-called, a cellulose material, which, like the human animal, varies in its nature with the treatment received. It may take the form of a hard, tough, horny mass, or (if it has been properly sweetened and tempered with grape sugar or glycerine) it may be a flexible, plant material.

A fact which often surprises the layman is that ethyl alcohol (often termed grain alcohol) can also be made from wood waste. We are not now referring to the poisonous wood alcohol but to beverage alcohol.

It has been found for example that wood waste when treated with certain acids, like our indispensable sulphuric acid, could be converted into various sugars, some of which when treated with suitable yeasts would be fermented to ethyl alcohol. Only recently have the results of very extensive researches been published. They show that the sawdust of coniferous woods like the pines, spruces, firs and hemlocks give yields of twenty to twenty-five gallons of alcohol (chemically the same alcohol as that obtained from grain) per ton of dry wood. As a bootlegger Western larch stands in a class by itself and can furnish as much as forty gallons of alcohol for each ton. It is not beyond the realms of possibility that in the distant future, after our present petroleum supplies have vanished, the tropical forests will yield inexhaustible supplies of "grain" alcohol as motor fuel to a chastened automotive industry.

and war; it is a question of Christ or war." "Where do you put pacifists?" he was asked. "We need not tangle this discussion up with abstract debates about theoretical pacifism," he replied. "They will get us nowhere. We need not concern ourselves with denying the necessity of using force, massed force if need be, in meeting an emergency. But the war system, which is the issue, is not an appeal to force in an emergency. It is a long drawn out and deliberate preparation of every known means of cruel and collective slaughter. It is the deliberate organization of the whole world upon the basis of separate nations armed to the teeth, suspicious of each other, hating each other, waiting to fall upon each other, instead of sanely cooperative people finding their general good in a reasonable and peaceful fellowship. Never was a clearer issue presented to the church of Christ. For that war system and the Gospel—the Prince of Peace—cannot permanently abide together on the same earth."

In conclusion, Dr. Fosdick said he would wish most to address through THE NEW YORK HERALD this final appeal: "For nearly two thousand years all Western civilization has been trying to make a tradition blend. Like God and Baal in ancient Israel we have been trying to make two antithetical and irreconcilable philosophies of life lie down in peace together."

This was a paramount issue, Dr. Fosdick proceeded to show: "For nearly two thousand years all Western civilization has been trying to make a tradition blend. Like God and Baal in ancient Israel we have been trying to make two antithetical and irreconcilable philosophies of life lie down in peace together."

"You must know that the educated people of this country look upon Christianity as a waking, blood spilling religion. Never in the history of the Christian church was there a more clear cut and crucial issue than this. We cannot go on blending these two alien traditions any more. It is God or Baal. It is not a question of Christ

valuable woods—spruce, balsam and hemlock—are being used annually in the manufacture of sulphite pulp in this country. Of this amount less than 50 per cent goes into the finished product. The remainder, equivalent to more than 1,500,000 cords of wood and not suited for the manufacture of chemical pulp, is discharged in the form of dark, ill smelling waste liquors into our streams and rivers. This colossal waste and pollution has been a constant challenge to the chemist, who has made valiant efforts to stem the tide. An entire monograph and many articles have been published giving the results of the chemists in this field. Numerous suggestions have been made and some have been applied industrially and with success, but the real economic problem of the waste liquors remains unsolved.

Another fact which cannot be overlooked in connection with the sulphite pulp industry is that it furnishes a raw material not only for the production of news and bond papers but also for the manufacture of artificial silk. The forest chemist has become a silk worm's competitor. He has not actually synthesized real silk, which is a protein substance, but he has made a strong, lustrous artificial fiber of wood cellulose, resembling silk in many of its properties and daily becoming more and more important in the world's textile industries. To-day the material in thousands of sweaters, sport shirts, neckties, waists and stockings and carloads of draperies and plush coverings are the products of our coniferous forests.

The explosives industry in recent times has looked to these same evergreen forests for one of its important raw materials. Chemical wood pulp has been used successfully in the production of sporting powder. In fact, Germany had previously gathered a mass of fundamental data on the chemistry of wood. Her forests, always intelligently managed and utilized, never rapaciously depleted by exploiters, now served her in good stead. Whatever forest depletion Germany resorted to during that memorable period she very carefully kept within the confines of her own territories which he had had to fight.

Other uses have been found for wood pulp. One of them involves the production of "vulcanized fiber," so-called, a cellulose material, which, like the human animal, varies in its nature with the treatment received. It may take the form of a hard, tough, horny mass, or (if it has been properly sweetened and tempered with grape sugar or glycerine) it may be a flexible, plant material.

A fact which often surprises the layman is that ethyl alcohol (often termed grain alcohol) can also be made from wood waste. We are not now referring to the poisonous wood alcohol but to beverage alcohol.

It has been found for example that wood waste when treated with certain acids, like our indispensable sulphuric acid, could be converted into various sugars, some of which when treated with suitable yeasts would be fermented to ethyl alcohol. Only recently have the results of very extensive researches been published. They show that the sawdust of coniferous woods like the pines, spruces, firs and hemlocks give yields of twenty to twenty-five gallons of alcohol (chemically the same alcohol as that obtained from grain) per ton of dry wood. As a bootlegger Western larch stands in a class by itself and can furnish as much as forty gallons of alcohol for each ton. It is not beyond the realms of possibility that in the distant future, after our present petroleum supplies have vanished, the tropical forests will yield inexhaustible supplies of "grain" alcohol as motor fuel to a chastened automotive industry.

and war; it is a question of Christ or war." "Where do you put pacifists?" he was asked. "We need not tangle this discussion up with abstract debates about theoretical pacifism," he replied. "They will get us nowhere. We need not concern ourselves with denying the necessity of using force, massed force if need be, in meeting an emergency. But the war system, which is the issue, is not an appeal to force in an emergency. It is a long drawn out and deliberate preparation of every known means of cruel and collective slaughter. It is the deliberate organization of the whole world upon the basis of separate nations armed to the teeth, suspicious of each other, hating each other, waiting to fall upon each other, instead of sanely cooperative people finding their general good in a reasonable and peaceful fellowship. Never was a clearer issue presented to the church of Christ. For that war system and the Gospel—the Prince of Peace—cannot permanently abide together on the same earth."

In conclusion, Dr. Fosdick said he would wish most to address through THE NEW YORK HERALD this final appeal: "For nearly two thousand years all Western civilization has been trying to make a tradition blend. Like God and Baal in ancient Israel we have been trying to make two antithetical and irreconcilable philosophies of life lie down in peace together."

"You must know that the educated people of this country look upon Christianity as a waking, blood spilling religion. Never in the history of the Christian church was there a more clear cut and crucial issue than this. We cannot go on blending these two alien traditions any more. It is God or Baal. It is not a question of Christ

and war; it is a question of Christ or war." "Where do you put pacifists?" he was asked. "We need not tangle this discussion up with abstract debates about theoretical pacifism," he replied. "They will get us nowhere. We need not concern ourselves with denying the necessity of using force, massed force if need be, in meeting an emergency. But the war system, which is the issue, is not an appeal to force in an emergency. It is a long drawn out and deliberate preparation of every known means of cruel and collective slaughter. It is the deliberate organization of the whole world upon the basis of separate nations armed to the teeth, suspicious of each other, hating each other, waiting to fall upon each other, instead of sanely cooperative people finding their general good in a reasonable and peaceful fellowship. Never was a clearer issue presented to the church of Christ. For that war system and the Gospel—the Prince of Peace—cannot permanently abide together on the same earth."

In conclusion, Dr. Fosdick said he would wish most to address through THE NEW YORK HERALD this final appeal: "For nearly two thousand years all Western civilization has been trying to make a tradition blend. Like God and Baal in ancient Israel we have been trying to make two antithetical and irreconcilable philosophies of life lie down in peace together."

"You must know that the educated people of this country look upon Christianity as a waking, blood spilling religion. Never in the history of the Christian church was there a more clear cut and crucial issue than this. We cannot go on blending these two alien traditions any more. It is God or Baal. It is not a question of Christ

and war; it is a question of Christ or war." "Where do you put pacifists?" he was asked. "We need not tangle this discussion up with abstract debates about theoretical pacifism," he replied. "They will get us nowhere. We need not concern ourselves with denying the necessity of using force, massed force if need be, in meeting an emergency. But the war system, which is the issue, is not an appeal to force in an emergency. It is a long drawn out and deliberate preparation of every known means of cruel and collective slaughter. It is the deliberate organization of the whole world upon the basis of separate nations armed to the teeth, suspicious of each other, hating each other, waiting to fall upon each other, instead of sanely cooperative people finding their general good in a reasonable and peaceful fellowship. Never was a clearer issue presented to the church of Christ. For that war system and the Gospel—the Prince of Peace—cannot permanently abide together on the same earth."

In conclusion, Dr. Fosdick said he would wish most to address through THE NEW YORK HERALD this final appeal: "For nearly two thousand years all Western civilization has been trying to make a tradition blend. Like God and Baal in ancient Israel we have been trying to make two antithetical and irreconcilable philosophies of life lie down in peace together."

"You must know that the educated people of this country look upon Christianity as a waking, blood spilling religion. Never in the history of the Christian church was there a more clear cut and crucial issue than this. We cannot go on blending these two alien traditions any more. It is God or Baal. It is not a question of Christ

and war; it is a question of Christ or war." "Where do you put pacifists?" he was asked. "We need not tangle this discussion up with abstract debates about theoretical pacifism," he replied. "They will get us nowhere. We need not concern ourselves with denying the necessity of using force, massed force if need be, in meeting an emergency. But the war system, which is the issue, is not an appeal to force in an emergency. It is a long drawn out and deliberate preparation of every known means of cruel and collective slaughter. It is the deliberate organization of the whole world upon the basis of separate nations armed to the teeth, suspicious of each other, hating each other, waiting to fall upon each other, instead of sanely cooperative people finding their general good in a reasonable and peaceful fellowship. Never was a clearer issue presented to the church of Christ. For that war system and the Gospel—the Prince of Peace—cannot permanently abide together on the same earth."

In conclusion, Dr. Fosdick said he would wish most to address through THE NEW YORK HERALD this final appeal: "For nearly two thousand years all Western civilization has been trying to make a tradition blend. Like God and Baal in ancient Israel we have been trying to make two antithetical and irreconcilable philosophies of life lie down in peace together."

"You must know that the educated people of this country look upon Christianity as a waking, blood spilling religion. Never in the history of the Christian church was there a more clear cut and crucial issue than this. We cannot go on blending these two alien traditions any more. It is God or Baal. It is not a question of Christ

and war; it is a question of Christ or war." "Where do you put pacifists?" he was asked. "We need not tangle this discussion up with abstract debates about theoretical pacifism," he replied. "They will get us nowhere. We need not concern ourselves with denying the necessity of using force, massed force if need be, in meeting an emergency. But the war system, which is the issue, is not an appeal to force in an emergency. It is a long drawn out and deliberate preparation of every known means of cruel and collective slaughter. It is the deliberate organization of the whole world upon the basis of separate nations armed to the teeth, suspicious of each other, hating each other, waiting to fall upon each other, instead of sanely cooperative people finding their general good in a reasonable and peaceful fellowship. Never was a clearer issue presented to the church of Christ. For that war system and the Gospel—the Prince of Peace—cannot permanently abide together on the same earth."

In conclusion, Dr. Fosdick said he would wish most to address through THE NEW YORK HERALD this final appeal: "For nearly two thousand years all Western civilization has been trying to make a tradition blend. Like God and Baal in ancient Israel we have been trying to make two antithetical and irreconcilable philosophies of life lie down in peace together."