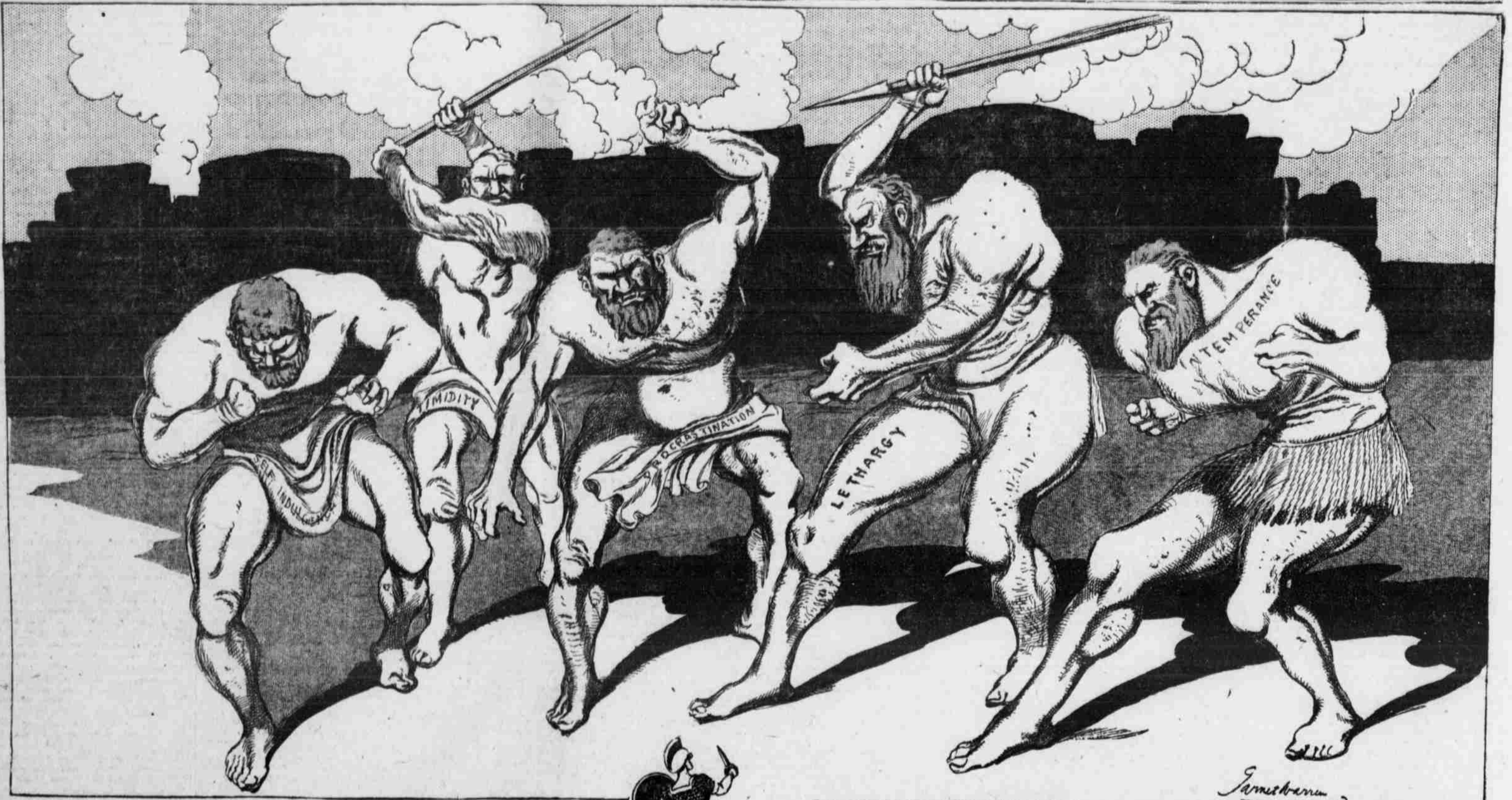


# TO HAVE PEACE—CONQUER YOUR ENEMIES



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**There Are Two Kinds of Peace. Peace Between Nations Is One Kind—Common Sense Will Bring It. Peace Within the Individual Means a Long Battle, and One That Does Not End.**

**"Let Us Have Peace"  
A Christmas Sermon—By Rev. Dr. Charles H. Parkhurst**



**P**resent to you, with satisfaction, an earnest and timely article by Dr. Parkhurst. "Peace on earth and good will to men" is the thought for this time of the year.

What is peace? If there are more kinds of peace than one—and there are—what peace is most important?

Peace between nations will come. It is coming rapidly, as Dr. Parkhurst points out. The people CAN READ, and, being able to read, they will soon refuse to be put to cutting each other's throats over the quarrels of old-fashioned kings or modern money kings. The few wholesale murders of human beings will probably still disgrace the history of this planet. And then thinking, intelligent and READING men and women will decide that war between nations must end. And war will end.

But that will be on this earth only THE BEGINNING OF PEACE.

There is a peace higher and more difficult to achieve than peace between the nations. That is the peace that passeth all understanding, within the mind and heart of the individual.

How can man be at peace with himself? How can he stop the war that goes on between the passions, between the savage, conflicting interests and desires handed down to him by millions of ancestors—reaching back beyond the stone age, and by billions of animal ancestors still farther back.

Each individual has his own civil war; it never ends and never can end.

Each individual has inside of himself a fight that is constant.

In a broad, rough way the artist who makes this picture presents the problem so simply that children will understand it, and be interested in it.

How is the little individual striving for peace of spirit and for righteousness to overcome these giant enemies that constantly attack him?

Laziness, intemperance, self-indulgence, timidity, procrastination, are some of the enemies portrayed in this cartoon.

All of these, and many others, fight against peace in the individual.

How can that war be ended?  
"He that is slow to anger is better than

the mighty; and he that ruleth his spirit than he that taketh a city." Proverbs—XVI., 32.

The old wise man who penned the thirty-second verse of the sixteenth chapter of Proverbs knew that the greatest men are not the great fighters; that the greatest peace is not the peace between cities, but the peace within the soul of man.

How can we have THAT PEACE WITHIN, WHICH IS THE ONLY PEACE?  
Each man must make the fight for himself, INSIDE OF HIMSELF.

Each must realize that the big enemies ARE INSIDE OF MAN'S OWN SKULL, LEFT THERE BY ANCESTORS OF THOUSANDS OF YEARS AGO, AND WORKING AGAINST THE PEACE OF THE SPIRIT NOW.

The peace that passeth all understanding will come, but slowly, as peace between nations and individuals has come slowly.

If we look back, we see that the enemies of man's peace have been destroyed and left behind, many of them, one by one.

All men were once cannibals, and actually ate the flesh of their brothers—unless they were too timid for battle. Cannibalism has been left behind on our upward journey.

All men, with perhaps one exception in a million, were once cruel and bloodthirsty. They tortured each other in the name of God Almighty, and His Son. They burned each other alive, tore the living flesh with hot pincers. The rack and the thumbscrew, the boot, the iron virgin, the bonfires of living human beings—all tell us in history of horrible brutality that survived among men, inherited from animals, only yesterday.

That is left behind PARTLY. We still burn up children, as hard labor, as we used to burn heretics. We still kill women slowly in mills, as we used to kill them quickly in the old days of witchcraft. But, we HAVE very largely conquered the demon of cruelty.

Individual selfishness was the rule only a little while ago. "Salvation for me, and the devil take the others" was the old motto. But that has changed slowly.

Men spend their money now, when they die, to build universities, hospitals, libraries, if they don't use it trying to buy eternal salvation for themselves. That is progress, and we find that we are getting nearer to real peace.

We must be reconciled to slow development, we must work for peace between individuals and nations in our external life, and work steadily and persistently FOR PEACE WITHIN, the peace most difficult to achieve.

None now living will ever know peace that is absolute. But the passing years, for those that try, do bring improvement.

Eventually, men as individuals and as a human race will achieve the absolute peace, which is mental peace. Viciousness, selfishness, cruelty, will some day have gone to join cannibalism and legalized infanticide. One day, many centuries from now, it will be possible for human beings to say with the Psalmist, "Righteousness and peace have kissed each other."

*In His Days Shall the Righteous Flourish Amid Abundance of Peace So Long as the Moon Endureth—* Psalms 72:7

THE anniversary of our Lord's birth gives occasion rather for indulging our spirits in the tender sentiment of the event than for taxing our minds by the discussion of its difficult problems.

The world is made one this week rather by its sympathies than by the activity of its intellect. Indeed, not only to-day, but always, people tend to be brought nearer to one another by the power of heart, but repelled from each other by exercise of the mind. Feeling operates as a unifying influence; thought as a divisive influence. Hence people think themselves apart, but pray themselves together. Therefore, the world needs warming more than that needs brightening, and all occasions like the present require to be thankfully economized as means of softening the frost into which, in an atmosphere of cold thoughtfulness, we so naturally stiffen.

The dominant note of the Christian world at Christmas is, "Peace on earth," as inaugurated by the "Prince of Peace." And if it seems strange that the bounds of his principality have been so long and so slow in extending themselves we must remember that the world at large can improve only so fast as improvement progresses in the separate Smiths and Joneses that make up the world, and that the battle-grounds which compose so conspicuous a figure in the world's history are simply the exhibition on an enlarged scale of the fields of conflict that lie concealed in individual hearts.

The world at large is what it is made to be by the individuals composing it. It is not any kind of diffusive greenness that makes the forest green, but the combined greenness of its separate leaves. It is no diffused whiteness that composes the pearly sheen of a midwinter landscape, but the meeting together of the untinted complexion of each one of the multitude of snow-crystals. So the tide of the general purity, peace and love of the world at large can rise no higher than the altitude to which it mounts in the souls of the separate men and women of the world.

This is only to remind us that the salvation of the world in respect of any one or all of its virtues and graces is not a wholesale, but a retail process, and that public feuds and civil and international conflicts will disappear from the face of the earth only so fast as they vanish from the map of the hearts of individual men and women. A man who is thoroughly at peace with himself inwardly, who has all the impulses and energies of his soul tuned to the one note, the Christ-note, of purity and loving kindness, cannot quar-

rel with his neighbor however quarrelsome that neighbor may be.

That so great a length of time, however, should have elapsed since our Lord's command to Peter to put up his sword was issued, is no reproach against Christianity. The thoughts of people who are precipitate in their expectations are not moving in pace with the methods and intentions of God, "with whom a thousand years is as one day." If the process for fitting the world for human occupation has occupied so many centuries that arithmetic is strained in its efforts to compute them, it is occasion neither for surprise nor discouragement that the shaping and maturing of His moral kingdom advances by a movement that to our limitedness and impatience seems so dilatory. A spirit of hurry is one of the infirmities of small minds. The true attitude of Christian philosophy does not assert itself by its haste to see the will of God accomplished, but consists rather in that patient observation and discernment that enables it gratefully to discover that things are moving, however inconspicuously, toward the accomplishment of His will.

And it certainly does seem that no one who is searching with a sincere desire to discover, can fail to be assured that the movement toward the world's pacification is distinct, and as rapid as a considerate Christian philosophy has grounds to anticipate. In order to know whether a thing moves, whether on the ground or among the stars, in the material or in the spiritual world, one needs to place his eye not only on the place where it is now but on the place where it was a hundred days or a thousand years before, and if the former of the two places is in advance of the latter even though by never so little, there is movement and there is progress.

Although we are even now hearing a great deal about armies and navies, and large appropriations for military equipment, yet the sentiment which prevails to-day in regard to war—its reasonableness and its righteousness—is so distinct from what it was a couple of centuries ago, that even a superficial acquaintance with the movements of thought during that time will not fail to appreciate the change. And it is the sentiment of people that is symptom of condition. The question is not how many soldiers we have, not how many dreadnoughts there are afloat or in course of construction, but what are the people thinking. That is the instrument that we have to use in measuring civilization, its flow or its ebb.

It signifies nothing that a Secretary of War comes out with a "war-scare," for the purpose of exciting sufficient nervousness throughout the country to justify an immense appropriation for the War Department. Nervousness does not ensue and the Secretary's official sensationalism is pigeon-holed. The document, singularly enough, operates rather as a

sedative than as a stimulant. The people are not in a warm mood.

Whatever ambition an American expert in military affairs may have for the military prestige of his country, if he has at the same time familiarized himself with the exhausting and impoverishing course upon which European nations are running, it is difficult to understand how he can have the heart, by word or influence, to prod the American people to compete in a race conducting to the same fatality. The European war debt amounts to twenty-six billion dollars, a debt which never will be discharged, the payment of the interest upon which comes very largely out of the pockets of the poor.

There is great strength, as well as good judgment, in quietness of mind, and that quietness is every little while disturbed by some journalistic announcement or other to the effect that friction is developing between some other country and ourselves and no one can forecast what the issue will be; that Japan or some other nation, particularly Japan, is simply biding its time, and is smilingly cherishing a very sour grudge which may eventually in a cataclysm of war that will carry off the Sandwich Islands and the western quarter of our country and make them a part of the Orient. Such prophecies tend to provoke the very thing which they prophesy, for such insinuations and innuendoes go across to the other side and create malevolence where no malevolence existed.

In the course of an address recently given in this city by Chief Justice Watanabe, who represents Japan in the administration of Korea, he said: "Japan is not going to war with the United States. There is no thought of it. It is never suggested in our newspapers. It is frequently flung as a fire brand by the American press, but the Japanese press is absolutely innocent of anything of that kind."

All of the foregoing carries no taint of pusillanimity, but will be the fit distinction of a nation that knows how to discriminate between dignity and assumption; of a nation that in a Christian way appreciates its own interests not as something distinct from the interests of the world, but rather as entering into, and forming a part of, the interests of the world; of a nation in fine that feels itself called to a great service, invited to a policy of life and action that shall not be merely the rehearsing of what has been, a barren reduplication of the old ages that have had placed upon them the stamp of the Lord's disapproval, but a policy that shall give to our national life an original tone in such way differentiating us from the rest of the world as shall draw the rest of the world after us and carry the world's attention to the quality as it lies registered in the mind of God.