

Christianity; but the prominent teachers, so far as we know, were peace-men. While this continued, the religion spread with rapidity and power; but as soon as a lapse occurred among professors generally, and the fighting Roman Emperor, Constantine, his officers and men, adopted it, and became its patrons, the spread of the religion ceased.

The question has been often asked with wonder, "Why did Christianity, which in the first and second century promised soon to be the controlling influence of the whole human race, become suddenly arrested, and for fifteen hundred years or more, remain stationary? Why is it that, at the present time, more than two-thirds of the entire population of the world are immersed in heathen darkness?" The true answer is most unquestionably, because professing Christians were known to those heathen as *men of blood*—with the Bible in one hand, and the sword in the other, or more commonly the sword conspicuous and the Bible unseen—and were mostly known by those heathen as ruthless butchers of human beings. We need not go back very far for an abundance of facts of this character. The pious missionary, Ashmun, in describing his success in Liberia, during its early years, and in speaking of the war between the infant colony and the natives, said that in one of the battles, every shot from the army of colonists "spent itself in a mass of living flesh." Well might those natives revolt from such a religion as that.

In no country has more missionary work been expended than in India. For half a century unceasing labors have been expended. There are now six hundred missionaries there. Yet the result of all this labor is the conversion of one Hindoo in seven hundred to protestant Christianity. Only two hundred and fifty thousand out of one hundred and eighty million, have adopted the religion of the missionaries. Why should they? The excellent Bishop Heber, educated in the belief that Christian governments must fight, was seen before a battle offering a fervent prayer for the success of the British army before him; in other words, that these professed followers of Him, who when he was reviled, reviled not again, might be enabled to kill, maim, cripple, and torture the poor benighted human beings to whom these Christians should bring the gospel of peace, life, and salvation. It is true that the India missionaries did not fight themselves, nor endorse the acts of the English government there; but they did not repudiate war by profession, and they were connected, in the minds of the natives, with the terrible butcheries practised upon them from the days of Warren Hastings down to the time of the terrific slaughter under the pious Havelock and others.

An eye-witness in what is known as the opium war in China, describes a scene where a whole Chinese family of seven persons were found dead or dying, having been just butchered by the British soldiers. Such acts do not tend to make Christianity appear lovely in the eyes of those who know little about it. It is a question worthy of consideration, how many of the three hundred and fifty million inhabitants of the Chinese empire (more than twice as many as all the professed Protestants in the world), have been prevented from accepting salvation by Christ through such acts of His reputed followers?

We turn to a more cheering picture—the missionary history of the Society Islands in the Pacific, particularly as detailed in Ellis' *Polynesian Researches*. These Missionaries were peace men, and went so far as to refuse the enactment of the death penalty in the civil code under their direction. They labored patiently for years, and saw their labors crowned with extraordinary success. The rapid progress of the Christian religion in those islands exceeded

anything known since the days of the first and second century, and furnished a wonderful contrast with its tardy progress in India, the Cape of Good Hope, and other places where the natives were subjected by powder and ball. For the subsequent devastation by the introduction of whiskey, the missionaries were not responsible.

If there were no other reason for the rejection of war, the removal of this bar to the conversion of the heathen, would form an all-sufficient and overwhelming one. If the implements of human butchery had never been carried by English and American colonists to Liberia, Sierra Leone, and the Cape of Good Hope, who knows that the dark clouds of paganism would not have rolled off from a great portion of Africa before the present year? And may we not believe that but for a similar draw-back in India and China, genuine Christianity, with its labors of love to the afflicted and suffering, and its consolations to redeemed sinners, would now be generally spread among the hundreds of millions of immortal beings which now people those wide countries? The English governor of Cape Town wrote to the home authorities that half a million pounds expended in educating the natives, might have done more in preventing wars with them than the many millions employed to pay for arms, ammunition and soldiers. Incomparably greater than this saving of money would have been the influence of the exemplification of the benign spirit of the gospel of peace on the native.—*Prof. J. J. Thomas.*

#### WHY NOT HAVE PEACE?

*Dear Editor of the Review,*—Many of your readers will remember my letter last spring, asking through the columns of the *Review* for workers in the cause of Peace. I think there were about fifteen responses to that letter, and nine or ten of the writers are now acting as agents. I also received some interesting letters in response to my appeals through other papers. Among these, I may mention as a matter of interest, was one from W. B., elder of the Church of Christ, Matagorda, Texas, asking for tracts and papers. One from a young man in Indiana who had been lecturing on Peace, but was not aware of the existence of any Peace Society. He rejoiced to hear of Peace Societies. He has been supplied with peace literature, and is in the field doing effective work. Another wrote me that he "tried to love, reverence and obey the Prince of Peace; was a preacher of the gospel of Peace," and had been persecuted for it. Would gladly co-operate with Peace Societies.

I have sent about 200,000 pages of tracts and books to those in Ohio and Indiana since my other letter; and it rejoices my heart to know that this material is in the hands of earnest men and women who are in the field sowing this precious seed for the Master. Oh! that there were more laborers! for surely the harvest is too great for those engaged. Darkness! darkness and ignorance everywhere upon this subject! Even our own Friends, who have been raised in a Peace Society, often know too little, and are too indifferent upon this subject; but when we get outside of the influence of our Society, we are astonished that readers of the New Testament can have such vague notions of Peace. They are yet under the influence of the Dark Ages, and think it quite visionary when it is proposed to do away with standing armies, and thus lighten the expenses of governments fifty per cent. (more than *eighty* per cent. of all this Government has ever expended has been for military purposes); just as it was once thought unsafe for an individual to put away his side arms. But as Christian enlightenment has already taught men, as individuals,

"to beat their swords into plowshares," it will yet teach nations to "learn war no more."

Ministers of Columbus and other cities have asked suspiciously, "What do you mean by peace?" Intelligent Christian editors say, "We never heard of your Peace Societies before. What is their object?" Others have exclaimed, after hearing a lecture, or conversation, or reading a tract upon the subject, "Now, that opens a new field—starts a new train of thought! Why have we not heard more about such an important subject?" But editors, ministers and others, generally express themselves glad to have the doctrine inculcated.

Every day people tell me the subject is new. Shall it always be so? *How long shall we keep our light burning so dimly?* Only last week I fell in company with a young man who is preparing at one of our prominent colleges for the ministry. He said, "Why have I never heard of this important subject before? I am astonished at myself that a subject evidently so important should have escaped my mind so long." He asked many questions, and seemed delighted to learn. I spent several hours in conversation with him on peace and other leading points of our doctrine. He had supposed the "Quakers" danced at their meetings, rejected marriage, and held everything in common. But in speaking especially of our doctrine on peace and oaths, he said, "If all the Friends believe as you do, I wish that all the world were such." I furnished him with Dymond's and Gurneys Essay's on War, the Right Way, and Peace Manual, and he said he would write an Oration for college on Peace. Now, here is a mind aroused that may teach thousands.

Everywhere the people are at least willing to learn. *Then why may we not have peace?* The sad answer seems to be, "Because the people know not the way of peace, and there is none to teach them." The *American Peace Society* has been publishing for forty years, but not one-thousandth part of Christendom has ever heard of it. They now have about forty lecturers and agents in the work. There ought to be a hundred times forty.

The *Friends' Peace Society* are sending out near 100,000 pages per month, and the *American Peace Society*, composed of nine different denominations, is doing still more. But this quantity must be multiplied by a hundred if even a majority of the people receive one page on the subject. One minister writes, "Furnish the ministry for one year with your literature, and we will teach the world this glorious doctrine." It will take at least a hundred thousand dollars to furnish the 50,000 preachers of the United States with a small supply of peace books. Another \$100,000 is needed to establish depositories in every State. But three cents from every church member of the United States would make this 200,000 dollars. Shall we have it? Followers of the Prince of Peace, *shall we have it?* But if we get the necessary amount, some must pay by the hundreds at the start, and others must labor hard and wait for their reward in heaven. Who will be a "peacemaker"? If any will aid this cause either with money or labor, let them address the undersigned,

W. G. HUBBARD,  
New Vienna, Ohio.

We are glad to find the above article from the pen of one of our Society's Agents. We have long been amazed at the ignorance and consequent apathy of Christians and Christian ministers on the subject; but they are utterly inexcusable, for the friends of Peace have long been putting before the community the means of adequate information on the subject. Certainly those "Christian Editors"

cannot be deemed "intelligent" who never heard "of Peace Societies before." In what dark corner of the land have these men been all their days? The Advocate, itself a thesaurus of information on Peace, has for years been sent gratis to all our known religious newspapers.

#### YOUNG MEN'S CHRISTIAN ASSOCIATIONS.

These promise to become a great power in the Christian community; and we hope they will not content themselves with laboring in behalf of *popular* objects alone, and rebuking errors and sins already under the ban of public opinion among Evangelical Christians, but will have the courage and enterprise to oppose wrong practices that still retain some degree of popularity. At their great gathering in the City of Portland, among other good resolutions, they "recognized the duty of Christian Associations, every where and at all times, to do their utmost to promote the cause of Temperance." Forty years after the rise of this great Reform, with public opinion pressing them to its support, they cannot well do otherwise; but what did they do in Portland, or what have they *ever* done as leaders or champions of any cause not *already* popular? The Anti-Tobacco reform they ignored, "leaving it to the individual conscience of each member;" in other words; every one is left without rebuke to use the weed just as much as he chooses.

We were reminded of a somewhat similar action taken not long before our late rebellion by the Young Men's Association in the City of New York, to the effect 'that the question of Slavery did not concern them as Christians, and they would not allow its discussion in their meetings.' In a year or so after, they and all Christians were compelled to meet it as the all-absorbing question of the whole country; and we presume that those very young men view it in a new, if not an entirely different light. It was quite natural for them to float thus on the popular current; but we devoutly hope they will yet learn to act as advanced guards and leaders in *every* enterprise of Christian reform as well as of Christian benevolence. We cannot afford to lose their services as *pioneers* in *every* good work.

Let us bespeak their aid in the cause of Peace. It is certainly a fitting field for them; and if they will examine it with the care it deserves, they can hardly fail to take a deep interest in it. It is mainly the young men of a nation that war sweeps into its maelstrom of blood; and do not the graves of half a million young men, victims North and South in our late rebellion, call aloud on our young men especially to use the means that shall prevent the return of like evils in future? It is now in their power, by a right use in season of such means as God has appointed for the purpose, to render morally impossible hereafter a like avalanche of crimes and woes upon our land. Young soldiers of the cross, can you in any other way win a moral victory more glorious under the Captain of your salvation?

REDUCTION OF OUR NAVY.—During the rebellion it had at one time, we believe, more than 500 war-ships in service; but it is reported as reduced now to 80. A very hopeful progress; but we see no real, valid reason why even this should, even on war principles, be continued in active service. We have no war, none in prospect; and we need in a time of peace only Revenue Cutters to enforce our revenue laws. All our war-ships might be hauled up in our navy-yards just as well as not.