

her population, of the guilt and cruelty and blood of Europe, from whence are now coming up the Heralds of the Gospel of Peace upon their shores. If the day of her deliverance is delayed, this will have the mightiest influence in effecting it. And this hindrance to the redemption of China, and of many other benighted nations, can be best obviated at home. Let it be a fact that shall spread with the Bible, and strengthen the hands of those who carry it, that in Europe, bloody as it has been, in Europe and America, those who love the Bible, who are engaged under the influence of its spirit in sending it abroad wide as its commission, are themselves rallying under its banner of peace and love, and combining all their influence and energy for the abolition of war forever. This will be an antidote to all past impressions; and this too will carry forward, fast as the conversion of the nations goes on, a religion whose *practice* as well as *precept* is "peace on earth;" and whose results are no more surely "glory to God" than "good will to man."

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## ARTICLE II.

### THE EVILS AND GUILT OF WAR; SOURCES OF ILLUSION IN RESPECT TO IT; AND MEANS OF COUNTERACTION.

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DID we not know man too well, we should cry out upon the strange anomaly implied in seriously discussing the practicability and expediency of measures for the suppression of war and the promotion of peace, in a community professedly Christian. But the most disastrous wars have within our own memory occurred on Christian lands. Christian temples are now decorated with flags taken from a flying foe, and with monuments recording the valour of heroes bearing the Christian name. There is not one of our readers who would not shrink from being called a man of war; not one probably, who does not suppose that his feelings in regard to war are, in the main, correct. Yet it may be, that of those who have not given at-

tention to this topic, not one views the practice of war in its proper light, not one is in the strictest sense of the words a man of peace.

Do we listen with delight to the story of war? Do we hear with a thrill of pleasurable emotion of the mustering of the hosts to battle? Do we trace with eager attention the movements of hostile powers? Do we hang with breathless interest over the battle field, and admire the gallantry and daring of the warrior, and at the same time forget the untold sorrows and woes, and the deep guilt which are concealed beneath all that is exciting and attractive in these scenes? If so, our feelings are enlisted on the side of war; yet thus it is with by far the greater number even of professed Christians. The avowed friends of peace, they are yet undoubted admirers of war.

A strange delusion has settled down upon the minds of men. Could facts be clearly exhibited to the view of a visitant from another sphere, how would they strike his mind. We would ask him to go upon some eminence from whence his eye could wander over a happy, prosperous kingdom, and where he might regale his vision with the sight of its peaceful villages and hamlets, reposing in the midst of fertility and joy, its waving fields ripe for the harvest, its cities thronged with a busy people, sending forth its products to all parts of the globe, and receiving the treasures of other lands in return. After having gazed a while with delight on this wide spread scene of abundance and happiness, we would ask him to look once more. A change has passed over this vision of enchantment. Those villages are now heaps of smouldering ruins, and the happy villagers have been cruelly slaughtered or, driven from their homes, are exposed to insult, outrage and death. Those beautiful fields have been blasted and laid waste as by devouring fire. Those cities have been pillaged and razed to the ground or stand desolate masses of blackened ruins. The busy haunts of traffic are now silent, and the commerce of the kingdom which once waved in every port under heaven, is now dismantled and mouldering away; and when in amazement our visiter should

inquire whence this sad reverse, our answer would be, this is the desolation of war.

We would traverse with him the plains of the East, the site of cities once famed for their splendour and opulence, and as he viewed with wonder those imposing relics of ancient magnificence, the porticoes, broken arches, and prostrate columns of Palmyra, Balbec, Persepolis, or the more beautiful remains of Grecian and Roman art, we would tell him that here too he saw the footsteps of the demon of war, who hath thus swept over the earth like a whirlwind of the Almighty's wrath, desolating her fairest scenes, uprooting kingdoms and empires, depopulating extensive territories, turning back through ages the tide of improvement, and bringing down upon unhappy men the darkness of ignorance and sin. We would go with him to the battle fields of Arbela, Cannæ, Borodino, Beresina, and Waterloo, and would show him the soil fattened with the blood and remains of tens of thousands of our fellow men ; we would trace with him the disastrous Russian campaign, when in 173 days, 500,000 perished ;--we would shew him this pleasant world, designed to be the abode of intelligent, moral and social beings, strewed with the 15 or 20 thousand millions of its inhabitants, who on a moderate calculation have fallen the victims of war. But there are other scenes of woe which he has not yet beheld. We would conduct him to the homes of those wretched sufferers, and ask him to listen to the low moan of sorrow, or the wail of despair and heart-rending grief, that comes up from the loved ones who have lost their stay and staff, their hope and consolation, on the field of battle,—and then would we say to him : here is a picture of *civilized* war. We would show him how this spirit of evil has availed himself of the science and ingenuity of man, for the destruction of man ; how the invention of a Christian monk hath compounded a black, inert, and apparently inoffensive powder, which, on the application of the smallest spark, kindles into an amazing energy, with a voice of thunder, propelling missiles with resistless force and certain death, or springing an unseen mine, throws large structures with their inmates into the air. We would lead

him to the vast magazines, filled with the engines and materials of destruction, erected and sustained at the cost of a nation's treasure ; to the schools, where are trained with watchful vigilance and consummate skill, youth who may in subsequent life wield the apparatus of human destruction with most effect ; to the fortresses, and the encampments, and the naval depots, all well furnished, even in times of peace, and affording him proof that the destruction of man by his fellow man is a matter of calculation and arrangement, and, as it were, an indispensable concomitant of human society. Having surveyed this vast machinery of human woe, he would in amazement exclaim—what evil destiny hath fallen upon man, that his whole history is little else than a detail of voluntarily inflicted suffering ! What dire necessity drives men to the dread alternative of war ? Nay, we must reply, it is the most frightful scourge of Heaven, but man has seized it, and with ruthless hand played with it as with an infant's toy. Men glory in it. The warrior is extolled ; poets sing the praises of his valour ; and multitudes throng around him to pay the homage of their admiration. In horror and disgust at the infatuation and wickedness of man, would he not wing his way to his sphere of light and peace.

Thus would it appear to us all, if we would but throw off the delusion which veils our minds, and view things as they truly are ; nor can there be a doubt, that at no distant period, exclamations of horror and disgust will burst from the reader of what are now regarded as the most brilliant passages of the world's history.

For let us consider, in the first place, the FOLLY and WICKEDNESS of war as a mode of settling disputes. Its folly. Individuals, when they have a controversy, submit to arbitrament, or the case is tried by a jury of their equals. To resort to violence and physical force, is always deemed not only barbarous, but palpably unjust. In such a case, the right is most manifestly with the stronger. The brawn and muscle of an ancient Milo would carry it against a legion of puny antagonists, however just their cause. Why is it not so with nations ? What

makes it ludicrous for individuals to fight, for nations, glorious and wise? Next consider the wickedness of war. We speak of the majority of wars which have been waged, when we affirm that wars are most commonly unnecessary and fruitless. Every one moderately conversant with history, is aware that they have arisen from unfounded, often most trivial causes, and that in most cases, the result of the war, if it has not been misfortune to the party that commenced it, has not compensated at all for the blood and treasure which it has cost. Said Burke, so paltry a sum in the eyes of a financier, as 3*d.*, an article so insignificant in the eyes of a philosopher, as tea, has shaken the pillars of a commercial empire that circled the whole globe. Of 286 wars of magnitude in which Christian nations have been engaged, as enumerated in one of the publications of the Massachusetts Peace Society, scarcely one can be regarded as strictly a war of self-defence, and were the causes of them all exhibited in their true light, the detail, most shocking and humiliating as it would be, would be scarcely less ludicrous than the humorous account of the causes of war given by Dean Swift.\*

Now why should we send those who stir up a noisy brawl in our streets, to the house of correction, but commit the greater brawls of kingdoms, accompanied with the deaths of thou-

\* "He asked me what were the usual causes or motives that made one country go to war with another? I answered, they were innumerable; but I should only mention a few of the chief. Sometimes the ambition of princes, who never think they have land or people enough to govern. Sometimes the corruption of ministers, who engage their master in war, in order to stifle or divert the clamour of their subjects against their evil administration. Difference in opinion has cost many millions of lives. For instance, whether flesh be bread, or bread be flesh; whether the juice of a certain berry be blood or wine; whether whistling be a vice or a virtue. Sometimes the quarrel between two powers is to decide which of them shall dispossess a third of his dominions where neither of them pretend to any right. Sometimes one prince quarrels with another for fear the other should quarrel with him. Sometimes a war is entered upon because the enemy is too strong; and sometimes because he is too weak. Sometimes our neighbours want the things which we have, or have the things which we want; and we both fight till they take ours or we theirs."—*Gulliver's Travels, Part 4, Ch. 5.*

sands, and the overthrow of institutions, waste of treasure and corruption of morals, to the poet, to be celebrated in his highest notes of inspiration, and to the historian, to be recorded in unfading glory on the historic page. Why hang a man who kills another in a private encounter, and cover with honours an Alexander, a Cæsar, an Alaric, a Tamerlane, a Buonaparte, who have wantonly and selfishly provoked contests involving the destruction of thousands and millions? What consistency is there in maintaining with all the power of our institutions the inviolability of human life in man as an individual, and in respect to man as a member of the state, to throw it out like dross into the highway to be trampled under foot? How can man answer before his judge for the wild havoc he has made with the lives, we may almost say, with the immortal spirits of his fellow men? For on the battle-field, we may sicken at the sight of dead and dying; we may sympathize till our hearts break, with the woes of the widow and orphan who have been made such there: but the Christian, as he surveys the scene, will look with a thrill of horror, to the condition of the disembodied spirits which have ascended from the tumult, and fierce struggle, and wild fury of battle, to the presence of a holy God.

Again, let us observe the palpable inconsistency between the principles of war and the precepts of Christianity. This is manifest more from the general tenor of the gospel, than from precepts bearing directly upon this point. We are not forbidden to war; we are not forbidden in express terms to maintain our rights, even at the risk of life. But the language of our Saviour to his followers is: "love your enemies; pray for them which despitefully use you and persecute you." How can a spirit of retaliation or revenge be more solemnly and pointedly rebuked, than in these other memorable words: "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth; But I say unto you that ye resist not evil." And who will undertake to state the circumstances under which a follower of Jesus Christ may be excused from the obligations implied in these plain, explicit injunctions of his Lord and Mas-

ter? Now show when war has been conducted with a spirit of love, of meekness, with the absence of all desire of retaliation and revenge, within the range of that spirit of benevolence which the gospel inculcates, and the most ardent friends of peace will admit that the Christian may, in such a war, arouse himself at the sound of the trumpet, and buckle on his armour.

But it has been said even by philosophers, that these precepts apply to the conduct of men, as individuals, but not as members of communities. But why should not Christian principles regulate the intercourse of states as much as of individuals? Surely, if the precepts of the Gospel are important to man, as an individual, much more are they important to him in his character as a member of the state, sustaining, as he then does, relations to all around him, and affecting by his actions the interests of others to an indefinite extent. Man, however, is not regarded in the Gospel, as an independent unit, but as one of the race, as the brother of all men. The Jew was taught that the despised Gentile had upon him the claims of justice and humanity. No reasoning or sophistry can make a spirit of malice or revenge sinful in one condition of man, and righteous in another. He is not to love his private enemy and hate the enemies of his nation. The Gospel subdues the unholy feeling wherever it appears.

No one can read the Gospel without being struck with its pacific character. Though we cannot establish the point that the early Christians never appeared as soldiers, yet there is no doubt that a persuasion of the unlawfulness of war was common with them. The inhabitants of the South Sea Islands when they embraced Christianity, proposed to Mr. Ellis to destroy their weapons of war, saying, "we can never use them more." A fit commentary on the spirit of the Gospel; and let it be noted, as a striking proof of the deep delusion which has blinded the minds even of the most devoted disciples of Jesus, that Mr. Ellis never even suspected the inconsistency of war with Christianity, till these uncivilized islanders came to him and made this novel proposition. A missionary in Palestine was once asked by a follower of Mohammed: "why do you

come to us?" "To bring peace," was the reply. "Peace!" "Peace!" returned the Mohammedan, "look to that hill," pointing to Calvary, "there, upon that very spot, where your Lord poured out his blood, even the Mohammedan is obliged to interfere to prevent Christians from shedding the blood of each other." Shall the heathen, first opening his eyes upon the light of the Gospel, shall the deluded disciple of the false prophet discern the true spirit of the Gospel, and we yet be blind to it?

Again, we are told that the period is on the wing when wars and fightings shall cease, and nations learn war no more. What will thus transform the world? What new command will come forth from the throne of Jehovah? The tempest of war with its thunderings and lightnings will roll away before the rising glories of the Sun of Righteousness. In the Gospel is peace, peace, between man and his offended sovereign, peace between man and his brother man. What miraculous power is there in the Gospel to effect this marvellous change other than this, that it is essentially opposed to the spirit of war, and that just so far as it is received in its purity, it whispers to man in the secret chambers of his soul: "*Let all bitterness and wrath and anger and clamour and evil speaking be put away from you, with all malice, and be ye kind one to another, tender hearted, forgiving one another.*" (Eph. iv. 31.)

But does Christianity, it is asked, forbid us to maintain our rights? No surely, if we can do it without violating the law of benevolence, or without cherishing a vindictive spirit. It is an impression far too common that there is no other way of settling national controversies than war and bloodshed. But is it probable that he who hath made of one blood all nations of men to dwell on the face of the earth, hath constituted them so, that they should by the necessity of their condition be driven into a state of perpetual warfare? Oh no, this is too monstrous. There are other methods of reconciling differences and composing dissensions which we shall mention in their place. We do not however intend to discuss the subject of defensive war. The American Peace Society expresses no opinion in regard to it. It is not impossible to conceive of a nation arm-



ing itself in defence of its rights which have been invaded, after every other method of repelling the attack has been tried in vain, and without indulging in a vindictive spirit. Were all the wars which have occurred reduced in number to those which are purely defensive, what would be the effect on the world's history? We are almost ready to say that for the present we will grant the right, and are willing to submit to all the evils of defensive wars, so confident are we that the friends of peace would never be called upon to redeem such a pledge.

It may be profitable to advert for a few moments to the reasons why mankind have regarded with so much favour a mode of arranging national differences, which is the fruitful cause of so much unmingled wretchedness and woe to our race. We shall then be better able to ascertain the proper corrective of the evil.

We are so constituted as to admire the grand, and the elevated in human action, just as we gaze with admiration on the sublime in natural scenery. But what constitutes the grand and elevated in human action? In a rude and barbarous antiquity, physical power in union with brute courage, was the admiration of men. Hercules, the hero of many lands, was elevated to a rank with the gods, chiefly for merits which he possessed in common with a modern hero of the lists. It was a proud, unyielding, ferocious spirit, and undaunted courage, combined with great bodily energy, which made Achilles the favourite of Homer. A love of adventure, of daring exploits characterizes all people in a state comparatively uncivilized. We see it in their civil institutions, in their customs, their religious systems, in their arts of design; we perceive it indelibly impressed upon their literature. All ancient literature, whether sacred or profane, is deeply imbued with this spirit. As mankind advance in refinement, we perceive a corresponding advancement in their estimate of human action. Admiration of physical, gives place to admiration of moral and intellectual qualities. But how slow this advancement! We boast of the civilization and refinement of our age; but a future generation

when it shall look upon the monuments, the institutions, and the literature which we shall leave behind us, will regard us, as just emerging from the darkness of 6000 years into the light of that joyous era when moral and intellectual worth alone shall receive the love, and the admiration of men. In the most enlightened and most Christian nations, we still see much of barbarism. The standard of human action is yet low, and hence there prevails an admiration of warlike achievements, discreditable to the Christian character, I may say also, to the civilization of the age.

But let us be understood. So long as we are human beings, there is much in war to excite powerfully the mind. The individual who has fearlessly met danger in the face, who in the bloody conflict stood cool and unmoved, and by the calm energies of his own mind controled the movements of whole kingdoms arrayed in battle, and baffled the skill of powerful antagonists, and gained a victory, though at the expense of a nation's agony, such an one we cannot help regarding with deep interest. But the difficulty is, that these brilliant qualities dazzle the minds of men, and they do not see the darker shades of the picture. Such an individual they gaze upon as if he were of a superior race. Though destitute of moral and intellectual excellencies, a dukedom, it may be, is laid at his feet, and orders and honors of every kind are showered upon him; while the philosopher, who in his retirement ponders over the revelations of nature, and with profound wisdom and sagacity, explores her secret laws; the poet, whose matchless song is destined to fall upon the ear of far distant time, in notes of ravishing sweetness; the man of benevolence, who in his unobtrusive yet persevering career gains a truly glorious victory over some mighty, wide spread sin against humanity; while, I say, these benefactors of their species are scarcely noticed by the passing crowd.

Every thing has been done to throw an enchantment around war. The gaudy trappings, the brilliant array, the honors of the world lavished on the warrior, the song of the poet, the triumphal car, the acclamations of a whole people, which ren-

the air in praise of the victor, and the tribute rendered by the orator and the historian, all have contributed to deepen the impression that war is not only a necessary evil, but also essential to a nation's glory. For inquire of the great majority of mankind, what constitutes true national greatness, and we should be referred to fleets and castles and armies and the trophies of victory. The voice of past ages would give the same answer.

Now it is obvious, that were the standard of human action raised, did but the admiration of warlike achievements give place to an admiration of intellectual and moral worth, a principal source of the popularity of war would be cut off. If men tolerated war at all, it would be as a curse from Heaven, sent on them for their iniquities, at least the last sad and awful resort; and when they rejoiced over their successes, there would be mingled with their joy, unfeigned sympathy for the sufferers. They would not shut their ears against the cry of distress which ascends from the battle field, and the hospital, and the home thrown into dismay by the sad news from the war. In our land the public sentiment on the true sources of national glory is more enlightened than in any other. If we might ever indulge pride of country, it would be on account of the fact, that if we go and ask almost any man we meet in the streets what constitutes the true greatness of his country, he will reply, not that it contains Bunker Hill, or York Town, but that it is the home of civil and religious liberty, of common schools, of wide spread intelligence. And what is the effect of this state of public opinion on the warlike spirit of our countrymen? How little regard comparatively is felt for warlike character! How paltry is our peace establishment! How difficult it would be to embroil this nation in war! How has our militia system, which has often been called the bulwark of our security, fallen into contempt! and this, less on account of any defect in the system, than as a natural result of the advance of public sentiment in regard to war.

Another source of the delusion in regard to war which ought to be mentioned, is the limited influence of Christianity on Christians themselves. There are professed followers of Jesus

in every community who regard war as a necessary accompaniment of the social state. The doctrine has been proclaimed from the pulpit, that it is a natural evil like the earthquake or the whirlwind. Had Christians preserved the pacific principles of the first disciples, the whole history of christendom would have been changed. Were they now to exhibit the meek and benevolent spirit of the Gospel, what bounds shall we set to the influence they would exert on the intercourse of civilized nations? That every Christian then has a duty to perform in regard to this subject does not admit of a question. If the world is ever to become the abode of peace, it will be in consequence of the Gospel, which, let it never be forgotten, is a mere name apart from the character and efforts of its followers.

From this brief glance at the folly and injustice of war, and the sources of delusion in respect to it, let us pass now to consider what can be done to put an end to this hideous custom.

It is important to establish the persuasion in our minds that something must be done. We must not trust this matter to the silent progress of Christianity. What is the influence of Christianity apart from the agency of its followers? What has been its influence in past ages in regard to war? What is it now, when multitudes who bear its name are the friends of war? There must be a special action on this subject, as there is in regard to temperance, or slavery, or any of the benevolent objects of the day. War is a moral evil, and requires only moral means for its remedy. We are called upon then as Christians; as men, to inquire into the means of its suppression. The moans of thousands of millions of our race come up from the face of the whole earth, and urge us to exert ourselves in this cause of suffering, bleeding humanity. The Gospel bids us do it. What, then, can be done to banish war from the earth?

In the first place, we can enlighten the public mind, and give a right direction to public sentiment. Let efforts be made to unmask the demon of war, and expose his odious deformities to view; let the light of reason be shed upon the history

of the past ; let men be taught the elements of true glory ; exalt the standard of moral action ; turn away the admiration of the world from the scourges to the benefactors of their race ; and wars will cease. War will not be proclaimed in opposition to the public sentiment. Even now, in most of the civilized kingdoms and states, it is not left to the will of a restless despot, or of a cabinet minister, or a council of state. We have abundant encouragement to direct our efforts into this channel, in the manifest advance of public sentiment in regard to war.

No one can have observed the events of the last few years without being struck with the progress of pacific principles in the civilized world. Scarcely twenty years have passed since war was defended as a public good, as giving impulse to the energies of man, awakening him from the torpor produced by peace, as purging society of its dregs, as a barrier against despotism, as a school of patriotism and heroic virtue. The right of defensive war as thus defined : " The application of force by one commonwealth to another for the purpose of preventing or redressing actual injuries inflicted or about to be inflicted," was maintained in a series of discourses from an American pulpit. Such a doctrine would not now be inculcated even by a civilian. Opinions in favour of a pacific policy have become common among the leading statesmen of the world. We are most struck with the progress of pacific principles on the continent of Europe, where they have the most formidable obstacles to contend with. The pacific policy of the Perrier administration exposed its distinguished head, it is true, to some scorn from the war spirits of the time, but he maintained his ground. Witness the remarkable sentiment uttered by M. de Tracy, in the debate in the French Chamber of Deputies, on the abolition of the punishment of death : " we must, we ought to acknowledge the inviolability of the life of man." The Society of Christian Morals, which is substantially a Peace Society, has on its roll some of the most honoured names in France. So marked is the change of sentiment in respect to peace and war, that General Sebastiani, who was one of the Perrier ministry, calls the present period one of policy and diplomacy, as the

preceding was one of bloodshed ; the desire of peace has succeeded to that of aggrandizement ; and all this in chivalric France, the land of Napoleon and his host of marshals. Such sentiments meet with an emphatic response in Geneva, where a vigorous peace society has existed three or four years in the "centre of revolution and political agitation." One pleasing effect of this change of sentiment we perceive in the manifestation of a kinder feeling between England and France, which have so long been the victims of a deadly national feud. A most striking proof of this advance of pacific principles is seen in the decisive indications which the few last years have presented of a reluctance on the part of European governments to engage in war. The invasions of Italy, of Turkey, of Poland, the difficulties in Belgium, and the contest between the two brothers for the Portuguese throne, would not long since have kindled a general war. Now whence this change in the policy of warlike nations ? It is mainly the effect of an enlightened public sentiment. Men have been taught the folly and madness of war.

As another method of repressing the warlike spirit of the world, we may rely on the power of education. This indeed is the most direct channel through which we may operate on public sentiment. By education I do not mean merely the training of youth in our schools and seminaries, but all the influences which are brought to bear upon the youthful mind, and which contribute to the elements of the future character. Now we do not conceive it to be necessary to exclude from our systems of education every thing which may have, in itself considered, an influence unfavourable to the establishment of pacific principles in the minds of the rising generation. It is not the sole object of education to make men of peace. We wish to form characters that will be fitted to go out into a corrupt world, and engage in sharp conflicts with its temptations and sins, and exert an influence beneficial to mankind. The argument which would prove that we must banish from the school and seminary of learning every thing from which our children and youth might by possibility imbibe a warlike spirit,

proves too much. If we are to guard them thus scrupulously from all such influences, we should confine their range of inquiry within exceedingly narrow limits. We should place a taboo on both sacred and profane antiquity, on nearly the whole field of polite literature, and on many of the most interesting scenes of the world. If this principle is to be fully carried out, they must not read history, for it is a tale of war; nor poetry, for it sings the praises of heroes. In fine, this reasoning would exclude them from the world of men, that they may not be contaminated by the evil examples of mankind. It would be no proof of wisdom for men to avoid a fertile and inviting territory, because it was infested by reptiles and beasts of prey. Providence never designed that they should do so. While the treasures of literature and learning, wisely selected and purified, are opened to our youth, *let them be taught to use them rightly*, and we have no fears for the result. Whatever refines the character, renders the individual averse to war. We have never heard of classical scholars among the warriors of our race, or of any scholars at all, unless as rare exceptions to the general character of the military profession. We have confidence in the general power of education in a Christian land, especially in our own, improved as it will be by the experience and watchfulness of a Christian people. Let our youth be taught the duties which they owe God and their fellowmen, the precepts of private and political morality, the principles of a just national policy; let them be taught not to cherish a proud and selfish love of country, but to regard all men as their brethren; in fine, let a generation arise well disciplined and refined, a thinking, considerate race, and though we should not make it a prominent object to guard them against the mad delusion of war, yet it would not,—it could not, fasten itself upon them. They would not fall down and worship the image which has received the homage of 6000 years. We cannot but think that our common schools, if conducted as our forefathers designed, are in truth so many nurseries of peace. And what, furthermore, may we not hope from the increasing attention which is given to the moral and religious instruction of our

youth, at the fireside, and especially in our Sabbath schools. Surely, the child who has been wont to bow the knee at the family altar, and to hear the voice of prayer from a parent's lips, surely, the pupil of the Sabbath school, who has been taught that there is a spirit in man which is priceless, and a salvation infinitely precious, will not be likely to love the blood and carnage of the field of battle.

Another obvious method of promoting the cause of peace is to urge upon the followers of Christ their obligation to practice the precepts of the gospel of peace. If they are the friends of war, we cannot expect the world at large to be the friends of peace. Another duty of Christians is to recognize an overruling providence. As individuals they may do it, but they are apt not to do it as members of the community. Perhaps there is no point in which men are more generally practical Atheists than in respect to the God of Nations. In him we live and move and have our being as individuals, but our national weal or woe is our own creation. But Jehovah is the moral governor of states and kingdoms. He hath destroyed nations, and he can and will protect the people that trust in him. The Christian then, who, when the cause of peace is urged upon his notice, hesitates, and doubts the expediency of incorporating its principles into our national policy, lest we be thereby exposed to scorn and insult from other nations, dishonours the God whom he professes to adore, the providence to which he gratefully ascribes his daily blessings. To those, however, who have felt this objection to our assuming a pacific attitude, as a nation, it may be said, that no views of policy can prevail in one nation without exerting a powerful influence on surrounding nations. There is a public sentiment in the community of states as in that of individuals. International law has no other foundation than this. Now this public sentiment of the world may be enlightened and directed. A *Grotius*, on topics of public concernment, has given the law to the world, and may do it again. It should be remarked also, that at the present day, the sympathy of feeling between the different nations is peculiarly active. Else why do the monarchical governments



of the old world manifest a marked jealousy and suspicion of a family of peaceful, unwarlike states, separated from them by an ocean of three thousand miles over? Else why have they created as it were a cordon sanitaire against the infection of liberal principles, and in some cases arrayed the whole power of their kingdoms for their suppression? Again, reflect that there are in the civilized world not more than ten or twelve leading powers, with each of which we exchange ambassadors, with each of which we are on terms of mutual friendship and respect. Now of as many individuals in a neighbourhood, if one should manifest a peaceful spirit, he would exert a great influence in diffusing such a spirit throughout the circle, and why may it not be so in this community of states? The united and persevering efforts of the friends of man, have changed the public sentiment of civilized nations in regard to slavery and other evils; why may it not do the same for the monstrous outrage on the reason and common sense of man, implied in the practice of war? As has been already stated, we perceive an evident tendency to this result. The disposition which has been so often manifested within a few years, to refer controverted questions between states, which would not long since have been decided by an array of armies and the loss of blood and treasure, to the calm consideration of embassies or umpires, is a decisive indication of it. And when we view this subject in the light of past ages, even obscured as that is by clouds and darkness, when we call to mind the Amphictyonic and Pannonian councils, and the Achæan league of antiquity, the German and Swiss confederacies, as well as that of the United States, and the forty Congresses which have been held in Europe, within the last two hundred years, for the purpose of settling various questions which had arisen between nations, we surely are not chargeable with a wild enthusiasm in anticipating the near approach of the period when national controversies will be uniformly settled in this way. Then shall wars cease, and man be the friend of man.

We shall mention another method by which every individual may array himself with the peace makers of the earth,

though we would not have him thus excuse himself from the duty of using a more direct agency. Let him contribute his influence to swell the stream of benevolence which is now visiting the nations with its life giving waters. That glorious cause, the object of which is to diffuse the blessings of civilized life and the joys of salvation over the world, directly tends to promote peace on earth and good will among men. It warms that chilling selfishness which regards our own land as the only worthy object of our love, and which has been the source of most of the wars which have spread desolation and woe around, into a generous, open hearted philanthropy, which extends our sympathies to all lands. It does not extinguish love of country, but it fosters love of mankind. A new bond of union is formed between Christian nations, who are leagued together in this fellowship of charity. We ourselves have recently had a most gratifying exemplification of the power of Christian sympathy between the disciples of Christ of different countries. The recent embassy of love, we may so call it,—the expression of fraternal interest and regard sent us from the churches of our father-land have doubtless kindled in our hearts, a deeper, livelier, and fresher interest for that land of our kindred in language, in social institutions, and religion. Praised be God for this commencement of an interchange of these messages of Christian love and fellowship between these two nations! May the same spirit extend to other lands, until we shall behold the spectacle of all the nations of christendom thus greeting each other in the love and peace of the Gospel! Thus it is, that the various associations which are formed to give union and energy to the efforts of the wise and good, in their schemes of mercy, awakening the sympathies of men for each other throughout the world, are rapidly preparing the way for the coming of that period when the soldier shall have laid his helmet by, have forged his weapons of war into implements of peace, and have become

“ A fellow man among his fellow men.”