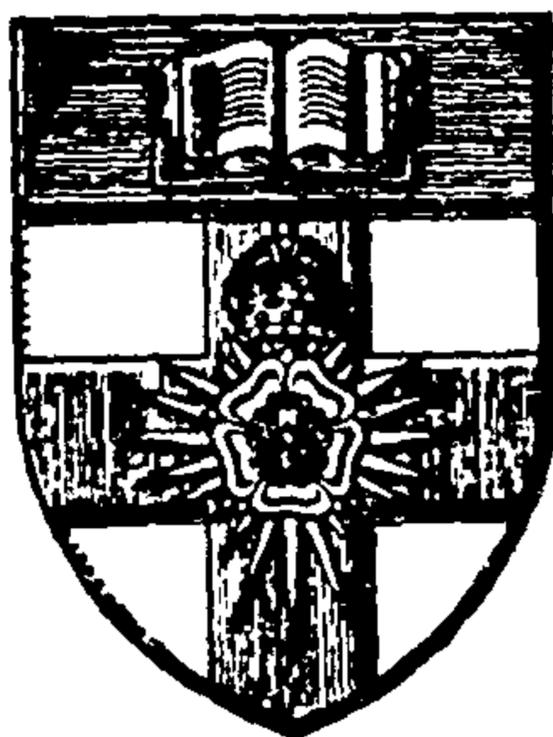


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69
War not inconsistent with Christianity.

A

DISCOURSE

FROM

JOHN XVIII. 36.

Intended to have been delivered at the Parish Church

OF

St. AUGUSTINE, BRISTOL.

By THE REV. J. EVANS,

“Τῆς ἐν πόλεμοις βίβης οἱ πατέρες ἐν τοῖς φόνοις καὶ ἐλογισάντο ἡμῶν δίκην συγγνωμῆν’ δοῦντες ὑπερ σωζοσύνης καὶ εὐσεβείας ἀμνηστούμενοις.” BASIL.

“Render unto Cæsar, the things that are Cæsar’s; and unto God the things that are God’s.” JESUS CHRIST.

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TO
 THE OFFICERS AND PRIVATES
 OF THE
ROYAL BRISTOL VOLUNTEERS,

THIS DISCOURSE,

Which, but for imperious Circumstances, would have been
 delivered in the Parish Church of

ST. AUGUSTINE,

IS, WITH HIGH RESPECT FOR THEIR PATRIOTISM,

INSCRIBED

BY THEIR OBEDIENT SERVANT,

J. EVANS.

Lower Park-Row, July 14th.

A SERMON, &c.

JOHN XVIII. 36.

Jesus answered, My kingdom is not of this world. If my kingdom were of this world then would my servants fight that I should not be delivered to the Jews, but now my kingdom is not from hence.

THE kingdom of Jesus is a celestial kingdom. From Heaven it derived its origin, and there will it experience its consummation. Placid in its nature, conciliatory in its progress, it will finally terminate in universal peace. So far was the Advent of Christ from wearing the smallest appearance of war, that the temple of Janus, previously open for a series of years, was then shut; and the nations lay hushed in the most profound tranquillity. The waves of this troublesome world ceased to toss themselves, and a delightful calm seemed to prognosticate the blissful period, when those halcyon days should arrive, in which the Prince of Peace would take up his lasting abode among us: and the glorious prospect of the evangelical prophet be realised, (Isai. xi. 6) "The wolf also shall dwell with the lamb, and the leopard shall lie down with

“ the kid ; and the calf and the young lion, and
 “ the fatling together, and a little child shall
 “ lead them, &c.”—“ They shall not hurt, nor
 “ destroy in all my holy mountain: for the
 “ earth shall be full of the knowledge of the
 “ Lord, as the waters cover the seas.”*

From such pacific views of the nature of the Messiah's kingdom, and the spirit of meekness, and forbearance breathed by the precepts he gave, and the examples he shewed; some have been led to consider every species of resistance to evil, as hostile to the nature and repugnant to the doctrines of Christianity. Various passages have been urged to prove, that on the appearance of the Saviour, “ The chariot from
 “ Ephraim, the horse from Jerusalem, and the
 “ battle-bow were to be cut off.” And in support of this argument, the words now before us, containing the remarkable answer of our Lord to the Roman Governor of Judea, have

* The Rabbins refer this to the peaceable reign of Hezekiah, in opposition to the insolent, turbulent, and sanguinary conduct of Senacherib. While others, with Chrysostom, place the period of its fulfillment to the Messiah's Advent. That it might have a primary view to that glorious event, a doubt cannot be entertained. But we still look for a more complete accomplishment to that time, when the cordial reception of the gospel has become general, the seeds of peace then sown, shall flourish; and their produce replenish the whole earth: when the magnificent view and comprehensive blessing contained in the lxxii Psalm shall be realized; and the whole earth be filled with the glory of the Redeemer.

frequently been adduced. But with whatever propriety the text may be applied to the spiritual nature of religion, and the peculiar mode in which it ought, and only ought to be inculcated; the principle is not to be admitted in the general concerns of life, without many interesting exceptions. Indeed, were the benign precepts of the gospel universally obeyed, did the spirit of the amiable Saviour sway the hearts of all mankind, or even of his professed followers; most, or all of these exceptions, would be invalid. But alas! millions yet deny his mission and reject his doctrine. And millions it is to be feared, that bear the cross in their escutcheon, bear it only as a sanction for wealth or power; and while they assume the name, habitually neglect the duties of christianity. Nay does it not appear, that God has permitted error to expand farther than truth; and iniquity to abound more than righteousness? If our own experience should be insufficient to convince us of the fact, the history of past ages will teach us, by melancholy example. Even from the earliest ages down to the glorious æra of the Sun of Righteousness, error was opposed to truth; and injustice cruelly harrassed and oppressed the innocent and the good. And though christianity did much to ameliorate the situation of the world, it appeared to make no alteration in the manner of God's dealings with mankind. Men were still left to embrace, or reject truth; to culti-

vate virtue, or remain the slaves of vice. They were still at liberty to become the disciples of the inoffensive Saviour, or continue the sons of violence and rapine. Even the extension and establishment of christianity, as it did not fully estirpate sin; did not effectually prevent its baleful consequences. The history of ancient and modern Europe will tell, that the dire flames of war were not extinguished by the living waters of the gospel; and our own observation will amply inform us, “that tares still spring up among the wheat;” and that brother’s hand is still lifted up against brother. Altercations, contentions, and wars will still happen; and probably we must look for the full accomplishment of those prophecies, respecting the peaceable reign of the Messiah, till a future period of the church; when his ancient people shall be recalled; and “there shall be one flock, under one shepherd, Jesus Christ our Lord.”

Till this desirable event take place, we must put up with this mixed state of things; we must be content to take with submission the evil and the good; “to hear of wars and rumours of wars,” and often, however reluctantly, in these jarring contests and destructive scenes, to have our share. The christian has duties to perform, that at first sight seem to clash with the precepts of his master. He has his person to preserve, his house to provide for, and his country to defend. And if ever these duties were more

pressing at any period than another; it is the present. A proud and haughty neighbour, fired with ambition and avarice; and instigated to future strides of power, and acts of injustice by his successes in the past; threatens to invade our country, to retaliate the pretended injuries he has received, and under a colour of giving us liberty, to alienate our property, dictate to us laws and change our religion: and after spoiling us of every thing valuable, to place us on that humiliating part of the scale of nations, his interest may suggest, or his cruelty advise. No offer of peace meets his approbation; no conciliatory measures are cordially received: no concessions are sufficient to divert his attention, or appease his wrath. In the present conjuncture we may truly say with David, "when I am for peace, then they are for war:" and the comparison drawn by the able and faithful historian of the lower empire, between the peaceable Romans and the sanguinary Alani; justly applies to us, and to our enemies. "Utque hominibus quietis & placidis otium est voluptabile, ita illos pericula juvant & bella; judicatur ibi beatus, qui in prælio profuderit animam."* Ammiannus Marcellinus, l. xxxi, c. 2. We appear to have arrived at those times, when

* As peace is the most desirable object to placid minds, so to these men nothing is delightful but adventure and contention; nor is it strange, for they esteem it a great happiness to fall in war.



the frequency and the fell consequences of war portend the approaching dissolution of the world: when peace is a stranger to the nations, and almost universal warfare bespeaks the necessity of a sudden and general change to usher in the promised reign of Christ upon earth. Why those manifold evils are permitted to spread, it becomes not us to decide. The question has often been agitated, and as often left the disputants little to boast of, either as it respects their nearer connection with light or truth. Sufficient for us, in the present limited state of our knowledge, to say with St. Augustine, when questioned, why the goodness of God did not induce him to take evil entirely from the earth; replied, "Because it was a stronger proof, both of almighty power and goodness to deduce good from evil, than at once to suppress it."—The final cause at present is not manifest; the efficient causes however lie open to our view: they are to be found in the fallen nature of man. (Epist. James iv. 1, 2.)* They do not clash with the moral attributes of the Deity; and while they furnish matter of curiosity or cavilling to the unbeliever, they afford to the christian a sufficient subject to humble his pride and subdue his confidence. It is the fallacious reasoning of human wisdom to draw conclusions respecting the divine conduct from

* Divitis hoc vitium est auri nec bella fuere,
Baginus astabat cum scyphus ante dapes.

the confined rules of human judgment, and the partial experience of creatures of a day: foolishly thinking the Almighty to be such an one as ourselves; possessed of the same affections, governed by the same passions, and influenced by the same motives: limited in his views, and partial in his attachments. But the providence of God has views far too extensive for our ken; and plans to execute of which these discordant events are but the varied means to accomplish. From this inability clearly to account for the wonderful conduct of divine providence, has arisen a variety of errors, opposite to truth, and subversive of justice. Some unable to comprehend how warfare may lead to peace, have considered every thing of an hostile nature to proceed from an evil being: while others considering religious rites and the concerns of earth, as entirely distinct, have given one to heaven and the other to the world. The pious and the corrupt mind, from different, but equally fatal causes has separated the duties of religion from those of morality: and the interests of society have alike suffered from the devotee, who thought those duties beneath his care, as the formal worshipper who imagined, that the performance of ceremonies would give him a licence for the neglect or violation of its moral injunctions. Both superstition and fanaticism; have by taking a partial base erected superstructures diametrically opposite: and both equally foreign to the temple of God.

Hence arose that preposterous and far-spreading heresy of Manichæus, who lost in the labyrinth of his own imperfect reasonings supposed the existence of two opposite beings, which by turns, as they obtained the superiority, governed the world—That the evil being presided over affairs during the period of the Old Testament, and the good gained the ascendancy at the æra of the New: he therefore rejected the former, and only partially admitted the latter; and by this fatal severation invented doctrines and supported opinions too shocking to relate.* And it has been by following this absurd plan in a greater or less degree, that has given birth to all the gross heresies, or errors of smaller importance; which have from the earliest period to the present day crept in, and deformed the Church of Christ. *Vide Mosheim E. H.*

And it may be questioned whether superstition and error owe their ascendancy over the minds of professing Christians, to any thing in so great a degree as the fatal mistake of detaching the old Testament from the new; and viewing the latter as an entire new dispensation independent of the former: and containing a code of laws, which as they are more perfect,

* His followers carried the matter of life and death to such an extravagant height, that they refused animal food: thus “rejecting meats which God, with thankfulness commanded to be received.” And like the timid Gentoos of India considered the life of a man, a bird, or an insect, of equal value.

abrogate, or disannul the previous, and less perfect system. Whereas, the new derives its importance from the old; it is built upon it: take away this base and the glorious superstructure of the Gospel falls to the ground. As we find in some books of the old Testament a reference to those, which precede; so the new constantly refers for its authority to the old. (vide John v. 3; 9. iv. 6, 47. Luke vi. 29. Acts xxxvi. Paul's appeal to Agrippa.) Which demonstrates that both together form one whole; one grand connected scheme of Divine wisdom; one uniform and unalterable system of Divine truth. The scriptures are unlike other books. They contain a great variety of subjects, written upon by different authors, of different countries, at different times, and in different styles: yet all embracing one object and each furnishing his distinct quota to one grand system; whose aim and end, was the salvation of man. We must not expect therefore to find all, that respects our faith, or duty, laid together in one place; but scattered through the pages of legislators, prophets, and apostles. For a full discovery of which *all* must be searched, compared, and taken together. For instance, the kingdom of the Messiah. Would you view, "the building of God, fitly framed together, Jesus Christ himself the chief cornerstone," you must see the distinct parts brought from various quarters, and placed by the same Spirit, that executed the design. But

to illustrate this part of the harmony* would require a volume; suffice it to say that the gospel in the old and the gospel in the new, differ only as the shadow on a wall and the image seen in a glass: the identical object appears in both instances; but in the latter more distinct. † “The law had a shadow of (the) good things to come,” Heb. x. 1. Now the veil being removed, the typical dispensation ceasing, when the great Antetype appeared; “We all with open face behold as in a glass, the glory of the Lord,” 2 Cor. iii. 18. The same truth as it respects our faith pervades the bible. One unison design appears written, as it were with a sun-beam; nor is there the smallest departure, or shadow of deviation throughout the whole. The reason is evident: God the author is one; his will is one; and therefore his word, as partaking of his nature, is one, as it respects our moral conduct also. The least contradiction, the remotest inconsistency, must invalidate the evidence they mutually afford; and leave the infidel in the enjoyment of his boasted triumph over

* See this ably discussed in a treatise on Prophecy by Bishop Hurd from the words, “The testimony of Jesus, is the Spirit of Prophecy.” Rev. xix. 10.

† According to the just observation of an old divine, “*Vetus Testamentum in novo revelatum & Novus in veteri velatum.*” If they are thus reflective, let them freely cast their light upon each other. The Jews reject the New, and we too much reject the Old: both are equally culpable; and in this way we shall never know the mind of God on either.

the credibility of the scripture history.* The moral law, or rule of life, delivered from God to Moses, is founded on the very nature of that relation, which every reasonable creature should bear to his Creator; and it is reducible to two comprehensive propositions, love to God, and love to our neighbour. Now this is too perfect a system of morals to want additions, or admit of diminutions; for correction belongs to man. To suppose that God ever revoked or changed those moral institutes revealed under the old Testament for the regulation of mankind, is to suppose some defect in the Deity; a want of prescience to foresee mischiefs, which might in future arise. This argues an imbecility of knowledge, like what we find in human legislators, who make laws to remedy, or prevent existing evils: but not knowing what a day might bring forth, are induced to repeal to day, what they enacted yesterday. Therefore in arguing the immutability of the law; we only contend for the perfection of the law-giver. When God created the heavens and the earth, he gave them a law, which cannot be

* Were this point more considered and attended to, those professing themselves friends of Revelation, would be very cautious of conceding to its enemies, inconsistency and contradiction, their favorite plea: and this those certainly do who allow a difference in point of moral obligation between the old and new Testaments: for if it could once be proved that one was purer than the other it would shake the credit of both, as being the work of "One and the self-same Spirit."

broken : by this the various revolutions we perceive, and admire, are governed ; and will be, till he who bade them roll, recalls his fiat. The least departure would be confusion and ruin. So respecting the moral world, the laws once given for its regulation, remain sure and stedfast ; and it is owing to deviations from these, that disorder and misery are the portion of man. Can we for a moment then suppose that the Son of God came to weaken this security ? That he, who came to fulfil the law should endeavour to abrogate it by establishing a new system ? Or he, that submitted to every ceremony to fulfil all righteousness, should enact new commands, which if obeyed the old must be transgressed ? Impossible ! For if a single law of Christ could be found, which opposes a law of the old Testament, all his claim to the character of the Messiah is at an end. For, “ the Messiah was to be born of a woman made under the law ;” subject to its every precept, obedient to its every command : and doubtless to that most solemn one of all, because the sanction of all, “ Ye shall not add to the word, that I command you ; neither shall you diminish ought from it. ?” Deut. xlii. 12. When therefore I find any particular doctrine in the new Testament, I take it to the old ; being assured if it be true, it must accord with those scriptures, “ written afore-time for our learning.” Should it not correspond, it must arise from some mis-

conception on my part : or it must be false. For with respect to the doctrines taught in the new Testament, if on a just comparison, I did not find them exactly tally with those of the old:—if it asserted things never heard of for 4000 years before, respecting the salvation, and the happiness of man ; it could challenge no more of my assent, than the mild superstitions in the Shaster of Brama, or the extravagant blasphemies in the Koran of Mahomet.* But if we particularly examine the moral institute of both, the most perfect coincidence will be the result. Attending to the evangelical account “ of those things, which Jesus on the opening of his mission, began to do and teach,” we shall find that after he had called disciples, as eye witnesses of the truth ; he proceeded to establish its authenticity. His miracles shewed, he had pretensions to be considered a divine messenger ; and the congruity of his doctrines with the already established truths, evinced he

* If there exist any difference, it must arise either from the repeal of former statutes, or by those subsequently enacted, rescinding those previously in force. But it should be recollected, it was the daring and impious genius of Mahomet, that first attributed abrogation of laws to an unchangeable God. (Vide Koran, chap. v.) But not to mention the uncertainty, which must arise in a Revelation, that should be punctilliously explicit ; it is evident, that however such conduct may suit the policy of a capricious mortal ; it can never be compatible with an immutable God.

was no impostor. In his inimitable sermon on the mount, he first addresses himself to his disciples, to prepare their minds for the future reception they were likely to meet, and then adverts to the Jews in general: prefacing his discourse, to prevent all prejudice, and misconception, with this pointed exordium. “Think
 “ not that I am come to destroy the law or the
 “ prophets; I am not come to destroy; but to
 “ fulfil. For verily I say unto you, till heaven
 “ and earth pass, one jot, or one tittle shall
 “ in no wise pass from the law, till all be ful-
 “ filled. For I say unto you, that except your
 “ righteousness shall exceed the righteousness
 “ of the scribes and pharisees, ye shall in no
 “ case enter into the kingdom of heaven.”
 Mat. v. 17--20. Thus professing himself a most strenuous advocate for the law of Moses, he proceeds to shew the spirituality of that law; strips it of the false glosses, crept in by tradition, and taught *ex cathedra* by the scribes and pharisees; and restores it to its original purity. Demonstrates that “God is a Spirit, and whoever would worship him aright must worship him in spirit and in truth.” All laws, as they respect a Divine and Omniscient Being must be referred to the heart; so that the intention must be to a spiritual, what the overt act is to a temporal judge. The interpretation of the law of murder, was no more therefore than was originally intended and understood by the prohibition. The ascertaining adultery, to

be a man's putting away his wife, save for the sake of fornication, is the statement of the original statute uncorrupted by the false interpretations of the scribes. Deut. xxiv. 1. and the consequent act of adultery in him, who should marry her so put away, justly arises from the *illegality* of the divorce. When our Lord says, "sware not at all," he cannot be meant to affirm, that oaths on every occasion are illegal. For the apostle says, "an oath is the end of all strife," and the Lord because he could swear by no greater, sware by himself. He means to reprove that rash swearing in private conversation, so frequent among the Jews; and too common among christians of the present day. And surely the admonition is highly reasonable; for on such trivial affairs there can be no occasion for more than a simple affirmation, or negation; and whatever is more cometh of evil; as arguing a disregard to truth in one or both of the parties. The observation on the law of retaliation refers to the abuse, which the Jews then made of it; as justifying their own private acts of revenge; a spirit, which it is in all persons, and at all times sinful to indulge, and much more to gratify. Against this, and not the proper punishment by the magistrates in the execution of their duty, our Lord directs his censure: and in opposition recommends a spirit of forbearance and patience under slight personal injuries, in his expressive manner, "Whosoever

shall smite thee on thy right cheek, turn to him the other also." "Give to him that asketh of thee." Now this is almost the language of the law, Deut. xv. 7--15; but, like the rest, must be admitted with limitations: for an improper view might lead a man to dissipate his substance, neglect his own household, and become worse than a speculative infidel.* "Ye have heard that it hath been said thou shalt love thy neighbour." Thus far the law Exod. xix. 18. inculcates, as strongly as the gospel; but no where do I find it authorising us, to hate our enemy. No, so far from this, it enjoins us to cultivate the same spirit, and exhibit the same conduct towards him, as here recommended by the Saviour,—see Exod. xxiii. 4. 5. Prov. xxiv. 17. This is *exemplified* in the conduct of David towards Saul, 1 Sam. xxiv. 17. Compare also Lev. xix. 18. with Rom. xiii. 10, and Prov. xxv. 21, with Rom. xii. 20. Thus does our Lord add nothing new, either respecting the duties of justice, humanity, or charity:† but simply calls the attention of man-

* The rule is good, "Dabo egentibus sed ipse non egeam."

Sen. de Benef.

† I grant that in one passage he says, "a new commandment I give you, that ye love one another," but what does the Apostle John say in his comment on this precept? He is urging the reception of this divine principle and this heavenly practice by the impressive and imperious motive, the example of the Saviour. "Brethren, I write no *new* commandment to you, but an *old* commandment which ye had from the beginning: the old commandment

kind to the proper, and extensive meaning of those laws already enacted; separates tradition from truth; vindicates the lawgiver, and thus establishes on a sure foundation his own authority. Concluding his illustrations in these remarkable words, "Therefore whatsoever ye would that men should do unto you, do ye even so unto them;" *For this is the law and the prophets.* Were I to pursue the subject further, I could shew you, that every part of the old and new Testament perfectly coincide: but the time will not allow me to enter into so comprehensive a discussion. It is sufficient to observe, that there is nothing in the new Testament which runs counter to the old, as it respects individuals or society; that it was the great business of our Saviour's life and ministry, (so far from abrogating or making void any part of it) to illustrate and confirm the law: he added no opposite precept, he only cleared it from false glosses and interested interpretations. Hence the apostle argues, "Do we make void the law by faith? God forbid—yea, we establish the law." Every moral precept

is the word which ye have heard from the beginning. Again a *new* commandment I write unto you, which thing is true in him and you, because the darkness is past and the true light now shineth."---1. John ii. 7. 8. The old as to substance and meaning; but new as to its re-promulgation, it being cleared from obscure interpretations, stripped of a yoke of ordinances, carried to a greater extent and enforced by a new motive, the death of Christ.

is as binding upon us, as upon the Jews : and Christians have no new, but the same rule to walk by as they had ; and they had the same law of love and mercy to obey, as we. Thus, ‘ the law of the Lord is perfect, and his commandments endure throughout all generations.’ It is the original law written on the heart, rendered explicit by the decalogue, and illustrated and confirmed by the gospel. (7th art. Church of England.) If therefore just war were allowable to the Jews, it is to Christians ; because both are bound by one and the same rule of moral action, accountable in the same view, and amenable to the same Judge. But many of their wars were engaged in at the express command of God, others received the sanction of Divine approbation, and in all they were taught to look up for Divine aid.

We might here close the argument, for without supposing this intimate connection and coherence between the subjects of both Testaments ; which is decisive upon the question : it may be added, as God cannot command what it is unjust to do, so no act of injustice can receive his approbation. As in the view of those who consider defence, as being resistance to evil, wrong, from the principles of forbearance and love recommended in the gospel ; as these principles were precepts of the law, defence was wrong in the Jews ; and God as approving injustice, the abettor of evil. But lest we should be thought to build on questionable au-

thority, we will exceed the bounds of common candour and justice, and meet the argument in the New Testament only. Had our Lord intended any alteration in the moral code, there would undoubtedly have been some *express command* to the purpose. Especially in an affair of such importance to the interests of morality and religion. But no such precept is found, nor a single intimation given, either by the Messiah, his harbinger, or his messengers, that war was inconsistent with the nature of the kingdom he came to establish: or that fighting on proper occasions, under due authority was incompatible with the character of a disciple. When John came to prepare his way; by turning the hearts of the disobedient to the wisdom of the just, he shewed the necessity of a thorough and sincere repentance for every sin, to make us the subjects of the new kingdom, and fit us for denizens of heaven; "because the ax was now laid to the root of the trees." Wherein did he make that preparation to consist, as it respected the case of soldiers? Did he condemn their profession of arms; and pronounce such a way of life utterly incompatible with the required purity? No! Did he tell them they must desist from such wicked practices; renounce such an impious mode of life; and take up the doctrine of absolute and unqualified non resistance; or deny themselves all hope of blessings from the Saviour's advent? No such thing! He indirectly approves of their pro-

fession, and gives them regulations for their conduct in the exercise of it.—“Do violence to no man, neither accuse any falsely and be content with your wages.” Luke iii. 14. Had the Baptist considered war unlawful, here was a fair opportunity for him to have expressed in the strongest manner his detestation. But he deigns to give restrictive precepts against those sins, oppression, traduction, and mutiny, to which they were from circumstances most exposed: supposing if they refrained under the greater temptations, they would of course under the less. Now it is evident, that whoever forms restrictions with respect to any subject, must approve of the subject itself. For to endeavour to regulate what in itself is sinful, is nothing less than a commutation of sin.

Our Lord's opinion may be known, from his conversation with the Roman centurion, when he healed his servant of a greivous palsy. He comes to Christ in his character of a soldier, a captain over a company of a hundred men; and from the authority he exercised, and the prompt obedience he obtained; naturally infers, that Jesus, “endued with all power from on high,” could as easily procure submission to his commands. Here surely if the Saviour had intended to interfere in the affairs of states, or if his doctrines had been likely to have clashed with the usual modes by which they were supported; he would have delivered something explicit and decisive upon the sub-

ject. He would have condemned the unjustifiable invasion of his country by the Romans ; and exhorted his new disciple to have relinquished a calling so hostile to every thing honourable and just ; and so diametrically opposite to the spirit of universal charity he came to inspire. But instead of this, he commends the officer for taking a reason from the nature of his calling to establish a ground for his faith ; encomiastically contrasts that faith with the faith of Israel ; and having satisfactorily answered his request, dismisses him with a blessing to pursue the duties of his military occupation.

The fact of our Lord paying tribute at Capernaum, is too striking an instance of his not disproving of justifiable warfare, as not visibly to stagger the advocates for quietism. For it was too obvious to escape the simplest of her votaries, that, as war could not be carried on without revenue, whoever supported a revenue, by tribute, must indirectly sign their approbation of war. They have therefore uniformly condemned the justice of the one, and in their conduct opposed the legality of the other. But not so the Saviour of the world ; he came to support order in society ; and his doctrines tend to establish existing authority. “ *For this reason we pay tribute also.*” The question put to Peter, respecting his master’s conduct in this particular, was doubtless insidious. They expected as he had been represented a seditious

teacher, that he would on this occasion have shewn his aversion to the Roman government, by refusing to pay tribute. The answer of Peter was as judicious, as it was prompt. Yes! probably he had witnessed our Lord's compliance in similar instances before. When he came in, our Lord prevents his entering into a discussion, about the right they had to demand it of the children, of those priviledged from their freedom of birth; by requesting him to go to the sea shore, where he witnessed a miracle, to produce the requisite sum for its payment. See Mat. xvii. 24--27. Let those who contrive in how many instances they may resist the commands of governors, under a pretence of adhering more strictly to the precepts of christianity, ponder well this part of our blessed Lord's conduct; and the important and truly interesting reason assigned for it; "Notwithstanding lest we should offend them." Remembering, he hath left us an example, that we should walk in his steps."

There are a few passages, which detached from the context, and without taking the sense of other parts of the bible as a clue, would appear to favour an opposite opinion. But it should be remembered, that the scripture "is of no private interpretation;"* and the aposto-

* "Interpretis officium est, non quod ipse velit, sed censeat ille, quem interpretatur exponere."

Hieron. cont. Ruff.

Had that obvious rule in logic, not to argue from par-

lic injunction is, "let him that prophecieth, do it according to the proportion of faith." In all singular or doubtful cases, therefore the analogy of faith must be the standard of interpretation. The rebuke our Lord gave to St. Peter, Mat. xxvi. 52. for drawing the sword in his Master's defence, has been considered as a conclusive testimony, that every species of resistance was inimical to the gospel. But let the circumstances of the case be fairly considered. In the 1st place, there was a necessity for non-resistance; because thus it must be, Mat. xxvi. 52. "that Christ should suffer:"

particulars to generals, and vice versa, been attended to; and the common rules of sound criticism been applied to the bible; which other books have had under similar circumstances; much of the opposition to truth might have been spared. But instances of a neglect of this, from ignorance or perverseness, have been too common; and perpetual dislocations have deformed the body of uncorrupted doctrine. By this means the high flaming bigot has attempted to defend his unsheathing the sword of persecution in zeal for the faith; and the cooler Latidunarian laxity, and religion, under the specious names of benevolence and humanity.

Give a Catholic his comment of James ii. 24. and an error is started respecting Justification. Allow the Socinian equal liberty with John xiv. 28, and a still grosser heresy assails the faith of the Son of God. Matth. xxvi. 52, appears to favour non-resistance while Luke xxii. 35. appears equally in favor of violence.

The following canon should in such doubtful cases be used. 1. Will the literal sense bear it? 2. Will the scope and argument coincide? 3. Is it the judgment of wise and impartial men?

therefore it was a rash and unadvised act. But oddly, the persons who came to take our Lord, were men bearing authority from the chief magistrates ; to resist therefore was an act of delinquency and rebellion. The expression “ for all they that take the sword, shall perish by the sword :” has been considered by some as proverbial, from the uncertainty of a state of warfare ; and by others as prophetic of the evils, that God should bring on the Jews, for their rejection of the Messiah : and which were so awefully realized in the destruction of Jerusalem.* But it may more properly allude to all illegal resistance to the civil magistrate, which is justly punished by the sword of justice. Another instance is contained in the words of the

* Peter doubtless thought he was doing an action worthy of praise, in thus attempting to defend his master ; and he might be led to this, from the prejudices of education. There were at this time among the Jews, men who in an ignorant zeal for their law committed a variety of outrageous acts, and were permitted by the magistrates so to do. Nay, frequently (as Saul was) sent by those bearing authority, the chief priests and scribes, to punish those they found grievously offending without the formality or justice of a trial. This originated by an abuse of the liberty granted at times on extraordinary occasions, to prophets and men of God. These were called Ζηλωτες, zealots : and they became so numerous prior to the destruction of Jerusalem, as to form a *fourth sect* among the Jews, in addition to Pharisees, Saducees, and Essens. And the violations of right and sacrilegious acts they committed, under a pretence of zeal for their law, and temple, greatly accelerated the downfall of both ; and the final ruin of that devoted city.

vid. Bertram de Schismat.

text. "If my kingdom were of this world then would my servants fight." Evidently stating, that his kingdom was not of an earthly nature, that it had nothing to do with political affairs; but was a spiritual government, erected in the hearts of his followers: and consequently could not be extended, or supported but by spiritual arms. Persuasion, and prayer were the weapons he used, and nothing could be more opposite, than coercion, and violence. Yet, had the case been the reverse, had his kingdom been what the Jews fondly expected, and his enemies maliciously represented; then what on such occasions usually takes place would have happened here; he would have claimed his right, and supported that claim, by recourse to arms. He would have erected his standard, engaged his followers in his cause; and having evinced his superiority, established his throne: and supposing the claim to be just, have established it in righteousness! When Peter, admonished by a vision, (Acts x.) to dismiss all fastidiousness, respecting persons of different nations; and to exercise charity even towards those of another religious persuasion; was sent to Cornelius, "a Centurion of the band, called the Italian Band; does he pour out his zeal against Roman usurpation, and injustice; and inform the Roman officer, that his mode of life and the privileges of the gospel could not exist together? No! struck with the extension of the grace and mercy of God,

he exclaims, "Of a truth I perceive, that God is no respecter of persons, (neither of nations, kindreds, or callings) but in every nation (and every situation) he that feareth him, and worketh righteousness is accepted with him." And had the apostle Paul been differently instructed, he would not have pleaded his privilege as a Roman Citizen, and requested of Claudius Lysias an escort of soldiers to defend him from the rage of his countrymen, when about to appear in his defence before Felix at Cesarea, Acts xxiii. 17---24.

We might next proceed to the other apostles, but if the Saviour advanced no objection ; it would be presumption to imagine his followers did. Indeed on the minutest investigation of all they have said, nothing can be found, but what refers to private animosities and the resistance or contempt of legal authority. Did we appeal to the opinions of the church in apostolic, and immediately succeeding ages ; to primitive fathers and Œcumenical councils ; the best interpretations of the scriptures, as being nearest the source of truth ; we could shew you, that they almost uniformly speak the same things, we have been endeavouring to establish ; and have held up the contrary opinion, not only as heretical, but as dishonourable to religion, as it is injurious to society. But this would open too wide a field of argument. Yet out of many I must quote the sentiments of two, (one of the early and one of the late fathers) as

a specimen of the sentiments of the majority. Tertullian observes in his apology C. xlii. *Navigamus & nos vobiscum & militamus." and just before he had said C. xxxvii. Externi sumus & vestra omnia implevimus, urbes, insulas, castella, municipia, conciliabula castra ipsa. If therefore numbers of the primitive christians served in the Roman army and Navy under heathen emperors, surely christians of the present day have the privilege to fight under christian kings? Nor are the words of St. Ambrose in a sermon before the emperor Theodosius less remarkable, † "Julianus imperator quamvis esset apostata, habuit tamen sub se christianos milites: quibus cum dicebat, producite aciem pro defensione Reipublicæ obediabant eo; cum autem diceret eis, producite arma in christianos tunc agnoscebant imperatorem cæli:" and he adds "non militare delictum est, ‡

* We christians man your navy, we form your legions. Though accounted strangers we fill every place, your cities, isles, castles, municipalities, assemblies--nay your very camps.

† The Emperor Julian though an apostate had christian soldiers under him, who when commanded to draw their swords in defense of the state instantly obeyed; but when he commanded them to point them against their fellow christians, they then confessed their superior obligation to the King of Heaven.

‡ When the German princes had consulted Luther, whether defensive war were lawful, influenced by a spirit of heavenly mindness, fit only for the beatific vision, answered in the negative, not even with the Turk. But afterwards on a new state of the question, he persuaded the

sed propter prædam militare peccatum est. If then we have as I trust clearly shewn, that just war was allowable to the Jews, and received the sanction of heaven under that dispensation; that there is nothing in the new dispensation contrary to the old, but one eternal and immutable law of right and wrong, forms the moral institute for mankind under both: when there is nothing that can fairly be interpreted, as contrary to such a privilege, but all, in acknowledging the right of civil government, and inculcating submission to its authority, tend to establish the same. It may fairly be inferred, as a just conclusion, resulting from the most impartial evidence, that just war is not contrary to christianity; and with our church in her 37th article we may say, that, "It is lawful for christian men, at the commandment of the magistrate, to wear weapons, and serve in wars."

But the question now reverts—What kind of war is lawful? The end of all just war, is either preservation of life, the retention of things necessary for its preservation, or the recovery of such things unjustly alienated from us. The law of self preservation is obvious, for if a man have no right to defend himself and what is his, he can have no right to any thing, since

Emperor to it, with this limitation, "*Modo nec vindictæ, nec gloriæ, nec emolumentum causa subeatur; sed tantum ut sparsissimum latronem, non ex religionis sed furti & injuriarum actione aggrediantur.*"

SLEIDAN Com.

nothing can be his right, which he may not freely maintain to be such. For if a man have no right to defend himself against insults, it must be because the aggressor has a right to assail the other, and usurp what is his. But no man has a right to interrupt the happiness of another, without previous provocation. He who first commits an injury, is the true cause of the consequent mischief: for the consequences however serious are but the reverberated effects of his own act. That violence of which he is the author, is only reflected on himself. If he who first commits an outrage does wrong, consequently he who repels it does right; otherwise security would be a mere chimera. And by the same rule, that a man may defend what is his, he may endeavour to recover what has been unjustly taken from him, either by stratagem or force. The power to alienate surely does not confer a right of possession. The right still remains in statu quo; though the property may be transferred to another. The unjust possessor, if he attempt to hinder the use to him invested with the right, is answerable for any aggression for its recovery. And if a man have thus clearly the right to the use of a thing unjustly alienated, should it be destroyed, or injured, he then has a right to claim equal value in its place; and is justified in making reprisals for the recovery: and these must be placed to the invader's account. Thus

far nature dictates; and thus far Revelation coincides: for indeed without the acknowledgment of such a right, society could not exist a single day. It will appear therefore that a just ground for war is,* The invasion of our territory; as Joshua against the Amalekites--The recovery of property unjustly taken away, as David for the recovery of his wives—Or undue insults, as David in behalf of his ambassadors. Hence it will follow according to the pertinent observation, of that great and pious divine, Bishop Hopkins, “Where the cause is just, the manner in which it is proposed war-rantable, and the authority which engages, rightly constituted over us; it is fit and necessary we take up arms, and in war to right our-

* “The objects of just war are precaution, defence, or reparation. In a larger sense every just war is a defensive war; inasmuch as every just war supposes an injury perpetrated, attempted, or feared.”—PALEY’S Moral Philosophy, vol. ii. p. 417. Thus far is certainly just. But when in his commentary on these words, he asserts, that the extension of territory to a natural boundary, or the confederation of small or weak States without their consent; “though not a just reason for commencing war, yet would be a proper use to make of victory;” (419) he seems to have forgotten every principle of moral rectitude. For the right to withhold, and the right to take away, are too closely allied to contrast as *right* and *wrong*. Puffendorf’s definition is certainly preferable. “Justæ causæ ob quas bella suscipi possit huc redeunt ut nos & nostra servemus & tueamur contra injustam, aliorum invasionem, aut ut quæ nobis debita ab aliis exhiberi renuuntur asseramus; aut injuriæ jam illatæ reparationem & cautionem in posterum obtineamus.” Cap. xvi.

selves of injurious enemies. For as there may be many wrongs done by one party to another, who must be judged by the law common to them both; so there may be many wrongs of one nation against another, which if they will not redress, there being no common magistrate, nor common laws over them both, (except the law of nations, of which the more powerful make little account) in this case certainly the injured may have recourse to war. For what law is to persons of the same nation, that war is to persons of a different nation." (Works, p. 195.)

While we thus state the legitimate causes of war, we at the same time deprecate with horror, and abhor with indignation, that rapacious and unjustifiable warfare, inspired by the worst passions, and pursued to gratify the suggestions of ambition, or the demands of avarice. To wage war for the honour of a name, the extension of territory; to support a family alliance, or increase the revenues of the crown; and for this purpose to sacrifice thousands, both of friends and foes, is equally inconsistent with the rights of nature, as it is repugnant to the spirit of religion. We must acknowledge, that a business so solemn in its nature, and so tremendous in its consequences as war; ought never to be undertaken, without the most urgent motives; and after the maturest deliberation; fully conscious that we have right incontrovertibly on our side; that the

injury felt, or insult offered, cannot possibly be defended: and after we have adopted every justifiable method to induce the aggressor to make reparation: Then, and only then, should we have recourse to arms. I am sensible, that numerous conquerors figuring on the page of history, have had little regard to this view of the subject, and that when pride and covetousness enter a heart, already in possession of power, there is no cruelty it will not perpetrate, nor injustice it will not attempt to defend. The most bare-faced forgeries, or frivolous pretences are detailed in manifestoes, as adequate and sufficient reasons for hostilities; while the true causes are as cautiously withheld from the public sight.* In this respect an Alexander, or a Cæsar, and similar heroes can only be viewed by the eye of justice as more illustrious robbers.† We look with detestation on those villains who spoil the passing stranger on the road, or more dastardly, at the dead of night, pilfer our habitations! And with still greater aversion and horror, do we view those, who arriving at the acme of criminality, assemble numerous depraved wretches under them, and alluring them by the prospect of gain, induce

* *Πορην διεσχηκεν αιλιας και προφασεως.* Polyb: l. 3; c. 6.

† *Inferre bella finitimis & inde in cætera procedere, ac populos sibi non molestos sola regni cupiditate conterere & subdere quid aliud quam grande Latrocinium nominandum est.* Aug. Civ. Dis. lib. iv. c. 6. How accurately does this describe the conduct of the Usurper of France?

them to commit both robbery and murder! But is there, can there be any comparison between the blackness, the turpitude of these crimes; and the infinite number of wanton extortions, cruel injuries and barbarous murders committed at the instigation, and under the authority of the most brilliant conquerors? No! Oppression is aggravated, as well as extended by the possession of power: and to plead a right for the commission of crimes only evinces the deliberation of malice. Oh! how ought the prayers then of such wicked men, offered up for the success of their arms, and thanksgivings for victories stained with the blood of the innocent, to be considered? Why, as so many execrable blasphemies in addition to their injustice and cruelty, which will hasten and aggravate the vengeance destined to destroy them. But is this the kind of warfare we are engaged in? These the sort of men you are called to be? God forbid! No, it is to oppose such men—it is to restrain such blasphemy; it is to end such warfare; it is to prevent such miscreants from entering your dwellings; perpetrating afresh such crimes at your very doors, and desolating your country. Of the unavoidable evils, and sad consequences of war we cannot be insensible. But the miseries which attend a seat of warfare, it is much easier to conceive than express; nor can they be properly known, or appreciated, but by those, whose melancholy fate it is to

experience them. Indeed the multifarious and complicated distresses of a country vanquished, under a sanguinary and inexorable conqueror, exceeds the powers of the most vivid imagination! To form any adequate idea we must be spectators of these tragedies. Transport yourselves only for a short time, and take a slight review. Death with all his pallid train, is the inseparable concomitant of war. In a peaceable state of society the evils are more than counterbalanced by the blessings of life: they are so attempered as to be tolerable and with patience borne. Death generally appears when life is scarcely desirable longer; and when the ennui of the present is only supportable from the hope of the future. But in war, in the midst of strength and the rising pleasures of hope, he ungraciously obtrudes himself; stalks with fatal step amongst the flowers of youth, and levels his scythe before the plants have half arrived at maturity. We pass over the field of battle—the cries of the wounded, the groans of the dying, and the still more shocking sounds of the victorious exulting over the bleeding carcasses of their brethren slain. Yet were this all, the picture though melancholy it would not be so disgusting. But only just extend your view a little further. See a country laid waste, its fruits, its produce, its verdure destroyed; and the before happy and peaceable Inhabitants, taking up their wretched abode in woods and caverns; content with the most miserable shelter from the hand of the assassin. See the

captive dragged from his home, covered with ignominy, and insulted by brutality. A wife, sister, daughter, or all, subject to the brutal lusts of these fiends of war, which to virtue and chastity must be a thousand times worse than death: and Oh! to the spirit of the injured friend to behold, without the power of chastising, the hardest trial on earth! Listen to the untimely widow's cries, the fond mother's screams, bereft of her only child, because the dear innocent might perpetuate the race. See the tortures of those racked for the discovery of their property; and the starving wretchedness of those already despoiled of all; while others are yonder supplicating at the feet of the conquerors, that mercy which is with cruel taunts refused; or life granted at a rate, worse than death itself by the degrading sacrifices they are constrained to make for the purchase! But I will not further shock the feelings of this audience by a nearer prospect of these inhuman scenes: indeed the most abandoned miscreant would blush; and the most hardened heart shudder at the recital of the horrid and disgusting scenes which there unfold themselves to our astonished view. And you, if not lost to all feeling, must detest such bloody monsters, who with their infernal torches light up the flames of discord; lament the fatal ingenuity that first invented the arts of destruction, by forging*

* *Quis fuit horrendos qui primus protulit enses?
Quam ferus & vere ferreus ille fuit.*"

arms, and lift up your hearts in earnest prayer, that God would remove the curse of war from the face of the earth.

And oh! what agitations ought not princes, ought not officers, and soldiers, to feel, who have been the executors of such bloody deeds, who have been the principle actors in these scenes, and enriched themselves by these means; been the occasion of all this train of evils to those who were for peace and amity? Will not the sanguinary images of the thousands they have so cruelly and unjustly slain, every where pursue them? And must they not as considering themselves charged with the curses of so many widows bereft of husbands, orphans of parents, and families plunged in misery, by their iniquity, tremble at the recollection of the awful account they shall have to give to their Sovereign Judge? In vain will the eulogies bestowed on their victories, and the flattering marks of distinction their courage has received, attempt to silence conscience! It will awake, it will be heard, it will be a constant source of torment to these illustrious culprits; and the only means of obtaining a respite from the severity of its censures will be, by an immediate reparation. But alas! it is impossible to make full restitution. How can they restore life to the thousands, that have unjustly lost it? How repair the damage a wife has sustained in the loss of a husband dearer than her own soul? In what way give

satisfaction to those infants for the destruction of their parents, whose lives were necessary for their support and comfort? what compensation can the state receive for the loss of its citizens and diminution of its strength? After all that can be done, much cause of regret and sorrow will remain; and the longest of life will be too short to weep over the blood that has been spilt in the cause of avarice and ambition!

But my friends, are these the scenes you are called to realize? This the tragedy in which you are to form the principal actors? God forbid! No, I hope there is not one who is proud of the name of Christian, or of Briton, that if such a tyrant were upon the throne; but would receive such commands with indignation; and shuddering at the horrid prospect, would lay down his arms; and become a martyr to the cause of justice and humanity. But remember, and Oh! may the impression never be erased from the memory, that these are the scenes you must have witnessed; this the bloody tragedy in which you must have borne the suffering parts, if you had not stepped forward in your country's cause. Had it not been for that spirit, which animated you to flock round the standard of Britain, and that patriotism, which has to the present hour marked your progress, the baleful footsteps of the enemy would ere this, have been visible on our envied isle; the bands of the spoiler, and the sword of the

assassin had gone through our land ! and we the victims, or worse, the slaves of the usurper.—Go on then, nor suffer your zeal to cool, nor your ardor, to abate in the smallest degree. No, not to relax for a single moment, for depend upon it, the moment you do, the enemy will snatch the advantage. He is only resting upon his arms, watching an opportunity, when he may find you lulled to repose, and flattered into security. His enmity is not diminished, his designs are still the same; his passions, though curbed, are not assuaged; his rage though controuled, is not extinguished; it still glows beneath the ashes: and only waits a favouring gale to fan it into flame. His formidable armies are encamped ready for embarkation, on the opposite shores; and his myriads of vessels, his fleets and flotillas, are riding at single anchor, prepared to waft his chosen bands to your coasts, and execute his threatened vengeance. He only wishes you to take up the idea, that so much preparation, expence, and self-denial on your part are unnecessary; to give his daring and outrageous orders. Then look at the picture, which the nations round exhibit to your view; nations, which stood aloof in the contentions of the day; were neutral in the fatal quarrel. Let Holland, Switzerland, the States of Italy, Portugal and Spain, depict to you; and then ask if we like them submit, what will be *our* case? We have stood alone; we are the only state that has

been undismayed at his power and pretensions; we have, succoured the oppressed States of Europe: and were we could not effectually ward off his injuries, mourned over their fate. We have long been obstacles in the way of his aggrandisement; turned adrift his depredatory fleets; stopped the career of his victorious armies; taken his boasted invincible standard; delivered nations from his yoke, and been the last to say, a stop should be put to the progress of his ambitious designs; under the specious mask of liberty and equality. We need not be told therefore, what will be our fate. If the tender mercies of the wicked are so cruel, what must be their revenge? The enemy when he speaks of us forgets his dignity, his company, and himself. His reasoning appears madness; and his spirit fury. Persevere then in the grand and good cause in which you have so laudably engaged; and should the insolent invader put a foot upon our shore may he be taught, that it is ground sacred to liberty, order, and piety; and that no obtrusive or unhallowed step can be suffered with impunity here. Be taught that the children of freedom, and religion, know how to value their blessings; have learnt to defend them; and that they are determined to stand or fall by the standard of their country, the throne of their sovereign, and the altars of their God. And should you be called to the dreadful conflict, Oh, may *He* whose the battle is, who marks the uprightness of your cause;

drive every arm, strengthen every heart, aim the arrow, and point the sword; cast terror and dismay into the hearts of your enemies; and crown you with final success: so that peace may again dwell in our borders and righteousness flourish throughout all generations.

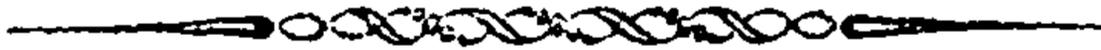
Permit me then with the earnestness of the most friendly affection towards you, and with the importunity of one sensible of its necessity, to exhort you to consider, that if justifiable warfare be not inconsistent with christianity, neither are the duties of christianity incompatible with the condition of a soldier. They exalt his character, adorn his profession, and solicit his attention, if possible more than that of others. Exposed to additional casualties in common with those which attend the usual walks of life, your life becomes more precarious than the lives of those engaged in less arduous pursuits. The duty of being prepared for life or death, of being always ready for the awful change which must at some time, and probably may in your ease suddenly take place, imposes upon you in the most impressive manner the brevity and importance of life, exhibits in the most striking view the great enterprise in which you have as professing christians engaged, the working out your salvation with fear and trembling; and the short and fleeting period allotted for its performance. It therefore more especially behoves you to reflect on the nature of the King to

whom you have sworn allegiance, and consequently bound by every tie, as well as honour; implicitly to obey; to study the duty of his liege subjects, and be proud of shewing strict attention to his commands, and on every occasion in the strongest manner of expressing your attachment, loyalty and zeal. And when his and your enemies shew a disposition for aggression or contempt, readily to come armed for the combat, and acquit yourselves in the conflict as good soldiers of Jesus Christ. The earthly contest in which you are engaged, is an emblem of your heavenly warfare, and the arms you carry of your spiritual weapons. The arch foe you have to oppose has been upon the alert from the moment of your birth, and from the period of your initiation into the visible church, he has been labouring to encompass your fall, and contrive your ruin. Where he has failed by his insinuating and dissembling arts to delude and ensnare, assuming the rage of a beast and fierceness of a monster, he has attempted to awe you into submission. And that you have not fallen a perpetual sacrifice to his deceit and tyranny, must have been owing to the powerful protection of the King of Saints; for christians assailed as they are, from enemies within and without, can be preserved and only preserved from the tyranny and oppression of their foes by the restraining and disposing grace of God. They are kept, if the sincere servants of Christ, through the power of God into salvation. Do

not them as devoid of wisdom; by disloyalty and rebellion, put yourselves from under the Divine Protector; childishly deny or forego your prior and most solemn engagements, and with a baseness that will leave an indelible stain on your escutcheon, desert the standard of the cross. No let your own banner be a memento, as it is an emblem, to rally round that of the Saviour, and the recollection of the millions who have fought under it and conquered give you new resolutions, inspire you with fresh courage, and induce you to put on your spiritual arms with an alacrity and vigor till now unknown. "Put on the whole armour of God that ye may be able to stand against the wiles of the devil. For in this warfare we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places; wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace. Above all taking the shield of faith where-with ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of the spirit, which is the word of God." Eph. vi. 11—17. Your enemies are many and strong, formidable by their num-

bers, and dangerous from their subtlety; but thus clad, "strong in the Lord and the power of his might," persevere and you will finally be victorious. The arms you carry are divine, the standard you bear invincible, and the King you serve Almighty, and if you are faithful unto death, the laurel of blessedness and the crown of glory are for ever yours. Rev. viii. 21.

THE END.



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