

Appendix V

Christianity and War

A Sermon

Setting Forth the Suffering of Christians
The Origin and Import of the Christian Name
Christianity and War Considered, Illustrated, and Set Forth

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CHRISTIANITY AND WAR CONSIDERED, ILLUSTRATED,
AND SET FORTH

Leaving us an example, that we should follow his steps. 1 Peter 2:21.

These words of our text were written by that highly inspired apostle Peter, in a time when Christians had to endure great persecutions, and suffer great afflictions, to *encourage* them "in patience to possess their souls." This seems to have been one of the main objects of the apostle throughout this Epistle, as we may clearly see in the following passages: "But and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be ye troubled." 1 Peter 3:14-"For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." ver. 17, 18.-"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin." Chapter 4:1.-"Though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." Chapter 1:6, 7.-"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you." Chapter 4:12, 13, 14.-"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." Chapter 5:8, 9, 10.-"For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, *this* is acceptable with God." Chapter 2:19, 20.-"But

let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." Chapter 4:15, 16.-"Let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator." ver. 19.

By searching the scriptures and the history of the churches, we will find that God's people have always been a suffering people, from righteous Abel down to the present time. Moses "chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."-Yea, David says: "Many are the afflictions of the righteous;" and Paul declares: "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." And take, my brethren, as another example of suffering, affliction, and patience, the Prophets. Yea, suffering and affliction seems to be the lot of God's people upon the earth; as Peter says in the verse of which our text is a part: "For even hereunto were ye called, because Christ also suffered for us, leaving us an example, that we should follow his steps."

We find nothing in all this Epistle, commanding, directing, or enjoining, or exhorting, or advising, or in any way recommending, or even yet allowing, or indicating in the remotest sense, the ideas that these suffering Christians might resent the persecutions, and sufferings, and afflictions, which were thus laid upon them; or that they might defend themselves against their enemies, or that they might rise up in arms and repel and destroy their persecutors; but rather the reverse by setting forth Christ as an example of suffering; "who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously;" and if they thus suffered as Christians, they need not be ashamed.

But why is it that Christians must thus suffer? Surely, it is not for any evil that they have done, but, "for righteousness' sake:" as righteous Abel had to suffer because his works were righteous and his brother's evil.-Because they "are not of this world," and stand aloof from all its wicked practices, therefore the "world hateth them;" for light and darkness have no communion with each other, and Christians have no fellowship with the unfruitful works of darkness, but rather reprove them; therefore they must suffer of the children of darkness. -Because the difference between the children of God and the children of the devil is so great, that the one can have no part, no agreement with the other. Christians can never unite with the children of sin, nor take part with them in their evil works; therefore, again, must they suffer the reproaches of the children of sin.-Such has always been the case since sin entered into the world.

"Now, whereas, the present time is a time of war and bloodshed?" "Or may a Christian take up the weapons of death, go forth to war, and destroy the lives of his enemies; and at the same time obey the Gospel of Jesus Christ, and be justifiable in the sight of God?" That this is, surely, a fair and reasonable question, all must admit; and of so great importance, that it demands the most serious consideration of all who profess to be Christians. To answer this question is my present design; but before I proceed, I will first endeavor to show the origin, and import of the name Christian, and what

it is to be a Christian; after which the question may be more readily answered.

The first followers of Christ were, by their enemies, called Galileans, Nazarenes, and other names of contempt.-Among themselves they were called Saints, from their holiness; Believers, from their believing in Christ as the Messiah; Brethren, from their mutual love, and their close relation to God, and to each other; and Disciples (signifying scholars or learners), from their learning their religion from Christ as their teacher.

By nature, men are sinners, and not Christians-children of wrath-dead in trespasses and sins-ignorant and estranged from the life of God, and without God in the world; and consequently in a lost, and most deplorable condition-Christ came into the world to save sinners from this lost and miserable condition; but before he can, or will save them, they must be convinced that they are lost, and like the prodigal son, in a perishing condition. They must come to a knowledge of the truth, to a knowledge of sin, which is by the law; which condemns them for its violation:-This knowledge of sin and condemnation makes them feel poor in spirit,-yea, it makes them feel that they are wretched, miserable, poor, blind, and naked, -it makes them feel that they are lost sinners indeed; and this again brings them to feel sorrow, and penitence, and to mourn over their sins, which become as a burden to them, too heavy to be borne;-like David of old they are "bowed down great, they go mourning all the day long;"-like the jailor at Philippi they will be brought to cry out, "What must I do to be saved?" Such sin-sick, burdened and heavy-laden souls, Christ calls to him, saying: "Come unto me all ye that labor and are heavy laden, and I will give you rest; take my yoke upon you and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls." Matt. 11:28, 29.

Christ is a teacher come from God to teach men the doctrine of salvation. -"He taught as one having authority;" and hence, poor, heavy-laden sinners must come to him, and learn of him the words of eternal life-the words of salvation, and reconciliation;-must learn to do well, learn righteousness; yea, learn Christ.

To learn also signifies to imitate; therefore penitent sinners must imitate Christ by walking in his steps. Those thus learning, as remarked above, in the days of Christ were called disciples, because they came to him for instruction. Jesus said unto those Jews which believed on him: "If ye continue in my word, then are ye my disciples indeed." Jn. 8:31. Again: "By this shall all men know that ye are my disciples, if ye have love one to another." 13:35. The conditions of discipleship with Christ are plainly expressed in the following passage: "Whosoever he be, that forsaketh not all that he hath, he cannot be my disciple;" for the "disciple is not above his master." A true disciple must then be one who learns of Christ, who is a faithful and obedient follower of Christ, bearing his cross after him; yea, one who follows his steps through evil, as well as good report, one who has renounced sin, and Satan, and all that is contrary to God's holy will; and as a poor, lost sinner has delivered himself up to Jesus to be his, to learn of him, and to serve him all the days of his life. To him, there is nothing so near, or so dear, in all the world, that he is not willing to forsake it for

Christ's sake, if it stands between him and his Saviour; knowing that without renouncing, and forsaking, all that is contrary to his Master's will, he cannot be his disciple.

Such disciples, we find, "were called Christians first in Antioch." Acts 11:26. Agrippa said to Paul: "Almost thou persuadest me to be a Christian;" and Peter said: "If any man suffer as a Christian, let him not be ashamed." Thus it seems, it became the general name of the disciples, in the days of the apostles, originating from Christ, just as the name Lutheran originated from Luther, or Calvinist from Calvin, or Mennonite from Menno.

But surely, to be a Christian in reality, signifies more than bearing merely the outward name; and to be a Christian indeed, is of a thousand times more value, than to be merely called a Christian, without possessing what the name implies; although it is used at this day as a general name; first in contradistinction to Pagans, Mahometans, and Jews: secondly, to denote the open professor of Christianity in contradistinction to those who are not professors. The name, when first given, was very appropriately applied; as the name Gentile was odious to the Jews, and the name Jew' was odious to the Gentiles; the name Christian swallowed up both in one common, and agreeable appellation. Paul says: "As many as have been baptized into Christ, have put on Christ; there is neither Jew nor Greek, there is neither bond nor free, for ye are all one in Christ Jesus." Therefore it was also proper that their name should be one; but as all are not Israelites indeed, who bear the name, so all are not Christians who are called by that name,-to be only called a Christian will never benefit us in the least, if we have not what the name signifies.

Now as before remarked, the name Christian was derived from Christ, which signifies anointed, as anointed is the English translation of the Greek name Christ, and of the Hebrew, Messiah. Jesus is frequently called the "Anointed:" "The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings to the meek, etc." Is. 61:1. These words Christ applies to himself; Lu. 4:18, 21. God anointed Jesus of Nazareth "with the Holy Ghost and with power." Acts 4:27, and 10:38.-"He was anointed with the oil of gladness above his fellows." Heb. 1:9. God commanded Moses to make a "holy anointing oil," and "anoint Aaron and his sons, and consecrate them." Ex. 30:23, 25, 30.-"And he poured of the anointing oil on Aaron's head and anointed him to sanctify him." Lev. 8:12. Of this anointing the Psalmist speaks thus: "Behold, how good and how pleasant it is for brethren to dwell together in unity; it is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments." Ps. 133:1, 2. Aaron being thus anointed was a striking kind of Christ; the holy anointing oil being so plentifully poured upon his head, that it ran down over his beard, and the skirts of his garments; so Jesus received the spirit, not by measure, but according to the common expression, above measure; and as the oil ran down over Aaron we may reasonably conjecture that his members, namely, his eyes, his ears, his mouth, etc.; his hands and feet, also, received more or less of the same anointing. His head, however, received the greater portion and as Christ is the head of his followers, who are called his members, they must certainly also (as Christ, the head, is so plentifully anoint-

ed) be anointed with the same anointing, although in a much smaller portion. Of this anointing the apostle Paul makes mention as follows: "Now he which establisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts." 2 Cor. 1:21, 22. John says: "Ye have an unction from the Holy One and know all things." Jn. 2:20, and again: "The anointing which ye have received of him abideth in you; but as the same anointing teacheth you of all things." ver. 27; and as the name of Christ signifies anointed, it is evident, and beyond dispute, that the name Christian, which is derived from it, must signify the same, for "if any man have not the spirit of Christ, he is none of his." Rom. 8:9, and consequently is no Christian.

The course of becoming a Christian, and the substance of a true Christian life, are the same as that of a true disciple, as already set forth; yet to make the matter plain, and to give the true import of the name Christian, I will use another, and a different illustration, which will, however, agree with that already given.

First: A true Christian then, is one who has been convinced of his lost and sinful condition,-one who has seen his unholiness, and thus, with a penitent and contrite heart fled to Jesus for refuge, praying like David for a clean heart, and a new spirit; or like the leper, saying: "Lord, if thou wilt, thou canst make me clean"-thus confidently trusting in him as the only true Saviour, with a determination to adhere to him, and become his disciple; like Jacob of old, saying: "I will not let thee go until thou bless me;" and thus "cleaving unto the Lord, he became one spirit with him. —

Secondly: A Christian then, is one who stands in very close connection with Christ,-even so closely connected with him as the branch is with the vine, as Christ also says: "I am the vine, ye are the branches;"-"He that abideth in me and I in him, the same bringeth forth much fruit." Now as the branch is connected with the vine, and receives from it life, and spirit, and nourishment, and becomes fruitful, and also partakes of the same nature with the vine, so are Christians living, and fruitful branches of Christ; and as they are partakers of his life, his spirit, and his holy nature, it is very evident that they must also bring forth the fruits of the Spirit, which are, "Love, Joy, Peace, Long Suffering, Gentleness, Goodness, Faith, Meekness, Temperance." Gal. 5:22, 23.

Now he that bringeth not forth the fruits of the Spirit, cannot have the Spirit, for the Spirit is always fruitful; and he that hath not the Spirit of Christ, is none of his, and consequently can be no Christian, no matter by what name he is called; for to be a Christian without being a partaker with Christ of the Holy Spirit, is an utter impossibility. Paul says: "Now we have received, not the spirit of the world, but the Spirit which is of God." 1 Cor. 2:12. And again: "God has not given us the spirit of fear; but of power, and of love, and of a sound mind." 2 Tim. 1:7.-"Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba Father." Gal. 4:6.-"The love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us." Rom. 5:5.-Hence we may plainly see that a Christian is influenced by, and also a partaker of, the Holy Spirit; and how could it be

*According to Luther's translation

otherwise? for he is a branch of Christ, the true vine-a member of yes body -flesh of yes flesh-and bone of his bone; and as Christ was so richly anointed, it is evident that yes members must likewise partake of the same, which makes them partakers of yes holy nature and of yes mind; as Paul says: "Now we have the mind of Christ," and again; "Lit this mind be in you, which was also in Christ Jesus."

*Thirdly: To be a true Christian, is to be like Christ, in nature, practice, walk, and conversation,-to imitate him by walking in yes footsteps. Was Christ meek and lowly in heart? so is the Christian. Was Christ good and kind, merciful, amiable, benevolent, and friendly to all mankind, even to his bitter enemies? so is the Christian. Was Christ harmless, and of a lamb-like disposition? so is the Christian. Did Christ love yes enemies and pray for them? so will the Christian. In fact, all the holy virtues and dispositions of Christ, will be, to a greater or less degree, the leading principles and features of a Christian's life. "Christ leviety in the Christian." Gal 2:20.-yea, the life of Christ is the Christian's *life*, as Paul writes to the Colossians: "When Christ, *who is our life*, shall appear, then shall ye also appear with him in glory." Col. 3:4. How then can a Christian levi a life contrary to the principles and virtues of Christ, if Christ is formed and lives in him? Gal. 4:19. Would not then Christ be against himself? But yes life in the Christian is of the same nature, and the same disposition, as the life manifested en himself,-it changes not, but still remains the same, "yesterday, today, and forever." A Christian thus imitates Christ, from whom the name is derived,-and is "changed into the same image, from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3:18.*

"Conformed to the image of God's Son," he follows in yes steps-is in possession of yes Spirit and temper, and so lives as he lived in the world. The foregoing remarks are very aptly illustrated by the following incident. Alexander the Great had a soldier en yes army, whose name was likewise Alexander; but who, unlike yes name-sake, was a great coward. "Either be like me," said Alexander, "or lay aside my name,"-and so it should be with us, who bear the name of Christ. O! how self-contradicting et is to be called a Christian, while engaged in serving the devil, and doing yes work!

Fourthly: To be a true Christian, we must depart from iniquity-to this the name obliges us. Without doing this we have no right-no claim, to the sacred name. "Let every one that nameth the name of Christ, depart from iniquity"-that is, either let him depart from iniquity, or else, never dare to assume that holy name.

Fifthly: To be a Christian, is to deny ourselves, and take up our cross and follow Christ, as he has left us "an example that we should follow his steps." Now to follow en the steps of any one, surely requires close observation, close imitation. It requires to be found walking in the same path: "The steps of a good man are ordered by the Lord." Ps. 37:23.-" Because he prays the Lord to order yes steps." 119:113.-" Walked we not in the same spirit? walked we not in the same steps?" 2 Cor. 12:18.

Sixthly: To be a Christian implies, first, that we have passed from death unto life-from darkness into light-from the power and influence of Satan unto God. Secondly, it implies a new birth-a renewing of the mind-a regeneration of the soul-a change from an earthly and carnal, to a heavenly

and spiritual-mindedness. Thirdly, it "implies, a child, and an heir, of God," whose "conversation is in heaven"-who seeks an inheritance which is "incorruptible and undefiled, and that fadeth not away, reserved in heaven,"-who looks for "a city which hath foundations, whose builder and maker is God." Heb. 11:10.

And now comes the all-important question, to be answered, namely: Can a Christian take up the weapons of death, go forth to war, and destroy the lives of his enemies, and at the same time obey the Gospel of Jesus Christ, and be justifiable in the sight of God?

This question I will now endeavor to answer; not by my own knowledge and wisdom, not by the views and opinions of men, nor by "cunningly devised fables;" but by the pure doctrines, and the example of Jesus Christ and his apostles; and certainly no one who professes to be a Christian, will dare to dispute these.

Christ is that Prophet of whom Moses spoke, saying; "The Lord thy God will raise up unto thee a Prophet, from the midst of thy brethren, like unto me; unto him ye shall hearken." Deut. 18:15.-"And it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him." ver. 19.

The above passage, Peter applies as follows: "For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you: and it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed from among the people." Acts 3:22, 23. God himself by a voice out of a cloud from heaven, declared saying: "This is my beloved Son in whom I am well pleased: hear ye him;" Matt. 17:5. and as every soul which will not hear that Prophet, is threatened with destruction, surely his words must be of great authority and weight. Christ himself says: "Ye are my friends if ye do whatsoever I command you." Jn. 15:14; these words evidently imply, that if we do not what he commands us, we are his enemies; "and those mine enemies," he will finally say, "which would not that I should reign over them, bring hither, and slay them before me." Lu. 19:27. Again he says: "if a man love me, he will keep my words,"-to the Jews he said, "if God were your Father, ye would love me," thus a Christian without loving Jesus would be like a fire giving no heat.

Now Jesus in his sermon on the mount said: "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth,"-this was recompensing evil for evil, which the apostle strictly forbids,-"but I say unto you that ye resist not evil." Now what mean these words of Christ and of Paul? surely they must mean something-they were not spoken nor written in vain, or for nought; and is this not their plain and simple meaning, namely, that if a man does an evil to us of any kind, out of ill-will, that we shall not resist that evil, by returning evil to him again; but rather suffer him to repeat the same evil unto us a second time?-as the second clause of the foregoing verse explains: "Whosoever shall smite thee on the right cheek, turn to him the other also; and if any man will sue thee at the law, and take away thy coat, let him have thy cloak also." Or, according to Luther, if a man would sue thee at the law rather than have a law-suit with him, let him have thy cloak also, if by doing

thou canst avoid the suit; and not say like the worldly minded: "I will spend all that I have, before I will give up to him." How many times do we see that men will spend at law, a hundred dollars to gain five or ten dollars,-the gainer at law, very often being the loser in money very largely, and this simply in order to have revenge: but Paul says: "Now there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?" 1 Cor. 6:7. A true Christian will rather take wrong, and suffer wrong, than go to law-he will rather give more than is just in order that he may avoid a law-suit.

Our great Prophet goes on in his discourse saying: "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy: but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Who is it that says these things? It is Christ, the Lord from heaven, "who is Lord of all"-it is that great Prophet, whom we are commanded to hear in all things on pain of being destroyed: -it is Christ, "the Amen, the faithful and true Witness, the beginning of the creation of God." Rev. 3:14; "by whom God made the worlds, and by whom he spoke unto us in these last days." Heb. 1:2-it is Christ, who "spoke as never man spoke"-it is Christ, before whose judgment seat we must all appear.-Therefore, "see that ye refuse not him that speaketh; for if they escaped not who refused him who spoke on earth, much more shall not we escape, if we turn away from him who speaketh from heaven." Heb. 12:25. This is that Christ, that great Prophet who says: "Love your enemies"-this is a positive command, which a Christian must obey, for there can be no such thing as a disobedient Christian; this would be a contradiction of terms: "for the disobedient shall be punished with an everlasting destruction," 2 Thes. 1:8, 9.-"The wrath of God cometh on the children of disobedience." Col. 3:6. The worldly-minded are perhaps ready to say: "These are hard sayings, who can hear them:" but they are nevertheless true sayings, for they are the very words of that great Prophet whom we are to hear or be destroyed-Christ, from whom we received the Christian name, and of whose nature Christians are partakers-Christ, who loved his enemies and died for them. Rom. 5: 10. How then can a Christian hate his enemy and follow in the steps of Christ? Or how can he hate his enemy and still be a living member of Christ? For, says Christ: "If ye love them which love you, what is your reward? Do not even the Publicans" (who are not Christians) "the same?" But Paul says: "If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head." Rom. 12:20; and now, I would ask this most solemn question, If a man love his enemy, can he destroy his life and his property? make his wife a widow-his children orphans? Christ also commands us to love our neighbor as ourselves, and teacheth us that *all men* whom we ever may come in contact with, are to be considered our neighbors, as is clearly shown in the parable given in Luke 10:29, 37: and again: "Whatsoever ye would that men should do to you, do ye even so to them." Now we, certainly, would not wish our neighbor to come and destroy *our* life, and *our* property, but would desire him to leave us undisturbed and unharmed, -go thou then, and do likewise.

To "love our enemies," is a positive command wherein Christ has also

"left us an example that we should follow his steps." The ungodly cannot love their enemies, neither can they follow Christ's steps; but to love their enemies is the characteristic of all true Christians. The next command in the verse under consideration is: "Bless them that curse you." But how, some one may say, can we bless them that curse us? I answer; just as Jacob blessed his angry brother Esau, when on his journey, returning to his father-land, he heard that Esau was coming to meet him with 400 men; and fearing that Esau intended to do him harm, he prepared a great gift and sent it to Esau: and as he approached him, Jacob bowed down before him to the ground seven times; "and Esau ran to meet him, and embraced him, and fell on his neck, and kissed him; and they wept." And Esau said to Jacob, "What meanest thou by all this drove which I met? And he said, these are to find grace in the sight of my Lord;" but Esau declined to take the gift. But Jacob said, "Take, I pray thee, my blessing that is brought to thee."-Thus Jacob blessed his brother with a gift, and by so doing, heaped coals of fire on his head, which so melted him that he became as a lamb before his brother. Thus we must overcome evil with good.-Thus Joseph also blessed his brethren who had sold him into Egypt.-Peter says: "Not rendering evil for evil, or railing for railing, but contrariwise, a blessing."

The next command in the verse is: "Do good to them that hate you." The apostle Paul bids us to "Do good unto all men," which includes those also that hate us. It is wicked to hate any one, therefore Christians should not be like those that hate them; but contrariwise, do them good-do good to their souls. Do them good in any, and in every way they can.-In this way we may appease and overcome their hatred towards them, but to hate them likewise in return, and do them all the evil they can besides; but this is contrary to the teachings of Christ-contrary to the spirit of the Gospel, and in direct opposition to the example of Christ, for in this also Christ "left us an example that we should follow his steps."

We must also pray for those who "despitefully use us, and persecute us." Now, no man can pray in sincerity for his persecutors, while at the same time he is aiming to take their lives; such a prayer is an open mockery in the sight of God. Stephen, the first Christian martyr, when his persecutors were stoning him to death, kneeled down and cried with a loud voice, saying: "Lord, lay not this sin to their charge."-Christ in his bitterest agony on the cross, cried: "Father, forgive them, for they know not what they do," thus in this also "leaving us an example, that we should follow his steps."

These foregoing commandments we must fulfill that we may be the "children of our Father which is in heaven," and in doing, and fulfilling these commandments we prove, and make it manifest that we are God's children: "And if children, then heirs; heirs of God and joint heirs with Christ." Rom. 8:11. But on the other hand, those who hate their enemies, curse those that curse them, do evil to those that hate them, and pray not for those that despitefully use and persecute them; prove, and make it manifest, that they are the children of their father the devil; as Christ said to those disobedient Jews: "And the lusts of your father ye will do; he was a murderer from the beginning." Jn. 8:44. When Christ sent messengers before his face, and they entered into a village of the Samaritans to make ready for him, and the

too, that they said: "Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did?" But Jesus turned and rebuked them, saying, "Ye know not what manner of spirit ye are of;" or according to Luther: "Know ye not what spirit's children ye are"-"for the Son of Man is not come to destroy men's lives, but to save them." Lu. 9:52-56.

How ready were James and John to avenge themselves, of this affront to their master, by commanding fire to come down from heaven to consume those who had offered it! This was still, in their hearts, the manifestation of old Adam, the natural man, the unregenerate heart. But Christ taught them a different lesson.-Instead of calling down fire and vengeance upon those who

despitefully use us, we must call down grace and forgiveness upon them: "Father, forgive them" was the prayer of Christ. He did not destroy men's lives when persecuted and abused by them, and therefore, neither have his followers any right to do it. Herein Christ has also "left us an example that we should follow his steps."

Surely, then, if Christians are members of Christ, and branches of him, the true vine, yea, possessors of his Spirit, and anointed with the same; they cannot be engaged in destroying men's lives and property, and at the same time have in their hearts the love of Christ.-Now, it seems the Jews were well aware of the fact, that Christ taught a non-resistance doctrine, when they said: "If we let him thus alone, all men will believe on him, and the Romans shall come and take away our place and nation." in. 11:48. Jesus said to Pilate, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I would not be delivered to the Jews; but now is my kingdom not from hence." in. 18:36. This seems to have been the reason-because his kingdom was not of this world-that his servants would not fight, and if they would not fight then, why should they now? although Peter, it seems, was quite ready to fight for his Master, when he drew his sword and cut off the ear of the High Priest's servant. He was not yet fully acquainted with the nature of Christ's kingdom; but here again Christ sharply rebuked him saying: "Put up again thy sword into his place, for all they that take the sword shall perish with the sword." Matt. 26:52; and Jesus in order to "leave us an example that we should follow his steps," touched the servant's ear and healed him. Lu. 22:51.

But how can this be so, that all who "take the sword shall perish with the sword?" since many take the sword and go forth and slay their enemies, and yet do not perish thereby. This is very true, but there is yet another sword, even the word of God, which is called a sword, and by that sword shall men be judged at the last day; so that by taking the carnal sword to slay their enemies, contrary to Christ's teachings men put themselves in danger of perishing by the spiritual sword, or "the sword of Christ's mouth." Rev. 2:16.-"Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth." Rev. 2:16. Again: "He that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the saints." Rev. 13:10; Mark: "He must be killed with the sword." The sentence will be pronounced against him by the sword of Christ's mouth: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

Matt. 20:41; which is synonymous to "the lake which burned with fire and brimstone;" in which the unbelievers shall have their part, "which is the second death." Rev. 21:3. "Hence is the patience and the faith of the saints." The Saviour admonished his followers "in patience to possess their souls." Christians are also called, "saints." A saint signifies a holy one, because he has been anointed, consecrated, and set apart for a holy use. Many thousands of holy saints, have also been killed with the sword, who were strengthened, and blessed with faith and patience to endure their trial, even to the end. But as Christ's kingdom is not of this world, it must be of the world, beyond this, - of the spiritual-the heavenly world, and therefore a spiritual and heavenly kingdom. And as Christ is a Prince of Peace, his kingdom also must be a kingdom of Peace.

When Christ the Prince of Peace was born in Bethlehem, a multitude of the heavenly host came down from heaven proclaiming: "Peace on earth, and good will to men." Lu. 2:14. Christ came and preached, "Peace to them that were afar off, and to them that were nigh." Ep. 2:17. God sent his word unto the children of Israel; preaching "Peace by Jesus Christ." Acts 10:36. Jesus said unto his disciples: "Peace I leave with you, my Peace I give unto you, not as the world giveth, give I unto you." Jn. 14:27.-His gospel is called, the "Gospel of Peace." Ep. 6:15.-He himself is the "Author of Peace." 1 Cor. 14:33. "The fruit of the Spirit is Peace." Gal. 5:22, where with his children are anointed.-" Christ is our Peace." Ep. 2:14.-Paul says, "Let the Peace of God rule in your hearts." Col. 3:15. -Christians are commanded to follow Peace with all men: "And if it be possible, as much as lieth in you live peaceably with all men." Rom. 12:18. "The fruit of righteousness is sown in Peace of them that make Peace." Jas. 3:18.-"Blessed are the Peacemakers, for they shall be called the children of God." Matt. 5:9. How then shall they make war? If the Peace-makers are the children of God, then Peace-breakers must be the children of the devil. If Christ is a King of Peace, then his subjects, or the members which compose his kingdom, must be peaceful too. In this peaceful kingdom then, there can be no war, no fighting, no quarreling; neither can there be hatred, envyings, and strife or blood-shed; for where envyings and strife are, there is confusion, and every evil work, which James says, "is not the wisdom from above; but is earthly, sensual, devilish." Jas. 3:15. Jude speaks of some who are sensual, having not the Spirit. Jud. 19; now where such earthly, sensual, and devilish principles are manifested and practiced there can be no Christianity: for, "the wisdom which is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." Jas. 3:17.

Christians can never make war, as the spirit by which they are led and influenced is a spirit of Peace and love; yea, the very essence of Christianity is love and Peace, and according to Christ's doctrine, a Christian will do to others as he would wish them to do to him. He will do no harm, nor any wrong to any one, but rather suffer wrong himself, for which he needs not to be ashamed, as Christ has also suffered wrongfully, "leaving us an example that we should follow his steps."-"He who did not sin, neither was guile found in his mouth."-"Who was led as a lamb to the slaughter, and as a sheep before her shearers is dumb so he opened not his mouth." Is. 53:7. His

followers are also called lambs, because they have imbibed the Spirit, nature and disposition of Christ. Christ said to his disciples: "Behold, I send you forth as lambs among wolves," Lu. 10:3.-Again. Christ said to Peter, "Feed my lambs." Jn. 21:15. What harmless and defenceless creatures are lambs! Like them, Christians ought also to be "harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom they shine as lights in the world." They must be "harmless as doves." Matt. 10:16. Christ who left them such a bright example was harmless, undefiled, and separate from sinners. The nature of a lamb is well known to all, when it sees the wolf coming, it will flee,-Christians when persecuted in one city are commanded to flee to another, as it is not in their nature to bite and devour their wolfish persecutors. Paul says: "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay saith the Lord." Rom. 12:19. How then shall we give place unto wrath, enraged and embittered against you, give place, make room, resist not the evil he offers you with evil again; be like a lamb, as Christ has left us an example. He reviled not when he was reviled,-he threatened not when he suffered; "but committed himself to him that judgeth righteously; so Christians must commit themselves to him to whom vengeance belongs. He is "judge of all the earth." He will certainly do right. What a wonderful sight it would be to see a flock of harmless lambs, meeting a pack of ravenous wolves to tear and devour them! Could a man believe his own eyes, if he saw such a sight? Or if he should tell his neighbors that he had seen such a sight would they not conclude that he was insane?

How then, I ask, can it be possible that a Christian, who is a partaker of Christ's Spirit and nature, and is become as a harmless and defenceless lamb, can go forth to war, and with sword and gun in hand, destroy the lives of his enemies (whom he loves) cutting them limb from limb into pieces; wasting their fields, waving with beautiful grain; burning their homes and barns; destroying all the property he possibly can; making widows and orphans, and bringing sorrow, and trouble and often starvation and death upon them? Me thinks the great inconsistency of a Christian engaging in such a work as this, must be plain-yea, self-evident, to every candid mind,-it is certainly selfcontradictory.

Paul declares that we "Do not war after the flesh, for the weapons of our warfare are not carnal." 2 Cor. 10:3, 4. The meaning of this passage must be simply this;-We Christians who follow Christ's example do not engage in a carnal warfare, with carnal weapons; this would be ill-becoming Christ's peaceful followers, who are spiritual soldiers, "using the sword of the Spirit which is the word of God," and are fighting against their spiritual enemies, to maintain and support a spiritual-heavenly kingdom; and whereas, no man can serve two masters, therefore Christians cannot be engaged in fighting for a worldly kingdom and also for a heavenly one. And Oh! What a trifle is this worldly kingdom in comparison with the heavenly, and everlasting kingdom! Well might the apostle say: "That the sufferings of this present time are not worthy to be revealed in us;" Rom. 8:18. and if we suffer for Christ we shall also reign with him.-If then Christians must suffer affliction here in this life, they know that their afflictions are but light and momentary,

which work for them, "a far more exceeding and eternal weight of glory: while they look not at the things which are seen, but at the things which are not seen." 2 Cor. 4:17, 18. They look with the spiritual eye-with the eye of faith, to those things which are invisible to the bodily eye-they lay up "treasures in heaven;"-and as Christ the captain of their salvation, who is rich, yet for their sake became poor, so that he had not a place where to lay his head; even so must his followers not trust in the uncertain riches of this world,-yea, shall they not rather suffer the spoiling of their goods, "knowing in themselves that they have in heaven a better and an enduring substance." Heb. 10:34.

Therefore let Christians look to Jesus for comfort, who for the joy that was set before him, endured the cross, despising the shame.-Let them consider him, who, without taking revenge, endured such contradictions of sinners against himself, herein also "leaving us an example that we should follow his steps." He was despised and rejected of men, a man of sorrows and acquainted with grief, he even suffered his enemies to spit on his holy and innocent face; he was scourged:-"the plowers plowed upon his back and made long their furrows." Ps. 129:3.-they smote him in his face with the palms of their hands -they crowned him with thorns-they mocked him as a king, putting a reed in his hand, which signified a scepter, and kneeled before him, saying: "Hail, King of the Jews."-They took the reed and smote him upon his head-they led him forth as a lamb to the slaughter, and nailed him to the cross, where he suffered the most ignominious death; although he had power, that he might have prayed to his heavenly Father and he would, presently have given him "more than twelve legions of angels." Matt. 26:53. Yet in all his painful agony and suffering he threatened not, but even prayed saying: "Father, forgive them for they know not what they do;" thus, "leaving us an example that we should follow his steps."

All who would live Godly in Christ Jesus, must suffer persecution, as Paul says; "being reviled we bless, being persecuted we suffer it, being de-

famed, we entreat; we are made as the filth of the world and are the offscouring of all things." 1 Cor. 4:12, 13. Such were the sufferings of the Christians in the days of the apostles, and in this they imitated their master. Paul says: "Be ye followers of me as I am of Christ." The terms of Christianity, since then have not been changed,-the same words still hold true: "If any man will come after me, let him deny himself, and take up his cross, and follow me." Never once in the whole New Testament, do we find that the followers of Christ took up arms to slay their enemies, but many thousand Christians since the days of the apostles have suffered martyrdom from their cruel persecutors, and for no other reason, than simply, because they differed from them in their religious sentiments, one point of difference among others, being this, viz.: That they denied that it was lawful for a Christian, according to the doctrine of Christ and his apostles, to take up arms and destroy the lives of his enemies.

But what shall we think of those who profess to be Christians, and who belong to the same denominations, and churches, some of whom are living in the North and some in the South, who are now engaged in seeking to destroy each other with the instruments of death, by thousands on the battle field?

Are these the Christian brethren described in the New Testament? Can it be possible that these are the Christians who are born again, of the Holy Spirit of Love and Peace? Or is it possible that these Christian professors are imitating Christ, by walking in his steps? Or is Christ divided against himself? Can the love of such professors "Be without dissimulation?" Or, are they "kindly affectionate one to another?" Rom. 12:10. Can they love one another with a "pure heart, fervently," as those "being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth, and abideth forever?" 1 Pet. 1:22, 23.

Now for a moment let us behold the scenes of a battle field, where thousands lie rolling in blood-both men and beasts mingled together. Some dead-some just expiring-some have their arms, others have their legs severed from their bodies-limbs are scattered all around, none can tell whose they were-some groaning in painful agony are wishing for death to put an end to their

sufferings. Oh, what anguish, sorrow, and distress! Oh, what wailing and crying for relief! Besides cannon roaring, shells bursting, muskets cracking, and the loud shout for the victory. Behold the atmosphere is darkened with dust and smoke! Surely here is confusion and every evil work: nor is this all, for who can describe the sorrow and distress of those at home, on receiving the sad news of the death of a dear husband-of a beloved father-a dear son or a brother. O, who can hear the cries of the widows and the orphans weeping for their loved ones, and refusing to be comforted because they are not!-But who can describe the dreadful evils-the painful and dreadful scenes and horrors of war? Can such painful and dreadful scenes be the work of Christians, those harmless, new-born lambs of Jesus? Can any of those who take a share in it be the faithful followers of him walking in his steps? Judge ye.

I am aware that under the old Mosaical dispensation, God commanded the Jews to destroy the heathens with the sword because of their wickedness; but Christ the Prince of Peace, whom we are now to hear in all things whatsoever, he bids us, -gave us a new commandment,-that we should love our enemies, and pray for them; which no man in the world can do with a sincere heart, while engaged in seeking to destroy their life-no, never, never.

How dreadful it is to think that men-rational creatures, made after the similitude of God, should ever tear and devour one another with a fierceness exceeding even the wild ferocious beasts of the forest! I think it would not be out of place here to ask the question, once asked by a woman belonging to the society of Friends, who, it is said, arose in meeting and uttered the following impressive sentence: "I wonder what good it does men to kill their enemies? If left alone they would die themselves."

Ah, But says one, if we would let them alone, they would come and take away from us our land and our property which we have labored so hard to gain, but I would answer in the language of the Saviour: "A man's life consisteth not in the abundance of the things which he possesseth." Lu. 12:15.

Again: "what would it profit a man if he should gain the whole world and lose his own soul." Matt. 16:26. It is true that our enemies might take away our property and destroy our souls; therefore we are not to fear them, but to fear "Him, who has power to destroy both body and soul in hell; yea I say unto you, fear Him." Would it not then be the part of wisdom in us, to choose

rather to have our portion in this life with Lazareth the poor beggar, and after death be carried by the angels into Abraham's bosom, than to fare sumptuously with the rich man every day, and after death lift up our eyes in hell, being in torment?

And who would not rather after death, receive the reward of the righteous, which is so great, than enjoy the pleasures of sin for a season? And who would not finally wish to be numbered with the great multitude, which John beheld in his Revelation, standing "Before the Throne, and before the Lamb, clothed with white robes, and palms in their hands; who hunger no more, neither thirst any more ?" Rev. 7:9, 16.

But he that wishes to be numbered with them, must like them, come there through great tribulation, as the apostle says that we must, "Through much tribulation enter into the kingdom of heaven." Acts 14:22. What, if our enemies should come and take away our property!-If we have the Lord on our side we are safe without his will not a "hair shall fall from our heads." The Psalmist says, "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed." Ps. 37:3. He never saw the "Righteous forsaken nor his seed begging bread," "and having food and raiment, let us therewith **be** content." 1 Tim. 6:8.-We brought nothing into this world, therefore it is very evident that we shall carry nothing out of it, and if one soul is of greater value than the whole world, what then can be gained by war? Is not the victorious party most always the loser in the end, beyond all calculation? It is believed that even in the present struggle in our own land, less than one half the amount that has already been spent, would have preserved the peace of our country; and thus saved' thousands of lives, and millions of money.

But who can tell if perhaps the sins of the American people were not so great, and the cup of their iniquity so brimfull and overflowing, that the Almighty God in his divine justice, saw proper to give "them over to a reprobate mind, to do those things which are not convenient?" Rom. 1:28, or perhaps it was the object of the Almighty, that the North and the South should punish, and chastise each other for their great wickedness, and with all, at the end, do away with Slavery: I say, who can tell whether this was not the cause and the object?

God said to the Jews of Old: "**If** ye be willing and obedient, ye shall eat of the good of the land; but if ye refuse and rebel, **he** shall be devoured with the sword; for the mouth of the Lord hath spoken it." Is. 1:17, 20. But it might also be said of the people of America, as it was to the **Jews**: "**Wherefore** should ye **be** stricken any more? **Ye** will revolt more and more." Is. 1:5. **Even** now, after the rod of affliction has passed through the land, and many ten thousand have been carried away with a flood, behold, what wickedness still remains in the Land! Behold, the awful pride and haughtiness, the blasphemies and outrages, that are daily committed! Unless America as a nation reforms, we need not be surprised at all, if the Lord will suffer righteous judgments to be still increased upon us, for our sins, even to seven times more. Surely judgment has not come upon us before it was fully deserved.

O! what an awful scourge is war! What could **be** more dreadful upon the earth. It cannot **be** the work of Christians-they will not make war, and why

should they engage in it afterwards? A certain writer observes: "That the very spirit of war is that of hatred, and malice, and every evil passion,-it is the very antagonism of the peaceful and loving spirit of the Gospel of the blessed God." Another observes: "Men of conscientious scruples in religious matters have no business in the army. All conscience, all sense of right, must be laid aside by the soldier when engaged in the art of war. Murder, rapine, theft, falsehood, cruelty, and hate are military virtues, and the commander rewards with laurels what God forbids on pain of eternal death."-" War," says the same writer, "is not only a repeal of all the virtues, but also of all the sanctions, of our holy religion."

Now then, since Peace is one of the characteristics set forth in the prophecy of the latter day glory, when "Christ the Prince of Peace, shall extend his kingdom over all the earth," let us as Christians follow after Peace with all

men, and holiness, without which no man shall see the Lord. Let the worldlyminded laugh, and scorn, and mock, as much as they please, truth will nevertheless prevail, and stand forever; and although, there may be produced, some

seemingly plausible arguments in favor of the righteousness and the justice of war, yet I feel fully persuaded in my own mind, that they may be all fairly met, and refuted by the all prevailing doctrines of the Prince of Peace.

I will however say, that if any man can prove from the doctrines and example of Jesus Christ and his apostles, to a full and perfect demonstration, the justice and lawfulness of Christians going to war, and killing their enemies, then, and not till then, will I confess that I am in error, and "not knowing the scriptures."

This non-resistant doctrine may seem new and strange to many, although it has been maintained and advocated for more than Eighteen hundred years, by many faithful Christians, and I firmly believe, that it is the pure doctrine of Christ, which none may violate with impunity: and now, whether a Christian may take up arms, and go forth to war, and destroy the lives of his enemies, and at the same time obey the Gospel of Jesus Christ, and be justifiable in the sight of God; the Christian reader, it is hoped, will be able to decide for himself.-May he "prove all things and hold fast to that which is good."

But, says one, if the doctrine of a non-resisting Christianity be a true doctrine, then, there can be but few Christians in the world. Well, this is just what the Saviour tells us: "Strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." Matt. 7:21. "Strive to enter in at the straight gate; for many, I say unto you, will seek to enter in, and shall not be able, when once the master of the house is risen and hath shut to the door." Lu. 13:24, 25.

In conclusion, I would say to the Christian reader: should it ever be your lot to suffer persecution for conscience towards God, or for the name of Christ, or for refusing to take up arms to slay your enemies, if conscience forbids you; then think it not strange, concerning such fiery trials, which are but to try you, as gold is tried with fire; but look to Jesus, the author and finisher of your faith. He is able to protect you, and if he will not preserve your body,

as he did the bodies of the three Hebrews in the burning, fiery furnace, yet will he, if you put your trust in him, preserve your soul unharmed. Christian reader! put your trust in the Lord in all your sufferings.-Be not dismayed: "For even hereunto were ye called, because Christ also suffered for us, leaving us an example that we should follow his steps."

Fellow Christian! let us be strong in the Lord and in the Power of his might. Yea, let us be faithful unto death, and a crown of life will be given us.-"And the ransomed of the Lord shall return and come to Zion, with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Is. 35:10.

Christ Jesus is a Prince of Peace-
His subjects peaceful too;
With them all wars must cease,-
They always Peace pursue.

Although despised and mocked they be,
Of wicked sinners here;
They from all strife, and bloodshed flee,
And walk in Jesus' fear.

As Christ their King example gave,
They rather suffer wrong;
His steps they follow to the grave,
His Spirit makes them strong.

As Christ, his enemies to save,
Came down from heaven above;
So to his own, commandment gave
Their enemies to love.

As Christ the true and living vine,
Is love in all his mind;
So his true branches too will shine
With fruit, the same in kind.

As Christ to all example gave,
Let us as he directs,
Fear neither storm, nor wind, nor wave,
But follow his own steps.