

## CONSIDERATIONS

*Respecting the Lawfulness of War under the Christian Dispensation.*

(Concluded.)

With the hope of enforcing our views upon this subject, and for the purpose of showing that they are either wild nor visionary, we here offer the sentiments of persons respecting it, who lived at different periods of time, and were eminent for their piety or learning.

'War,' says Erasmus, 'does more harm to the morals of men than even to their property and persons;'—and again, 'They who defend war, must defend the dispositions which lead to war; and these dispositions are absolutely forbidden by the gospel.'

Richard Watson, Bishop of Llandaff, asserts that 'War has practices and principles peculiar to itself, which but ill quadrate with the rules of moral rectitude, and are quite abhorrent to the benignity of Christianity.'

Edward Hyde, Earl of Clarendon and Lord high Chancellor of England, says, that 'War introduces and propagates opinions and practices as much against Heaven as against earth; it lays our nature and our manners as waste as our gardens and habitations; and we can easily preserve the beauty of the one, as the integrity of the other, under the cursed jurisdiction of drums and trumpets.'

William Law, a pious minister of the church of England, and well known as the author of 'A Practical Treatise on Christianity,' avers that 'There is not a virtue of Gospel goodness, but has its death blow from war.'

The eminent Dr. V. Knox, after remarking that almost all the professions have some characteristic manner, observes, 'It happens, unfortunately, that profligacy, libertinism, and infidelity, are thought by weaker minds, almost as necessary a part of a soldier's uniform, as his shoulder-knot. To hesitate at an oath, to decline intoxication, to profess a regard for religion, would be almost as ignominious as to refuse a challenge.'

The British poet, Southey, notwithstanding he had eulogized the heroes of his native land, was constrained to speak in terms of high commendation of those who refuse to fight; and he declares that 'The prohibition of war by our Divine Master, is plain, literal, and undeniable.'

The Bishop of Llandaff, already quoted, says 'I am persuaded that when the spirit of Christianity shall exert its proper influence over the minds of individuals, and especially over the minds of public men in their public capacities, over the minds of the councils of the world, war will cease throughout the whole christian world.'

Now, if it be true that—'The dispositions which lead to war are absolutely forbidden by the Gospel;'—if they 'are quite abhorrent to the benignity of Christianity;'—if war 'introduces and propagates opinions and practices as much against Heaven as against earth;'—if it 'lays our nature and manners as waste as our gardens and habitations,' and renders it as difficult to preserve 'the beauty of the one, as the integrity of the other;'—

If 'there is not a virtue of Gospel goodness, but has its death-blow from war;'—if it is productive of 'profligacy, libertinism, and infidelity;'—if all this be true, should not every wise and good man—should not all who are seeking to promote the present and eternal welfare of their fellow men, unite in one great and untiring effort to abolish,—to banish from the earth this cruel, demoralizing and destructive scourge?

A state of universal and enduring peace—even if, as some suppose, it is to be accomplished by a special interposition of Divine Providence, at some remote period of time,—is a delightful theme to contemplate.

We, also, believe, in accordance with prophecy, that it will arrive; but, we believe that it will be a result of individual faithfulness. We fully unite in opinion with the Bishop of Llandaff, that peace will become universal, 'when ever the spirit of Christianity shall exert its proper influence;'—and we have shown that Christianity did produce it, in an earlier and purer state of the Church—so far, at least, as Christianity prevailed.

If, then, peace on earth be looked to as an end and an aim of our holy religion—is not each individual believer called upon to cultivate in himself, and endeavour to promote in others, those feelings and that course of conduct which are calculated to produce this blessed effect?

We have ventured especially to request the attention of those who have assumed the responsible station of ministers and teachers of the Christian religion, to this subject, because, whatever affects the character of this religion, or opposes its progress in the world, seems peculiarly to claim their notice. And we would suggest, that the fact of our country being at the present time engaged in war, furnishes a strong reason for entering into a careful examination of the evidence respecting the lawfulness of war under the Gospel dispensation.

May we venture to ask whether those pacific principles by which the Church in the apostolic age—and, indeed, during the first and greater part of the second centuries, was so remarkably distinguished, are inculcated by the Christian teachers of the present day, with that clearness and fulness, to which they are justly entitled?

Even those who do not fully unite with us in the belief, that 'war is unreservedly prohibited by the Christian religion,' must admit that, besides the misery and suffering it produces—it is highly demoralizing—and that it eminently tends to retard the progress of vital religion among men:—and if so, the glorious theme of 'peace on earth' should not fail to find devoted advocates in all who are sincerely seeking to promote the present and eternal welfare of their fellow men.

We are aware that when the public mind is strongly excited, it may require great moral courage, and a deep and abiding sense of duty, to enable the pastor to stand firmly at his post, and advocate the noble cause of peace. But these are occasions when, by reason of the position he occupies, his constant intercourse with the people, and the influence he exerts upon their feelings, he may—by restraining, or by giving a right direction to the popular impulse—become instrumental in hastening the day when righteousness shall cover the earth, as the waters cover the sea.

In conclusion, we would ask attention to one view of the subject of war, which commends itself with awful solemnity to the consideration of all, and with peculiar force to those we are now addressing. We refer to the ultimate—to the unseen consequences of war—to the final state of the myriads of spirits, disembodied, it is greatly to be feared, while under the influence of the most ferocious passions, and sent unrecalled into the world of tortuous retribution.

The reflection is awful indeed—and must, we would fain hope, command the most serious attention;—and by producing a firm conviction of the utter incompatibility of war with the meek, forgiving, and peaceable spirit of the Gospel, lead to increased and earnest efforts to eradicate from the earth this scourge to the family of man.

If, then, the fruits of war be anguish unspeakable, and bitterness in the latter end—how strong—how powerful is the claim upon our efforts to oppose it, and restore the Church to the state of purity in which it stood in the primitive period of its existence!

May the Lord in his mercy hasten the day when this shall be effected;—when nation shall no longer lift up sword against nation, and the people shall learn war no more; but the kingdoms of this world shall become the kingdoms of the Lord, and of his Christ.

#### Dr. Baird on the Present Aspect of Popery.

We subjoin the substance of some interesting remarks and statements made by the Rev. Dr. Baird during his recent visit to this city.

Dr. Baird said, he thought that Christians should be guided by common sense, in their efforts to evangelize the world. They should look first what countries were open to missionary efforts next, what were the relative importance of those countries, and then proportion their efforts accordingly. What kind of wisdom was it, to neglect the most important nations, which are exerting an influence all over the world, in order to concentrate our strength upon remote and diminutive islands in the South Seas, or thinly peopled corners of Africa? Far be it from him to depreciate what had been done; it was exceedingly important; and he desired to see no corner, however small, neglected; but the more important nations should have the more abundant efforts. It was thus the apostles acted. We have no record of their expeditions to distant savage tribes—they attacked the centres of civilization, and the wisdom of this plan

seen in the rapidity with which Christianity spread over the Roman empire—the then known world. This plan was also adopted by the church of Rome herself, whose chief efforts for the propagation of the faith were directed to the greatest and most powerful nations in the world; and, latterly, especially to the United States.—How could any candid Roman Catholic complain of the efforts of Protestants to extend their religion in papal countries when Rome was doing so much to extend hers in Protestant countries? Some Protestants thought that Romanists need not be converted; and others, that they could not be converted. He was heartily ashamed of both classes. The first showed that they did not know what religion was, or what popery was; and they in effect condemned their own ancestors, who had considered it necessary, at an immense sacrifice, to come out of the church of Rome. The second class, besides under-valuing the power of truth, show an utter ignorance of the facts of the case. They had probably come in contact with Irish Roman Catholics, who are, it may be, very bigotted and bitter against Protestants, partly on account of the oppression they have received at their hands; but so far as he knew, there was no other Roman Catholic community which could even pretend to complain of oppression from Protestants and therefore, of the 160 millions of Roman Catholics in the world, he did not believe that more than seven or eight millions were inimical to Protestants. Many had prejudices against them, many pitied them, but none were inimical to them, with the before mentioned exception. on the contrary, in the south of Europe and south America, they were friendly to Protestants; and so they might, for Protestant nations had done more to protect them and promote their liberty and prosperity than any others. Roman Catholics, in general, were, thus much more open to conversion than is commonly thought, and recent experience in France, and elsewhere, proves this. But there was a right and a wrong way of going about the work. If you began with controversy, you began at the wrong end, and just shut the door upon farther efforts.—The way to do, was, to tell them from the Bible how a poor sinner might be saved; and after they had learned this great truth, leave them to decide for themselves about separating from the church of Rome, and what other particular communion they would join. He also earnestly besought Protestants, if they hoped for any success in the conversion of Romanists, or other unconverted persons, to treat them well and kindly. If you have any bad tempers or evil dispositions, expend them all upon your brother Christians; they have grace to bear with you; but do not, upon any account, exhibit them to the unconverted, lest you throw a stumbling block in their way.—*Mon. Wit.*

#### THE SAILOR'S FRIEND.

From the Sailor's Magazine.

##### The Sailor.

Among the multiplicity of professions and trades which engage the time and attention of mankind, and seem to fill up the measure of their existence, the life of the sailor is, perhaps, the most hazardous and the most useful, at particular seasons, and revolving intervals of time. The soldier bears the brunt of the battle and the shock of arms; and when the warfare is accomplished, he falls back into comparative security, housed within the safe retreat of the comfortable barrack or cantonment, until again called forth to active service on the battle field.—But the hardy, cold-proof sailor knows no interval of repose, save the periodic lulling of the breeze, and the unfrequent subsiding of the angry billow into calm. True it is—

"The hardy sailor braves the ocean,  
Fearless of the dangers nigh."

Wherever the sailor steers his way, danger confronts him, and his natural and moral courage fearlessly faces it, and bears him on triumphant; like the "immortal" Nelson, "he never sees fear," and amid the crashing of elements, the ship holds on her course. By day and night the sailor is exposed to risk, yet blow high, blow low, Jack's home is on the deep; and as the vessel parts the breakers, or "gaily dances o'er the curling waves," the honest tar feels as contented and secure as the landsman—

"Who sits at home at ease."

How beautiful is the gallant ship, with her white canvas spread to catch the freshening breeze! she "Walks the water like a thing of life,  
And seems to dare the elements to strife."  
But the sky is overcast—an appalling accident occurs, and lo! she becomes, in a moment, the sport

of winds and waves. Shoals and quicksands may lurk beneath lee shores, and beetling crags present an awful aspect, hidden rocks lie beneath the surface, many are the mighty obstacles to check the bearing of the gallant ship, which seem as so many grim monsters, eager to seize the devoted victims—still the sailor braces up to brave the peril. His mind, though ill at ease, is schooled to meet emergency—he sees that everything is made right aloft, on deck, below—and under the management of a master spirit, brings her through the impending danger; or when all hope of safety is fled, and "whistled down the wind," he either takes to the long-boat, or, in affection for his dear prized craft, sticks to the last plank. But what dweller upon terra firma, at some time or other, when his business or pleasure has summoned him over the waters, has not felt, amidst the perils to which he was exposed, a happy confidence in the skill and energy of the sailor, when he finds himself separated from the yawning ocean only by the few narrow and slender planks that compose the frail bark in which he sails? Does he not, or should he not at least, feel thankful (under the kind providence of God) to those gallant mariners, by means of whose seamanship he has been preserved in safety? When on a wintry night, the wind blows fresh, and the landman retires sick and dispirited to his rocking berth, soon he feels the lurching of the ship, the plunging into the trough of the sea, the breasting the wave, the foamy spray dashing off the sides or bursting over the bulwarks and washing the deck—he hears the sailor shouting that everything aloft is "taut and trim," the hatchways are fastened down, the dead-light in, all goods on deck made snug, the steersman is lashed to the helm, and amid the creaking of the timbers, the rattling of the cordage, the straining of the ship, and the bumping of her bows, he thinks of the passage of Holy Writ—"They that go down to the sea in ships, and do business in great waters, these see the works of the Lord, and his wonder in the deep, for he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof." He has practical proof of the omnipotence of Him who once said, and can say again, to the wind and waves, "Peace, be still!" and as he lies in his cradled couch, he exercises faith in Him, who, speaking the word only, "maketh the storm a calm, so that the waves thereof are still." He reflects, too, on the noble-minded, iron-hearted men who are feeling the "pelting of the pitiless storm," and he can thank his God for having made them the instruments of his care and guidance. The more we consider, the more we must respect, and the more thankful we shall be to this brave class of our countrymen. Under the direction of Almighty wisdom, how much we owe to them—how many inestimable lives are entrusted to their care!—How many men of genius and ability—statesmen, philosophers, historians, clergy, and a host of others, are continually passing over the deep!—how much wealth, in merchandise, specie and bullion, the produce of the earth, the fruits of its surface, and the riches of its bowels, are confined within the narrow limits of a ship's beams!—how many fortunes are sacrificed, how many expectations are blighted by a shipwreck, and how many affections withered and destroyed by the untimely end of a dear and loved one!—how is our revenue increased by our traffic and commerce on the ocean!—how is the knowledge of mankind extended, and the intercourse of nation and nation, and man with man, promoted by our sailors and our ships!—Let the seaman be ignorant of his calling, or neglectful of his duty, and how much riches and happiness is at stake, and left to the miraculous interposition of an all-wise and merciful God to guard and deposit in safety!—"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men," and that our fearless seamen may be led to put their faith in him who ruleth over all, and is worthy the confidence of those who are at "the ends of the earth, and of them that are far off upon the sea."—*Sailor's Magazine.*

**THE CHOLERA.**—In reference to this subject we have been favored with the following extract of a letter from St. Petersburg, written by a gentleman well known in Manchester, to the firm here in which he is a partner: "A very important discovery has been made here very recently which clearly proves that the malady is in the air, and that, therefore, quarantines are utterly useless. The air has a very singular effect on the magnetic power. Whilst the cholera was at its height, the action of the magnetic was nearly neutralized, which, now the disease is gradually subsiding, assumes by degrees its former power. A magnet block which used to carry 80lb, would, during the worst time of the cholera, not carry above 13lb. Its strength has now increased again to 60lb. The electro-magnetic telegraph, at one time, would not work at all."—*Manchester Guardian.*