

shall see God" (Heb. xii. 14). And elsewhere: "If it be possible, as much as is in you, have peace with all men" (Rom. xii. 18). "God is not the God of dissension but of peace." (I Cor. xiv. 33). To preserve this legacy of peace, which is the gift of heaven and the offspring of justice and charity, is the first duty of every man and citizen.

Unhappily, during the centuries that have gone by since the coming of the Prince of Peace, men have quite forgotten this duty, as they have forgotten others. Their lust for power, and honors, and revenge, has been the cause of unutterable havoc both to men and things. Through it kings and princes have tumbled from their thrones; nations have changed rulers; national boundaries have been blotted out; in a word, the history of the world is a history of the wars that men have waged against their fellow-men. One would think that, at least, experience would teach men its lessons; but instead of growing better, matters fare worse. At the present day, nations no longer trust each other, and millions of men stand armed to the teeth, waiting for the word to begin their work of destruction. This is a sad commentary on our civilization.

After nineteen hundred years of transitions from peace to war, the world had grown so used to the spectacle of standing armies and formidable navies that it was a surprise when, a couple of years ago, the head of the vast Russian Empire, wrote a peace-letter to the Foreign Plenipotentiaries at his court at St. Petersburg, inviting them to a conference to discuss the project of universal disarmament. "The maintenance of universal peace," said Nicholas, in language worthy of an emperor, "and a possible reduction of the excessive preparations for war that are heavily weighing on all nations, present themselves, in the present state of the world, as the ideals towards which all governments should tend."

The enthusiastic manner in which the project was taken up showed that it responded perfectly to the essential