

We claim that it is matter of historical record, that in the first and purest ages of the christian church, its votaries did not bear arms. They evidently considered it no part of their business to slaughter each other, or even to learn the Art. Like as they professed to be the followers of the Prince of Peace, and felt it to be their bounden duty, faithfully, to follow his self-denying unresisting example, they knew he had commanded them not only to love one another but even their enemies: Matt. chap. 5; ver. 44: and that if they would be his friends, they must "obey his commands:" John, chap. 15; ver. 14. They prayed for their sovereign; but took no part in his wars. They declared that the Saviour, by disarming Peter, had disarmed every soldier; and that since that time, it had been unlawful for christians to fight, because the prophecy had been fulfilled and the time had arrived when the people of God "should not learn war any more:" Micah, chap. 4; ver. 3. They evidently took the same view of the origin of war that the Apostle did when he queried—"From whence come wars and fightings among you? come they not hence even of your lusts that war in your numbers?" James chap. 4; ver. 1. We trust that it will be freely conceded, that the Holy Scriptures tell us that the time will arrive "when they shall not hurt nor destroy in all my holy mountain," and "the earth shall be full of the knowledge of the Lord, as the waters cover the sea:" Isaiah, chap. 11; ver. 9; and then "he will break the bow and the sword and the battle out of the earth:" Hosea, chap. 2; ver. 18. Observation also enables us to believe it to be the general sentiment of christians, that at that period the pacific character of Gospel times, as delineated by the Lord's prophets, will be fully displayed, when he to whom the Psalmist referred, when he said—"Thy throne, O God is forever and ever, the sceptre of thy kingdom is a light sceptre:" Psalms 45; ver. 6. The Prince of Peace will establish the universality of his kingdom, and his sovereignty be unreservedly acknowledged, when the church as the light of the world, will more visibly appear in all its beauty and power—"Fair as the moon, clear as the sun, and terrible as an army with banners:" Song of Solomon, chap. 6; ver. 10: or, when being represented as a king's daughter, she shall "be all glorious within, and her clothing (or external appearance will be comparable to) wrought gold;" Psalms 45; ver. 13. And as the prayers of the church are daily offered at the throne of Grace, that the great Disposer of events will be pleased to hasten that happy period, we ask in common candor, are these prayers offered in faith? and if so, what is the nature and character of that faith? Is it a living faith in the power and efficacy of the Gospel that will exert its leavening influence upon the corrupt nature of fallen man until all is brought