

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

UNIVERSAL PEACE UNION.

SIR,—In September a meeting was held at the Horticultural Pavillion in connection with the Universal Peace Union of the United States, which advocated a grand board of arbitration to settle the disputes of nations. I am surprised that amid the multiplicity of societies, that no Peace Society has been organized in Toronto. On my arrival at Boston in 1849, it was proposed to me by the Hon. Amasa Walker, then Secretary of State for Massachusetts, and the celebrated Elihu Burritt, to lecture on peace. I accordingly lectured against war through all the principal towns in the New England States. I also got the people to sign the following pledge:

"Believing all war to be inconsistent with the spirit of Christianity, and destructive of the best interest of mankind, I do hereby pledge myself never to enlist or enter into any army or navy, or to yield any voluntary support or sanction to the preparation for or prosecution of any war, by whomsoever, or for whatsoever proposed, declared, or waged." I was astonished at the crowds of persons attending these lectures, delivered in halls and churches. Upwards of 40,000 persons signed the pledge in the United States. In 1850, I attended a peace meeting at Roxbury, at that time a suburb of Boston, at which General Dearborn was chairman, who in the war of 1812 held possession of Toronto, then Little York.

Elihu Burritt originated the "League of Universal Brotherhood," branches of which were formed in all the principal towns of Great Britain, France, Germany, Belgium, Sweden, Denmark and America, and addresses on the subject passed between each other. The first peace congress met in London, in 1846; the second met in Brussels, in 1847; the third congress met in Paris, in 1849, France, Germany, Belgium, Great Britain and the United States were there, represented by large numbers of men eminent in business, in politics, in literature, in religion and philanthropy. The fourth peace congress met at Frankfurt-on-the-main in Germany, 1850.

A great deal of discussion has been going on in the papers about drill sheds. The martial spirit is greatly encouraged in Canada. According to the report of the Minister of Militia for the Dominion of Canada for 1886, the active militia numbered 38,238. The annual cost of ordinary militia service was \$1,178,659. This is a large sum for Canada to expend in training and instructing in the art of human slaughter, and kept ready to put in practice at moment's warning, the lessons they have received in time of peace. The total cost of the wars of Great Britain from 1834 to 1884, was about £221,377,936. It is estimated that the Continental armies of Europe have an aggregate strength on a peace footing, of 3,860,000 men, and this is capable of being increased in time of war to 12,455,000 men. The bare maintenance of these armies costs annually £2,300,000. It is estimated that during the ancient wars, including the wars of Napoleon, 683,000,000 victims perished in the butcheries of glorious war. The loss of souls is entered where human eyes may not read the list. Dr. Dick estimates the number of those who have perished directly and indirectly by war at fourteen thousand millions, or about one-tenth of the human race. Edmund Burke placed the number at thirty-five thousand millions. Macaulay says that in 1684, the whole non-effective charge, military and naval of Great Britain, can scarcely have exceeded £10,000 a year. It now exceeds £10,000 a day.

"Comrades," said a Spanish officer mortally wounded, "I implore you to stand by these guns till death, I am going to heaven." His preparation for heaven was his patriotic butchery of the French, and many a French soldier was expecting the same reward for his butchery of the Spaniards. As well might the drunkard while reeling into a drunkard's eternity, say to his companions, "Here finish these bottles, I can drink no more—I am going to heaven." One of the old Prussian generals used to give his orders and advance with the words, "Now my lads, in the name of God." Just before the battle, he pronounced this prayer, "O God, graciously assist me this day, or if thou wilt not, at any rate do not help the rascally enemy, but look on, happen what will."

Archdeacon Paley says, "No two things can be more contrary than the heroic and the Christian character." What is the duty of a chaplain in the army or navy—it is to imbue the sailors and soldiers with the spirit of the Christian religion. The principles of which, instead of firing them with zeal with energy, with revenge, so far as the repulsion of injury is concerned, it is to tell them—"Love your

enemies, do good to them that despitefully use you, and make no resistance whatever." The principles and operations of war are all in direct contrariety to the Gospel. We pray in the liturgy—"Give peace in our time, O Lord," "From envy, hatred and malice, and all uncharitableness—from battle and murder and sudden death, good Lord deliver us." And then rush right from this prayer—take up arms and slay our fellow-men who never injured us; as well might we pray to be kept from stealing, go directly from our prayer, break open our neighbor's store and rob him of his goods. What should make one saddest in contemplating this destruction of property and life, is the fact that wars are not undertaken for the benefit of those who engage in them. There have been a few, and only a few, instances where the people of a country were forced to repel the unprovoked attack of a neighboring power. Most generally there is some bad principle at work on both sides—pride, ambition or revenge. The apostle St. James asks, "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members," what are the lusts from whence wars proceed? Are they not pride, ambition, envy, hatred, malice, covetousness.

We may be told that the Jews fought. It does not follow that Christians should fight. We are not Jews. We have a more perfect religion. They were allowed, if not commanded, to do many things which are neither commanded nor allowed now. Christ is our leader, and his weapons are all spiritual. The New Testament is called the gospel of peace, and its divine founder the Prince of peace. The first Christians would die, but they would not fight. Marcellus was a Roman Centurion. He became a Christian, and believing that war was no longer permitted to him, he threw down his belt at the head of the legion, declaring that he could serve no longer. He was committed to prison. He insisted 'it is not lawful for a Christian to bear arms for any earthly consideration,' and he was put to death. Maximilian was summoned to be enrolled as a soldier, 'I am a Christian, and cannot fight,' said he. He was threatened, 'I cannot fight if I die.' He was led to execution. Such were the principles and practice of all the Christians of the first two centuries and a part of the third. In the third century, Christianity began to be corrupted from various causes, and Christians began to be soldiers. The numbers increased with the corruptions of religion. The Rev. A. Barnes, the great Presbyterian commentator, says:—"There is no one subject on which men have been more wicked than in regard to war. There has been no one subject on which they have been, and are, more befuddled. There is no one thing on which the sentiments of the world are more certainly destined to a change. There is no one thing on which so much reputation has been gained, in reference to which, the estimate of the world is to be reversed. There is no one thing in which there is to be such a revolution in the whole nomenclature, as that which is to be applied to the names, glory and fame, and military renown."

October 17th.

PHILIP TOCQUE.

THE SOCIETY OF THE TREASURY OF GOD.

SIR,—At a conference of clergy of the dioceses of Toronto and Niagara, presided over by the Lord Bishop of Niagara, and held after the "quiet day" at Trinity College, Toronto, it was resolved, "That this meeting of clergy, request the Secretary of the Society of the Treasury of God, to communicate with the Reverends (here follow the names of several clergy), and request them to hold themselves in readiness, so far as possible, to preach upon the subject and principle of systematic giving in the Church of God, when requested to do so by the clergy." A subsequent resolution required me to obtain the consent of other clergy, in case of those named not being able to accede to the request of the Conference; when the list is complete I was to send it for publication to the church papers.

Diocese of Niagara:—Rev. D. Mockridge, Rev. C. E. Whitcombe, and the Rev. Geo. Forneret, of Hamilton; and Rev. F. E. Howitt, of S'oney Creek, who as Diocesan Secretary of the S.T.G. will give further information.

Diocese of Toronto:—Rev. J. D. Cayley, Rev. A. J. Bronghall, Rev. Septimus Jones, Rev. Prof. Mory, Rev. J. G. Lewis, Rev. W. H. H. Clarke, of Toronto; Rev. Dr. Carry, of Port Perry; and Rev. W. C. Bradshaw, Peterboro'; as I hold the Bishop's license, I add my name to the list.

The conditions generally accompanying the consent of these gentlemen are, that they must have reasonable notice of their services being required, and those services can only be given subject to the claims of parochial and other duties. Sample tracts on systematic and proportionate giving, can be seen at the Church Depository, Synod Office, or mailed on application to myself. Yours, C. A. B. POCKOCK, Deacon.

Hon. Sec. S.T.G.
Toronto, Oct. 19, '87.

The above has nothing to do with the Toronto Diocesan Branch of the S.T.G. The Committee appointed by the Synod will meet shortly.

CONSISTENCY.

SIR,—If a Church of England clergyman were to say "one word" publicly or privately on "political" matters, every paper in the country—reform, conservative, radical, would be sounding his doom; but the advent of Dr. Parker to Toronto means a column of political "twaddle" concerning "Gladstone" and the "Church in Wales." Consistency thou art a jewel.

Yours,

X.

COST OF INDIAN HOMES.

SIR,—In your issue of to day, I see a letter of Rev. E. F. Wilson on the management and cost of the Indian Homes, in which he quotes from a private letter written by me to him, asking for information about them. I had no idea that any part of it, my letter, would be published. In doing so, and in his criticisms upon it, Mr. Wilson, no doubt unwillingly, does me an injustice. The inference many will draw is that I am in favour of treating the Indians as paupers, and of neglecting the work of training them in the way of Christianity and civilization. In justice to myself I must deny that I hold any such views. I should have much preferred that Mr. Wilson had published my letter in its entirety, instead of a short extract from it unexplained by the context.

Yours truly,

Kingston.

EDW. H. SMYTHE.

SKETCH OF LESSON.

22ND SUNDAY AFTER TRINITY.

Nov. 6th, 1887.

The Prophet Compelled to Bless.

Passage to be read.—Numb. xxiii. 1-10.

Having seen in our last lesson how Balaam vainly endeavoured to serve two masters—how his greed and covetousness led him to do that which his conscience must have told him was wrong—we see to-day how powerless were the efforts of King or Prophet to injure a people of whom it could be said, "the Lord his God is with him." We learn also how safe is God's Church, for "the gates of hell shall not prevail against it."

I. *The Curse Attempted.*—Seek Balak and Balaam on the top of the hill, looking down on the camp of Israel. What are their thoughts as they stand there? The King's heart sinks as he looks on the vast multitude. The Prophet pictures to himself a career of honour and wealth, just within his grasp, if only he can change God's will, and gain permission to curse where He has pronounced a blessing. At Balaam's direction seven altars are built on the top of the hill. A bullock and a ram are sacrificed on each. But what does God prefer? (See 1 Sam. xv. 22). Balaam goes apart to commune with God. A good thing if done in a right spirit (St. Matt. vi. 6). But he meets God with a boast (v. 4). His heart was not right with God. God gives him a message to Balak (v. 5). It is a blessing, not a curse.

II. *The Blessing Pronounced.*—Balaam speaks in the poetic style. He owns his design to curse the people, and that the design has been defeated (vv. 7, 8). There was a limit to his power. Notice how Balaam speaks of;

(a) *Israel's Separation* (v. 9). This was Israel's praise and honour (Deut. iv. 7; vii. 6; xiv. 2; 2 Sam. vii. 23; Psalm cxlvii. 20). So should God's people now be separate (in a sense) from the world (2 Cor. vi. 17).

(b) *Israel's Strength* (vv. 10, 22-24; chap. xxiv. 8, 9). Moab already feared them (chap. xxii. 3), and God by Balaam foretells their future increase.

(c) *His wish that his death and future might be like Israel's.* Notice here how Balaam expresses a belief in the soul's immortality, and in different states after death (Psalm cxvi. 15; Heb. xi. 18). Let us notice why Israel was blessed (chap. xxiv. 1). It pleased the Lord. He had provided an *Atonement* and covering for their sin (see Lesson xlii), and therefore it could be said (chap. xxiii. 21), "He hath not beheld iniquity in Jacob," &c. (See Psalm xxii. 10).

Was this blessing and this security only for the nation of Israel? (Isa. liv. 17). No. Every sinner who puts his trust in Jesus has his iniquity forgiven and his sin covered (1 St. John i. 9; Rom. x. 9).

What was true of the Church in the Wilderness is true of the Church of Christ: "The gates of hell shall not prevail against it" (St. Matt. xvi. 18). As the Lord God was with Israel, so is the Lord Christ with His Church "always, even unto the end of the world" (St. Matt. xxviii. 20).