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ferocity and outrage. Thus circumstanced, like the children of Judah in the context, *we cried unto the Lord*, to Him committed our cause, and in a humble reliance upon him girded on the harness in our own defence.

In the motives for the present war, who can discern the least shade of resemblance to those for the former? And what christian, under the influence of christian principles, can dare pray for success? In order to the least hope from God, we must have a clear and perfect conviction that the war is just and necessary; I say, *necessary*, for if it be not such as is forced upon us by absolute and dire necessity, it cannot be just. Its very nature is violence against the lives and properties of our fellow-beings, our brethren, the children of our common progenitor on earth and common Father in heaven. On this account it is denounced, even when most just and necessary, by *M. de Vattel in his law of nations*, as "but a wretched expedient against those who spurn at justice and refuse the remonstrances of reason. It is (he goes on) in extremities only that a just and wise nation or a good prince has recourse to it.—Those who run to arms without necessity are the scourges of the human race, barbarians, enemies to society, and rebels to the law of nature, or rather to the common Father of mankind.—Humanity is shocked at a sovereign who lavishes the lives of his subjects, who exposes his people to the havoc and miseries of war, when they might enjoy an honorable and salutary peace.—Besides the misfortunes drawn on his subjects, for which he is accountable, he is guilty also of those he carries amidst an in-