

world that his majesty was not to be mocked with insolence, nor his power slighted with impunity. War was a means by which the mighty God proved that he was a God of retributive justice, who would by no means clear the guilty.

Before Christ, whenever ambitious, proud, and avaricious monarchs heedlessly waged war, the Lord showed his abhorrence of it by destroying their armies, and slaying their persons. It was thus with the Egyptians in the time of Moses, the Philistines in the days of David, and the Assyrians in the reign of Hezekiah.

But on the advent of Christ, a new dispensation or order of things was established, and war was positively interdicted. The glorious system which Christ brought into the world, was not like the old, for the exclusive enjoyment of a peculiar people, the Jews; it was thrown open to the enjoyment of all men, bond and free, circumcision and uncircumcision, Jew and Gentile.

Under the gospel, the Almighty did not set apart any order of men to dispense his laws, or execute his judgments; consequently, war was to be followed no more. Nations, wilfully departing from God, or giving themselves up to abominations, are not now to be punished with war and destruction as formerly; for they will all be condemned and punished at the last great day.

The gospel was declared to be the "gospel of peace," and universal peace. Two of the grand principles inculcated by our Lord, were harmony and love; and he pronounced a blessedness on those who observe them. "Blessed," says he, "are the peace-makers, for they shall be called the children of God." As a proof, that in this declaration he means to bless all who live in perfect agreement with every order and nation of men, he severely condemned the intemperate zeal and bitter animosity of

Peter, for smiting the high priest's servant—"Then said Jesus unto him, Put up again thy sword into its place: for all they that take the sword shall perish with the sword." But the most positive declaration on this subject, and that on which every nation professing Christianity ought to regulate their political conduct, is the one made by the Lord Jesus Christ, when arraigned at Pilate's bar. Jesus said, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews."

As long as the precepts of the gospel are, as in the present day, so much professed and so little practised, unconverted men will always find some excuses for war; but when the glorious period arrives, that Christianity shall possess a real influence over the *hearts of kings, and all in authority*, war will for ever cease.



PAUL'S WISHING HIMSELF ACCURSED.

"For I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh. Rom. ix. 3.

This passage has perplexed commentators not a little, and a great variety of interpretations have been given to it. To suppose that the Apostle wished, or was willing to endure everlasting separation from Christ, (though the word will certainly bear that signification,) for the sake of his brethren, is a monstrous absurdity. Such a state of mind as that supposed, would involve in it the guilt of being willing to be an eternal enemy to Christ; since the Apostle very well knew, that no one either would, or could, be banished from him, who was not found among the finally impenitent at the great day of account. Besides, as everlasting banishment from Christ could have no conceivable tendency to promote, in any way, the welfare of the Jews, it