

We do not allege that the spirit which we have described is that which imbues every soldier; but we maintain that it is the genuine soldier's spirit, and essential to that chivalry which, in every age, has united the brave with the gentle—the true hero with the true “gentle-man.” Unless a soldier could thus love his enemies whom he nevertheless kills, and that more truly than the judge can love the criminal whom he nevertheless hangs, it would be impossible for a Christian to enter the ranks of the army. And what could be said of the many illustrious champions of the Cross who have been as illustrious champions in many a bloody battle? They must have lived and died under a gross delusion, or been condemned by God for hating and murdering their fellow-men,—and this no man but a fanatic or a fool believes. We admit—what, alas! is too well known for us to be able to deny—that every war has given birth to dreadful deeds of cruelty and revenge; for every army, as armies are at present constituted, has some in its ranks recruited from the most ignorant and degraded of our population. But we believe, and it is more to our purpose, that in the vast majority of cases in which lawful war becomes lawless hate, it will be found that personal injury, as in India, or party passion, as in America, have actuated those in whom the war has originated. It is thus, too, that the fiercest wars, and the most unjustifiable, have been civil wars, for these have been mixed up with personal and party questions. For the same reason, a riotous mob manifests hatred to volunteers or yeomanry raised from among themselves, who may be called out to quell the riot—a hatred which is not felt towards regular troops who are recognised as those who do their duty officially, without the possibility of having any *personal* feeling in the matter.

The lawfulness of the wars recorded in the *Old Testament* waged against idolaters, requires no justification from us. These were but the carrying out of the sentence of execution justly passed by God upon great criminals, and with heavy personal sacrifices also on the part of the executioners. Hence those heroes of the olden time who fought so bravely for Israel are commemorated by the apostle as men of faith who “subdued kingdoms,” “waxed valiant in fight, turning to fight the armies of the aliens.” Nor do we believe that the hatred expressed in the Psalms and elsewhere was in the least degree of a personal kind, but a holy and solemn condemnation of the enemies of all righteousness. David himself, from his very temperament, apart from his principles, was naturally and habitually a generous-hearted, chivalrous man—as witness his conduct towards Saul. It is impossible to conceive such a man embodying feelings of private or personal hate and revenge in his devotions before his God. But he could, nevertheless “give thanks unto

the Lord, for he is good,” and “to him which smote great kings,” for “His *mercy* endureth for ever!”

The following is a beautiful illustration from the *Old Testament* of the true spirit which should actuate soldiers in war, and a grand protest against the spirit of revenge:—

“And the children of Israel carried away captives of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria. But a prophet of the Lord was there, whose name was Oded: and he went out before the host that came to Samaria, and said unto them, Behold, because the Lord God of your fathers was wroth with Judah, he hath delivered them into your hand and *ye have slain them in a rage that reacheth up unto heaven*. And now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you: but *are there not with you, even with you, sins against the Lord your God?* . . . So the armed men left the captives and the spoil before the princes and all the congregation. And the men which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm trees, to their brethren: then they returned to Samaria.”

But we may look at war from another point of view, and as affording a remarkable illustration of what seems to be a law affecting the progress of the race. For it would appear in this portion at least, of the kingdom of God, that no life can exist except through death. We see this exemplified in the history of the world. When new life was promised to Adam, it was preceded by the sentence of death. When life came to the world in the preservation of Noah, death also came in the destruction of its former inhabitants. The emancipation of Israel from bondage was the preservation of the world's life; but this was accomplished only after plagues had desolated Egypt, and Pharaoh and his host were overthrown in the Red Sea. The possession of Canaan, which became the centre of life to the world, was acquired through war and the extinction of the abominable Canaanites. The establishment upon earth of the Christian Church, as the life of humanity, required the death of the old Jewish Church and nation; while the life of the whole body of the Church in heaven must be preceded by the death of all its members. The same principle holds true in the individual soul. We must die in order to live. The resurrection of the new man is possible only through the crucifixion and burial of the old man. Thus we see that the grand fact in the world's history of the death of Christ in order that life should come to the world, is an embodiment of a great law