Nonresistance,
or
The Spirit of Christianity
Restored
—
Thurman

NONRESISTANCE.

"THE PATIENCE

AND THE FAITH OF

THE SAINTS."

Rev. XIII: 10.

"EARNESTLY CONTEND FOR THE FAITH WHICH WAS ONCE DELIVERED UNTO THE SAINTS." Jud. 3. "For the time will come, when they will not endure SOUND doctrine; but after their own lust shall they," "Think to CHANGE times and laws." 2 Tim. 4: 3. Dan. 7: 25.

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A WORD TO FRIENDS.

It pains my heart to see the unhappy condition of our bleeding land. And I must admit with you, that we are required to "withdraw" (1 Tim. 6 ; 1—5,) from those who, by trying to overthrow a positive institution of Heaven, (Lev. 25 : 44—46,) have plunged us into this state of wretchedness and ruin. Yet, as during the last twelve or fifteen years, I have refused to take any part in political matters, you will bear with me, in that I can take no active part in your struggle for freedom. And if in this little work, you think I have not had respect enough for popular opinion, my apology is this : Seeking that "honor that cometh from God only," (John 5 : 44,) "I determined not to know anything among you, save Christ, and him Crucified." 1 Cor. 2 : 2.

"For if I yet pleased men, I should not be the servant of Christ." Gal. 1 : 10.

But I declare unto you, the law of nonresistance, which we here deliver unto you, "Is not after man; for I neither received it of man, neither was I taught it but by the revelation of Jesus Christ." Gal. 1 : 12.

And since those who despise me for obeying the law, despise Christ for giving the law, why should I be ashamed to suffer with him. John 15 : 20.

NONRESISTANCE,

OR THE SPIRIT

OF CHRISTIANITY

RESTORED.

BY W. C. THURMAN.

"Lord, shall we smite with the sword?" Luke 22: 49.
"All they that take the sword, shall perish with the sword." Matt. 26: 52.

1862.

INTRODUCTION.

When gliding on with the smooth tide of popular opinion, all seemed to lend a smile—I knew not a foe. But since the time has come which tries men's souls, as to whether they are really the servants of Christ, all turn against me,—Insomuch, that it may well be said of me, as of Elijah of old: "I am left alone, and they seek my life." Rom. 11: 3. But, since all the world, at least the "wise and prudent" (1 Cor. 1: 19.) are against me, it becomes necessary to look again, and to pry yet deeper into the Royal law of "the Prince of Peace," to see whether it is possible that I can be mistaken in that which, though "hidden . . from the wise and prudent," (Matt. 11: 25,) is yet so plain, "The way-faring men, though fools shall not err therein." Isa. 35: 8. But having no idea of preparing a work for the press, when first I took my pen, I only intended to write out these things, for my own benefit, to guide my feet into that straight and narrow way, which leads unto life; Matt. 7: 14. and to put it in a form suitable to leave in the hands of my dear Mother and loved friends, that they might know my life was lost for Christ's sake, (Matt. 16: 25.) should the want of a provision in our law, for those who think "We ought to obey God, rather than man," (Acts 5: 29.) cause me to have to share a place with the Christian martyrs. And though I have now concluded to have a few copies printed, I yet think it unnecessary to circulate them before the close of the war; for I find the saying, "No man regards the scriptures, when his interest is at stake," is too true, for men at present to yield obedience to the law of "The Prince of Peace."

"The last days perillous times," (2 Tim. 3: 1.) Like a flood, have broke in upon us, at which time men "will not endure sound doctrine, but after their own lusts, shall they heap to themselves teachers," (2 Tim. 4: 3,) Such as, seeking to please men, are not "subject to the law of God," (Rom. 8: 7.) but, preaching for gain, "They all look to their own way, every one for his gain from his quarter," (Isa. 56: 11,) And having, "by good words and fair speeches," (Rom. 16: 18.) "taken away the key of knowledge," (Luke 11: 52.) Those are left to perish, for whom Christ died.

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AN INQUIRY
AS TO WHETHER THE CHRISTIAN MAY USE THE SWORD.

Though I have during the last ten years so often declared the use of the sword to be incompatible with the gospel dispensation, and all retaliation for injuries received contrary to that meek and lowly spirit of Christ, which, if a man have not, he is none of his :—(Rom. 8: 9.) since those whom we regarded as faithful servants of our Lord and Savior Jesus Christ, leaving the quiet fold of the Prince of Peace, have resorted to the use of the sword, and are as deeply involved in this bloody war, as those who have made no pretension to the Christian religion; it becomes necessary to give the matter a second investigation; and see if it may not be possible that we have been in error; seeing the wise and learned are against us. But if, on a more thorough investigation of the matter it is discovered that we were not mistaken as to the teaching of our Lord and his apostles; we must cling to the truth, and follow their footsteps, though opposed by all the world.

And since the larger body, even of the christian church is at the present day governed and controlled more by the force of custom, than the bible, we should be but little biased by the opinions of others in our investigation: and calling "no man father upon the earth," Matt. 23: —9, we shall endea-

vor to follow the teachings of Christ and his apostles only ; for the "holy scriptures are able to make us wise unto salvation ;" 2 Tim. 3 : 15. and not the wisdom of man, "for the world by wisdom knew not God." 1 Cor. 1 : 21.

That the Christian religion should be neither propagated nor defended by the use of the sword, is a settled question, at least among all protestant churches. The only point of controversy is, as to whether those who, "putting off the old man with his deeds," have been "born of the Spirit" of the "Prince of Peace," whose kingdom is not of this world, may leave the peacable reign of Christ, and conform so much to the ways of this sin-polluted world, as to take up arms in defence of earthly possessions.

But, since all admit, that we are not to use the sword in the cause of Christ, nor even as a means of self defence where it is drawn against us because of our religion ; why should it be a question of controversy as to whether we may use the sword in defence of earthly things ? Is there in all the bible, the least appearance of authority for supposing the christian to have a better right to use the sword in defence of that which he is required to forsake, Matt. 19: 21, 27, 29.—Luke 12 : 33.—Acts 2: 45, 4 : 34, than that for which he has forsaken all to obtain ? Matt. 13 : 46. And is it not strange that this doctrine, which is too absurd to be worthy of controversy, has become so universal ?

Our Lord has positively forbid retaliation. "I

say unto you that ye resist not evil." Matt. 5 : 39. But this being too humiliating for the carnal mind, which "is not subject to the law of God" : man in his wisdom, since the christian religion has become popular, ingeniously shields himself from obedience to this soul humiliating law of Christ, by saying, that this prohibition is to be restricted to those evils only, which are imposed on us because of our religion: in proof of which, they refer us to the words of Paul : "but if any provide not for his own, especially for those of his own house, he hath denied the faith, and is worse than an infidel." 1 Tim. 5 : 8. And thus "by good words and fair speeches deceive the hearts of the simple." Rom. 16 : 18. But is it not strange, that they have so completely deceived the hearts of the simple, as to make them believe, that while they have no right to defend by force of arms, that which is of more real worth than all the world, they may yet defend that which is of so little worth, that our Lord regarded it as even unworthy of thought: Matt. 6 : 25, yea, requires us to forsake. Luke 14 : 33. "For all these things do the nations of the world seek after." Luke 12: 30. The express language of him who has "become "the Author of eternal salvation unto all them that obey him," Heb. 5 : 9, is this, "I say unto you that ye resist not evil." Matt. 5 : 39. And I appeal to the honesty of every intelligent man, to say, what there is, either in the language as used by our Lord, or in the connection in which these words are found, from which we may draw the least

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inference that it is to be restricted to those injuries only, which are imposed because of our religion. If this had been our Lord's meaning, would he not have said so?—And since he has not said so, who is wise enough to know that this was his meaning?

As it is impossible to restrict this prohibition of our Lord to those evils only that are imposed because of our religion, without adding that much to his word, this addition is "the voice of strangers," and a stranger, the little flock of Christ "will not follow." John 10. Those who say that this precept of Christ, is binding only where we are persecuted for righteousness sake, do make "the word of God of none effect," and had just as well take the scissors and clip this verse out of the bible. For, whether they are smitten for good or evil, for preaching the gospel, or refusing to do so, the particular time to obey this humiliating law of Christ, to them never comes.

To justify the use of the sword, we are told that the Jews were often involved in war.

But what was the object of the jewish wars, but to establish and defend their religion? and yet you admit the christian must neither defend nor enforce his religion, by the use of the sword. And in this admission, you virtually acknowledge, that the use of the sword by the Jews, gives the Christian no licence to use the sword.

The Jews were in possession of an earthly kingdom, "a worldly sanctuary, ... and carnal ordinances, imposed on them until the time of reformation." Heb. 9: 10. Hence they used carnal weapons of warfare in defence of their religion.

But "he who is born of the Spirit" is no more "of the world," John 17: 16; hence "the weapons of our warfare are not carnal:" 2 Cor. 10: 4. for "if any man be in Christ, he is a new creature, old things are

passed away, behold, all things are become new." 2 Cor. 5: 17.

If, says "the Prince of Peace," "my kingdom was of this world, then would my servants fight, ... but now is my kingdom not from hence," John 18: 36. So they fight not. Hence, when the land of their fathers, their native home and country, was invaded by the Romans, they were forbidden to take up arms, but, leaving all earthly treasure behind, were required to "flee to the mountains." Luke 21: 21.

This, by the world, would be considered ignoble, unmanly, and cowardly. He who would at the present day, carry out the spirit of this precept, would be despised as one unworthy to live;—"for the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. Rom. 8: 7. Therefore, he that would at a time like this, have worldly friends, is compelled, in disobedience to Christ, to take up arms. "Whosoever therefore, will be a friend of the world, is the enemy of God." James 4: 4.

The Mosaic dispensation, being that of justice between man and man, in case of injuries, the law enjoined retaliation: "life for life, eye for eye, tooth for tooth," Exod. 21: 23, 24, 25, was required. But the Christian dispensation being that of grace, all retaliation is forbidden. Hence the "Prince of Peace," in giving his law, refers to the Mosaic thus, "It hath been said, an eye for an eye, and a tooth for a tooth, but I say unto you that ye resist not evil," by returning evil for evil. "But whosoever shall smite thee on thy right cheek, turn to him the other also." Matt. 5: 39.

That the apostles taught this same doctrine, we notice that Paul, more than thirty years after, enjoined the same

precept upon the church at Rome, saying, "Recompense to no man evil for evil." Rom. 12: 17. And again he enforces this law, saying, "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, vengeance is mine, I will repay saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing, thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." Rom. 12: 19—21. Peter also enjoins the same law, "Not rendering evil for evil, or railing for railing: but contrariwise, blessing: knowing that ye are thereunto called, that ye should inherit a blessing. 1 Pet. 3: 9.

We will now inquire as to the example of Christ, in regard to this his own law of non-resistance. We learn from Matt. 26: 67, that the Jews spit in his face, and buffeted him; and others smote him with the palms of their hands:" "who, when he was reviled, reviled not again, when he suffered, he threatened not, but committed himself to him that judgeth righteously." 1 Pet. 2: 23. Instead of retaliation, or resisting those who were about to slay him, he prayed, saying, "Father, forgive them, for they know not what they do." Luke 23: 34. Thus "leaving us an example, that ye should follow his steps." 1 Pet. 2: 21. "Now if any man have not the Spirit of Christ, he is none of his." Rom. 8: 9.

The example of the apostles, in obedience to this law of "the Prince of Peace," is as follows; "Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat." 1 Cor. 4: 12, 13. Being "buffeted," they bore it. 1 Cor. 4: 11. When beaten, instead of retaliation, they rejoiced "that they were counted worthy to suffer shame" for Jesus' sake. Acts 5: 41.

When Paul and Silas received "many stripes," instead of exhibiting a spirit of revenge, they "prayed, and sang praises unto God." Acts 16: 25.

"Seeing that many glory after the flesh," says the apostle Paul, "I will glory also." But in what did he glory! in those things in which the world glories? No! Just the reverse. He gloried in that he had "five times received forty stripes, save one." 2 Cor. 11: 24.

The same apostle, in writing to the first christians, says, "If a man bring you into bondage, if a man devour you, if a man take of yours, if a man exalt himself, if a man smite you on the face," "ye suffer it gladly, seeing ye are wise," (2 Cor. 11: 20, 19.) to know that the christian should be "no striker" of those that injure him.

They "endured a great fight of affliction," and instead of retaliation or resistance, "took joyfully the spoiling of their goods; knowing they had in heaven a better and an enduring substance." Heb. 10: 32, 34.

But say those who, "by good words and fair speeches, deceive the hearts of the simple;" Rom. 16: 18, we worship that same unchangeable God that the Jews worshiped, and if it was right for them to use the sword, it is not wrong for us. Now we know that it is true that God changes not; but we must also notice the difference between the dispensation of justice, and that of grace.

The Jews, like other nations, were in possession of an earthly kingdom, which was one of those powers "ordained of God," as "the minister of God, a revenger to execute wrath upon him that doeth evil. Rom. 13: 4. But "what if God, willing to show his wrath, and make his power known, endured with much long suffering the vessels of wrath, fitted to destruction? Rom. 9: 22. What has this to do with the reign of the "Prince of

Peace," whose "kingdom is not of this world?" Now you admit, that during the old dispensation, the "new and living way" (Heb. 10: 20) "into the holiest of all was not yet made manifest;" How absurd, then, to offer the example of the Jews, to prove that one dead to the "rudiments of the world," may conform so much to the ways of the world, as to use the sword.

Was it not declared, saying: "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel." Jere. 31: 31. And since this new covenant is "not according to the covenant" as "made with their fathers," Jer. 31: 32. how can we there learn the christian's duty?

But even under that dispensation, when the sword was allowed that people, as "God's ministers, to execute wrath upon him that doeth evil;" the Lord said unto David: "Thou shalt not build an house for my name, because thou hast been a man of war, and hast shed blood." 1 Chron. 33: 3. And since the house he was forbidden to build, was but a type of the spiritual house of God, ought the spiritual house, the holy "temple of God," to be defiled by hands stained with blood? 1 Cor. 3: 17. Or can a man of war be a subject of the Prince of Peace? When Isaiah, through the Spirit of Prophecy, saw this peacable reign of Christ, he said: "Every battle of the warrior is with confused noise, and garments rolled in blood;—but this shall be with burning and fuel of fire. For unto us a child is born; unto us a Son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor,;—The mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace, there shall be no end": Isaiah. 9: 5, 7. for "He shall

judge among the nations, and shall rebuke many people, and they (who receive his rebuke,) shall beat their swords into plowshares, and their spears into pruning hooks, [and this, *i e* the Christian] nation, shall not lift up sword against nation, neither shall they learn war any more." Isa. 2: 4. Hence, the Prince of Peace, in the beginning of his reign, forbade the use of the sword in his kingdom, by commanding him who had the honor of opening to the world this reign of peace, to "put up again his sword into his place,"—at the very time, which of all times, appeared to him to be the most important to use it;—informing him that "all they that take the sword, shall perish with the sword." Matt. 26: 52.

But, perhaps we are going on too fast; let us pause, and think a moment. These words are either true or, untrue. Our Lord either meant what he said, or he meant something else; and if he did not mean what he said, then what did he mean. When he said, "Except ye repent, ye shall all likewise perish," (Luke 13: 5.) we believe he meant just what he said. And are those who use the sword, to share the same fate with those who do not repent? As all must perish who are not saved by Christ; so none can be saved by him who refuse to obey him. Hear his express language; "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that DOETH the will of my Father who is in heaven. . . . . Therefore, whosoever heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand, ... and it fell, and great was the fall of it." Matt. 7: 2—27. Now one of the "sayings," to which our Lord had referenee, was this: "I SAY UNTO YOU THAT YE RESIST NOT EVIL." Matt. 5: 39. Now I ask, can we

use the sword as a means of resisting the invading foe without disobedience to our Lord? W. C. T. So the use of the sword must be one of those carnal ordinances with "which all that use are to perish with the using." Col. 2 : 22. "For all they that take the sword shall perish with the sword." Mat. 26 : 52. "He that killeth with the sword, must be killed with the sword. Here is the patience, and the faith of the saints." Rev. 13 : 10. "For with the same measure that ye mete withall, it shall be measured to you again." Luke. 6 : 38.
"Wo! unto thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee, when thou shalt cease to spoil, thou shalt be spoiled. And when thou shalt make an end to deal treacherously, they shall deal treacherously with thee." Isa. 33 : 1.

At death the warrior will cease to spoil. And after death, the great battle in which those who having slain with the sword, were not slain in turn, must receive the measure they have imposed on others. Rev. 20 : 8.

And shall those who, in disobedience to Christ, have used the sword, be slain before him! Luke. 19 : 27.

Are you who urge the use of the sword, on the ground that the Jews did use it, willing to share the fate of the Jews? By the sword their kingdom was established, and by the sword, their kingdom was destroyed. By the sword, they led others into captivity; and by the sword they were led into captivity. They have never departed from the use of the sword, and "the sword shall never depart from" them. 2 Sam. 12 : 10. But "we receiving a kingdom which cannot be moved," Heb. 12 : 28. must depart from all that tends to ruin. The kingdom of peace being founded on the principle of love, can ne-

ver be destroyed; for "love worketh no ill to his neighbor"; hence there are no ills to be returned by the revenging hand of justice.

That the first christians, as foretold by the prophets did cease from war, Paul says, "We do not war after the flesh." 2 Cor. 10 : 3. That they used neither the sword, nor any other carnal weapon of warfare, he declares "the weapons of our warfare are not carnal." 2 Cor. 10 : 4.

So I conclude the deity, who is worshiped at the present day as "the god of battles," was unknown to the first christians; they were the subjects of "The Prince of Peace," whose reign is just the opposite to that of "the god of battles."

The apostle James in writing "unto the twelve tribes which are scattered abroad," asked them: "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" Jam. 4 : 1. And the apostle Peter in writing to "the people of God," (1 Pet. 2 : 10.) requires them to "abstain from fleshly lusts which war against the soul." 1 Pet. 2 : 11. So we are here required to tear up the very root or source from which all wars spring. The lamb like subjects of "The Prince of Peace," are required to love even even their enemies, which celestial love consumes and destroys for ever the spirit of war; for that meek and lowly spirit of love, which "Beareth all things," (1Cor. 13 : 7.)" worketh no ill to his neighbor." Rom. 13 : 10.

When this "Prince of Peace," made his appearance on earth, he was introduced to the people of God by "a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good good will toward men." Luk. 2 : 13. Therefore "the kingdom of God is — righteousness and PEACE:" Ro.

14 : 17. the very reverse of war, and wickedness.

"God hath called us to peace," 1 Cor. 7 : 15. not to strife! for the christian's God into whose image and likeness, he must be transformed, is "The God of love and PEACE;" (2 Cor. 13 : 11.) and not "the god of battles." In war there is "hatred, variance, emulation, wrath, strife, envyings, murders:" And "they which do such things shall not inherit the kingdom of God." Gal. 5 : 21.

THE	WHICH IS
CHRISTIAN SPIRIT IS	JUST THE REVERSE OF
"Love,	"Hatred,
"Joy in the Holy Ghost,	"Sorrow of the world,
"Peace,	"War,
"Long-suffering,	"Wrath,
"Gentleness,	"Wild by nature,
"Goodness,	"Wickedness,
"Faith,	"Unbelief," or the want

of confidance in God. Gal 5 : 22.

The carnal mind is the source from which all wars and bloodshed spring; and "To be carnally minded, is death." Rom. 8 : 6. If therefore, "ye have bitter envying and strife in your hearts, [which is the origin of war,] glory not, and lie not against the truth;—[by making pretensions to the christian religion; for,] this wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work! (such as war, blood-shed, and murder.) But the wisdom that is from above, is first pure, then PEACEABLE, gentle, and easy to be entreated; full of mercy and good fruits; And the fruit of righteousness is sown in PEACE, of them that make peace." James 3 : 14—18.

The christian is required to "Follow PEACE with ALL *men*, and holiness, without which no man shall see the Lord." Heb. 12 : 14. And can those who take just the opposite, that is, follow war and unrighteousness, ever see the Lord?

In war there is a continual retaliation, or returning of evil for evil.,, But the Christian can "Recompense to no man evil for evil." Rom. 12 : 17. Hence cannot go to war. In war men avenge the evils imposed by other nations, which the Christian is forbiden to do. "Avenge not yourselves, but rather give place unto wrath."

In war men overcome their enemies,by pouring on them more evil, than they are enabled to return or withstand.

But the little flock of Christ must take a path, leading just in the opposite direction; They must "OVERCOME evil with good." Rom. 12 : 21.

Do not those who meet on the battle field, hate each other? "Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him." 1 John. 3 : 15. F,

All powers that exist, whether the government under which we live, or other powers of earth, all are "ordained of God." "For there is no power but of God." Rcm. 13 : 1. "Whosoever, therefore, resisteth the power, [either that under which we live, or any other,] resisteth the ordinance of God, and they that resist shall receive to themselves damnation." Rom. 13 : 2. So the Christian is in all cases forbidden to use the sword; for whatever power he meets on the battle field, is resisted by him, and "since there is no power but of God," he that resisteth any "power, resisteth the ordinance of God." Rom. 13 : 2.

The Apostle Paul foretold that there would "come

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a falling away." 2 Thess. 2: 3. In the days of Constantine, the Church of Rome, made the league (Dan. 11: 23.) with the world:—At which time the "Man of sin, . . . who opposeth and exalteth himself above all that is called God," (2 Thess. 2. 4.) began to use the sword. But this warlike people, so far from being regarded as the subjects of the "Prince of Peace," are called "The Abomination that maketh desolate." Dan. 12: 11. And rightly called by that name, for that was the spirit that made desolate the kingdom of "the Prince of Peace."

When John saw this warlike people, under the similitude of a "Woman, drunken with the blood of the saints," he "wondered with great admiration:" Rev. 17: 6. And well he may have wondered, when he saw those who profess to be the servants of the Prince of Peace, the followers of the meek and lowly "Lamb of God," thus drunken with the blood of their brethren.

As an admonition to those who have thus been "corrupted from the simplicity that is in Christ," (2 Cor. 11: 3.) he heard a "voice from heaven saying: Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18: 4.

But says one: When the soldiers inquired of John, as to what they must do, he did not tell them to ground their arms, but to "Do violence to no man." To this, we answer, had these words been delivered by one of the Apostles, to the Christian church, after the opening of the gospel reign of Peace; the question would have been settled, and I never would have raised my pen to prove that the Christian has no right to use the sword.

But we must remember, that these words were spoken *before* The Prince of Peace had issued his law for the

government of his Church; and they were addressed, not to Christians, but to Roman Soldiers, who, if ever they became Christians at all, did not for at least nine or ten years after:—Therefore we ask, what has this to do with the question at issue? We have never said it was wrong for the people of the world to use the sword.

That the powers that be, the kingdoms of the world, may use the sword, Paul, in allusion to such, says, they bear "not the sword in vain." Rom. 13: 4.

But what has a dead man to do with the sword? All we contend for, is, that those who are "dead with Christ from the rudiments of the world," should "handle not" that, of "which all are to perish with the using." Col. 2: 20—22. The Prince of Peace did not forbid the people of the world the use of the sword, but his disciples, those whom the Father had given him "out of the world," (John 17: 6.) And they are "under the law to Christ." 1 Cor. 9: 21. "Now, whatsoever things the law saith, it saith to them who are under the law." Rom. 3: 19. It was not to the world, but to his disciples he said: "Resist not evil." Matt. 5: 39. He did not tell those who rule in the kingdoms of earth, to put up the sword, but him that had the keys of "the kingdom of heaven." (Matt. 16: 19.) which "open the gates, that the righteous nation which keepeth the truth, may enter in" to that kingdom of "Perfect peace." Isa. 26: 2, 3. We do not pretend to say, that the people of the world, those who are governed and controlled by the laws of nature, should cease to use the sword; for self-protection is the first law of nature, as exhibited in all the animal creation. All we contend for, is, that those who profess to be dead to the ways of the world, and have vowed allegiance to Christ, the Prince of Peace,

should either consent to obey him, or openly acknowledge they will not have the man Christ Jesus "to reign over them." We admit there are many pious and good people, who have never yet entered within the pales of the kingdom of the Prince of Peace. For example: Cornelius was "a devout "or pious" man, and one that feared God with all his house, who gave much alms to the people, and prayed to God always." Acts 10: 2. Would that we could say as much for those who at the present day, profess to be the servants of Christ. He was righteous, "a just man, and one that feared God, and of good report, (not only among his own people, but) among all the nation of the Jews." Acts 10: 22. It would appear from the words of Peter, as addressed to Cornelius, that he was not only one that "worketh righteousness." (Acts 10: 35,) but also a believer in Christ the Son of God; for Peter in his address to him says: "Ye know . . . . how God anointed Jesus of Nazareth with the Holy Ghost and with power." Acts. 10: 37, 38.

In such a character who can discover but one single rudiment of the world necessary to be slain, in order to become dead to the world, alive to Christ, and a subject of the new kingdom of PEACE. Since he was a man of war, which is the very reverse of a man of peace, it was necessary for Peter to tell him "words whereby" he "shall be saved. Acts 11: 14. As both our Lord and his apostles always aimed "the sword of the Spirit" right at the heart of the error under which men were laboring, Peter in the very beginning of his sermon, discovered to him that in which he must reform, in order to become a subject of the kingdom of peace, by informing him that "the word which God sent unto the Children of Israel,"

was not that of war and blood-shed, but the "Preaching PEACE by Jesus Christ," the Prince of Peace "He is Lord of all:" Acts 10: 36, And when Peter mentioned that "whosoever believeth in him," or that could so confide in Christ, for moral protection, as to abandon the use of the carnal weapons of warfare, "should receive remission of sins, (Acts 10: 43,) he whose only sin was that of the use of the sword, being enabled to abandon the use of the sword, and to confide alone in Christ, received at once the gift of the Holy Spirit of "the peace of God which passeth all understanding." Phil. 4: 7.

But it is asked, are we not required to be "subject unto the higher powers?" To this we answer yes:—But we are nowhere required to be subjects *of* the higher powers. The devils were "subject unto" the apostles through Christ. Luke 10: 17. Were they also subjects *of* the kingdom of Christ? If men, ceasing to add to the word of God, or ceasing to believe the apostle meant something he has not said, would "hold fast to the form of sound words," (2 Tim. 1: 13,) as used by the apostle, they would not "wrest the scriptures unto their own destruction," (2 Pet. 3 16.) by saying the apostle here gives license to the subjects of the kingdom of Christ, to take up arms, when required to do so by the government under which they live. The apostle does not say: Let the Christian be *a subject* of the powers under which he lives. His express language is: "Let every soul be subject unto the Higher Powers," Rom. 13: 1. which being in the plural, embraces all powers: hence lays us under as much obligation to be subject to all other powers, as the one under which we live. And since we can not be the subjects of all higher powers, this proves that by being "subject unto the higher powers," he did not

mean that we must be the subjects of those powers.

And if we are not the subjects of the powers of earth, then we are under no obligation to bear arms. For example: The prisoners you take in war, are "subject unto," but not subjects of your government. Hence, you do not require them to bear arms. Or if a stranger from another kingdom sojourn among you, he is subject unto, but not a subject of, your kingdom. Hence, is under no obligation to take up arms in time of war, until he takes the oath of allegiance. Many such are now in this country, some at the call of the government have entered the army as soldiers, others have refused, but those who have refused, have in this resisted no law of the higher powers, seeing they are not the subjects of your government.

Now, if Christ be a king, he must have a kingdom. And if no king nor power on earth has the right to require the subjects of another kingdom to take up arms, then no king nor power on earth has the right to require the subjects of the kingdom of Christ to do this.

And since you say, Christ our king "is Lord of all," why treat him with contempt, insult his authority, or deny the existence of any such kingdom, by requiring one of his subjects to take up arms, and "resist evil," which we cannot do, without rebellion to Christ our King.

Here it may be asked, since the Higher Powers, acknowledging as it were the existence of no such kingdom as that of the Prince of Peace, do require his subjects also to take up arms, how shall we reconcile Paul's liberty to the Christian, "let every soul be subject unto the higher powers,"—with Christ's unconditional law: "Resist not evil," Matt. 5: 39. To which we answer, if by the expression "be subject unto the higher powers,"

the apostle meant an active obedience, then it would be irreconcilable: but that he meant only a passive subjection, is clear from the text itself. For he, speaking in the plural, lays us under as much obligation to be subject unto all other powers, as the one under which we live. And this you know would be morally impossible, had he meant an active subjection: for if in obedience to one of the powers of earth, I take up arms and resist another, then I am not subject unto the one I resist. And since we are positively and unconditionally forbidden to resist any of the higher powers, we can only be subject to them all in a passive sense. The subjects of the Prince of Peace, as pilgrims and sojourners in a strange land, must be "subject unto the higher powers" of earth; but they must not be subjects of those powers.

It is true, we are born subjects of the government under which we live; but as he who is dead has ceased to be a subject, so he that is "dead with Christ from the rudiments of the world," has lost his citizenship, and is no longer a subject of the kingdoms of earth. Though passively, he is subject to them all. By regeneration and the new birth, he has been translated from the kingdom of this world into the kingdom of Christ, the Prince of Peace. And as those who were baptized unto Moses had no more to do with the kingdom of Egypt, but were under obligation to fight the battles of the kingdom of Israel, so those who are "baptized into Christ," having left the kingdom of this world, are under obligation to fight no battles, save those of The Prince of Peace: the weapons of whose warfare are not carnal. 2 Cor. 10: 4.

We admit that since the "falling away" from Christ, (2 Thes 2: 3,) the larger body of the Church is blended with the kingdoms of earth, as Daniel foretold this league

would be formed with the world. Dan. 11 : 23.

But that the subjects of the kingdom of Christ, in the Apostolic age, were not subjects of the kingdoms of earth, Paul makes the Christians tributary to the higher powers, (Rom. 13 : 6.) which tribute "the kings of the earth" did not require "of their own children" or subjects, (Matt. 8 : 12,) but "of strangers." Matt. 17 : 26.

The Romans were "free born." Acts. 22 : 28. But as soon as they entered the kingdom of Christ, they lost their citizenship as Romans, and became tributary to Rome. Rom. 13. If it be asked, did not Paul claim to be a Roman,—we answer, he also claimed to be a Pharisee, (Acts 23 : 6,) and an Israelite, a Jew of the tribe of Benjamin, Rom. 11 : 1, and a Hebrew, Phil. 3 : 5—but when he entered the kingdom of Christ, he "suffered the loss of all things." Phil. 3 : 8. For in this kingdom "there is neither Greek nor Jew, Barbarian, Scythian, bond nor free, but Christ is all and in all. Col. 3 : 11. Those who were only subject unto the kingdom of Solomon, he made "to pay tribute," "but of the children of Israel," the proper subjects of the kingdom, he made no tributary servants,—they were men of war. 2 Chron. 8 : 8. If I go to the polls, and there cast my vote for those who are thus placed in power, then I can no longer be regarded as a stranger and sojourner on earth, but am as properly a fellow citizen, as any other subject of the government. Hence, under obligation to take up arms as a soldier, when required to do so. For the power under which we live, would then be my power. But the expression, "the higher powers," shows that the christian forms no part of that power. And since men do not resist, their own power, our being forbidden to resist the powers, proves this again. The kingdoms of earth

though "ordained of God," are out of Christ. But the christian is in Christ. The higher power "is the minister of God, an avenger, to execute wrath upon him that doeth evil," which the christian, as long as he continues in Christ, that is, in the doctrines and precepts of Christ, cannot do. "Vengeance is mine, I will repay, saith the Lord." Rom. 12: 9. The "avenger of blood" was as properly ordained of God, as the "city of Refuge." But he who had fled to the city of refuge could not, while he there remained, be an avenger of blood. Now, Christ is our city of Refuge, and "we who have fled for refuge," (Heb. 6: 18,) cannot while we continue within the pales of our city of Refuge, or in the precepts of Christ, be an "avenger of blood." Hence, cannot form a part of that power as ordained of God, "To execute wrath on him that doeth evil." You admit we ought to "Render unto Cesar, the things that are Cesar's," which bear the image and likeness of Cesar, then ought we not also to render unto "God, the things that are God's?" Mark 12: 17. And shall we take that son and heir of heaven, who bears the image of God, being "created anew in Christ Jesus," and offer this, the "royal friend," . . . and acknowledged "brother," of Christ, both soul and body, upon your Pagan altar of political strife? No! If I must die, "let me die the death of the righteous," "and let my last end be" upon that glorious altar, on which the precious blood of my Lord and Savior was spilt, by those Jews, who, fearing the prevailing christian doctrine of a lamb-like nonresistance, would leave "their place and nation" [John 11: 48.] exposed to the mercy of a Roman Power:—slew and hanged on a tree, the AUTHOR of this celestial, glorious, and ONLY law that can ever establish a reign of

perfect peace, either in heaven or on earth. Suppose, we could admit that the christian has a right to take the sword and resist evil, if required to do so by the government under which he lives; then you must acknowledge that in all the Bible, this is the only law of God, which must give place to the authority of man.

Reader, ponder well, and bear in mind, that since the Prince of Peace, has positively, and unconditionally forbid his subjects to resist evil, all the authorities and powers of earth, cannot repeal that law. And yet, until that law is repealed, the resisting of evil on the part of the christian, is open rebellion to Christ his king, though by all the powers of earth combined, he may be required to do so. Hence, when, by the authority of the world, the christian takes up arms, he tramples the authority of Christ his King beneath his feet, and makes the authority of man superior to that of Christ. And thus, ceasing to be the servant of Christ, he becomes the servant of him whom he obeys. Rom. 6 : 16.

One law of Christ our King, was this, "Go ye into all the world, and preach the gospel." Now when Nero, Emperor of Rome, with all the authority and power of his kingdom, required the Apostles to cease to do this, they chose rather to obey God than man.

Another law of Christ our God, as given in terms yet more positive, by using the expression "I say unto you" is, "that ye resist not evil." Matt. 5 : 39.

And since "he that saith I Know him and keepeth not his commandments is a liar, and the truth is not in him"; (1 John 2 : 4,) had we not as well renounce the religion of Christ at once, as to refuse to obey him? We are to be "subject unto the higher powers" in all things that do not conflict with the clear law of Christ. But

since " No man can serve two masters," (Matt. 6 : 24,) when the higher powers require us to do that which our Lord has forbidden, " We ought to obey God rather than man." Acts 5 : 29.

But we are often asked questions like this, ; Was not George Washington a good christian. To this I answer " I know nothing by my self." (1 Cor. 4 : 4.) If you prefer the example of Washington, and other good men, to that of Christ, I have only to say, calliug no man " father upon earth," (Mat. 23 : 9.) I choose rather to follow the example, and obey the precepts of Christ and his apostles ONLY.

If by the new birth, Washington had entered within the pales of the new covenant dispensation, then he did violate the laws of Heaven, in "resisting the higher powers." But I know no law forbidding those to use the sword, who do not belong to the new covenant dispensation of peace. For the " higher power" is as properly " the minister of God, a revenger, to execute wrath upon him that doeth evil," as the peacable lambs of Jesus are the ministers of Christ, to " Teach all nations" (Matt. 28 : 19,) " the way of peace." Luke 1 : 79. All we contend for is, that the two kingdoms, the kingdom of the world, and that of Christ, be not blended together. That the Israel of God remain in the land of Canaan, under David their king, and let the kingdoms of the world, fight their own battles.

W. C. T. But while we are unable to see how the christian can with impunity use the sword, we would prefer having some example of the apostles, as to what they did in time of war.

So we will now enquire as to the example of Christ, and his apostles, when war was declared against him.

"When the kings of the earth stood up, and the rulers were gathered together,—both Herod, and Pontius Pilate with the Gentiles, and the people of Israel; Acts. 4: 26. When antichrist that "dreadful and terrible beast," Dan. 7: 7. stood "up against the Prince of princes," Dan. 8 : 25. he placing his sentinels at their proper posts said unto them "Tarry ye here and watch." But watch what? "Watch and pray that ye be not overcome by temptation," or the impulse of your nature to "resist evil"

"And he kneeled down, and prayed, saying Father, if thou be willing, remove this cup from me; nevertheless not my will, but thine, be done.

What an entire submission to the will of God.

Had we all this, "the spirit of Christ" we would not "Fight against God." but submit to his will.

When the army came up even "A great multitude armed with swords and clubs," "He went forth, and said unto them, Whom seek ye? They answered him Jesus of Nazareth." "Jesus answered, I have told you that I am he, If therefore ye seek me, let these go their way."

Here we are taught by example to put an end to war, before the first battle is fought, by yielding up to the invading foe, the object they seek to obtain, without exposing the lives of those who are not the objects of their hatred. But the apostles prefering to die with their Captain to that of forsaking him, "Said unto him, Lord shall we smite with the sword"? Luke. 22 : 49

But alas for Peter! when placed as a sentinel he slept at his post. "Peter, what! could ye not watch with me one hour?" Having ceased to watch and pray, he did not wait for instruction from his Lord as to what to do: But seeing that if no resistance was offered, his Master must fall into the hands of his enemies, drawing his sword

"Smote the High Priest's servant and cut off his right ear." Jesus then answering those who had asked to know wheather they might use the sword said, "Suffer ye thus far;" Bear with Peter in what he has done, seeing I have healed the injury he imposed on our enemies; But "let this suffice" or as some render it "Enough of this!" Let the sword be used no more by my people.

Then turning to him who held in his hand a drawn sword he said, "PUT UP THY SWORD." John. 18.

And since in this the most important of all battles, the disciples were forbidden to use the sword, even in defence of one more dear to them than all the richest treasures either of heaven or earth; can it be right for the christian to use it in any case.

Now "Where no law is there is no transgression."

Hence, before the issuing of this new law of Christ, it was no sin on the part of the people of God to use the sword. For example, the Jews did use it.

But since the going forth of this new celestial law, no christian can use the sword. Which is clear from this reason: After Peter was thus positively forbidden to use the sword it was impossible for him to use it again without open rebellion to his God. And since all baptized persons are under obligation to observe the same laws as enjoined on the apostles, Mat. 28 : 20. No bapized person can use the sword with out rebellion to our God. And if those who "have been baptized into Christ," can not use the sword, without rebellion to our God, then, "ALL THEY THAT TAKE THE SWORD SHALL PERISH with the sword."

But Peter not having yet learned in what true bravery consisted seemed to have been so ashamed of this carnally considered, unmanly, and cowardly submission, as

to cause him to deny his Lord, even swearing he knew not the man. But unlike those of the presant day whose hearts precept, upon precept cannot reach, one look from Christ convinced him of his error. He "went out and wept bitterly," over his carnal nature, and was so completely "CONVERTED," from the error of his way, that so far from ever again attempting to offer any corporeal resistance, to those who laid hands on or beat him, he Rejoiced that he was counted worthy, to suffer shame for Jesus' sake. Acts. 5 : 41. And did strengthen his brethren, Luk. 22 : 32. Wooing them by the chords of celestial love, to follow the footsteps of him "Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." 1 Pet, 2 : 23.

Those who

> "Being convinced against their will,
> Are of the same opinion still,"

Say the apostles were at this time forbidden to fight because it was necessary for Christ to die for man. To this I reply, if a man at the presant day, must be brought before a tribunal, would it not appear much better, for him to go voluntarily, and give himself up, than to wait to be carried up by force; If our Lord had no particular object, in being thus taken by this band of soldiers, why did he not go and give himself up? was he not daily in the Temple? Mat. 26 : 55.

And if he had any particular object in view, what could it have been, but to give this example, to his people?

But we are not left in doubt as to why this was done, for Peter expressly mentions, that Christ left "us an EXAMPLE, that ye should follow his steps." 1 Pet. 2 : 21.

Matthew says "All this was done that the Scriptures

of the prophets might be fulfilled." Mat. 26 : 56

Which Scriptures say " He will teach us of his ways. and those who " Walk in his paths——shall not lift up sword against nation, neither shall they learn war any more." Isa. 2 : 3, 4.

If war is justifiable in any case on earth it is in case of self protection when we are invaded by those we have in no way injured. And since there can be no case in which one can be more justifiable in self defence, nor more able to offer a complete defence, than the one in which the example was given, we discover that the christian can in no case go to war.

Where the christian is unable to "Overcome evil with good," his only way to escape, is to flee as the lamb would from the wolf. " When they persecute you in this city flee ye into another." Mat. 10 : 23.

But we are asked, if wrong for the christian to use the sword, why did Peter have one? To this we reply Peter had none until required to procure one for this particular occasion: And that for the express purpose of exhibiting to all the world, both by precept, and example, that the sword, can in no case, be used by the christian. In proof of which, call to mind that while it was so important at that time, to have a sword, a man was even required, to "Sell his garment, and buy one;—Two swords, [were] ENOUGH," Luke. 22 : 36, 38. for the object in view.

Now the object could not have been to use it against that " Great multitude," of soldiers, armed with "Swords and clubs," for then two would not have been enough. And forbidding his disciples to use them for that purpose he said, " Thinkest thou that I cannot now pray to my Father, and he shall presantly give me more than twelve

legions of angels?" And yet if our Lord did nothing in vain, he must have had some object in view.

So every reasonable man, is compelled to admit, that our Lord's object was, by both precept, and example, to exhibit as clear as the sun in its noon day splendor, that celestial law of nonresistance, which draws the line between the people of God, and the world: being the law of God to which the carnal mind is not subject, "Neither indeed can be." Rom. 8 : 7.

But some of those whose carnal nature, being unable to yield to Christ, try to make the bible yield to them: Say, the text, "He that hath no sword, let him—buy one," shows that we have the privalege of using the sword. To which we snswer since two swords, are not enough, for all the christian church, we have positive proof, that this was not the object; For what ever the object may have been, one thing is certain, "TWO swords," were "ENOUGH," for the end in view.

But even if we had not been informed, that two were enough, for the object in view: Since the last words of Christ, concerning the sword, forbids its use, no servant of Christ CAN ever use it again, until A NEW revelation is received from heaven, seeing that in the use of it, he ceasing, to be the servant of Christ; Becomes the servant of him "WHOM YE OBEY" Rom. 6 : 16.

The next war, in which the apostles, and first christians were concerned, was that of the Romans, invading the land of Judea, spreading desolation and ruin as they went; destroying their property, burning their houses, batheing the sword in the heart's blood of their fathers, mothers, brothers, and sisters, and selling their children, to the heathen for slaves, or confining them in dark dungeons, and pits, to toil in doleful wretchedness under [illegible] causing "great distress in the land," while [illegible] ground, [illegible] their "wrath upon this people". enraged soldiers pou[illegible]

Now go to the divines of our presant age, ask that "Right Reverend Doctor of Divinity," what you must do at such a soul trying time. And will he not tell you to fly immediately to arms! Saying that worthless coward who under conscientious scruples can refuse to RESIST the invading foe, "hath denied the faith, and is worse than an infidel?"

But renouncing "the doctrine, and traditions of men," I prefer to go to Jesus, saying "Lord what wilt thou have me to do?" "Shall we smite with the sword?"

And what is the answer? (Just the reverse of that as given, by those who "Have taken away the key of knowledge." Luke. 11 : 52.) "I SAY UNTO YOU, THAT YE RESIST NOT EVIL:" But leaving all, behind "FLEE TO THE MOUNTAINS;" Luke. 21 "FOR ALL THEY THAT TAKE THE SWORD, SHALL PERISH with the sword:" Mat. 26 : 52. "They that RESIST, (*THE INVADING ARMY*) SHALL RECEIVE TO themselves damnation. Rom. 13 : 2.

This was written about the time of the beginning of the war; and since the apostle here, had direct refference to this very "power,"or army, which laid their land waste,we may well supply the above words *The invading army.*

And now I wish to make an appeal to the honesty of every intelligent man. As this was the last war, during the apostolic age; If since that time, you have received no new revelation from heaven; where is your authority for believing the christian may use the sword, or take up arms, in time of war? You say "self protection, the first law of nature demands it." But if "The world by wisdom knew not God," 1 Cor. 1 : 21. Can you be the servant of Christ, who by the wisdom of the world, re-

verse the laws of God?

Is there a minister of the gospel under the canopy of heaven, who does not admit that the precepts, and example of Christ and his apostles, are to the christian, a living LAW. Then why deny, what you preach. If honest, you are compelled to admit, that Christ and his apostles, did, both by example and precept, teach the doctrine of nonresistance; insomuch, that, when every thing dear to them on earth, was being destroyed, their near relations, friends and neighbours, were falling, "By the edge of the sword and led away captive into all nations:" Luk. 21 : 24. So far from being permitted to take up arms, to resist the desolating foe, they were commanded to "flee into the mountains," and that under a law too strict, to allow a man even to "Return back to take his clothes," or "any thing out of his house." Matt. 24 : 16–18.

And if they "Took joyfully the spoiling of their goods?" Why may we not suffer loss for Christ's sake? "Why do ye not rather take wrong?" Knowing in yourselves that ye have, in heaven a better and an enduring substance." Heb. 10 : 34.

This being so contrary to the way of the world, our Lord has well said, "I will lead them in paths they have not known." Isa. 42 : 16. "No lion [or warlike person] shall be there, nor any ravenous beast [such as slay their fellow man] shall go up there on; they shall not be found there." Isa. 35 : 9. For "All His paths, are peace."

The gospel of Christ, is "The gospel of PEACE," Ephe. 6 ; 15. "As it is written, How beautiful are the feet of them that preach the gospel of PEACE." Rom. 10

And so far from "The mother of harlots," having the right "To change times and laws," Dan. 7 : 25. The Apostle Paul says if "An angel from heaven, preach any