W——, Ind. May 14, 1887.

Dear brother, A few days ago I returned from a tour as an evangelist through a part of Kansas, Missouri, Illinois, and this state, and found a package of thy papers with my mail and I have been using them as I felt led. As a child of God of course I am opposed to carnal warfare of every kind, as I do not think the children of God can claim any protection but the all-sufficient arm of Jehovah. And I have found by a blessed experience of many years that it is a trusty arm to lean upon. Praise the Lord. And I expect to do no more fighting but with spiritual weapons and I find they are *mighty* and *strong*.

I have received thy kind letters with tracts enclosed and like the sentiments expressed in them. I know of no habit more disgusting than tobacco-chewing and nothing more dangerous to morals than war. As to deliberately murder a man in war under the pretext of saving some imaginary cause it will always stultify conscience, men after one or two hard battles sink to the level of the wild beasts that feed upon any thing that comes in their way that they can destroy. And yet men are so lost to their God-given privilege of *thinking* and acting for themselves that when they are told they must *fight*, they do so without once consulting their own mind for a *reason* for this bloodshed. The tie that holds this Union together is a mere wisp of straw and at heart thousands in the South curse the yoke under which they are held. The United States had better drift a thousand miles apart in sentiment than to wear a yoke that is as hypocritical as it is galling to thousands. There is but one true genuine PEACE and that is the kind that cometh from *above*. I am glad in my soul that *I have this peace*, for it is the panacea for all ills of soul and body is the cure I recommend to every one, rich or poor, bond or free, black or white. Bless God, it stands the friction of every day life and causes us to love God supremely and our neighbor as ourselves. And I am sure if I *love* my neighbor I will seek to do him good and not evil all the days of my life. Such a spirit is just as far from war with carnal weapons, as hell is from heaven. 'Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit perfecting holiness in the fear of God.' If this precept is followed, I am sure no men or women will defile themselves with anything. I find some are inveterate foes to tobacco, and kindred habits, who are very intemperate in what they eat or wear and Paul says, 'Be temperate in *all* things.' The tongue is a deadly evil full of poison and many are very intemperate in the use of their tongue. I do not know how you stand on what is the vital issue, and am only writing as led meaning nothing that will wound unnecessarily. "Blessed are they that love thy law and nothing shall offend them" is my experience and I trust is yours. May God bless you both is my prayer and give you eyes to see and ears to hear the counsel of the Lord. Thine in love and peace. J. B. F.

EXTRACTS FROM ESSAY

By Harris Knight.

The mass of the people are much influenced in their opinion of right and wrong by the example and other teaching of the educated class, including as it does nearly all of our legislators, clergymen, and successful business men. It is only what may be expected from human nature that they should follow their faults more readily than their virtues, but both have an influence. With comparatively few exceptions this class openly maintain the belief that murder, robbery, and the wanton destruction of property are proper Christian actions if performed by soldiers at the command of the government; and that lying and deception are also quite proper if practiced by a detective policeman under the same authority; while a large number of the legislators and leading men would rather permit a shameful extent of corruption in the government than allow the opposite party to come into power. Are not the Irish assassinations and other violence a natural result of this teaching? They no doubt consider the liberation of their country a more just and holy cause than most of those for which war is waged, and I think they could make a better defense of their conduct taking these legislators for their authority, that the legislators would make for their wars; taking the Bible for their authority. On this ground I consider that the influential advocates of violence and deception are responsible for much of the lawlessness that prevails. When men come to look upon these violent measures as the fitting means of accomplishing a difficult object and honesty as a light matter, many reckless ones will be ready to undertake any crime that suits their purpose if they think they can escape detection.

In endeavoring to show that peace principles are the necessary result of simple obedience to the Bible, I have occasionally drawn attention to the worldly benefit that has followed a partial or complete obedience to these principles. This is of course only a secondary consideration for our great Captain and the noble army of martyrs that followed Him have shown us that we must 'not count our lives dear unto ourselves,' when obedience to the Lord is in question. Still it is profitable to notice how very generally the promise is fulfilled that 'when a man's ways please the Lord he maketh even his enemies to be at peace with him.' Prov. 16:7.

The adoption of peace principles is one of the reforms foretold in scripture and it must come,

This will be accomplished by obedience to the laws of Christ and not by some better laws that will supercede them.

A strict obedience to the New Testament is all we ask, and that it is not proper to put a plea of expediency in opposition to a gospel command.

We learn by Jud. 5: 23, that those who through cowardice or indifference 'Come not to the help of the Lord against the mighty,' will receive condemnation though the Lord's cause is certain to triumph whether they come or not. *Woodford Ont.*

A SUPERSTITION.

'Almighty God has decided forever all questions submitted to the terrible Arbitrament of War.' It seems to be implied in this remark by a distinguished general, that there is something divine in the selection of war as an 'Arbiter' and that decisions forced on the battlefield are peculiarly those of the Almighty. This is a hereditary and uncommon superstition. In former ages difficult and perplexing cases were submitted to the casting of a lot (Prov. xvi. 33) which was certainly a harmless and bloodless 'Arbiter.' In the middle ages, duellists were selected and trained to fighting and kept in the ante-room of courts civil and ecclesiastical, and to the results of their combat were submitted questions that puzzled the judges. They seldom killed or severely wounded each other and the worst of that kind of an 'appeal' was its absurdity.

But the ancient superstition still holds in the form above quoted. Men seem to think that the all-wise and infinitely good God has selected the fighting, wounding, and killing of each other in war by several thousands as somehow the occasion of a solemn and final judgment by Him on the merits of the case for which each army contends.

As if the infinite God, who has all resources and all means at his command, should deliberately choose among them not human reason, conscience, common sense, judicial ability, or any exercise of the supreme faculties of the soul, but should appoint bloody hands moved by passion to force conclusions! This the ultimate and supreme Arbiter!

This makes war a divine institution. It honors it as a Supreme Court of Appeals. It demands for it the sanctions of religion. Its perpetuity should be desired and prayed for. Its decisions should be religiously submitted to.

War is not only not an 'Arbiter,' it is far less a 'missionary' of God than fires, cyclones, diseases, and other inevitable calamities. These may come by the operation of causes for which man is not responsible. God may employ them to work out his purposes without seeming to countenance human guilt.

But wars come of lusts that war in men's souls. They are the offspring of tyrannous passions, which the Creator has designed should be subordinated to reason and conscience. In the evolution of the race in morals God has permitted and even used war as a sponge to wipe clean the board on which other and better things are to be written. But it is a filthy sponge and leaves its own mark.

In Christ is revealed another method and spirit. War is outgrown, and, we believe, in the counsels of Heaven, abolished. It ought to be abolished by men.

Why call a thing so vile and cruel, divine? Why crown the monster with flowers? Why by conscription throw men under the wheels of this juggernaut? Let him perish from the earth.

Advocate of Peace and Arbitration.

HAVE PATIENCE.

"The mills of the Gods grind slow, but they grind exceeding fine." Have patience. Whatever may have been done to you by an enemy, if it be really an evil thing, a detestable thing, a thing that is bad in itself, so that it stains the soul of the doer, you need not break a commandment to have revenge. Lift no finger, do no overt thing, say no word—above all, pray no prayer that punishment may fall upon the one who has despitefully used you, but be sure it will fall. The time will come when, if you have any pity in your soul, you will gladly do aught in your power to help the one who has today stabbed you to your heart's core. For in the accomplishment of a cruel deed, in the doing of a shameful act, in the very utterance of words that injure, forces are set to work the power of which cannot be comprehended.

The man who follows another into the shadow of some sweet green place, and for revenge or love of lucre 'stabs him at his prayers,' perhaps—for men do not always pray upon their knees—kills him, and "so he goes to heaven." But what has the monster done to himself? He has made himself a murderer. Far better death than life with such a consciousness upon it—with that horrible dead face glaring at him from the shadows, and those bloody hands that all the waters of the ocean cannot wash clean. So, in the hurting of a neighbor, a man hurts himself, turns his steps into those paths in which retribution awaits him, and seldom fails to meet it. Be less sorry for yourself, if harm befalls you, because of the cruelty or treachery of any other mortal, than for that other; for the mills of the gods never rest. MARY K. DALLAS.

Wm. Jones, Secretary of London Peace Society expects to visit America this fall in the interests of Peace and Arbitration; welcome and help him.

THE MESSENGER OF PEACE.

Will hereafter come from Richmond Ind. instead of New Vienna, Ohio. Friends stand by them.

THE FIRE & HAMMER.

Has moved from Chicago to Los Angeles Cal. We heartily recommend it to our earnest readers.

Peace Meeting at Poughkeepsie, N. Y. Aug. 14-15.
Grove Peace Meeting Mystic, Conn. Aug. 17—19.

OUR ACCOUNTS.

From JAN. 1st, to AUG. 1st. 1887.

On hand 26c. G. F. 25c. O. R. 24c. D. 25c. (75cts. for us.) J. S, F. 4c, J. C. G. 10c. R. B. H. $1.00 E. A. W. $2.00 J. H. 25c. A. I. R. $1.00 A. D. B, 10c. M. J. J. 14c. A. Z. B. $1.00 J. W. H. $1.00 H. N. C. $1.00 D. 2c. O. $1.02 Peace Workers $19.50 (A. F. H. for us $1.00) M. McC. 25c. D. H. M. 50c. W. O. 50c. D. 4c. G. E. 20c. J. H. 8c. O. R. 16c. F. M. 26c. F. C. H. 26c. R. H. 4c. Friends $1.25 A. A. P. C. 50c. (50c. for us) S. B. D. 25c. S. T. 60c. D. H. C. S. $1-00 L. D. I. 25c. (25c. for us) McL. 10c. D. L. $1. D. 23c. R. L. N. 50c (and 50 for us.) Total received for the DAY-STAR, $37.14.

EXPENDED.

Postage $10.46 Typework $8.52 Paper $13.48 Incidentals and traveling expenses $2.56 On hand $2.12 Total $37.14.

The expenses of our journey south was nearly all paid from our own funds. Yours thankfully: ED.