

Phila Oct. 23^d 1861.

To the friends of righteousness and humanity
to convene at West Chester on the 25th inst. to
"remember those in bonds as bound with them,"
their aged fellow laborer, Henry Sew, sendeth
greeting.

Providentially prevented from being personally
present with you, to plead for him that hath no
helper, my heart's desire and prayer to God for you
is, that the wisdom which cometh from above, which
is both pure and peaceable, may guide all your
deliberations, in this solemn Crisis, when "the Lord
cometh out of his place to punish the inhabitants of the
earth for their iniquity." Isa 26: 21.

Let us, beloved friends, beware of the subtle devices
of the Tempter, who, if unsuccessful in effort to turn
us from seeking a right end, will endeavor to induce
us to seek it by wrong means.

It is important to distinguish between God's eternal
law of righteousness and love, and what he permits
wicked men to do (who are his sword) when he punishes
nations for their sins. The former only is our rule
of action. We may rejoice that the Almighty Governor
of the universe will overrule evil for good, but we are
not allowed to do evil that good may come.

We may hope that the great Arbitrator of nations may
overrule the present war of carnage, blood, and slaughter,
to accomplish the ultimatum of our desires and
labors, in the deliverance of the Slaves throughout

the entire land, from that vile yoke of Oppression which he himself hates with a perfect hatred; but this gives us no authority to sanction the war, if the war itself, is not in accordance, with that law of righteousness and love which is our only rule of duty. God overruled the crucifixion of his Son for high and benevolent purposes, but it was done "with wicked hands"; and brought down divine wrath on the perpetrators.

The question is, Is this war a right measure to accomplish a right end?

What is its avowed object? Is it to obey God's law, to break every yoke, and let the oppressed go free? Is it to do justice to the outraged captive, and to proclaim Liberty throughout the land to all the inhabitants thereof? No verily! It is to re-establish the very same general government, the same political state, which existed before ^{the} secession of any State from the Union. What was that Government? It was one which ignored the rights of millions of our fellow men, made in the image of God, and cast them down to the level of the beasts of the earth, and creeping things to be sold in the market place!

It was a Government which violated God's law of justice, and love, and mercy; which forbids us to return ^{to his master} the poor fugitive from vile, ^{and cruel} oppression, ^{Deut 23:15.} ~~to his master~~

This system of Government involving this atrocious violation of moral principle, ought not to be re-established. As righteousness only exalteth a nation, every true patriot, or lover of his Country, ought to oppose it by moral means.

Some imagine, that although the purpose of the

on the part of the North, war is to reestablish a government which recognizes slavery, its object being to prevent its extension; it is therefore to be justified. This is to suppose that we may justify iniquity at the fountain, if you will dam up some of its streams. We may sanction some moral evil, if we do not sanction too much. Of two natural evils, we may choose the least. Of two moral evils, we must choose neither.

If, however, the avowed object of the war, was perfectly right, the question remains to be considered, is the war the rightful mean to accomplish it?

Many persons ^{suppose} that a justification of national wars is found in the rightful authority of the Civil Magistrate to execute wrath on individuals who do evil. The fact that national wars execute wrath on those who do not do evil, proves that the conclusion is not warranted by the premises. Wars involve the principle of injustice. We say "Let justice stand though the heavens fall." Shall we not then say, Let justice stand, though the United States fall? In the Secession army, men have been compelled to enroll themselves, contrary to their own minds. Is it just and right ^{to kill them, or} for men to meet on the battle field to slaughter one another, because the "Powers that be," command them to do so? Is not the authority of these Powers limited by the laws of God and righteousness? "Whether it be right in the sight of God to hearken unto (them) more than unto God, judge ye." I submit that national wars, not positively commanded by the Almighty, are a violation of his ^{law} ~~command~~. "Thou shalt not kill".

What scenes are now presented in this land in
the nineteenth century of the Christian era!
The professed disciples of the Prince of Peace, ^{commanded to} go forth
with their feet shod with the preparation of the gospel
of Peace, ^{to go forth} to bayonet each other's bodies, which are
professedly "the temples of the Holy Ghost"! One
day, a man stands in the pulpit, claiming to be
an apostle of the Gospel of Peace, teaching us to be
"gentle towards all men," to love (our) enemies and
pray for them that despitefully use (us) and
persecute (us.) To morrow, he is transformed into
a Brigadier General, commanding us to fight our
enemies like tigers, and deluge the country with
their blood! "My soul, come not thou into their
secret, unto their Assembly, mine honour be not thou
united."

Esteemed friends, let no consideration induce us
to descend from our high and truly noble position of
moral power. Let us ever breast ourselves with the
impenetrable shield of a holy faith in the Truth
which abideth forever. "The weapons of our warfare are
not carnal, but mighty through God to the pulling down
of (the) strong holds" of sin. Slavery hastens to its merited
doom of "shame and everlasting contempt." The dark
clouds that now encircle us shall be dispelled by the
Sun of Righteousness. The rod of the Oppressor
shall be broken and "the nations shall learn war
no more." "Even, so come, Lord Jesus."