

GS294

THE VOICE OF A PEACEMAKER (*Matthew v. 9.*)

ON

W A R :

SHEWING IN AN IDEAL PICTURE, OR MENTAL

VISION,

HOW MEN, BY THEIR RELIGIOUS SACRIFICES AND PROFESSIONS
OF DUTY TO GOD, ARE BOUND TO MAKE PEACE,
AND BE AT ONE WITH ONE ANOTHER.

Christianity is the ideal kingdom (image or vision) of goodness, which it was the *Mission* of JESUS to make real; and when we establish it in our hearts, the ideal is real, and the kingdom of God then reigns.

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THE WAR.

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ENTREATS

THE QUEEN,	}	OF	}	ENGLAND,
THE EMPEROR,				FRANCE,
THE KING,				AND
AND				
THE PEOPLE,				GERMANY,

AND ALSO ALL WHO LOVE AND USE THE NAME OF
JESUS,

TO READ THIS VISION,

AND TO GIVE HEED TO THE SPIRIT THEREOF, AND THE

WAR WILL CEASE.

At the price of the Cross.

Jesus assures all
God loves all.

In answer to the letter and prayer of the Archbishop of Canterbury and the Bishop of London, and the letter of the Bishop of Oxford (urging that for the spread of righteousness, enlightenment, and true liberty, it is the duty of the Clergy to make Christian men feel that Wars are contrary to the teaching of their Master), I have advertised in the *Daily News* and *Telegraph* of the 11th, and the *Times* of the 12th of August for a pulpit from which to preach the following Vision: but not having received even one offer, I publish it for the sake of the millions suffering in France and Germany; and may the ministering Angels of Goodness pass it on from house to house.

For woe is it to the world, when, through strifes and Wars without, the Church *can* not bear the Witness of God and Minister of Peace; and through fears within she *will* not.

For the purpose of a Sermon, I have made four divisions :

FIRST.—A TEXT AND A FEW OBSERVATIONS THEREON.

SECOND.—“THE VISION.”

THIRD.—A FEW OBSERVATIONS ON THE “VISION.”

FOURTH.—THE CONCLUSION.

FIFTH.—IN A POSTSCRIPT, A WORD OF WARNING TO THE
PEOPLE OF ENGLAND.

A VISION ON WAR,

AND

HOW CHRISTIANS MAY HAVE PEACE.

IN the Gospel of St Matthew it is said that if ye have faith as a grain of mustard seed, ye shall say to this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible to you, ch. xvii. v. 20. And again, if ye shall say unto this mountain, Be thou removed and be thou cast into the sea, it shall be done, ch. xxi. v. 21.

Now, a mountain is an obstacle separating cities and citizens from one another, preventing their social communion. And since Wars separate nations and individuals from one another, therefore War is a mountain. And a mountain of that particular kind, which seems referred to in the text, as one which it would be desirable to get rid of as effectually as though it were literally cast into the sea. And in my belief, War may be as effectually prevented, as though it were a monster we hated and had the power to cast into the sea, if we only had the will to do so. But we must have the will as well as the power. For though a man had the power of a giant, or a King, he might not have the will to exercise it in our favour. And therefore, even had we an almighty power, it is still necessary that our heart or will should be moved to exercise it. And

as we have the *power* to eschew evil and do good, we have only to use this *power* for evil to cease. And it is the object of my paper to show this, and to bring it home to every one as a fact, that we have the power within ourselves to remove War when we have the will. I do not say that it is within the power of any one particular person to effect this from the beginning to the end. But I feel assured, when it is known and felt by all that they individually and collectively possess this power, they will then be ready to give heed to the voice and will of any one who commands their respect and sympathy, and who rises (on behalf of the millions of helpless women and children in France and Prussia) in the name of Jesus, to advocate peace on earth and good-will towards men. And in the hopes that such an one will rise, and to prepare the way, in order that men may give heed to him, I have drawn the following picture. But I had this Vision on the 4th of July, and therefore did not draw it for this War, of which I had then no idea. And the immediate cause of my writing it was the sound of a Military Bugle in Richmond Park, which seemed to awake within me a memory of all the horrors of the Crimean War, and of War generally. And I yearned for the guidance of the Holy Spirit to assist me in divining how to prevent it, and the following Vision is the result thereof; and I wish I could be brought before the Queen to preach it (as Joseph, though a felon in the sight of the Egyptians, was brought to the notice of Pharaoh, and as David, though a shepherd only, was brought before Saul the King), in order that, through her influence, it might be noticed and published throughout France and Prussia as well as England. And although this seems improbable, if not impossible, yet we are told that "the wise and prudent conquer difficulties by daring to attempt them, whilst sloth and folly verily create the impossibility they fear."

And we are also assured that all things are possible to them that believe. And since the Spirit of Good is infinite, universal, and all-mighty, and will surely fill the whole earth, though small as a grain of mustard seed at first, let us one and all (who believe the blessed Scriptures are written for our learning) endeavour to sow this spiritual seed of goodness and love, looking to God to give it a hundred-fold increase. And if men can so wonderfully combine to cause evil, as they seem to do in those unions we have read and heard of in India, they who are as earnest and zealous for *good*, ought to succeed in spreading the Spirit of Good so as to leaven the masses in Europe. For, by means of the Telegraph *over* the earth, *through* the earth, and *under* the sea, we can commune with men as swiftly as an angel on the wings of the wind, and well nigh with the speed of lightning itself. And no one can say he is without power; for even a Jewish maid-servant was able to influence Naaman, the Syrian general; even Pharaoh gave heed to a butler, and sent for the prisoner Joseph; even King Agrippa was very *deeply affected* by Paul, whom Festus stigmatized as mad. And thus history tells us that the humblest, the lowliest, and even the most despised of men, may influence the highest, even some King, who may again influence his Nation. And such a Nation will then influence other Nations. Therefore let us one and all do our part, individually and collectively, to kindle in our Nation the spirit of goodness and love, in the hope that we may become the instruments of an infinite, universal, and all-mighty Spirit of Goodness, to leaven our neighbours in France and Prussia therewith. And with the view of urging all men, both at home and abroad, to follow in the footsteps of Jesus in order to effect the glory of God by bringing Peace on earth and good-will towards men, I have imagined the following Vision :

"THE VISION."

The Armies of two powerful Nations have met to fight, and stand arrayed in all the panoply of War face to face, as the North is to the South. The Priest of the Northern Army, a holy man of God, and beloved by the whole of his Nation, grieves for the blood about to be shed (as a Father would grieve at the slaughter of his children), and goes therefore, as an Ambassador of his people and King, to the King of the Southern Army, and thus addresses him: "Sire, you have arrayed your army against ours to destroy it, and having conquered it you will agree to terms of Peace, but the Soldiers love me as their Father, yea even as the Vicar of God upon earth, and to a man would therefore die for me. Then accept me as their substitute, and by the shedding of my blood be appeased as much as though you had sacrificed our Northern Army, and, being thus satisfied, let there be peace."

"Well! well!" says the Southern King, "if your Army is agreeable to it, so am I."

"Nay! nay!" say the soldiers of the Northern Army, "we are not. Our beloved and sacred Priest shall not be sacrificed; but we all are willing to die rather than that a hair of his head should be touched, or a drop of his blood spilt."

"Well! well!" says the Southern King, "then let it be so."

"Nay! nay!" says the King of the North, "it shall not indeed be so. For this Priest is my servant, and the Soldiers are my children, and therefore I should be their substitute, to be sacrificed that they may live."

"Great God," says the King of the South, "what

amazing thing is this which I do hear and see? A holy Priest, ready to die as a substitute for the people; the people ready to be slain as sheep for the saving of their Priest and Shepherd; and their King ready to be offered as a substitute for the saving of both.

"O God, what am I that I should do evil to such a nobly united family as this? And what am I that I should require the blood of such a noble brother, of such a devoted people, of such a good Priest? O God, save me from this sin! O All-mighty, Eternal, and Infinite Spirit of Goodness, aid me to induce my Southern Army to make peace without shedding one drop of blood of this noble Northern Nation. O God, would that Thou hadst made me to be King over such a noble people as these Northerners? Oh! would that my Priest were inspired with a divine and holy Spirit! Would that my Priest were like to this holy Priest of the Northern Army!"

"Sire," says the Priest of the Southern Army, "thy prayer is granted. Lead me to the altar to be slain as a substitute for yonder Northern King. For it becomes my office well thus to die, not only for my King, not only for my people, but even for our enemy also. Therefore sacrifice me as a substitute. I am a willing victim, and wait to be offered up."

"Nay! nay!" say the soldiers of the Southern Army, "but neither shall our Priest be thus slain, for we are equally ready to die as a substitute for our beloved and holy Priest as the Northerners are ready to devote their lives for each other." "Then, says the Southern King, if all are thus ready to be sacrificed to save each other, what am I—who am I—that I should be less ready to be sacrificed as a substitute for not only my people and my Priest, but also the people, the Priest, and the King my enemy. But if I thus suffer to save all, then hearken, O King of the North, give ear, O ye priests and

people, both of the North and South. When I with my blood have thus bought you, ye are then no longer your own but mine, and therefore it becomes from henceforth your *duty* (as much as though you were new-born creatures) to know no will and do no will but mine. This ye have one and all confessed to be your Duty in your readiness to sacrifice and to be sacrificed yourselves as substitutes for the saving of each other. And if I become the substitute for all, I become the Saviour of all. For *unless* I become the substitute for all, ye are all under a bond, a vow to suffer for one another; and by that vow thus self-imposed, ye *must* suffer, if ye would not be thought cowards, hypocrites, and liars. If, therefore, I thus suffer as a substitute for you, I not only save your blood, which is the life, but I save your honour, without which life is worthless. But since without me you are *devoted* to die, and cannot be saved, and with me as a substitute your blood and honour would be saved, it is evident that I am made an instrument of The Almighty to save or to destroy, so that, humanly speaking, I am made to be a Vicar of The Almighty to save these people, if I am willing to do so by the sacrifice of myself as a substitute.

“But hearken, O King of the North; give ear, O ye Priests and people, both of the North and South, there is ‘*One*’ greater than myself, One who loveth mercy better than sacrifice, One whose Spirit is all-mighty, eternal, and infinite in Goodness. And in answer to the prayer of the Northern King to this infinite and all-mighty Spirit of God, I give heed and therefore neither sacrifice myself nor ask you to sacrifice me; and in exercise of the power you have entrusted to me to kill or to make alive, I say live, and follow my example in also giving heed to this all-mighty, loving, and merciful Spirit of God, by loving one another as I now agree to love this Northern King as a brother; and instead of fighting,

turn your swords into reaping-hooks, and strive to emulate one another in deeds of love alone. For *when* we act thus, there is no necessity for either my blood or your blood to be shed, because God loves all, and is best pleased when we love one another."

"OBSERVATIONS."

And what is more welcome to the soldier than peace, with its innumerable comforts, blessings, and joy to his father, mother, wife, child, and friend? For the soldier has little or nothing to do with the making of wars—and he has little or nothing to do with the cessation thereof. He is simply a machine, to be taken up or laid aside at the will of others, as to them seems most expedient to gratify their ambition or covetousness; for he has neither a voice nor a will of his own in the matter; he neither marches, nor fires, nor halts of his own will—but lives or dies wholly as a bond-slave at the will of another; so that when it is the will of his Commander to rest, it is also the soldier's duty. For the will of the Commander is the law of the soldier, whether to slay or be slain, or to rest in peace. And when an army is thus ready to shed the last drop of its blood for the safety and glory of its country, surely the King and Priests thereof are unworthy of such an army, if they are not as true to the army as the army is true to them. But if the King and the Priests are as true to the army as such an army would be to them, then they would leave nothing undone to save it from losing one drop of blood; because such an army would be offering to shed its own blood to save their blood, on the assumption that nought else than such a sacrifice could avail. But if aught else could be done, then Kings and Priests should value the blood of that

army as they value their own, and be exceeding jealous that not one drop should be shed needlessly, or they would be wholly unworthy of it. And since Kings and Governors both commence and terminate Wars—it is evident that they are responsible for them, and should therefore be as jealous for the blood of the soldier as for their own; and were it so, Wars would cease. For, if the Kings and Priests on either side had to fight without aid from their respective armies, they would be jealous for their own lives, and would, from fear of evil, make peace, and with their peace, their country would likewise have it. Then let Kings, Governors, and Priests preach peace, and also ensue it themselves in the spirit of this Vision, and Wars and the sacrifices of blood therewith will vanish from the face of the earth.

CONCLUSION.

In this Vision the Priest is made to set the first example. In the world the Priest professes to be a Minister of Peace—but the Priest at Rome, though claiming to be Infallible and Vicar of the Almighty, is only seeking to establish self. Now, it may be admitted that War is only *right* when waged with the assent of the country, and the approval of its representatives. And since Priests claim to be those representatives, therefore, when the Priest is good, having the Spirit of Jesus, and a Christian in heart, it would be impossible for him to approve of War.

But the Priest already professes to be a Christian, and therefore if he is not one, whilst he professes to be one, he is a hypocrite. And if he justifies War to establish his religion, then his religion cannot be Christ's, and must be evil, or he could not justify and approve of evil.

But when the Priest justifies the doing of evil in the name of Christ, he is a liar and murderer; for no one but a liar could justify the shedding of blood in the name of Christ. For evil deeds of themselves prove the doers thereof, and *the instigators thereof most especially*, to be evil; and he that justifies evil *as necessary* to establish his religion, is of all men the very Prince of Evil (2 Cor. xi. 14; Rom. iii. 4). And when Priests seek to establish themselves by enlisting the zeal of one nation to destroy another for the sake of enforcing its own creed, what are such Priests but a curse to humanity? for, instead of allaying strife, as in this Vision, such Priests, as spirits of evil, fan it, and stir up religious zeal to shed the blood of those who refuse to accept a blind Faith as their religion; since Faith, without either knowledge, reason, or wisdom, is either folly, idolatry, or superstition. And can this be for Christ's glory? Jesus murdered no one; but blind Priests and Pharisees in envy incited the people to murder Jesus, and then others, to exculpate themselves, at one time accused their neighbours of it exclusively, and so made the Crucifixion a stumbling-block to them; and at another time, in order to JUSTIFY them, they imputed it to "The Law, Destiny, and God," and, by thus justifying evil in the name of God, made it foolishness to the Gentile. They justified the Crucifixion in order to escape falling like lightning from the heights to which they had exalted themselves, because *they would not confess* in sackcloth and ashes, with St Paul, that they also were chief of sinners for having betrayed, denied, doubted, and deserted Jesus. And although St Paul was especially converted to open their eyes to this truth, they denounced Paul's teaching as nought—nothing, false (Acts xxi. 24); and to prevent their own teaching being exposed their followers have ever continued to denounce, murder, and persecute those who dare to doubt, to examine, and

require a proof of the truth of their teaching. And thus men are used as swords and tools to establish the reign of this Spirit of Evil; whilst others again delude the people *to look on*, as though an Almighty Being in Heaven wished it should be so, and would miraculously interfere if He did not; but people here, there, and everywhere, as servants, are all-mighty for good or evil upon earth—and when they cease to do evil, evil will cease. Then let the people refuse to be the bond servants of an Evil Spirit at Rome or elsewhere, using the name of Religion, and even of Paul, Jesus, and God, to hound men on to murder one another in order to establish his own supremacy on Earth and in Heaven. He that exalteth himself shall be abased (Luke xiv. 11; xviii. 14). But let us seize this blessed moment of liberty and of peace vouchsafed so mercifully to ourselves to commune with one another, and take the *beam* out of our own eye, and so contribute finally to overthrow the Spirit of Evil, and establish in the place thereof a spirit of pure religion, which shall influence one and all, from the highest to the lowest, throughout all Nations, to rise as one man, or as one family, to allay strife, as the Priests, the people, and the Kings rose in the Vision which I have pictured; and although this Vision is only an ideal, yet the ideal is only reality in the distance. Then let each one, from the highest to the lowest, among Priests, Kings, and people, give heed themselves to the spirit of love in the Priests, people, and Kings of this Vision, and, so far as in their power lies, assist the preacher to publish it throughout this Nation, and all other Nations, if their spirit assures them that the spirit of it is the Spirit of God.

POSTSCRIPT.

Christians of England—In Revelations we read that an Angel said to the Christians of Ephesus,

“I have somewhat against thee.”—Rev. ii. 4.

Then,

Has the Lord somewhat against the English Church also ?

For if England, whilst so mercifully blessed with peace, liberty, and knowledge (*as a talent* to be employed to alleviate the sufferings and increase the happiness of mankind), leaves anything undone which would hold out any possible chance of enabling her, as a good Samaritan, to heal the wounds and mitigate the sufferings of her neighbours in this hour of their agony, can she, any more than the Priest and Levite in the parable, have credit for being the friend of either God or Man? But if she were to act as the Priest and Levite, why should she have this blessed talent? Why should it not be taken from her? And why should not her temples be wiped away as useless (2 Kings xxi. 13), and a clean fallow made thereof, such as was made of the Temple at Jerusalem of such Priests and Levites? And as the Temple of their successors, at Rome, is being disestablished, not, however, for looking on only at human suffering, but for inciting the Catholics, through the Press (*‘The Monde,’ &c.*), to destroy, in the name of God, a Protestant Nation as infidels, who, nevertheless, do not reject God as their King, but only reject the doctrines of those who imagine the nature of a Good Being to be evil, in order to exalt themselves as God (Isaiah v. 20).

And can we assert that the Catholics and Protestants in England do not each, in their hearts, wish for the military and political supremacy either of France over Germany, or of Germany over France,

for the purpose of more effectually establishing the religious supremacy of their own faiths? If it be so, each man will be responsible to God; and if it is so, we are participators in our hearts, at least, in the guilt of Rome—and are not Christians. Because it is not the spirit of Christianity to destroy, but to go between sinners, in order to save the one from being murdered, and the other from committing murder—as Jesus went between the blind Priests and the poor sinful woman, for Jesus sought not to establish the supremacy of either—but only to bring those who were at War, to be *at one* with one another, and so bring them to God, who loved them both; and, therefore, would have them also love one another (1 Peter iii. 18; John xvii. 11, 22; xiii. 35).

But whilst France and Germany are at deadly strife with one another, appealing to God for the success of their own arms, and for the supremacy of their own rival religions of Protestantism and Catholicism, what is England doing? For England is equally divided within herself upon these two religions, that this war is their war; and this agony their warning to take the beam out of their own eye. Whether then is England looking well nigh idly on, or opening her Temples freely, that they who have aught to say, as Ministers of God, may say it, in order to obtain the voice of the people, as the voice of God, upon their rival religions, whilst momentarily favoured with peace and liberty, in order that they may become the instruments of God to heal the strifes of others, after having healed their own. And if England is not using this power to enable the Ministers of the God of Peace to commune freely, whilst Germany and France are shedding their blood like water, and unable to commune freely, is she doing her duty either to God, to France, or to Germany? For if England, when educated and at peace, will not use her liberty, peace, and knowledge to effect unity at

home, how can she expect God to hearken to her prayers and give peace to others? But if France and Germany are expected by us to hearken to the voice of any one coming to them in the footsteps of Peace—then let the people of England give heed to the voice of such an one, who is knocking at the door of their Temple and crying through the Press, for a hearing, yet cannot obtain it. For if they will not secure a hearing to such a messenger, how can they expect that a Witness of God and Minister of Peace should be heard in either France or Germany? But we profess to pray that such an one may rise there; and hope that he may be listened to. Then, *let the people of England set the example, and stand by any who rise on their behalf at home.* For we not only mock God in offering prayers to him, but provoke him to withdraw the talent of peace and liberty from ourselves, if we refuse to practise what we preach to others. Then, let us all rise in the spirit of this Vision to work out our own salvation (Phip. ii. 12). Rise, to follow, and look not back, like Lot's wife, lest evil take the hindermost (Luke ix. 62). For our God, our religion, our country, our neighbour and our adversary require us to act in the spirit of this Vision, even for the salvation of ourselves. Then let us, in the spirit of the Sermon on the Mount, *strive*, whilst it is day, to be reconciled to our brother and to our adversary, both at home and abroad, before we enter the Temple of Peace to offer our worship. This is the command of Jesus; and if we ourselves give not heed to him, why should God give heed to us? (Matt. v. 23; John ix. 4.)

August 20, 1870.

IS THERE NOT A CAUSE?—I Samuel xvii. 29;
Job xix. 25.

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