

must love for love's sake, forgetting the object, absorbed in the act. In studying our text let us for the present forget the outer world—the world of matter—and concern ourselves wholly with the spiritual world—the world of mind and soul. Let us be so engrossed with the act—the condition of love in our own soul—that we forget the object, and all objects towards which it may flow out. We have a little inner world all our own—ours and God's—where we are alone with conscience or with God. This is our true self in our true home. As we *are* there we *are* in the chances of eternal bliss. The great law, and the only law, necessary for the wise and harmonious governing of this little kingdom within is the law of *love*. We may forget in this inner kingdom all the perplexing catechisms and man made creeds, forget the multitudinous exactions of the Levitical code; forget even the civil statutes—even the moral laws; we may forget all these and yet not violate any, provided they are just, if we remember and keep the law of love. It is to this inner consciousness that God through Jesus addressed the command to "Resist not evil." In my former treatment of this subject, I said that Jesus meant by non-resistance to evil simply that we are to approach it in no other spirit than in the spirit of love. How this law of the soul would act on the outer world in all emergencies, I was not prepared to say. But our whole duty lies in the preservation of the mind in love, and to let that condition—that love spirit—suggest any outward acts or actions that it may deem necessary. Though these outward acts or actions may have the appearance of resistance, it is more truly assistance. All agents of evil are blind. It is the duty of an enlightened mind to open their eyes—their spiritual eyes. That may need treatment comparative to surgical operations. But let us trust the case in the hands of love; it will make no mistakes, will not employ wrong methods. It is the wise physi-

cian—the all-healer. And its method is to assist, not to resist—assist all to peace, happiness and heaven. When Christ said to "resist not evil" I take it to mean let love still continue to prevail; still, patiently, possess thy soul in love. Let it not harden toward an offender; let it not be shut to his return. If it does, it loses its opportunity to do him good, to render him assistance. Love is as all powerful as God Himself. It will not permit any to be harmed that put their whole trust in it. It will suggest even outward means the most effectual to preserve its devotee from any wrong or injury of any kind. Will we not trust in it and accept its salvation?

Now we are in a position to settle another question that has been puzzling some minds in our Society—the question of "Righteous Indignation." First, as to definition. The term is not found in the Bible, and no dictionary of accepted authority, but gives to it a sense of *anger*. A short study of a standard dictionary alone ought to settle it in the mind of every Friend. But some may not have the opportunity, or be disposed to take that trouble, or may consider their own pre-conceived opinion of the phrase above lexicography. But we cannot harmonize on each one's pre-conceived opinion, and lexicography is so consensus on this point that there is little use in quarrelling with it. Accepting it then, how can indignation (*anger*) enter into this condition of the mind that we have pictured—into this holy of holies of the soul; into this kingdom where love dwells supreme; into this heaven upon earth. Though it come in the semblance of righteousness—a wolf in sheep's clothing—be sure love will penetrate the mask and depart at the intrusion. *For love and hate cannot cohabit.*

I described last year in an article in the REVIEW an instance that had come under my personal observation, where a repeated indulgence in anger would repeatedly lay the victim on a bed of