

scholars at Oxford and at Cambridge, the two bodies may in time come out into the light and wonder why they ever separated.

Meantime, there are signs that Christ is abroad, softening the self-will which fondly believes itself consecrated to His service, laying low the pride of two generations, and combating the fear for one's reputation for orthodoxy which we all know about, making possible a unity like that felt by Jesus in recognizing those "who do the will of my Father which is in Heaven," as brother, sister, and mother.

The welcome which I received from Friends of both bodies was the most delightful feature of my journey. No change of mental attitude or vocal utterance was needed with either, from what is habitual with me at home. Joint meetings of both bodies were held at private houses, Meeting houses or public halls, in which were read papers on "The Light Within" or on "Modern Thought," followed by discussion, and the discussion invariably gave an opening for friendly advances on both sides, and never had the contrary tendency. At the Swarthmore Conference "the English Friend" had the pleasure of sitting on the platform one day between the editor of the *American Friend* and President Sharpless, of Haverford. We were all there in an unofficial capacity, but that did not lessen the welcome with which our messages from over the orthodox border were received. The spirit of the Master was felt among us that day, ringing out "old forms of party strife, ringing in the Christ that is to be."

JOHN W. GRAHAM.

I may repeat a creed until I am dumb and you are deaf, and if I do one thing and say another, you will say your profession and your life are both a lie. We do not deceive God. We do not deceive our fellows. We do not deceive ourselves.—*Rev. Dr. B. L. Whitman.*

"RESIST NOT EVIL."

Essay read by Edgar M. Zavitz, at Philanthropic Session, on subject of "Peace and Arbitration," 1 Coldstream, 12th mo. 28, 1896.

I have felt constrained to resume and amplify the thought that I was engaged in a year ago; for it is quite evident that the phrase, "Resist not evil," is still an unsolved mystery to many minds, who would dispose of it by erasing it from the text. But such a treatment of passages found in the writings held sacred by men, is fraught with danger, and should never be resorted to unless the evidence is preponderant and convincing that the text is spurious; and such evidence has never been established against this saying and command attributed to Jesus. In fact, a closer acquaintance with his very life and the trend of his teaching, puts it beyond a doubt that it is not spurious and no interpolation. All the mystery vanishes when we come to see it in the light of its utterance and intention. Instead of rejecting his sayings, let us rather strive to know the "Mind of the Master."

There are two worlds in which we abide—two lives which we live. There is the material world and life, and there is the spiritual world and life. It is said of Coleridge that he thought in German while he wrote in English. So Jesus lived and thought mostly in the spiritual world, even while he acted in the material. And thus I conceive we often fail to grasp the intent of his words. He lived chiefly in the spiritual world; we live chiefly in the material. If, instead of puzzling over our text in this material gloom, we would bear it aloft and read it in the spiritual light, it would mean something, and some thing of vast importance to us. We would find the command to "Resist not evil," inseparably linked with that other imperative command, "*Love your enemies,*" and both necessary sequences of the one great law of love—love to God and love to man—on which "hang all the law and the prophets." To love aright—supremely aright—one