

narrative of the old Quaker who, when aroused by a burglar at night and money or life demanded, replied : " Friend, I would give not only all the money I possess, but I am not sure but I would give my life also for the salvation of thy soul." 'This was too much for the robber. He dropped his weapons, but the old Quaker continued to wield the sword of the spirit until the robber became a sincere Christian. " Now, my friend, was not this a much better way than to have shot the robber and sent his soul unprepared into eternity, and then have to answer for taking the life of a brother man? "

The last five verses of Romans xii. is full of this non-resisting, love spirit. " Recompense no man evil for evil. Avenge not yourselves. Therefore if thine enemy hunger, feed him ; if he thirst, give him drink ; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."

Not only did Jesus, by precept upon precept, commend this condition of supreme, unresisting, transforming, leavening love to his disciples and to us, but he further commended it by a life-long practice, in his bearing among the most provoking and cruel of mankind

But what, says my friend, about the scene in the temple? That, I acknowledge, is the most difficult act in His whole life to reconcile with his precept of non resistance. Jesus may seem to have forgotten or ignored his own doctrine on that occasion. We associate the scourge with a spirit of resistance and anger. But I cannot for a moment conceive that Jesus gave way, even in this single instance, to a feeling of anger, thus undoing and making void His mission here upon earth. For I believe His mission was, above all things, to bring the kingdom of love and peace into the souls of men. He, indeed, had in His hand a " scourge of small cords," but for what purpose? I believe with Dean

Alford that He intended to use it only for the sheep and oxen. That would be altogether natural and likely. We use a different treatment to control animals than we do for reasoning man, yet each treatment should be none the less prompted by the spirit of love.

Therefore, instead of calling the divine command to " resist not evil," an extreme doctrine to be simply ignored, I think it would be vastly more profitable for our Society to read it in the light that I have indicated, and accept it as it has always done. I have written this not in a spirit of resistance or dogmatism, but, in my faint way, letting the light shine. And I greatly rejoice that Omnipotent Love has found me at all willing and worthy to vindicate her ways before doubting minds.

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A MEDITATION.

Men and women are responsible for the best use of their attainments and power. Whatever their sphere may be, it remains for them to be true to themselves, true to their conscience and their work. It is our privilege, in this, the nineteenth century, to look the past ages in the face. A retrospect is sometimes good for us. In the souls of men of the past there gleamed a ray of light, we may believe, but did they understand why it gleamed? Did they know that the true light that lighteth every man is but the light of their own lives made glorious by their own efforts? We know what Jesus meant when He said, " They know not what they do." This can scarcely be said of us. We, in this age, have lights set all along our way, calculated to direct and help us over life's pathway. We have our ideal of a useful life, but we are not always true to it. We are afraid of being opposed or ridiculed, and so we do nothing when it is our duty to act. We never mean to be careless or indifferent, yet we sometimes are. The