

that stark atheism is preferable to a belief in such a deity. And what I write now to enforce is that men are everywhere repudiating Christianity because the churches teach such shocking doctrines. But while they live up to their professions, so far as I know, we do not. Many Friends in the late war, joined the Union army. I know some who are still members of the Society, and of our Meeting, and I never heard of any who were disowned for resisting the evil of secession.

J. D. McPHERSON.

Washington, 6th mo., 1895.

EXTREME DOCTRINES.

In a recent REVIEW the articles upon this subject interested me, and I am thereby led to express a few thoughts further upon the subject. The articles referred to treat of the teaching of Jesus in regard to resisting evil. For my part I cannot think that Jesus meant to teach the lesson we would get from a literal interpretation of the words, "Resist not evil." Resist means—"To strive or act against," "To counteract," "To withstand," "To make opposition." To my mind we should resist evil at all times. Are we not resisting evil when we, in the face of opposition, under the gaze of the scornful, even under the rod of persecution, "dare to do right," and lift up our voice against evil? When we can by precept or example reprove evil doings, are we not resisting evil? I cannot see it otherwise. "Resist not evil." Resist it not with evil, not with force of arms, but rather put on the "whole armour of God," that we may in love and with the "Sword of the Spirit" successfully resist evil. It seems to me we must interpret these sayings of Jesus, as recorded, in the light of conscience. Jesus never gave a commandment, he set forth no teaching that we cannot follow, if we rightly interpret his meaning, but we must often look further than the passage as we find it for the meaning that

Jesus meant to convey. We must get into the spirit that led and actuated him, then we can know of a certainty that he taught truth. So it is with this teaching, "Resist not evil." Did not Lucretia Mott resist and overcome evil when she trusted to the leader of an infuriated mob to pilot her through the angry crowd to a place of safety? We know of many instances where the mighty weapons of love and peace have successfully resisted the strong arm of force and gained the victory. We are not to return evil for evil, but good for evil. When struck upon the one cheek, we are not to strike back in retaliation, in revenge, or in the same sinful spirit, but turn the other cheek, the other side of our nature, the lovely, the peaceful, the Godly, and thereby resist and overcome evil with good. "To him that would take away thy coat, give him thy cloak also." Let him share with us this garment of the Spirit, whereby we must all be clothed before we can partake of the fruits of the Father's Kingdom. "Whosoever shall compel thee to go a mile, go with him twain." When we have travelled with him his mile, have become acquainted with his way, his evil design perhaps, go with him another mile and show him a higher and better purpose, show him we have a great love that casteth out all fear, a love that must resist and overcome evil. There are to my mind two important words left out of the text. According to my knowledge of the character of Jesus, he wanted to convey this meaning, "Resist not evil with evil, but rather, resist evil with good." A little further along we find this: Matthew v., 44—"But I say unto you, love your enemies, bless them that curse you, pray for them that despitefully use you and persecute you." Love, blessing and prayer, under a guidance of the Spirit of Christ, the strongest weapons with which we can resist evil. Surely, no one was ever more opposed to evil than was Jesus; no one ever strove harder or did more to counteract evil than he; but never