

ing that came under my notice not long ago. One First-day in our meeting I gave my little daughter a lead pencil, as I had often done before, to keep her quiet. Soon she began marking the back of the seat. What is to be done now, I thought. It would not do to let her disfigure the meeting-house, and if I attempt to take it from her, the quiet worshipping would be abruptly disturbed. I put my hand in my pocket and found a button hook, which I offered to her. She took it, smiling happily, and placed the pencil in my hand. Her thoughts were diverted from the wrong of disfiguring the house for worship to the innocent play of pretending to button her shoes. In that happy smile I also felt the approving smile of heaven, and rejoiced that the theme of non-resistance was uppermost in my mind. A train of thoughts followed, in which it was opened to me that the doctrine and treatment of resistance to evil was accountable for a great portion of the crime in the world. The babe comes into the world in innocence, but it comes to parents that believe and practice the doctrine of resistance, and by that treatment it becomes hardened more and more, until it is schooled and fit for the blackest of crimes. I venture to say that this training in the school of resistance to evil has made those murderers and commiters of rape, that John D McPherson enumerates, the fiends that they are. Ah! our training, what a vast influence it has for good or for evil. Even the training and environment in babyhood, while still the age of the child is counted in months instead of years, is so great for evil that most of Christendom believe the child to be born in sin.

Oh, that the mother and father, the young mother and the young father, could understand the danger that Jesus saw and commanded against when He said: "Resist not evil." Instead of schooling the child into stubbornness of nature and hardness of heart, bring it up, for it is plastic in your hands, en-

deared to all by a nature of sweetness and kindness. Established thus in love it will leaven into love whatever it touches, scattering blessings wherever it goes, and the cruel treatment of a harsh world will never dislodge it.

If we simply ignore the command to "resist not evil," we would not feel bound to obey its inseparable companion command to "love our enemies." They mean one and the same thing.

"But what reason?" the article asks, "is there for expecting divine protection as the reward of non-resistance? It is not promised."

How reads, my friend, the 22 verse in xx Proverbs, "Say not thou, I will recompense evil; but wait on the Lord and *He shall save thee*"

Nor is there any better foundation for the statement that immediately follows. Thousands of instances might be mentioned to prove the contrary. It says, "I am sure that experience does not authorize the expectation." Two alone I will mention, others will readily be recalled.

It is said that amid all the wars and revenges of the Indians, "not one drop of Quaker blood was shed." *This* may be a hyperbole, but it represents characteristically the preserving power of non-resisting love.

It was rumored that a band of wild Indians intended, on a certain night, in pioneer times, to swoop down on a village of whites. The inhabitants fortified their houses, doubly barred their doors, and armed for protection. The one Quaker family went to bed as usual, leaving the latch string out. The chief found the latch string out, and ordered his confederates to leave unharmed that house and its occupants. When the morning came, the village lay in ruins, the inhabitants butchered. But one family of Friends thanked God for protection.

In the *Peacemaker* for 9th mo., Levi W. Crouch, President of Connecticut Peace Society, in his address at the twenty-ninth anniversary of the Universal Peace Union, gave the following