

*Chapter 1*

When is Tolstoy writing? What has Tolstoy learned from Quakers? What is the main error of most so-called Christians?

What about Jesus is unlike the church and its government? Unlike secular governments?

Briefly summarize the Garrison declaration from 1838. How might secular authorities regard these statements and the signatories to the declaration? How might church officials disagree with Garrison? Why do you think so? What about this declaration does Tolstoy find especially compelling? Do you think responses to this document have changed significantly in 180 years?

Briefly summarize Ballou's catechism. Again, what particular statements does Tolstoy find compelling? Why? What particulars might secular and church officials disagree with? Why? How do you think typical responses to Ballou's catechism may have changed over the past 130 years? Why?

What do we learn about Helchitsky's "Net of Faith"? According to Tolstoy, what is the core of Helchitsky's belief about non-resistance to evil?

What does Dymond tell us about military service? How would Musser's arguments against military service have been received in the context of the American Civil War?

What typical government operations do these writers and Tolstoy urge us not to participate in? Why? What government operations should we participate in? Why?

Consider the Myravyov anecdote from 1818. What does Tolstoy wish us to learn from it?

*Chapter 2*

This chapter focuses on criticisms of Tolstoy's earlier book *What I Believe* and on his general views of non-resistance to evil outlined in chapter 1. He sets out five types of responses. Generally, who responds to Tolstoy? Describe those persons.

On p. 20, he remarks about "my having incorrectly interpreted this and other passages of the Gospel, of my being in error in not recognizing the Trinity, the

redemption, and the immortality of the soul.” How might others see him in error on these issues?

What is the first type of response to his ideas? Who exactly responds? How do those critics reconcile typical demands and practices of both secular and church government with the teachings of Jesus? How does Tolstoy answer them?

What is the second type of response? Who responds? How do they reconcile the demands and practices of government with Jesus’s teachings? How does Tolstoy answer them?

What is the third type of response? Who responds? How do they reconcile the demands and practices of government with Jesus’s teachings? How does Tolstoy answer them?

What is the fourth type of response? Who responds? How do these critics reconcile the demands and practices of both secular and church government with Jesus’s teachings? How does Tolstoy answer them?

What is the fifth type of response? Who responds? What does Tolstoy find especially frustrating about these responses? How does Farrar exemplify such critics? Ultimately Farrar agrees with St. Augustine (about church government): “the judgment of the whole world is conclusive”—in other words, the majority of those worthy of governing church (and state) are right. How does Tolstoy answer this assertion? How does he answer this type of response?

On which particular lines of scripture (*note—all lifted out of context*) does Tolstoy base his argument? Do you find his argument compelling? Why? Why not?

*For next week, we read chapters 3 and 4.*