

expose both themselves and others, and earnestly exhorted to mutual condescension and forgiveness, becoming the followers of Christ; and if any, notwithstanding such endeavours for their welfare, continue to manifest an implacable enmity to others, the overseers, or other judicious friends, of the preparative or monthly meeting to which they belong, should be informed thereof; who are to labour further with them: when if they still prove inflexible, they ought to be complained of to the monthly meeting to which they belong, which, after labouring with them without the desired effect, ought to testify against them, as out of the unity of the body; the very end of the existence of which is, to promote peace on earth, and good will amongst men.

Civil Government.

Liberty of conscience being the common right of all men, and particularly essential to the well being of religious societies, we hold it to be indispensably incumbent upon us, to maintain it inviolably amongst ourselves; and therefore exhort all in profession with us, to decline accepting any office or station in civil government, the duties of which are inconsistent with our religious principles; or in the exercise of which they may be, or apprehend themselves to be, under the necessity of exacting from others any compliances against which they are conscientiously scrupulous.

If any persons in membership with us, notwithstanding the preceding admonition, shall persist in a conduct so repugnant to our principles, it is the sense of the Yearly Meeting, that they be treated with, as in other cases of offence; and if they cannot be brought to see and acknowledge their error, the monthly meetings to which they belong, should proceed to testify against them.

It is also our judgment, that friends ought not, in any wise, to be active or accessory in electing, or promoting to be elected, their brethren or others to such offices or stations in civil government, the execution whereof tends to lay waste our christian

testimony, or subject their brethren or others to sufferings on account of their conscientious scruples. The principle of truth calls us out of contention: it even seeks not its own ends by means productive of animosity; much less therefore should its professors indulge themselves in strife for objects of a perishing nature.

Believing therefore that we are called to shew forth to the world, in life and practice, that the blessed reign of the Messiah, the Prince of Peace, is begun, and, we doubt not will proceed until it attain its completion in the earth, when, according to the prophecies of Isaiah and Micah, "Nation shall not lift up sword against nation, neither shall they learn war any more."— We cannot consistently join with such as form combinations of a hostile nature against any; much less in opposition to those placed in authority; nor can we unite with or encourage such as revile or asperse them, for it is written, "Thou shalt not speak evil of the ruler of thy people."

Acts XXII. and 5th.

Conduct and Conversation.

Such are to be dealt with, who are in the practices of lying, drunkenness, swearing, cursing, unchaste or disreputable connexions between men and women, or keeping company for such unlawful purposes, together with every other immoral or scandalous practice: and when persons are guilty in these respects, or any of them, after being dealt with by the overseers or other concerned friends, if they be brought to a sense of the iniquity thereof, such offenders are, without improper delay, to remove the scandal, and clear, as much as possible, our holy profession therefrom, by acknowledging and condemning the offence, in writing, under their hands, to the satisfaction of the monthly meetings to which they belong. And if any such offenders refuse so to acknowledge and condemn their faults, the said meetings, ought speedily to testify against them.