lead our members to avoid acting as executors or administrators to estates where slaves are bequeathed, or being accessary to any step whereby their bondage may be prolonged.

The situation of those black people who have been held as slaves, by any of us or our predecessors, calls for our serious examination and enquiry, how far we are clear of withholding from them, what, under such an exercise, may be opened to our view as their just right; and we earnestly and affectionately entreat those in particular, who have released any of them, to attend to the further manifestations of duty. Even if no such obligations to this people existed amongst us, it is worthy of our consideration, whether any object of beneficence is more deserving of our regard, than that of training up their youth in such virtuous principles and habits, as may render them useful and respectable members of the community.

And further, it is the conclusion of the yearly meeting, that if any of our members are concerned in importing, selling, or purchasing; or shall give away, or transfer, any negro, or other slave, with or without any other consideration than to clear their estate of future incumbrance, or in such manner that their bondage is continued beyond the time limited by law or custom for white persons; and also, if any shall accept of such gift or assignment, they ought to be speedily treated with in the spirit of love and wisdom, in order to convince them of the iniquity of their conduct; and if, after christian labour, they cannot be brought to such a sense of their injustice, as to do whatever the monthly meeting shall judge to be necessary for the restoration of such slave to his or her natural and just liberty, and condemn their deviation from the law of righteousness and equity, to the satisfaction of the said meeting, such ought to be testified against, as other transgressors are, for immoral, unjust, and reproachful conduct.

Oaths

Our testimony against the imposition of oaths is founded upon the following express and positive command of the author of the christian religion – viz. – "Ye have heard, that it hath been said "by them of old time, thou shalt not forswear thyself; but shalt "perform unto the Lord thine oaths; but I say unto you, swear "not at all; neither by heaven, for it is God's throne; nor by the earth, "for it is his footstool; neither by Jerusalem, for it is the city of the "Great King; neither shalt thou swear by thy head, because thou "canst not make one hair white or black: but let your communication "be yea, yea, nay, nay; for whatsoever is more than these, cometh "cometh of evil." Mat. v – 33 to 37.

This testimony we also find was clearly held up, and emphatically enjoined, by the apostle James, upon his christian brethren – "But above all things, my brethren," says he, swear not; "neither by heaven, neither by the earth, neither by any other "oath: but let your yea be yea, and your nay nay; lest ye fall "into condemnation". Jas v – 12.

Believing therefore, as we do, that no argument can invalidate a prohibition thus clear and positive, we are bound religiously to regard it, and whilst we feel gratitude to our rulers for the continuance of that indulgence, by which our affirmation is accepted, let us evince our sincerity in relation to this testimony, by faithfully maintaining it.

And when any of our members, either in courts or elsewhere, violate it, either by taking or administering oaths, monthly meetings are desired to extend brotherly labour towards them; and if they cannot be prevailed upon to give the necessary satisfaction, to testify their disunity with them.

We also believe that a proper regard to the obligations of this testimony, would lead our members to endeavour to procure such persons as witnesses to instruments of writing rendering them necessary, as will attest them by affirmation.