

an affirmation, which seems to be much the same thing in substance, though not so objectionable in words ; yet is not the person taking an oath and the one taking an affirmation, actuated by the same motive, when expressing their views on a given subject in courts of law?

The same blessed authority that forbade swearing and oath-taking, also said in the same memorable sermon, "Bless are the meek, for they shall inherit the earth;" can a meek person fight? can he indulge a fighting propensity in his heart? Again he says, "Blessed are the peacemakers, for they shall be called the children of God;" Can God's children take up arms against their fellows, or even lift a hand to strike them? Still again he says, "I say unto you resist not evil," in striking contrast to the old regime, "An eye for an eye, and a tooth for a tooth." Towards the close of His eventful life, he said to Pilate, when under examination by him: "My kingdom is not of this world, else would my servants fight." To-day, many of his professing followers are so far deviating from the spirit of these commands that instead of teaching the loving, non-resistant spirit, they are engaged in exactly the contrary; drilling the young and susceptible youth in military tactics, and with fire-arms, to be ready for war when it shall come. Heaven grant they may never need, when grown to man's estate, to put into practice the teachings thus given, and may the hearts of their teachers indeed be turned to see the inconsistency of such with the true interpretation of Jesus Christ's words. His sayings are simple, plain, easy to understand, and it is marvellous that anyone can misconstrue their evident meaning. It is not necessary to go into further detail as to why we are required to bear testimony against military services, for these commands of Jesus are as binding on us to-day as any other command he laid on the children of men. It may be within the memory of some now living when the property of Friends' was distrained

on account of their refusal to take part in military trainings, etc. This testimony, as were many others, was often sealed with the blood of our predecessors, and for this cause alone, if for no other, we should hold it precious, deeming it worthy a careful examination and a candid judgment, and know for ourselves whether a true child of God can ever resort to arms.

#### CLANDESTINE TRADE, PRIZE-GOODS AND LOTTERIES.

Friends have always been *loyal* to their Government, although they could not *fight* for it, and in their early days smuggling and other clandestine occupations were carried on; also then, and later, vessels were unlawfully captured on the high seas, and their goods taken, (called prize-goods), and to show their disunity with such unlawful procedures, and to discourage their own members from participating therein, or partaking of goods thus obtained (when known) this query was formulated. But in the present order of things this part of our sixth query could with greater propriety be eliminated from our Discipline than retained in it.

As to lotteries: While the conditions that called for this section do not now exist as formerly, there is yet room for much care and caution that we do not violate the spirit of it, and when one's conscience is awakened to the impropriety and the evils of a system which promises something for nothing; which carries in its train so many other evils; which blinds its dupes by sophistry, and makes them reckless of means so the desired end is obtained; I say when the conscience is on the alert to discern the true from the false, and anxious to uphold the true, opportunities will not be wanting in which we can enter a *practical* protest against lotteries in whatever guise presented. May we all be faithful in our little spheres in upholding our testimony against existing evils wherever found, and in whatever shape presented.

ELIZABETH H. COALE.

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