

for the abolition of all institutions and customs which do not recognize and respect the image of God and a human brother in every man, or whatever clime, color or condition of humanity.

⚔ All persons, of all countries, male or female, above the age of 12 years, who are willing to become Members of the League by signing the above Pledge, are requested to send in their names for registration addressed to the Editor of the BOND OF BROTHERHOOD, Birmingham, England; or Worcester, Mass., U. S. A.

CHOICE EXTRACTS.

From Dymond's "Essays on the Principles of Morality, and on the Private and Political Obligations of Mankind."

When the first Christians refused obedience to some of the existing authorities,—*they did not resist.*—They exemplified their own precepts,—to prefer the will of God before all; and if this preference subjected them to evils, to bear them without violating other portions of His will in order to ward them off. But if resistance to the civil power was thus unlawful when the magistrate command actions that were morally *wrong*, much more clearly is it unlawful when the wrongness consists only in political grievances. The inconveniences of bad governments cannot constitute a superior reason for violence, to that which is constituted by the imposition of laws that are contrary to the laws of God. And if any one should insist upon the magnitude of political grievances, the answer is at hand,—these evils cannot cost more to the community as a state, than the other class of evils costs to the individual as a man. If fidelity is required in private life, through whatever consequences, it is required also in public. The national suffering can never be so great as the individual may be. The Individual may lose his life for his fidelity, but there is

no such thing as a *national* martyrdom. Besides, it is by no means certain that Christian opposition to misgovernment would be so ineffectual as is supposed. Nothing is so invincible as determinate non-compliance. He that resists by force may be overcome by greater force; but nothing can overcome a calm and fixed determination not to obey. Violence *might*, no doubt, slaughter those who practised it, but it were an unusual ferocity to destroy such persons in cool malignity. In such inquiries we forget how much difficulty we entail upon ourselves. A regiment which, after endeavoring to the uttermost to destroy its enemies, refuses to yield is in circumstances totally dissimilar to that which our reasonings suppose.—Such a regiment might be cut to pieces; but it would be, I believe, a "new thing under the sun," to go on slaughtering a people of whom it was known not only that they had committed no violence, but that they would commit none."

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"The Reformation prospered more by the resolute non-compliance of its supporters, than if all of them had provided themselves with swords and pistols. The most severely persecuted body of Christians which this country has in latter ages seen, was a body who never raised the arm of resistance. They wore out that iron rod of oppression which the attrition of violence might have whetted into a weapon that would have cut them off from the earth; and they now reap the fair fruit of their principles in the enjoyment of privileges from which others are still debarred."

"When the betrayers and murderers of Jesus Christ approached him, his followers asked, "Shall we smite