

ballot, but let not this content you. In our own Discipline are the words: "And as the All-seeing Eye beholds our thoughts and views us in all our ways and actions, what manner of men ought we to be in all godliness of life and sobriety of deportment."

Under the chapter concerning negroes and slaves is this advice: "Understanding that some in membership with us, either through inadvertence or from selfish motives, have hired slaves to assist them in business, we desire such to consider that in so doing they promote the unrighteous traffic, and oppose our testimony against it." I have wondered which would be the worse, to buy a man with ready gold, place him on a farm, compel him to work day in and day out without rest or physical food, yet having no control over the soul of that man—or to hire a man with a bit of paper, place him in a tavern or saloon, and put him to work to ruin as many lives as possible, and send sorrow and terror to as many hearts as he can, at the same time dragging himself down!

For, Friends, the saloon-keeper is the slave of the voter. The Friend who puts in a ballot for a Republican or Democrat—good man though he may be, is hiring these thousands of slaves, all over our country, to do a work which he knows in his own soul is sin, and against which he advises in his Discipline.

You who have the power, vote against the licensing of these saloons; compel the dealer and seller to be at an honest trade. Until you do this you are "not clear of signing licenses to sell the same," for while you may not write your name upon a license paper, yet you do write the name of the man or men whom you *know will grant* the license and cast it in as your approved selection. How truly the tender warning given applies here: "We exhort our members to be in no way accessory to this enormous national evil, but to discourage it by all the justifiable means in their power, it being

obvious that wherever it prevails it tends to corrupt the morals of the people, so as not only to render them obnoxious to the Almighty, but deaf to his warnings and insensible and regardless of his impending judgments."

Elsewhere in our Discipline we find this: "Friends are advised to be very cautious in changing their place of residence, it having been observed that such change has oft-times been attended with bad effects."

But, Friends, there may come a time when the old homestead is no longer safe; it is insecure; the foundations have sunken, the joints have separated, the walls have cracked, the roof leaks, the building is really about to fall upon us, insuring danger not only to ourselves but to our family and neighbors. Will we not then move?

Let me illustrate from nature: An ant, finding the present ant-hill unhealthy on account of refuse matter, knowing that the prosperity of the colony depends greatly upon the surrounding atmosphere, searches for a new site, and having found one, gathers a band of workers who rapidly push forward the work until the new hill is ready for occupation. *No ant is willing at first to leave* the old nest, but being shown its impurities, and being conducted to the new site, where all is pure and clean, a wondrous spirit of enthusiasm enwraps her, and she is ere long "putting her shoulder to the wheel" as energetically as the first-comer. She *knows* the old nest must be forsaken for the good of the colony, and while the ties which bind her there may be very strong, yet because of the unwritten law of all ant-colonies, that "individual desire *must* be sacrificed to universal good," she cuts those ties, and casting them from her, is ready to add her mite toward the building of the new and purer home.

Men Friends, you have lived too long in the old parties. The pillars, once strong and beauty-twined, are crumbling and draped with cobwebs; the im-