

pleased to set over us." If these are really your principles why do ye not abide by them? Why do ye not leave that, which ye call God's work, to be managed by himself? These very principles instruct you to wait with patience and humility, for the event of all public measures, and to receive that event as the divine will towards you. Wherefore, what occasion is there for your political Testimony if you fully believe what it contains? And the very publishing it proves, that either, ye do not believe what ye profess, or have not virtue enough to practice what ye believe.

The principles of Quakerism have a direct tendency to make a man the quiet and inoffensive subject of any, and every government which is set over him. And if the setting up and putting down of kings and governments is God's peculiar prerogative, he most certainly will not be robbed thereof by us; wherefore, the principle itself leads you to approve of every thing, which ever happened, or may happen to kings as being his work. Oliver Cromwell thanks you. Charles, then, died not by the hands of man; and should the present proud imitator of him, come to the same untimely end, the writers and publishers of the Testimony, are bound by the doctrine it contains, to applaud the fact. Kings are not taken away by miracles, neither are changes in governments brought about by any other means than such as are common and human; and such as we are now using. Even the dispersing of the Jews, though foretold by our Savior, was effected by arms. Wherefore, as ye refuse to be the means on one side, ye ought not to be meddlers on the other; but to wait the issue in silence; and unless you can produce divine authority, to prove, that the Almighty who hath created and placed this new world, at the greatest distance it could possibly stand, east and west, from every part of the old, doth, nevertheless, disapprove of its being independent of the corrupt and abandoned court of Britain; unless I say, ye can show this, how can ye, on the ground of your principles, justify the exciting and stirring up of the people "firmly to unite in the abhorrence of all such writings, and measures, as evidence a desire and design to break off the happy connection we have hitherto enjoyed, with the kingdom of Great Britain, and our just and necessary subordination to the king, and those who are lawfully placed in authority under him." What a slap in the face is here! the men, who, in the very paragraph before, have quietly and passively resigned up the ordering, altering, and disposal of kings and governments, into the hands of God, are now recalling their principles, and putting in for a share of the business. Is it possible, that the conclusion, which is here justly quoted, can any ways follow from the doctrine laid down? The inconsistency is