

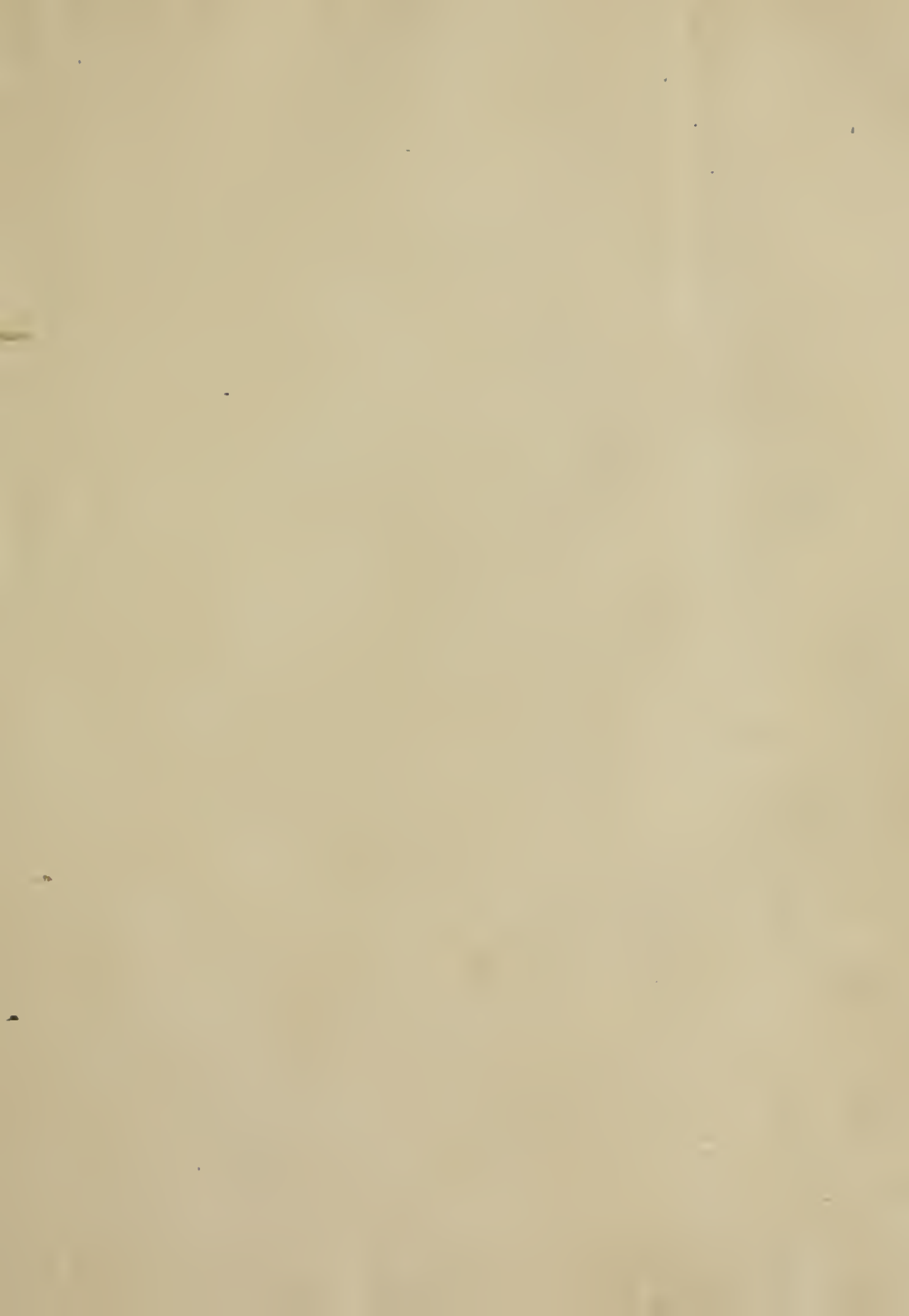


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E X T R A C T S

FROM THE

MINUTES AND ADVICES

OF THE

YEARLY MEETING

OF

FRIENDS

H E L D I N L O N D O N ,

FROM ITS FIRST INSTITUTION.

SECOND EDITION.

London :

PRINTED AND SOLD BY W. PHILLIPS,
GEORGE YARD, LOMBARD STREET.

1802.

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P R E F A C E

TO THE FIRST EDITION.

THE Yearly Meeting having been apprehensive that, in some Quarterly and Monthly Meetings, due care hath not been taken to preserve, and enter regularly in the books kept for that purpose, those minutes and advices which from its first institution have occasionally been communicated to them, for establishing and conducting the discipline of the church, hath seen meet to direct that those minutes and advices should be carefully extracted and properly arranged under suitable heads, and be comprised in one volume, for the general service of the society. This important work having been committed to the care of the Meeting for Sufferings, it was with much labour and great attention performed, and was laid before the yearly meeting in 1781; when a considerable number of judicious friends then

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present were appointed to come up to London in the Tenth Month ensuing, to join the meeting for sufferings in examining the same: most of whom, in conjunction with that meeting, met accordingly, and having given their attendance with unremitting assiduity, in much concord and to mutual satisfaction, were favoured after many sittings to go through the work, comparing every part with the original records; and the whole, as contained in the following pages, was agreed to by the yearly meeting in 1782, and directed to be printed: in order that,

First. Every quarterly and monthly meeting may be furnished with a complete and correct collection of the several minutes and advices issued by the yearly meeting for regulating the affairs of the society:

Secondly. That these minutes and advices, being more generally made known, may be more uniformly observed and put in practice; that order, unity, peace, and harmony may be preserved throughout the churches:

Thirdly. That, in an especial manner, the youth of the present and succeeding generations may be early and fully instructed in our religious principles, and in the nature and design of our Christian discipline; and, through divine assistance, be enabled to adorn our holy profession by a consistent conduct and circumspect conversation, in all godliness and honesty; thereby avoiding

the reproach which many, through a defection in principle, or a degeneracy in practice, have brought upon themselves and the body of which they profess to be members :

Fourthly. That the unfaithful, the immoral, and the libertine professors may be seasonably reminded of their danger and of their duty ; as well as of the great labour which, in much gospel love, hath been from time to time bestowed for their help and recovery ; and that such as continue to despise and reject the convictions of truth, and the counsel of their brethren, and refuse to be reclaimed, may be made sensible that they themselves are the sole cause of their separation from our religious fellowship and communion. For when any by their inconsistent and disorderly conduct, or by imbibing and adopting principles and practices contrary to the doctrine which we have received, have first openly manifested their disunity with the society, it is but just and requisite that, after endeavouring and waiting to restore them without effect, the body should testify its disunity with such erring and refractory members ; at the same time earnestly desiring that they may be convinced of the error of their ways, and that through unfeigned repentance, and a consistent, orderly conduct in future, they may be reunited to the body. This being the utmost extent of our discipline respecting offenders, it is very evident, that from the right exercise thereof no degree

of persecution or imposition can be justly inferred; for the imposition rests entirely on the part of those who insist on being retained as members, whilst at open variance with the body either in principle or practice.

We are not, however, without a clear sense that this publication will prove insufficient to produce the desired effect, unless we are very careful to move and act under the immediate influence of the Spirit of Christ in the pure love of the gospel; a close adherence to which would render a multiplicity of rules unnecessary.

And whilst we are earnestly recommending this work to the notice and regard of friends, we cannot omit to press upon them a diligent reading of the Holy Scriptures, as superior to all other writings for instruction; and it must yield great satisfaction to observe how consonant these advices are to the doctrine and precepts of Christ and his apostles.

Although this collection is printed solely for the use of our own society, yet should it get abroad and meet the public eye, it is not doubted but every serious and candid reader will observe, throughout the whole, the constant and earnest endeavours of the yearly meeting for the promotion of virtue and religion. And notwithstanding it be too obvious to be denied, that there are amongst us many sorrowful instances of a grievous departure

from the godly zeal, purity, probity, simplicity, and self-denial, so conspicuous in our worthy predecessors; yet, by comparing the later advices with those of a more ancient date, and observing the continued care and concern of the yearly meeting to guard and testify against every appearance of evil, and every mark of declension, it must be allowed that, as a religious body, we are the same people our forefathers were, in faith, in doctrine, in worship, in ministry, and in discipline.

And although it be our lot to live in an age of great dissipation, luxury, and profaneness, when the genuine fruits of the spirit of Christianity are so rarely seen, that every thing sacred and serious seems threatened to be overwhelmed by the torrent of vice and irreligion; yet we are bowed in thankfulness to the Author of all good, in that we have abundant cause to believe there are still many, of various ranks and ages, mercifully preserved both among ourselves, and in other Christian communities, who, through faithfulness to the measure of grace which is given to every one to profit with, have been strengthened to retain their integrity, and to hold fast the profession of their faith without wavering. Many of them, doubtless, are at times secretly mourning over the great desolations which infidelity and immorality have made in the Christian world; nevertheless they are comforted at seasons in the hope of better times, and helped to

look forward with an eye of faith, and with unshaken confidence, to the gradual increase of that day, when darkness shall no longer cover the earth, nor gross darkness the hearts of the people; when the spiritual kingdom of Christ shall be exalted over all, and that glorious ancient prophecy fulfilled, when he shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession; when nation shall not lift up sword against nation, neither shall they learn war any more; and when the saving knowledge of the Lord shall cover the earth, as the waters cover the sea.

MEETING FOR SUFFERINGS,
24th of the First Month, 1783.

P R E F A C E

TO THE SECOND EDITION.

SINCE the printing of the ‘Extracts from the Minutes and ‘Advices of the Yearly Meeting of Friends held in London,’ or *The Book of Extracts*, as it is usually termed, about nineteen years have elapsed. During this period so many new regulations have taken place, as to render that book an imperfect collection of the rules of the society. This inconvenience has been in part obviated by a subsequent collection, made by a committee of the yearly meeting in conjunction with the meeting for sufferings; which collection was submitted to the yearly meeting in 1792, and printed by its order, together with some minutes of the same year, under the title of an *Appendix*. But the Book of Extracts itself being out of print, and the Appendix becoming, by means of successive additions to the rules and advices, a

deficient supplement, the yearly meeting in 1800 recommended the quarterly meetings to send deputies to London in the Eleventh Month ensuing, to join the meeting for sufferings in revising the whole, and preparing a new and complete edition.

The joint meeting accordingly entered on the business the 7th of the Eleventh Month, 1800, and pursued it diligently to the 29th of that month, inclusive. In the course of its deliberations, it was found expedient to omit several advices which stand in the first edition; chiefly, because there were others under the same head of equal or superior pertinency, or because, in a few instances, it seemed eligible to exchange them for others, issued since the printing of the Book of Extracts: and there has been a considerable abridgment of some of those which remain.

In proceeding with the revision of the rules, the expediency also of some alterations in *them* engaged the attention of the meeting; and, as friends from various quarters of the kingdom were present, there was an opportunity for full and free conference respecting the general operation of existing regulations, and the probable effect of new ones. The additional minutes thus produced, were submitted to the last yearly meeting; and will be recognised in the following pages with the date subjoined, of 1801. But this date will also be observed at the end of minutes and advices, wherein no new matter has been inserted. In this

case it will generally be found that the import of the original minute or advice has been somewhat confined, extended, or otherwise altered by the change or omission of words. Where omissions are merely for the sake of conciseness, and do not make an alteration in the sense of the sentence, the date of 1801 is not added.

The minutes and advices do not in all cases stand in the same order as before. In those heads where there is any deviation from the order of dates, besides the general plan of letting the advices stand together before the rules, attention has been given to the two following circumstances: first, where the head seemed naturally to admit of distinct subdivisions,* to place together what related to each; and secondly, to endeavour that the series of advice or of direction should proceed, under each head, in the manner which seemed most likely to bring the subject into the clearest point of view.

There is yet another circumstance respecting this edition, which, it is hoped, will render the consulting of it more easy, and lead readily to every thing that it contains on any subject. This is a set of pretty copious marginal, and other references. The minutes and advices under each head (where there are more

* MARRIAGE, and TITHES, may be consulted as instances.

than one) are numbered with common Arabic figures in the margin. When any number contains such various and distinct matter as to require further division, which is the case with some under the heads *ARBITRATION, MARRIAGE, QUERIES, REMOVALS AND SETTLEMENTS, and WOMEN'S MEETINGS*, the smaller divisions (whether queries, advices, or rules) are marked by Roman numerals. By this means, the references are made, not to the page, but to the head and number where any similar matter is to be found. The marginal references are a guide to such parts as have more or less connexion with the minutes or advices (and sometimes with the lines) against which they respectively stand; those at the end of the head, to such as have relation to the head considered more at large. The index also points to head and number; and where minutes or advices have several paragraphs not distinct enough for subdivision by Roman numerals, both the references and the index generally shew which of such paragraphs is intended.

There are sometimes references from one number to another under the same head; but these are commonly from prior to subsequent numbers, and not often to such as are of earlier date than those to which they are affixed. This hint may tend to prevent any from escaping the reader's notice; and it will also be well, on turning to a part referred to, provided the reason of the re-

ference do not at once appear, to read the part throughout; by which means the connexion, it is hoped, will not fail to be found.

The variety and excellency of the matter contained in the Book of Extracts, entitle the collection to attentive and repeated perusal; there is instruction for the inexperienced, and confirmation for the more advanced Christian; and while it teaches the letter of our discipline, it bears abundant testimony to the spirit in which it should be conducted—the spirit, temper, and habitude of mind, which ought to be the continual clothing of such as undertake, in any way, to be the advocates of the Lord's cause.

MEETING FOR SUFFERINGS,
5th of the Second Month, 1802.

A D V E R T I S E M E N T.

THE letters P. E. and W. E. added to the dates of some of the extracts, signify that such are taken from the Printed or Written Epistles of the respective years: and the reader is desired to notice also the following abbreviations, besides those which occur in the Table of Contents:

<i>Adv.</i>	Advice.
<i>Art.</i>	Article.
<i>Ibid.</i>	<i>ibidem</i> , in the same place.
<i>Id.</i>	<i>idem</i> , the same.
<i>No.</i>	Number.
<i>P.</i>	Page.
<i>Par.</i>	Paragraph.
<i>Pass.</i>	<i>passim</i> , signifying that several places in a head referred to are to be looked at, or the head generally.
<i>Q.</i>	Query.
<i>R.</i>	Rule.
<i>Vid. or v.</i>	<i>vide</i> , see.

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A F F I R M A T I O N .

WE cannot but with great humility acknowledge the goodness of God, in disposing the legislature to grant us, the last session of parliament, such form of affirmation, as, by accounts received, we find very satisfactory to all the brethren: for which we are truly thankful to God, and those in authority. 1722. P. E.

F O R M O F A F F I R M A T I O N .

(8 GEO. I.—Cap. 6.)

I, A. B. do solemnly, sincerely, and truly, declare and affirm, that, &c.

[Here is to follow, without any other addition, the subject matter to be affirmed.]

Note—By an act, 22 Geo. II. Cap. 46. our affirmation is to operate in all cases wherein an oath is required by any act or acts of parliament now in force, or hereafter to be made, although no particular or express mention be made for that purpose in such act or acts, with the same force as an oath; except in criminal cases, to serve on juries, or to bear any office or place of profit in the government.

A false and corrupt affirmation is subject to the same penalties as perjury.

A P P E A L S.

1 IF any persons shall think themselves injured or aggrieved
v. No. 9. by the judgment of any monthly or other meeting, of which they are or were members, such persons may appeal to the quarterly meeting, to which the said monthly or other meeting doth belong; provided notice be given of such intended appeal, in three months after such judgment is given; and the appeal must be lodged in such quarterly meeting, within six months after such notice.

If any persons be dissatisfied with the judgment of any quarterly meeting, they may appeal from such judgment to the yearly meeting; the appellants giving notice to the said quarterly meeting, of their intention to appeal, within six months after the judgment of such quarterly meeting is given; and such appeal must be brought to the next yearly meeting, if it may
v. No. 6. with convenience, or to the next following.

All persons who may think themselves aggrieved, not pursuing the directions given with respect to the time of giving notice and lodging their appeals, shall be excluded from any right of appealing afterwards. 1727.

2 This meeting agrees, that a committee be yearly nominated, to judge of the fitness of receiving all appeals that shall be offered, to hear such as they shall judge come duly before them, and report their opinion thereof, for the approbation, rejection, or amendment of this meeting. 1727.

This committee is to be chosen in the following manner, viz. the representatives of each of twelve quarterly meetings, as they stand alphabetically, are to nominate one of their number, to constitute, with the others chosen in like manner, a committee of appeals: the next twelve quarterly meetings, as they stand in order, annually choosing a like committee for the same purpose. 1728.

3

v. No. 5 & 10.

All appeals from any person or place shall be delivered to the clerk of the yearly meeting for the time being, before the rising of the meeting at its third sitting; at which time, the clerk for the time being shall read over the names of those friends who are chosen on the committee of appeals, and if any appeals be brought, shall deliver them to the committee; who, or any seven of them, have power to proceed thereon, according to the foregoing direction. 1728.—1801.

4

v. No. 2.

No representative of any quarterly meeting, from which, or against which, an appeal may come, shall be nominated on this committee; but the representatives of the quarterly meeting next in rotation, shall choose one of their own number for this service: and such quarterly meetings as are set aside on this account, are first to be called upon to nominate a representative to serve on this committee, the year following. 1733.

5

If any appellant or appellants do not bring his, her, or their appeal to the yearly meeting next ensuing, due notice once given, then, if such appellants continue their appeal, notice shall be repeated in writing to the meeting against which they may appeal, at least three months preceding the yearly meeting. 1745.

6

- 7 No appeal shall be received a second time, which hath been once determined by the yearly meeting. 1745.
- 8 The friends of Ireland, by a letter from their last national meeting, and also by their representatives present, have earnestly requested to be excused from attending appeals against them to this meeting, except in matters of faith and principle, wherein they desire not to be excused; but having urged many hardships and inconveniences, which they apprehend must attend their following appeals in other cases, this meeting, upon solid and deliberate consideration of their request, in much brotherly condescension agrees thereto, until some manifest inconvenience shall be found to arise from such exemption. 1760.
- 9 It is the sense of this meeting, that the limitation of time expressed in the minute of 1727, concerning appeals, doth not operate upon appeals from monthly meetings, as it doth upon those from private persons. 1766.
- 10 It is agreed, that the representatives of the quarterly meetings, who are to nominate the committee for appeals, shall meet for that purpose at the close of the first sitting of this meeting, and report to the next sitting the names of the friends chosen. 1787.
- 11 This meeting agrees not to receive in future any appeal in print, or that hath been printed. 1794.
- 12 Dear friends, in the spirit of the gospel, which is peace on earth, and good-will to all men, labour to maintain the discipline of the church, wherein you will be favoured with wisdom, prudently to determine the affairs that may come before you, and be instrumental to prevent appeals from coming to this meeting, which tend to prolong it, and give uneasiness to friends. 1736.W.E.

A R B I T R A T I O N .

AGREED, that the choosing of arbitrators is proper in cases of differences about a man's property. 1684. 1

Advised, that in all cases of controversy and difference, the persons concerned therein, either speedily compose the difference between themselves, or make choice of some faithful unconcerned friends to determine the same, and they to stand to their determination; or otherwise, if they cannot agree upon the choice, to submit to the monthly meeting's choice of certain persons meet to inspect and determine the controversy, and to stand to their award and final determination thereof: and all friends to take heed of being parties with one or another, for the prolonging thereof. 1692. P. E. 2

Advised, that no friends shall go from the order of truth, and former advice, to sue one another at law; but that all differences among friends be speedily ended by themselves, or by reference, and not prolonged or delayed. 1696. 3
v. No. 5.

And we do again remind you, that friends may be every where careful to get all differences about outward things speedily composed, either between themselves, or by arbitrators, without troubling monthly or quarterly meetings with such affairs; and it would be well that friends were at all times ready to submit their differences, even with persons not of our persuasion, to 4

Deut i 16. arbitration, rather than to contend at law. "Hear the causes
 "between your brethren, and judge righteously between every
 "man and his brother, and the stranger that is with him." 1737.
 W. E.

5

v. *Queries 2,*
Q. III.

Whereas it sometimes happeneth, to the hurt of truth, and grief
 of many friends, that differences do arise amongst some professing
 truth, about outward things; it is therefore by this meeting
 thought convenient, and advised, that when any friend or friends
 shall hear of any such difference betwixt any friends in that
 meeting to which they do belong, that they forthwith speak
 to, and tenderly advise, the persons between whom the differ-
 ence is, to make a speedy end thereof; and if such friends
 do not comply with their advice, that then they take to them
 one or two friends more, and again exhort them to end their
 difference; and if they, or either of them refuse, then to let
 them know, that it is the advice and counsel of friends, that they
 should each choose an equal number of indifferent, impartial,
 and judicious friends to hear, and speedily determine the same,
 and that they do bind themselves to stand to their award and
 determination, or the award and determination of the major part
 of them, that shall be made and signed by the arbitrators, or the
 award and arbitration made and signed by the umpire, if there be
 one agreed unto.

v. *No. 9, Art. I.*

v. *No. 8,*
No. 9,
Art. III.

Also this meeting doth advise, that if any friend shall refuse
 speedily to end the difference, or refer it as before advised,
 complaint be made of that person unto the monthly meeting to
 which he doth belong; and if, after admonition, he shall refuse
 so to refer his case, that then the meeting do testify against such
 person, and disown him to be of our society.

And if any friends that shall be chosen to hear and determine
 any such difference as aforesaid, after they have accepted thereof,

and the parties differing are become bound to stand to their determination, shall decline and refuse to stand and act as arbitrators, that then the person or persons so refusing, be required to give the reasons of their refusal unto the monthly meeting to which they belong; and if that meeting shall not esteem those reasons sufficient justly to excuse them, then the meeting to press them to stand to what they have accepted; and if after such admonition, they shall continue to refuse to stand as arbitrators, that then the meeting do testify against them, or either of them, as such as are not subject to the just rules of our society, neither ought to be admitted thereunto, until he or they condemn and retract the same.

And it is the advice of this meeting, that persons differing about outward things do, as little as may be, trouble ministering friends with being arbitrators in such cases.

And that all persons differing be exhorted by the monthly meeting to which they belong, when their cases are referred, and judgment and award made, signed, and given thereupon, as aforesaid, to stand to and perform the said award, which they have bound themselves to perform; and if any one shall refuse so to do, that then the monthly meeting to which such person doth belong, upon notice thereof to them given, shall admonish him thereunto; and if, after admonition, he persist to refuse, then the meeting to testify against him.

To conclude, it is the sense and judgment of this meeting, that if any person professing truth, shall arrest, sue, or implead at law, any other person professing truth, before he hath proceeded in the methods herein before recommended, such person doth therein depart from the principle of truth, and the known way thereof, and acts contrary thereunto, and ought to be dealt with by the meeting he belongs to for the

same; and if he shall not give satisfaction to the meeting for such his disorderly proceeding, by condemning it, and himself therein, that then he be disowned by the meeting. 1697.

6 And if the party so sued or arrested, taking with him, or, if under confinement, sending, one or two friends to the person who goes to law, shall complain thereof, the said person shall be required immediately to stay proceedings; and if he does not comply with such requisition, the monthly meeting to which he belongs shall disown him, if the case require it. 1782.

7 Whereas some persons professing with us, have proved so base and unworthy, as, when they have run themselves in debt, to remove themselves, or their effects, to prevent justice; whereby those creditors, who are friends, have been deprived of an opportunity of the common method of friends, specified in the minute of 1697, respecting arbitrations; it is hereby declared, that the last paragraph of the said minute, which prohibits friends to sue or arrest one another, is not intended to prevent such evil persons in those practices from being dealt with by a legal process, as the nature of the case may require: of which circumstance the monthly meetings are the proper judges; so it is not doubted but they will do justice to the parties concerned therein. And this meeting doth request every monthly meeting to appoint and depute proper persons out of their several meetings, for such friends as have occasion to advise with, in the intervals of monthly meetings, and, if they see cause, to give liberty to recover as above. 1720.—1801.

8 So much of the minute of 1697, as doth relate simply to entering into bonds, and so far as arbitrations may be refused on

account of disputes and questions in law, relating to executors or trustees, where the property is not their own;—in both these cases, that there be a particular and special regard had to the nature and circumstances of things: it not being either now, or at the time of making the said minute, the intent of this meeting to lay any unwarrantable burthen upon any brother, or upon the church. 1720.

The following method is to be observed in proceeding
in Arbitrations. 9

I. Each party having chosen one or two indifferent, impartial, and judicious friends, those so chosen are to agree upon a third, or a fifth friend, unless the parties first agree in the nomination, whose name shall be inserted with the others in the bonds of arbitration, or other written agreement.

II. The arbitrators should not consider themselves as advocates for the party by whom they were chosen, but men, whose incumbent duty it is to judge righteously, fearing the Lord. They should shun all previous information respecting the case, that they may not become biased in their judgments, before they hear both parties together.

III. The parties to enter into written engagements, or bonds in the usual form if either of them require it, to abide by the award of the arbitrators, or a majority of them, to be made in a limited time.

IV. Every meeting of the arbitrators must be made known to the parties concerned, until they have been fully heard; nor shall there be any separate, private meetings between some of the arbitrators, or with one party separate from the other on the

business referred to them; and no representation of the case of one party, either by writing or otherwise, is to be admitted; without its being fully made known to the other, and, if required, a copy to be delivered to the other party.

V. The arbitrators are to hear both parties fully, in the presence of each other, whilst either hath any fresh matter to offer, until a certain time to be limited by mutual agreement. Let no evidence or witnesses be withheld or rejected.

VI. If there should appear to the arbitrators, or to any of them, to be any doubtful point of law, they are jointly to agree upon a case, and consult counsel thereupon. The arbitrators are not required to express in the award their reasons for their decision. One writing of the award is to be delivered to each party.

It is recommended to arbitrators to propose to the parties, that they should give an acknowledgment in writing before the award be made, that they have been candidly and fully heard.

v. Defam.
& Detr. 5.

Matters of defamation are not subjects to be arbitrated, until the defamation is proved, and that some injury is sustained by the defamed in his trade or property; and in that case, the damage should be submitted to arbitration. 1782.

B O O K S.

FRIENDS are desired to be diligent in spreading friends' books, which are answers to adversaries, and to get them exposed to sale, where the adversaries' books are sold; and this to be done in due time, and not delayed till the service may be partly over. 1697. 1

This meeting, considering that some in the present age do endeavour, as well by certain books, as a licentious conversation, to lessen and decry the true faith in our Lord and Saviour Jesus Christ; even that precious faith once delivered to his saints, which by the mercy of God is also bestowed upon us; doth therefore earnestly advise and exhort all parents, masters and mistresses of families, and guardians of minors, that they prevent, as much as in them lies, their children, servants, and youth, under their respective care and tuition, from having or reading books or papers that have any tendency to prejudice the profession of the Christian religion, to create in them the least doubt or question concerning the truth of the Holy Scriptures, or those necessary and saving truths declared in them; lest their infant and feeble minds should be poisoned thereby, and a foundation laid for the greatest evils. 1723. P. E. 2

This meeting being sorrowfully affected, under a consideration of the hurtful tendency of reading plays, romances, novels, and 3

other pernicious books, it is earnestly recommended to every member of our society, to discourage and suppress the same; and particularly to acquaint all booksellers, under our name, with the painful anxiety occasioned to this meeting, by a report of some instances of selling or lending such books, entreating they would avoid a practice so inconsistent with the purity of the Christian religion. And friends are desired to be careful of the choice of all books, in which their children read, seeing there are many, under the specious titles of the promotion of religion and morality, containing sentiments repugnant to the truth, as it is in Christ Jesus. 1764.

4 We earnestly recommend to all, the frequent perusal of the Holy Scriptures, according to repeated exhortations; and we at this time also recommend the writings of our faithful predecessors, and the accounts that are published of their experiences, labours, travels, and sufferings in the cause of Christ. Those hours of leisure would be profitably employed in this manner, which are often wasted in reading light and trivial publications, calculated to gratify the vain imagination, and to feed that disposition that is always hankering after some new thing. 1789. P. E.

5 The ancient and approved practice of our religious society, respecting the revision of manuscripts by the Second-day's morning meeting, and the minutes on that subject, having been considered, it is the judgment of this meeting that the said practice be invariably observed: viz. That no books concerning the principles of friends be printed, without being carefully read, and corrected if necessary, by the morning meeting in London. 1801.

That the meeting for sufferings take the care of inspecting, ordering, regulating the presses, and printing of books; and in whatever matter relating to the printing of books the country friends find themselves aggrieved, that they write to the said meeting, who are to redress the same; and that no books be reprinted without the said meeting's direction. 1679.—1672.

6

v. No. 7, 8.
 & 10.
 Morning
 Meet. 1.
 Nat. St. 1.

It is agreed that authors may be at liberty to publish or to reprint their own works, provided they take the risk upon themselves, where the same have been revised and approved by the morning meeting; notwithstanding any restriction contained in the minutes of 1672 and 1679, on this head. 1801.

7

v. No. 6.

Upon consideration of friends' books, and the disposing thereof for the general service of truth, it is agreed and desired, that every quarterly meeting in each county take care weightily to consider and advise amongst themselves, such method, place and places, as are fit to sell and dispose of friends' books, given forth for the service of truth, and the numbers they would receive, and give advice thereof to their respective correspondents for the meeting for sufferings in London, to whose care and ordering these concerns are referred. 1682. P. E.

8

Recommended, that each monthly meeting take off two books of a sort newly printed, if under the price of two shillings and sixpence; and one book to each meeting, if the value is more; and that one book of a sort be kept in each quarterly meeting. 1695.

9

It is agreed that the meeting for sufferings do distribute in such manner, and to such parts of the world, as they think proper, the

10

writings of such friends as have been published by consent of the morning meeting. 1732.

- 11 That a catalogue of friends' books belonging to each particular meeting be made, and a regular account kept, where, or in whose hands, they are deposited, in order that upon the decease of any friends in possession of such books, or upon any other occasion, the said books may be preserved for the use of the society. 1759.

And vid. Defam. & Detr. 5, *last par.*—Parents, &c. 2. 13. 14. 15.—Poor 4.—Queries 8, *Adv. V.*—
Scriptures 3. 6. & *pass.*

CIVIL GOVERNMENT.

ADVISED to walk wifely and circumfpectly towards all men, in the peaceable fpirit of Chrift Jefus, giving no offence or occafions to thofe in outward government, nor way to any controverfies, heats, and diftractions of this world, about the kingdoms of it; but to pray for the good of all, and fubmit all to that divine power and wifdom, which rules over the kingdoms of men. 1689. 1

It is advifed that friends be circumfpect, and not make it their bufinefs to difcourfe of the outward powers, but to difcourage all fuch things: and although we gave plain and Chriftian advice and admonition laft year, for friends to beware of all airy difcourfes, difputes, and controverfies, about the kingdoms of this world; that all might walk circumfpectly and wifely, in fubjection to the divine and over-ruling power and wifdom of God; yet contrariwife, to our grief, we have heard too much complaint and reflections, occafioned by fome who have not obferved a true bridle to their tongues, but have been too bufy, loofe, and airy, in difcourfes of this nature; and therefore we do exhort and admonifh all fuch in the fear of God, and as they have refpect unto his holy truth and innocent people, and their own fafety, to be watchful, careful, and circumfpect for the time to come: that none may fuffer as bufy-bodies, or bring fuffering or reproach, or caufe jealousies to be raifed upon or againft others that are 2

innocent, and singly desire the preservation, safety, and peace of all friends, in truth and innocency towards all men. 1690. W. E.

3

This meeting was well satisfied, and very glad, in the sense it had of the innocency and peaceableness of the body of our friends in general towards the civil government; under which we live, and enjoy our present liberty in the peaceable exercise of our tender consciences towards Almighty God; to whom we are humbly thankful for the same; being obliged to demean ourselves, not only as a grateful people, but, as a Christian society, to live peaceably and inoffensively under the present government, as we have always done under the various revolutions of government, ever since we were a people, according to our ancient principle and practice; in which we hope we shall ever persevere, according as we are enjoined by our peaceable Saviour Jesus Christ, and the advice of his faithful servants and ministers among us; we being a people clear, in the sight of God, from all evil designs, plots, and conspiracies whatever, and hope we shall continue a people always quiet in the land, having nothing but love and good-will to all men. For which end we earnestly desire, that a care may not be wanting among you, for the preservation of our whole society, in that innocent life and peaceable conversation, which is agreeable to our Christian principle and profession; wherein we have from the beginning found our safety and peace with God, and him to be our defence; being fully persuaded, that this our ancient Christian testimony, publicly owned among us, none can gainsay, nor any faithful friends can ever decline; being assured that the Lord will, in his own due time, remove all offences, and causeless jealousies and reproaches, tending to cloud our innocency, and will set his own power, and the peaceable kingdom of his dear Son, over all. 1692. W. E.

2. No. 4.
Cond. & Con-
vers. 4.

In regard we have been favoured by government with the enjoyment of our religious liberties, in common with other protestant dissenters; and, in an especial manner, relieved by the legislature in several cases which peculiarly concern us as a people; we therefore think ourselves obliged earnestly to advise friends, that they be particularly careful to behave with all dutifulness and gratitude; and especially to discountenance every indecent mark of dissatisfaction in word or writing, relating to the government. 1730. P. E.

4

We observe, with great satisfaction, from the accounts received, that friends are generally careful not to defraud the king in any branch of his revenues, nor to deal in goods clandestinely imported: we most earnestly exhort the same care may be continued with the utmost diligence, and that friends keep clear of purchasing any such goods, either for sale or private use; from motives of gratitude to the government, and justice to our fellow-subjects. For though we cannot for conscience sake actively comply with some things enjoined by human laws, yet the principles we profess, as well as the Holy Scriptures, require that we should "render to Cæsar the things that are Cæsar's," and be punctual in the payment of every tribute, which we can justly do, without acting in opposition to that sacred illumination bestowed upon us by the Father of Lights; not only to teach, but also to enable us to perform, every duty with uprightness and integrity both to God, and to those who, in the course of his Providence, are placed in authority. 1757. P. E.

5

v. No. 6 & 11.

v. Militia 2.
Tithes, pass.

In order to promote an increasing care in these respects, we entreat all duly to consider that by being necessary, in any degree,

6

v. No. 5.

to the continuance of such unlawful practices, even by buying for private use only, encouragement is given to perjury and bloodshed, the frequent attendants of smuggling. 1786. W. E.

7 We think it incumbent upon us to exhort friends in every place, not only to demean themselves as becomes good and faithful subjects, in word and conduct; but also to promote the like sentiments of duty and affection among those over whom their influence may extend; and that they avoid being ensnared by the animosities of contending parties, or any thing unbecoming the stability and uprightness of our profession, and incompatible with the pure and peaceable spirit of our holy head, the Lord Jesus Christ. 1769. P. E.

8 The corrupt and immoral practices, which have frequently attended public elections, are a scandal to the Christian name, and would be very reproachful to any of our profession: wherefore, if any amongst us should be prevailed upon to become managers or agents in elections, let such be visited, and laboured with, in order to convince them of the hurtful and reproachful consequences that may ensue. 1774. W. E.

9 The principle of truth calls us out of contention, it even seeks not its own end by means productive of animosity; much less therefore should its professors indulge themselves in strife, for objects of a perishing nature: such are the desires of power and advancement, which are too often the incitements to contested elections; and were even the purpose purer, we know the means are polluted. We know that drunkenness, riot, and confusion, are frequently attendant on these contests; and how can any in profession with us, expose their minds, which it is their duty to keep unspotted of the world, to such contamination! 1790. W. E.

We trust we are called to shew forth to the world in life and practice, that the blessed reign of the Messiah, the Prince of Peace, is begun; and we doubt not but it will proceed, till it attain its completion in the earth: when, according to the prophecies of Isaiah and Micah, "Nation shall not lift up sword against nation, neither shall they learn war any more." Influenced by these principles, we cannot consistently join with such as form combinations of a hostile nature against any; much less in opposition to those providentially placed, either in sovereign or subordinate authority; nor can we unite with, or encourage, such as revile and asperse them: for it is written, "Thou shalt not speak evil of the ruler of thy people." 1775. P. E.

10
v. War,
f. 15.

Isaiah ii. 4.
Mic. iv. 3.

Acts xxiii. 5.

As our testimony hath ever been, and still is, against defrauding the king of any of his customs, duties, or excise; buying goods, reasonably suspected to be run; exporting wool, or any other goods prohibited by law; or doing any other thing whatsoever, to the injury of the king's revenues, or of the common good, or to the hurt of the fair trader; so if any person or persons under our name and profession shall be known to be guilty of these, or any such crimes and offences, we do earnestly advise the respective monthly meetings to which such offenders belong, that they reprehend and testify against such offenders, and their unwarrantable, clandestine, and unlawful actions, and admonish them to make restitution for the wrong done to government, and the holy truth professed by us. 1719. P. E.

11
v. Queries 2,
Q. IX.

CONDUCT and CONVERSATION.

1 IT is much upon us to put friends in remembrance to keep to the ancient testimony, truth begat in our hearts in the beginning, against the spirit of this world; for which many have suffered cruel mockings, beating, stoning, &c. particularly as to the corrupt fashions, dealings, and language of the world, their over-reachings and vain jestings; that the cross of Christ in all things may be kept to, which preserves friends blameless, and honours the Lord's name and truth in the earth. 1675. W. E.

2 v. Plainness,
pass. Advised to keep under the leadings and guidance of the Spirit of truth in their outward habits, and fashions thereof; not suffering the spirit of the world to get over them, in a lust to be like unto it in things useless and superfluous; lest it prevail upon them, by giving a little way to it, till it leads them from the simplicity and plainness that becomes the gospel; and so from one vain liberty to another, till they come to lose the blessed liberty that is in Christ, into which they were in a measure redeemed; and fall back into the bondage of the world's spirit, and grow up into the liberty of the flesh, with the lusts and concupiscence thereof; and so lose both their name and place in the truth, as too many have done. 1688. P. E.

3 Advised, in God's holy fear to watch against, and keep out, the

spirit and corrupt friendship of the world; and that no fellowship may be held or had with the unfruitful works of darkness, nor therein with the workers thereof:—and to avoid unnecessary frequenting of taverns, alehouses, all looseness, excess, and unprofitable and idle discourses, mis-spending their precious time and substance to the dishonour of truth, and scandal of our holy profession. 1691. W. E.

v. Queries
2, Q. VI.
3, Q. V.
Mod. and
Temp. 1. 2. 4.

Advised, that all walk with much circumspection, fear, and humility before the Lord, under a sense of our present outward liberty, and the temporal mercies that have for some years attended the same; that our love and service for the Lord, and his holy truth and church, may have the preference of our worldly business in our thoughts, lest we should incur his displeasure, for an ungrateful neglect of our duty and thankfulness to him; for it has sometimes pleased the Lord to deprive his people of the favours they abuse; though he is a God slow to anger, and of long-suffering towards his children. 1707. P. E.

4

Advised against a declension crept in among us, by unbecoming gestures, in cringing and bowing the body by way of salutation, which ought not to be taught or countenanced. 1718. W. E.

5

It is earnestly recommended to all friends, resorting to any of our annual or other meetings, to be very careful at their inns, or other places where they may lodge or converse, to be prudent in all manner of behaviour, both in public and private; avoiding all intemperance in eating and drinking, and likewise foolish jesting, or any undue liberty whatsoever; that our conversation, seasoned with the fear of God, may appear correspondent

6

v. N. 3 & 7.

to our profession, and answer the witness of God in others.
1731. W. E.—1801.

7

v. Conv. Per-
sons 2. 3.

Matth. v. 16.

v. Mod. & Temp.
Queries

2. Q. V. VI.

3. Q. V. VI.

8. Adv. I. II.

Marriage 7.

Trade, p. 75.

Friends are also advised to be careful of their conduct at all times, and on all occasions, that no stumbling-block be laid in the way of honest inquirers, nor offence given to tender young convinced friends. “ Let your light so shine before men, “ that they may see your good works, and glorify your Father “ which is in heaven.” Let us walk wisely towards those that are without, as well as those within; let our moderation and prudence, as well as truth and justice, appear to all men, and in all things, in trading and commerce, in speech and communication, in eating and drinking, in habit and furniture; and, through all, in a meek, lowly, quiet spirit; that as we profess to be a spiritual-minded people, we may appear to be such as, being bounded by the cross of Christ, shew forth the power of that divine principle we make profession of, by a conversation every way agreeable therèunto. 1731. P. E.

8

v. Parents, &c.
15.

Seeing it is evident that evil communications corrupt good manners, we recommend with much affection to our young friends, that they be very careful to avoid all such company, as by a light and vain conversation would tend to alienate their minds from the love of virtue and sobriety. 1734. P. E.

9

v. Plainness 9.

It is with much grief and concern, that we observe in some a declension from the way of righteousness and truth, as well as from the plainness of habit, and simplicity of speech and behaviour, which were so conspicuous in our early friends, and many of their offspring. This declension, we apprehend, arises from a disregard to the divine light and truth they have often

been recommended to, as the regulator of their words and actions. By a careful, conscientious regard to this, the holy men in all ages obtained a good report; and our ancients, and many of their immediate offspring, were comely in the eyes of the nation for their solid deportment, and religious regard to their words and actions; a godly fear resting upon their minds, that the precious truth and principle which they professed, and felt the blessed effects of, might not suffer reproach from their misconduct. The like holy concern now would tend to regulate our youth. This would instruct them to avoid all pride and affectation, and endue them with humility, modesty, and virtue, which recommend to the favour of God, and a good esteem among men. A religious regard to the principle of light and truth, God's witness in the mind and heart of man, ever produces the most beneficial effects, as well to society in general, as to every one in particular. This would introduce universal love, peace, and concord, among mankind. This would sweeten the bitter spirit, mollify and assuage the fierce and violent dispositions of men, mutually endear relations and friends, and bring all into the unity and fellowship of the Holy Spirit; the fruits whercof, the apostle declareth, are joy, peace, long-suffering, brotherly kindness, and charity. We do therefore most earnestly recommend a strict attention to this holy and divine principle, to friends every where, and in a particular manner to the youth of the present generation.

1736. P. E.

v. Trade 9.

10

v. No. 12.

Eph. iv. 29.

We beseech you, in your ordinary conversation among men, let your words be few and favourable, and observe the precept of the apostle, "Let no corrupt communication proceed out of your mouth:" so may your good example, and the gravity and circumspection of your conduct and behaviour, minister matter

of juſt rebuke to thoſe who know not a bridle to their tongue, and who ſeem not ſufficiently aware, that “in the multitude of words there wanteth not fin.” 1755. P. E.

11. Our concern is to revive a truth which is worthy of general remembrance, that no affectation of ſingularity was the cauſe of a demeanour both civil and religious in our forefathers, (or in the faithful of this day,) different in many reſpects from the conduct of thoſe among whom we dwell; but they, beholding the vanity, unprofitableneſs, and infincerity of the ſalutations, cuſtoms, and faſhions of the world, and regarding the examples of our bleſſed Saviour and his followers, with the frequent teſtimonies recorded in holy writ to the neceſſity of a ſelf-denying life and converſation, together with the law and the teſtimony revealed in their hearts, retained in view the injunction of the apoſtle, Not to be conformed to this world, but to be transformed by the renewing of the mind, that we “may prove what is that good, and acceptable, and perfect will of God.” May an uprightneſs of heart, as in the ſight of God, ever attend this ſimplicity of appearance, that none, by a conduct inconſiſtent therewith, may furniſh occaſion for the teſtimony to be evil ſpoken of, or deſpiſed. 1761. P. E.

12. Frequent waiting in ſtillneſs on the Lord for the renewal of ſtrength, keeps the mind at home in its proper place and duty, and out of all unprofitable aſſociation and converſe, whether amongſt thoſe of our own, or other profeſſions. Much hurt may accrue to the religious mind by long and frequent converſation on temporal matters, eſpecially by intereſting ourſelves too much in them; for there is a leaven therein, which, being ſuffered to prevail, indiſpoſes and benumbs the ſoul, and prevents its frequent

ascendings in living aspirations towards the Fountain of eternal life. 1770. P. E.

We clearly rank the practice of hunting and shooting for diversion, with vain sports; and we believe the awakened mind may see, that even the leisure of those whom Providence hath permitted to have a competence of worldly goods, is but ill filled up with these amusements. Therefore, being not only accountable for our substance, but also for our time, let our leisure be employed in serving our neighbour, and not in distressing the creatures of God for our amusement. 1795. W. E.

13

v. Queries 2,
Q. VI.

And vid. Civ. Gov. *pass.*—Conv. Persons 5.—Masters, &c. *pass.*—Meet. for Worsh. 13.—Parents, &c. 6. 10. 14. & *pass.*—Queries 2, Q. IV. 3, Q. III. & *pass.*—Rem. & Sett. 1. 3. 9.—Trade, *pass.*—War 2.—Youth, *pass.*

C O N V I N C E D P E R S O N S .

1 WE esteem it very necessary, that young convinced and well inclined persons and friends, be early visited in the love of God, by faithful friends; for their encouragement, help, and furtherance in the truth. 1710. P. E.

2 For the sake of tender and young convinced friends, an earnest concern is on the minds of many, that no occasion of stumbling or offence be laid in their way; but that all such as have made longer profession of the way of truth, may be careful to walk in all holiness and uprightness of conversation, and in an humble waiting upon the Lord; that their example may tend to the encouragement and strengthening of those who have been more lately visited, to a steady and constant perseverance in the path into which the Lord hath directed their feet. 1737. P. E.

3 As we have received comfortable accounts, from divers parts, of a conviction amongst the people, so as to join with us in profession; we earnestly entreat that a holy care may rest upon all professors of truth, to walk circumspectly as good examples; that, in a particular manner, the ministers and elders may carefully watch that their conduct may be to the edification and strength of the honest, though sometimes weak, inquirers.

v. Cond. &
Converf. 7.
Meet. for
Worsh. 8.

And that friends be careful to lay hands suddenly on no man, but distinguish between a true Christian tenderness to help the weak, and a hasty reception of those under conviction, into membership with us; which has often hurt the particulars, by settling them in a false rest, and been very injurious to the reputation of the society. 1753. W. E.

v. No. 5.

We have received accounts, this year as well as in preceding years, that divers persons have joined our society by conviction,—For you of this description, we feel a tender care, that, after admittance into membership, you may not measure yourselves by others; nor take up a rest short of the true rest. Seek rather an increase in the heavenly principle which comes by Jesus Christ, the true and holy pattern for his flock. Thus only, will your union with us contribute to your advantage; and thus only, will the increase of numbers produce an increase of the joy. 1799. P. E.

4

Advised, that monthly meetings lay hands on no man suddenly, nor speedily admit any, who may come to friends' meetings as convinced persons, into membership, especially such as discover an earnestness for a speedy admission into communion with us, without a seasonable time to consider their conduct. Let the innocency of their lives and conversation first be manifested, and a deputation of judicious friends be made, to inquire into the sincerity of their conviction of the truth of our religious principles, and let this appear to the satisfaction of the monthly meeting, previously to their admission. 1764.

5

Wom. Meet
6, A. I. I. I.

And vid. Mect. for Suff. 12.—Monthly Mect. 11.

C O V E T O U S N E S S .

1 LET none strive nor covet to be rich in this world, in these changeable things that will pass away; but let your faith stand in the Lord God who changes not, that created all, and gives the increase of all. 1676.

2 We do, in the name of the Lord Jesus Christ, warn and charge all that profess the truth amongst us, to take heed and beware of covetousness, over-reaching, oppressing, and defrauding of any, from whence strife, contention, and law-suits do often arise; and if any difference about these things do happen among you, to stop and suppress it. 1697. P. E.

v. Cond. & Convers. 1.
 Queries
 2, Q. V.
 3, Q. VI.
 v. Arbitr. 5.

3 And let all be exhorted to abide under the daily cross, whereby the earthly mind may be crucified, which hath its delights and ease in vanity, pride, and covetousness; that friends, being preserved out of those things wherein the enemy hath had, and has, his kingdom, and too plainly lays his snares to hinder their holy progress, may every where be more and more a retired, serious, plain, and self-denying people; growing in the grace and knowledge of God, and our Lord Jesus Christ, and exalting his spiritual kingdom in their souls. 1699. P. E.

v. Cond. & Convers. 7.

4 As our Lord and Saviour Jesus Christ exhorted and warned to

beware and take heed of covetousness, which is idolatry, we are concerned, that all among us, may take heed of pride, covetousness, and hastening to be rich in the world, which are pernicious and growing evils: let them be watched against, resisted, and suppressed in the fear and dread of Almighty God, and have no place or countenance in his camp. 1720. P. E.

v. Queries 8,
Adv. 11.

5

v. Mod. and
Temp. 3.

We beseech you to stand upon your guard against the allurements and temptations of this evil world; and beware of an ambitious and covetous spirit, by which many are ensnared in too eager a pursuit of earthly enjoyments; the danger of which is thus described by the apostle Paul: "They that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition: for the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." Beware therefore, dearly beloved, lest you also, being led aside by the love of this world, and the deceitfulness of riches, fall from your own steadfastness. 1740. P. E.

1 Tim. vi. 9, 10.

6

The great deception of mankind is, that they look for happiness where it is not; are ensnared by the love of the world, and the deceitfulness of riches, which, "while some coveted after, they have erred from the faith;" have abused what they should have made good use of, and hurt themselves with the means given for the help of others: the love of money shutting up their hearts from the exercise of charity, in proportion to the substance bestowed on them. 1746. P. E.

1 Tim. vi. 10.

D A Y S and T I M E S.

1 ADVISED, that friends keep to their wonted example and testimony, against the superstitious observation of days. 1691. P. E.

2 That all friends keep to the simplicity of truth, and our ancient testimony, in calling the months and days by scripture names, and not by heathen. 1697. P. E.

v. No. 3.
Records 3.

3 To the Quarterly and Monthly Meetings of Friends in Great Britain, Ireland, and America.

Dear Friends,

Pursuant to the directions of the last yearly meeting, in relation to an act made, the last session of parliament, for regulating the commencement of the year, and correcting the calendar now in use, this meeting hath thought convenient to communicate unto you the following advices :

By the said act it is ordered and enacted, that the ‘supputation, according to which the year of our Lord beginneth on
‘the twenty-fifth day of March, shall not be made use of from
‘and after the last day of December, 1751; and that the first
‘day of January next following the said last day of December,
‘shall be reckoned, taken, deemed, and accounted to be the
‘first day of the year of our Lord 1752,’ and so on, from time

to time, that ‘ the first day of January in every year, which
 ‘ shall happen in time to come, shall be reckoned, taken, deemed,
 ‘ and accounted to be the first day of the year; and that each
 ‘ new year shall accordingly commence, and begin to be
 ‘ reckoned, from the first day of every such month of January.’

First. That in all the records and writings of friends, from
 and after the last day of the Tenth Month, called December, next,
 the computation of time established by the said act, should be ob-
 served; and that accordingly the first day of the Eleventh Month,
 commonly called January, next, shall be reckoned and deemed,
 by friends, the first day of the First Month of the year 1752, and

The	Eleventh	Month called	January	shall be reck- oned and styled the	First	Month of the next, and every succeeding Year.
	Twelfth		February		Second	
	First		March		Third	
	Second		April		Fourth	
	Third		May		Fifth	
	Fourth		June		Sixth	
	Fifth		July		Seventh	
	Sixth		August		Eighth	
	Seventh		September		Ninth	
	Eighth		October		Tenth	
	Ninth		November		Eleventh	
	Tenth		December		Twelfth	

Secondly. And whereas for the more regular computation of
 time, the same act of parliament doth direct, that the natural
 day next immediately following the ‘ second day of September’
 in the year 1752, ‘ shall be called, reckoned, and accounted to
 ‘ be the fourteenth day of September, omitting for that time only
 ‘ the eleven intermediate days of the common calendar;’—that
 friends should be found in the observance of this direction, and
 omit the said eleven nominal days accordingly.

And we think it may be useful and expedient, on the present occasion, to revive in your remembrance some of the motives which induced our ancient friends to forbear the vulgar appellations of the months and days, and to observe in their conversations and writings such names as were agreeable to scripture, and the practice of good men therein recorded.

The children of Israel, the people whom God chose out of all the families of the earth to place his name among, and to make himself known unto, were strictly commanded, not only to abstain from the idolatrous practices of the nations, in the midst of whom they dwelt, but were enjoined to be circumspect in all things that the Lord commanded; and even, to make no mention of the name of other gods, neither to let it be heard out of their mouth. This injunction was not relative to any legal or typical rites, external ceremonies, or institutions of the law peculiar to the Jewish nation, but was a perpetual command and standing ordinance, respecting the honour of the One Almighty Being, the same yesterday, to-day, and for ever; and as such ought to be regarded by us, and by all the generations of those who with the heart believe, as well as with the tongue confess, “that the Lord he is God,” and that “there is none else besides him;” who hath declared, “I am the Lord; that is my name; and my glory will I not give to another, neither my praise to graven images.”

Exod. xxiii. 13.

Deut. iv. 35.

Isaiah xlii. 8.

Convinced of this great and everlasting truth, both by the testimony of the Holy Scripture, and the manifestation of that divine principle, which leads those who are faithful to its teachings, from all that would dishonour the name of God, either in word or deed, our ancient friends were conscientiously concerned to refrain from the use of those names of months and days, which had been ascribed by way of honour to the idols of the heathen,

and in conformity to their false worships: this concern rested upon them, from a firm persuasion, that the glorious gospel day and time was come, wherein the Lord was fulfilling his covenant with Israel, viz. "I will take away the names of *Baalim out of *his* mouth, and they shall no more be remembered by their name."

Hofca ii. 17.

And that you may the more clearly discern the importance of that Christian testimony borne by our predecessors in this case, we recommend what follows to your serious consideration: viz.

A brief account of the origin of the names of some months of the year, and of all the days of the week, now customarily and commonly used.

I. January was so called from Janus, an ancient king of Italy, whom heathenish superstition had deified, to whom a temple was built, and this month dedicated.

II. February was so called from Februa, a word denoting purgation by sacrifices; it being usual in this month for the priests of the heathen god Pan to offer sacrifices, and perform certain rites; conducing, as was supposed, to the cleansing or purgation of the people.

III. March was so denominated from Mars, feigned to be the god of war, whom Romulus, founder of the Roman empire, pretended to be his father.

IV. April is generally supposed to derive its name from the Greek appellation of Venus, an imaginary goddess worshipped by the Romans.

*This word Baalim, being the plural number of Baal, signifying Lord, has relation to the names of divers idols of the heathen worshipped in several places.

V. May is said to have been so called from Maia the mother of Mercury, another of their pretended ethnic deities, to whom in this month they paid their devotions.

VI. June is said to take its name from Juno, one of the supposed goddesses of the heathen.

VII. July, so called from Julius Cæsar, one of the Roman emperors, who gave his own name to this month, which before was called Quintilis, or the Fifth.

VIII. August, so named in honour of Augustus Cæsar, another of the Roman emperors. This month was before called Sextilis, or the Sixth*.

The other four months, namely, September, October, November, and December, still retain their numerical Latin names; which, according to the late regulation of the calendar, will for the future be improperly applied. However, from the continued use of them hitherto, as well as from the practice of the Jews before the Babylonish captivity †, it seemeth highly probable, that the method of distinguishing the months by their numerical order only, was the most ancient, as it is the most plain, simple, and rational.

As the idolatrous Romans thus gave names to several of the months in honour of their pretended deities: so the like idolatry prevailing among our Saxon ancestors, induced them to call the days of the week by the name of the idol, which on that day they peculiarly worshipped. Hence

The First day of the week was by them called Sunday, from their customary adoration of the Sun upon that day.

The Second day of the week they called Monday, from their usual custom of worshipping the Moon on that day.

* Macrob. Saturn. lib. I. cap. 12.

† Vid. the Scriptures to the Time of Ezra.

The Third day of the week they named Tuesday, in honour of one of their idols called Tuifco.

The Fourth day of the week was called Wednesday, from the appellation of Woden, another of their idols.

The Fifth day of the week was called Thursday, from the name of an idol called Thor, to whom they paid their devotions upon that day.

The Sixth day of the week was termed Friday, from the name of Friga, an imaginary goddess by them worshipped.

The Seventh day they styled Saturday, as is supposed from Saturn, or Seater, by them then worshipped*.

In the ages of popish superstition, not only the use of such heathenish names and customs were indulged, but also other unfound and unscriptural practices in religion were invented and introduced. For when the profession of the Christian religion became national, multitudes of the heathen priests, whose interest lay in the performance of rites, ceremonies, and sacrifices, embraced prevailing Christianity with selfish views; and laboured early, with too much success, to find employment for themselves, by imposing on the people a new set of ceremonies and sacrifices, bearing some resemblance to those, which in their former state of heathenism they had been accustomed to. From this corrupt source sprang the popish sacrifice of the mass, the celebration of which, at particular times, and on particular occasions, gave rise to the vulgar names of Michaelmas, Martinmas, Christmas, and the like.

Seeing therefore that these appellations and names of days, months, and times, are of an idolatrous or superstitious original, contrary to the divine command, the practice of good and holy

* *Viz.* Verstegan, and Sheringham.

men in former ages, and repugnant to the Christian testimony borne by our faithful friends and predecessors in the truth, for the sake of which they patiently endured many revilings; let neither the reproach of singularity, nor the specious reasonings of such as would evade the cross of Christ, turn you aside from the simplicity of the gospel; nor discourage you from keeping to the language of truth, in denominating the months and days according to the plain and scriptural way of expression: thereby following the example of our worthy elders, and coming up in a noble and honourable testimony against these, and all other remains of idolatry and superstition.

From the Meeting for Sufferings in London,
the sixth day of the Seventh Month, 1751.

4 There being some disagreement in the conduct of friends, respecting the observance of days appointed by the government for fasts, and the illumination of the windows of their houses, upon what are called rejoicing nights; which not only affords occasion of triumph to the enemies of truth, but likewise increases the weight of the sufferings of such friends as are conscientiously concerned to maintain inviolably our ancient and Christian testimony in these respects; it is desired and advised by this meeting, that wherever a defection of this kind appears, some friends treat with the unfaithful herein, in a spirit of love and tenderness, in order that such may be awakened to a serious consideration of their duty, and encouraged to a faithful discharge thereof. 1759.—1801.

5 As the merciful visitations of the God of all grace are still

renewed, through Jesus Christ our Lord, by him to reconcile all things unto himself, let us receive with meekness the ingrafted word, which is able to save our souls; that we may experience an advancement in the work of redemption from the lusts of this world, and our minds be established in peace. And as we are preserved in a constant sense of his justice, wisdom, and mercy, we shall fear always, and therein fast acceptably to the Lord; and being enabled to wash our hands in innocency, may compass the altar of God; and, under these necessary qualifications, pour forth our souls before him, for the enlargement of his kingdom on earth, and the increase of that righteousness which exalts a nation. An humble and grateful sense of the mercies of our heavenly Father, every way extended, will also remain with us, and fill our hearts with thanksgiving and praise to himself; a tribute ever due to him from all his people, and to be acknowledged with the deepest solemnity; not with those tumultuous demonstrations of joy, which are often attended with rioting and drunkenness; and instead of being acceptable to a holy, pure God, rather tend to increase the weight of national transgressions.

Let us therefore be found worshippers within the temple, and be cautious how any of us give occasion of additional suffering to the truly conscientious amongst us, by any compliance with such observations, as our worthy ancestors were rightly concerned to bear testimony against. 1759. P. E.

v. Tithes 2.
War 4.

And vid. Plainness, post.—Quæries 2, 2. IV. 3, 2. III. 5, 2. V.—Suff. 7.

DEFAMATION and DETRACTION.

1 ADVISED to watch against all tale-bearing and defaming of friends or others, or evil-speaking tending thereunto; and to shut out all occasions of offences, contentions, and divisions, and put a speedy stop thereto, passing righteous judgment upon all who appear instruments of divisions and offences, contrary to that peaceable truth and gospel we profess to be guided by. Be kind, and tender-hearted, one to another, earnestly labouring for universal love, union, and peace, in our religious society.

v. Love & Unity,
p. 25.

But when any hath received offence from another, let him first speak privately to the party offending, and endeavour reconciliation between themselves:—and not to whisper, or aggravate matters against one another, behind the back, to the making of parties, and the breach wider. 1692. P. E.—1689. P. E.

2 Let those just and ancient commands of God be observed,
Levit. xix. 16. “Thou shalt not go up and down as a tale-bearer among thy
Exod. xxiii. 1. “people;” and, “Thou shalt not raise a false report.” In the fear of the Lord stand against all whisperers, backbiters, tale-bearers, defamers, and slanderers; and against all whisperings, backbitings, tale-bearing, reproaching, and slandering, and put a speedy stop thereto, as much as in you lies: for such works of darkness and envy tend to division and discord, and the righteous law of God goes against both the authors, fomenters, receivers, and encouragers thereof. 1695. P. E.

If you hear a report of a friend (to his disadvantage) be careful not to report it again, but go to the person of whom the report is, and inquire if it be true, or not; and if it be true, then deal with such person for it, according to the doctrine of Christ, in Matth. xviii. 16, 17: but if false, then endeavour, as much as in you lies, to stop such report; for, as Solomon says, "A good name is rather to be chosen than great riches." 1719. P. E.

3
 v. Queries 8.
 Adv. VIII.

Prov. xxii. 1.

The preservation of love is a duty in every state of religious attainment; and did we faithfully observe the great Master's precept of doing to others as we would they should do to us, its practice would be easy. Detraction and enmity would then be destroyed in the seed, and that excellent Christian charity, recommended by the Apostle, prevail over all. 1789. P. E.

4

It is the advice of this meeting, that any person charged with defamation or scandal, ought to be proceeded against in the manner, and by the several steps following:

5

First, the person defamed, or supposed to be defamed, in his own person, or any other to whom the knowledge of the case shall come, to go to the accused and tell him his fault, or supposed fault, between them alone; and, by the best method he is capable of, to labour to convince him of it, in order to his acknowledgment of the truth, and repentance, if he appears to be guilty. But if the accused shall appear, either through ignorance not to apprehend the validity of the proof, or through wilfulness not to yield to it, or being convinced, shall refuse to make such satisfaction as the nature of the case requires (that being the consequence of true repentance); in such case the accuser to take with him one or two more of the monthly meeting the accused belongs to, if it may be conveniently done; and if the accused thinks fit, he may

bring with him one or two friends also of the same monthly meeting, if it may be conveniently done; and they together, in the wisdom of God, to endeavour to obtain the true knowledge of the case, by hearing witnesses, if there be occasion. And if they all judge him guilty, and he doth not make satisfaction; or if they do not all agree that he is innocent; in either of these cases happening, the person charging is at liberty to bring the matter before the church, who are the only judges now remaining, both of the nature of the fact, and the validity of the proof of it; and they, in the wisdom of God, which we hope will not be wanting to his church, as they humbly wait on him for it, to deal with the accused person for the good ends before mentioned, and as they see cause upon a mature and deliberate consideration, to justify or condemn him. And if the church shall see meet to commit the consideration of a case of this nature, for better dispatch, to certain persons of their own body, we recommend it as our tender advice, in case the accused shall object against one or more of the friends so chosen, that the church have a due regard to such objection; and set aside the person or persons so objected against, and substitute another, or others, in his or their room; provided such objection doth not extend to the major part of the friends so chosen: and in general we desire all tenderness and regard may be had to a person under such circumstances; and that friends, in a spirit of love and condescension, should be ready to make him as easy as they can, provided they keep up the authority of their meetings.

Nameless books, pamphlets, and papers, reflecting darkly on friends, are testified against; and it is desired that no such book, pamphlet, or paper be written, printed, published, or privately handed about, by any under our profession, for the time to come.

Whereas it may happen, that some friends may suffer much in their reputation and character by a detracting spirit, which too much prevails among some bearing our name; who shelter themselves under a pretence that they say no more than they have heard from others, but will not discover who they are; wherefore, to prevent this evil of reporting and tale-bearing, it is agreed, that such reporters or tale-bearers shall either discover their authors, or be dealt with, and testified against, as the authors thereof. 1744.

Ad vid. Arbitr. 9, last par.—Min. & Eld. &c. 4, last par. 9.—Queries 2, Q. III. 3, Q. II.

D I S C I P L I N E,

AND

MEETINGS for DISCIPLINE.

I IT is our judgment and testimony, in the word of God's wisdom, that the rise and practice, setting up and establishment of men's and women's meetings, in the church of Christ in this our generation, is according to the mind and counsel of God, and done in the ordering and leading of his eternal Spirit; and that it is the duty of all friends and brethren in the power of God, in all parts, to be diligent therein, and to encourage and further each other in that blessed work; and particularly that friends and brethren in their respective counties encourage their faithful and grave women in the settlement of the said meetings.

v. Wom. Meet.
I. 2. 3.

Advised, that the church's testimonies and judgments against disorderly and scandalous walkers, as also the repentance and condemnation of the parties restored, be recorded in the respective monthly meetings, for the clearing of truth, friends, and our holy profession: to be produced and published by friends for that end and purpose, so far only as in God's heavenly wisdom they shall see needful.

v. Monthly
Meet. 8.

And it is also our advice in the love of God, that after any

friend's repentance and restoration, he abiding faithful in the truth that condemns the evil, none among you so remember his transgression, as to cast it at him, or upbraid him with it; for that is not according to the mercies of God. 1675.

Let all your affairs be managed in your meetings, in the peaceable wisdom and spirit of our Lord Jesus Christ; not striving, but bearing one with and for another; that the power of Christ may rest upon you, and rule in all your assemblies. 1696. P. E. 2

Keep all your meetings, as well those for good order, charity, and Christian discipline, as those set apart entirely for the worship of God, in his love, and in the name, power, and peaceable spirit of his dear Son Jesus Christ, which is the alone true authority of all our meetings; for without him we can do nothing: and in his blessed power, stand fast in righteous judgment over all unruly and disorderly spirits, that would break in upon the good order and discipline settled among us; as well as over all those that seek to lay waste the testimony of truth, and cause the offence of the cross to cease. 1700. P. E. 3

Our monthly and quarterly meetings being set up by the power and in the wisdom of God, which is the authority of those meetings, all friends are tenderly desired and advised, carefully to keep to, and in, that authority; and therein manage all the business and affairs of the said meetings, in discharge of their duty to God and his church; and not expect or depend upon this meeting for particular direction from time to time, how they shall proceed in the management of the concerns of those meetings, relating to truth's testimony and service; but wait for, and depend upon, the power and wisdom of God for counsel and 4

direction in such matters and cases as may come before them; which will be to the great ease of this meeting, and dispatch of the proper concerns thereof.

And let the man's part, and natural wisdom and attainments, be subject to the power and spirit of God, which will truly edify the body in love, righteousness, and peace.

2. No. 11 & 14.

It is recommended unto faithful friends, to watch over the flock of Christ in their respective places; that they faithfully and diligently walk up to the testimony of the blessed truth, to which the Lord hath gathered us in this latter age of the world; that so where any are found short, weak, or faulty, they may be admonished and sought in the spirit of love, which is the spirit of the gospel; and divine charity, wherein mercy is not only mixed with judgment, but may appear over all our works; that so it may be seen by all, that church-love abounds before church-censure comes, and that a gospel-spirit is the spring and motive to all our performances, as well in discipline as worship. 1703. P. E.

5 So will all be done in a holy awe, reverence, and humility, and none will intrude themselves into things too high for them, nor exalt themselves above their proper growths and stations in the church, whether they be elder or younger; but self, (that great mountain which stands so much in opposition to the cross of Christ, and his love and peace in the church,) will be abased, and the Lord alone exalted among his people. 1706. P. E.

6 Recommended, that friends concerned in meetings for business, do labour to know their own spirits subjected by the Spirit of truth; that thereby being baptized into one body, they may be truly one, in the foundation of their love and unity; and that

therein they may all labour to find a nearness to each other in spirit: this being the true way to a thorough reconciliation, wherever there is, or hath been, any difference of apprehension. Hereby friends will be preserved in that sweetness of spirit, that is, and will be, the bond of true peace throughout the churches of Christ. 1717. P. E.

Advised, that nothing be done through strife and contention, or vain glory, murmuring or disputing; but in the spirit of meekness, love, and humility carry yourselves towards one another: and ye younger brethren, endeavour to know your places, as living members of one body, and preserve a due regard to your elders in Christ Jesus. 1718. P. E.

7
v. No. 12.

Advised to a cementing in a very close and brotherly fellowship one with another in the divine Spirit; and therein to watch against all occasion of discord, or breach of unity, in any quarterly, monthly, or particular meeting; to the end Zion may continue a quiet habitation, the glory and presence of God rest and remain on her, and the spirit and doctrine of the gospel be lived in and maintained. And we also recommend, that such friends as are concerned in the affairs of the church, in quarterly or monthly meetings, be careful to act therein in the wisdom of God; whereby they will be exemplary to the young: and as such young persons are found to be qualified with a real sense of truth upon their spirits, and subjection thereunto, and thereby made capable to come up to a service in their respective meetings, friends are desired to encourage and bring them forward therein; whereby they may be helpful to the ancients, and brought up in a life of righteousness, to walk and act to the praise of God's holy name; and, standing in their lot, may supply the place of

8

the elders in such meetings, through the same spirit, when they are gone. 1722. P. E.

9 Advised, that friends, in meetings of business, watch over their own spirits; that no indecent warmth get in, whereby the understanding may be hurried, and hindered from a regular judgment on the affairs before the meeting. 1724. P. E.

10 As the promotion of piety and charity is the end and intent of our meetings for the discipline of the church, a weighty concern rests upon us, that friends be careful diligently to attend those meetings; and, when there, to act in the wisdom given them of God, with a real and living sense of truth upon their spirits; that so the affairs of the church may be carried on in brotherly love; and in that sweet, calm, and Christian disposition of mind, which tends to the mutual comfort and edification one of another, and of the church in general. 1733. P. E.

v. Yearly Meet. 3.
v. Queries 2, Q. I.
3, Q. I.
5, Q. II.

11 We earnestly exhort all friends and brethren, that, under a living concern of spirit for the honour of God and welfare of his people, they diligently watch over one another for good: and where any weakness or unfaithfulness, touching any branch of our Christian testimony, appears in any making profession with us, let such be timely and tenderly advised, and in the wisdom of truth stirred up to their duty. 1734. P. E.

v. No. 4, last par.
No. 14.
Queries 8,
Adv. VIII.

12 It is earnestly recommended, as a means very conducive to the preservation of friends a people of one heart and one way, for the good of themselves and their children after them, that the discipline of the church, in the several meetings instituted for that purpose, be kept up and managed in a spirit of love and

wisdom. Let all things in those meetings be done with charity; let the love of God, in an especial manner, rule in your hearts; and therein, though sometimes different sentiments may arise, yet will every member have the same thing in view, viz. the glory of God, and the good of his church and people; and in this singleness of heart, will best promote the great end and services of those meetings. We advise therefore, upon this occasion, that nothing be done through strife and contention, or from any private views, or by the influence of numbers; but in lowliness of mind, let each esteem another better than himself. 1735. P. E.

We tenderly exhort, that in all your meetings for the discipline of the church, you wait in humility to have your own spirits brought into a holy subjection to the Spirit of Christ; that thereby you may be duly qualified for the work and service conducive to the building up of his church; in which work all who are engaged, should be men of upright hearts, and clean hands, rightly prepared for the service they undertake. 1748. P. E.

13

v. No. 14,
3d par.
No. 19.

The want of a due concern to deal with such as walk inconsistently with our holy profession, and are unfaithful in respect to our Christian testimony, being but too obvious, an early and diligent care over such is earnestly recommended; and we do desire, that all who have at heart the honour of God, and prosperity of truth, would be stirred up to discharge this necessary part of Christian duty in their respective stations. Timely caution may often prevent unhappy effects; and a brotherly care over such as are in danger of receiving hurt, may be rewarded with the secret satisfaction of being made instrumental in their preservation.

14

v. No. 4, last
par.
No. 11.

Greatly would the Christian discipline established amongst us (if thus exerted in divine wisdom and zeal) contribute to prevent the growing evils, and hurtful liberties of various kinds, which appear in too many places, to the dishonour of God, the grief of good men, and the reproach of our holy profession.

But if individuals neglect their duty, grow cool in their love to God, and lose that hunger after divine virtue and inward support, to live to his praise and their own comfort, which is the certain effect of his visitation, wherever it is embraced; how can a proper concern for the good of others, and for the prosperity of truth, have due place in their minds; or be properly exerted by those who are not enough engaged to feel after the increase of its blessed effects for themselves?

As this neglect of steadily applying and waiting for heavenly virtue and ability to discharge the duties required of us, is the source of loss and decay to particulars, with respect to a growth in religion; so the same unhappy effects are communicated to the body, and, where this is the case, evidently discover themselves in a disregard to discipline, and the want of a proper concern for the good order of the church.

Let all therefore be excited to labour, in a spirit of fervent charity, with such as may be in danger of falling into things injurious to their peace, and tending to the dishonour of our Christian profession; so that in thus exercising a tender care and watchfulness over one another, for mutual edification, we may approve ourselves faithful, just, and true, in the sight of God; and examples of temperance, patience, purity, and holiness before men; to the praise of the Most High, the comfort of his people, and our own eternal happiness. 1750. W. E.

gives dominion over all corrupt spirits; and in meekness and condescension to seek to recover that which is strayed; that when the great Shepherd shall appear, you may receive your reward. 1751. W. E.

In order to unite us the more nearly one to another, as members of the same body, and to strengthen our hands to promote the general cause of truth, it is recommended to friends to stand open to the leadings of the love of God through Jesus Christ our Lord; and when they feel drawings in their minds to sit with any of their neighbouring monthly or quarterly meetings, that they attend thereto; and that such monthly and quarterly meetings as are so visited, receive such as they know to be well approved at home, in the love of God, and not look upon them as intruders: so shall mutual help be given and received amongst us, and we truly be a people led by one and the same spirit. 1759.

16

Let a necessary inquiry be raised in the minds of all members of the church, who have had any part of the Lord's work upon them, how they have acquitted themselves therein, and discharged themselves in the sight of God; forasmuch as a day comes on apace, in which an account of our stewardship will be required at our hands. The discipline of the society, in some places at a low ebb, would again be revived and strengthened, if this awful sense of rendering an account of our trust, and the importance of being clear from the blood of all men, were enough impressed upon all minds. And, dear friends, as it is the Lord's work, let it be done as in his sight. Let all our answers to this meeting's, and other queries, be plain and explicit. Let a due sense of the state of the church prevail on your minds, rather than an un-

17

v. Queries 6.
Min. & Eld.
&c. 29.

willingness to appear deficient among your brethren. May a suitable engagement of mind prevail on all the active members of the church, to acquit themselves with faithfulness, that they may at last receive the crown of righteousness, which will never fade away. 1760. W. E.

18

v. Min. & Eld.
&c.
21. 22. 23.
Monthly
Meet.
3, *ad par.*

This meeting recommends, that in the appointment of elders, age or wealth may not be inducements to your choice; but that such as fear God, and love his truth in sincerity, may be nominated for that service; who, being of clean hands, may comfort the feeble-minded, and reprove the unruly with proper weight. 1761.

19

v. Parents, &c.
15.

1 Tim. iii. 5.

A concern hath been spread amongst us, that the management of our Christian discipline be not committed to hands unclean; particularly that such should not be active therein, who allow, or connive at, undue liberties in their own children or families. "If a man," said the apostle, "know not how to rule his own house, how shall he take care of the church of God?" And we particularly desire that those, who from their experience and stations, ought to lead such to greater circumspection, do not encourage their remissness, by putting them improperly forward into service. 1795. W. E.

20

v. Meet. for
Worsh. 7.
Scriptures
3. 6.

If there be any such gross errors, false doctrines, or mistakes, held by any professing truth, as are either against the validity of Christ's sufferings, blood, resurrection, ascension, or glory in the heavens, according as they are set forth in the scriptures; or any ways tending to the denial of the heavenly man Christ; such persons ought to be diligently instructed and admonished by

faithful friends, and not to be exposed by any to public reproach ; and where the error proceeds from ignorance and darkness of their understanding, they ought the more meekly and gently to be informed : but if any shall wilfully persist in error in point of faith, after being duly informed, then such to be further dealt with according to gospel order ; that the truth, church, or body of Christ, may not suffer by any particular pretended member that is so corrupt. 1694. W. E.

We earnestly recommend to meetings, to allow sufficient time for transacting the important business which may come before them, and to avoid unnecessary adjournments to distant times and places ; but when the business cannot be properly accomplished at one sitting, that the adjournments may be held on the same or next succeeding day. 1787.—1801.

21

And vid. Appeals 12.—Defam. & Detr. 3.—Marriage 12, 2d & 3d par.—Meet. for Suff. 13.—Min. & Eld. &c. 27, 3d par. 28.—Monthly Meet. *pass.*—Queries 2. Q. XI. XIV. 3, Q. IX. 8, *Adv. IV.*—Tithes 18, 2d par.—Trade 10.—Wom. Meet. 4, 5, 6.

F A M I L Y - V I S I T S.

1 FORASMUCH as a godly care is growing among friends in many places, that all things which are unfavoury and hurtful may be removed; so that all who profess the precious truth with us, may come up together in the good order of the gospel; for the furthering thereof, and encouraging thereto, it is recommended that weighty and sensible friends, of unblamable conversation, be chosen in the wisdom of God to visit the families of friends in his love; and they are desired to advise and admonish, in the peaceable spirit of truth, as occasion may offer. 1708. P. E.

2 This meeting being under a weighty concern and exercise, on observing that the many wholesome advices, recommended from year to year, are in too many places either neglected, or not enough practised; particularly those against tithes, church-rates so called, and priests' maintenance; also about keeping up to justice in dealing, plainness of habit and speech, and several other branches of our Christian testimony; we therefore again recommend to friends in their several monthly meetings, to take especial care to appoint proper, prudent, and judicious friends, to visit their brethren in their families, pursuant to former advices; and that such friends labour faithfully in a spirit of love, and in the meekness of wisdom, to convince the judgments of their respective

members, of the necessity of their coming up with their brethren in practice, agreeable to our Christian principle; that so the several branches of the testimony, which truth hath given our ancients and us to bear, may be maintained inviolate. 1733.

And we beseech you, brethren, let the tender advice of such as shall undertake so brotherly an office, meet with a kind and open reception, that in the mutual giving and receiving of wholesome counsel and advice, you may co-operate to the help and furtherance of each other's faith, and the reviving of our ancient Christian testimony. 1752. P. E. 3

A weighty concern being livingly impressed on our minds in this meeting, that good service may arise from visiting the families of our brethren, by rightly concerned friends, we are engaged to recommend to the sensible members of the body, and to monthly and quarterly meetings, to feel deeply after the pointings of truth; and that as this divine principle opens their way, they may promote this useful service in their respective meetings, by appointing suitable friends, of either or both sexes, who are desired to proceed therein in the love of the gospel, and under the tendering influence thereof; which we have good cause to hope may thus be attended with beneficial effects to the visited; and with solid satisfaction, and additional experience in the work of truth, to those who may be engaged therein. 1773. 4

Let the Christian duty of visiting the sick be timely remembered and practised; it having often left comfort, ease, and sweetness upon the spirits of many, to their very end.—Also to be careful in due time to take the weighty testimonies of dying friends. 1710. P. E. 5

v. Monthly
Meet. 13, 14.

G A M I N G.

THIS meeting has been deeply affected with the reproach brought on truth and friends, by the misconduct of some under our name, who, through an evil covetousness, have engaged in illegal dealings in the public stocks, or government securities; which is a species of gaming, and altogether inconsistent with our religious principles. In order therefore to prevent, as much as may be, such disgraceful practices, we do advise, that where any member of our society is found to be guilty thereof, either as principal, agent, or broker, monthly meetings do not fail tenderly to advise and deal with such; and if they cannot bring him to a sense of his misconduct, and induce him to relinquish the practice, to testify against and disown him. 1788.

And vid. Queries 2, Q. VI. 3, Q. V. 8, Adv. VII.—Youth 1.

G R A V E - S T O N E S.

THIS meeting being informed, that friends in some places
 have gone into the vain custom of erecting monuments over the
 dead bodies of friends, by stones, inscriptions, &c. it is therefore
 the advice of this meeting, that all such monuments should be
 removed, as much as may be with discretion and conveniency ;
 and that none be any where made or set up, near, or over, the
 dead bodies of friends or others, in friends' burying-places for
 time to come. 1717. 1

This meeting being informed, that since the advice formerly
 issued, in order to excite friends to a proper regard to our testi-
 mony against grave-stones, divers have accordingly been removed ;
 and being desirous that the revival of this concern may be effec-
 tual, we earnestly recommend the removal of them may become
 general. 1766. 2

LIBERALITY to the POOR.

1 IT is desired that such among friends as are endowed with plenty of outward substance, be timely and tenderly advised to do good therewith, in their day and generation, especially with regard to the poor; that the tokens of your charity may be good precedents to generations to come. 1696. P. E.

2 That the rich remember the poor, and do good in their lifetime; and, if they make any settlement for the use of the poor, take advice and counsel, that friends may not be deprived of their charity; but that it may be firm, and according to law. 1696.

v. Wills, &c.
4. 6.

3 We find ourselves at this time engaged to request that friends in any part of this kingdom, or other places, where provisions and the necessaries of life are dear and scarce, or sickness doth remarkably afflict, would, in proportion to such scarcity and affliction, exert their charitable assistance to the poor; which is our Christian duty, as stewards of the many mercies wherewith the Lord has intrusted us. 1729. P. E.

4 “Let your moderation be known unto all men.” Warn those that are rich in this world, that they apply not the blessings of God to the indulging of their appetites in pleasure and vanity;

Phil. iv. 5.

but that they be ready to do good, and to communicate, to the relief of those who are in necessity. The principal if not only satisfaction, a man of a truly Christian disposition can have in the affluence and increase of the things of this world, must arise from the greater opportunities put into his hands of doing good therewith. But, alas! it is a most melancholy reflection to observe, that the very superfluities of the apparel of one person might sometimes be sufficient to clothe the nakedness of several fellow-creatures. 1741. P. E.

And as it has pleased the Lord to favour many amongst us with the outward blessings of this life, in so plentiful a manner that we are placed in a capacity of doing much good, and of exercising offices of Christian love and charity, to the comfort and assistance of the poor and needy; we earnestly recommend to the practice of those whom God hath so favoured, the excellent advice given by the apostle: “ Charge them that are rich in
 “ this world, that they be not high-minded, nor trust in un-
 “ certain riches, but in the living God, who giveth us richly all
 “ things to enjoy: that they do good, that they be rich in
 “ good works, ready to distribute, willing to communicate;
 “ laying up in store for themselves a good foundation against
 “ the time to come, that they may lay hold on eternal life.”
 1750. P. E.

1 Tim. vi.
17, 18, 19.

We fear that some of our youth are training in habits of expense in attire, furniture, and attendance, which are not only inconsistent with the simplicity of the gospel, but a constant call for much of that property, which would be better employed in feeding the hungry; and of that time, which might be occupied

in visiting and cheering the habitations of human misery. 'The 'trimming of the vain world,' said our worthy elder William Penn, 'would clothe the naked one.' It is not however with such only that we plead, on behalf of the indigent. We wish those who are generally consistent in appearance and manners with our self-denying profession, to be clear that a due proportion of their time and substance is spent in the relief of distress. 1798. P. E.

And vid. Covetousness 6.—Marriage 7.—Poor I. 2.

L O V E and U N I T Y.

ADVISED, that friends be tender to the principle of God in all, and shun the occasion of vain disputes and janglings, both among themselves and others: for this many times is like a blustering wind, that hurts and bruises the tender buds of plants. 1676. 1

Seeing our comfort as a people depends upon our care to maintain peace and fellowship amongst brethren, in all our services, we earnestly recommend an humble and condescending frame of spirit unto all; that with godly fear, wisdom, and meekness, we may be so ordered in all our respective services, that every high and rough thing may be laid low, that all occasions of striving may be prevented, and the peace of the church of Christ preserved and increased amongst us. 2

And to this purpose it is tenderly advised, that we diligently and carefully observe the comely and blessed gospel order, so long known and in practice amongst us, in the spirit of meekness and of a sound mind; which is the way to crush all differences in their infancy, and suppress the rise, as well as stop the progress, of every thing that is unseemly, and inconsistent with the testimony of the precious truth. 1699. P. E.

It is our earnest desire, that, above all, friends hold fervent 3

charity in the body, that will keep the members together in a blessed concord and communion; which is esteemed by the apostle the more excellent way, excelling other gifts, which pass away: but charity (that is the love of God, from which our Christian and brotherly affection springs) shall endure for ever. This envieth not, vaunteth not, boasteth not itself, and seeketh not its own; but is patient, beareth all things, suffereth all things, and watcheth not with an evil eye, no, nor thinketh ill, but is kind. In which blessed love, dear friends, which was the character of the primitive Christians, hold your fellowship one with another. 1705. P. E.

4 Among the gospel precepts, we find not any thing more strongly and frequently recommended by our Lord Jesus Christ and his apostles to the primitive believers, than that they should love one another; and as we are sensible, that nothing will more contribute to the peace and prosperity of the church, than a due regard to this advice, so we earnestly desire that it may be the care and concern of all friends to dwell therein; and, in the unity of the Holy Spirit, to maintain love, concord, and peace, in and among all the churches of Christ. 1730. P. E.

5 Advised, that a spirit of love and humility may more and more diffuse itself among us, and influence the hearts of all, so that every one may come to seek peace, and pursue it; and that none be apt to take offence; but each, in his own particular, be more careful to rectify his own failings and imperfections, than curious in observing, censuring, and aggravating those of others. This will lead to the exercise of mutual forbearance and forgiveness one of another; by which the occasions of contention will be

avoided, and the church preserved in a state of peace and tranquillity. 1736. P. E.

By accounts received it appears, that in general love and concord are maintained, and that friends in divers places are under an earnest concern for the promotion of peace, and for suppressing and guarding against every occasion of strife and discord, tending to divide and scatter the flock of Christ. For strengthening this concern, and promoting this Christian disposition of love wheresoever it appears, we remind you of the benefits thereof, expressed in Psalm cxxxiii. "Behold, how good and how pleasant it is for brethren to dwell together in unity! As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore." Be ye also mindful of the saying of our blessed Lord himself: "By this shall all men know that ye are my disciples, if ye have love one to another." 1752. P. E.

6

John xiii. 35.

And vid. Cond & Convers. 9.—Defam. & Detr. 1. 4.—Discipl. &c. *pass.*—Queries 2, Q. III. 3, Q. II. 5, Q. IV. 8, Adv. VIII.—War 8.—Yearly Meets. 5.

MARRIAGE.

1 ADVISED, that parents and guardians of children, in the fear of God, take special care to prevent those under their charge from being engaged or entangled with any upon the account of marriage, before all things relating to their outward estates be firmly agreed on both parts; that so no breach may be made upon the account of outward things, to the hurt or prejudice of young people.

*v. No. 4.
No. 8,
R. III. V.
No. 9, last par.*

v. No. 5.

And we do also, in the name of the Lord, advise and exhort all young and unmarried people among friends, that they do not make any procedure one with another upon the account of marriage, without first acquainting their parents or guardians therewith, and duly waiting upon them for their consent and agreement therein. And we also advise, that, in the first place, all persons concerned seriously wait upon the Lord for counsel and clearness in this weighty concern, before they make any procedure with any in order to marriage; that the Lord may be in their eye, so as they may not be led by any forward or uncertain affections in this great concern; to their own hurt, grief of their friends, and dishonour of truth. 1690. P. E.—1801.

2 And it is further advised, that after parents and guardians have suffered their children to engage one another in affection, they do not break off upon any worldly account; but that they wait upon and seek the Lord for their children in proposals of mar-

riage, before they give any encouragement thereunto. 1707.
P. E.

Parents who have children to dispose of in marriage, are tenderly advised not to make it their first or chief care to obtain for them large portions or settlements of marriage; but rather be careful that their children be joined in marriage with persons of religious inclinations, suitable dispositions, temper, sobriety of manners, and diligence in business (which are things essentially necessary to a comfortable life in a married state); and carefully to guard against all mixed marriages, and unequal yoking of their children therein. 1722. P. E.

v. No. 11, 12,
& 16.

As parents have a natural right to approve of, and consent to, the marriage of their children, so this meeting doth earnestly desire that friends' children would consult and advise with their parents and guardians, in that great and weighty point so essential to their happiness and comfort, before they let out their minds, or entangle their affections: the too frequent examples that have happened to the contrary, have caused lamentation in honest parents, and great affliction to themselves. 1723. P. E.

And we do exhort friends, that in the great concern of marriage, whereon much of the comfort and happiness of life depends, they be mindful to proceed in the fear of the Lord, and have an eye to him for counsel and instruction in their choice; the neglect of which has been the ruin of many. 1734. P. E.

Advised against too early and unfavoury proceedings in marriage after the death of husband or wife, contrary to the practice

of faithful friends in truth, and tending to the dishonour and reproach thereof. 1691. P. E.

7 Friends are advised against running into excessive, sumptuous, and costly entertainments at marriage dinners; a great part of the cost of which would be better employed in relieving the necessities of the poor. 1718. W. E.

8 Rules for proceeding in relation to Marriage.

I. The parties intending to join in marriage, are first to declare their intention at the monthly meeting whereof they are members, in terms of the following import: viz. the man, *that he intends to take D. E. to be his wife, if the Lord permit*: the woman, *that she intends to take A. B. to be her husband, if the Lord permit*.

II. These declarations are to be made, first before the women's meeting, where such are held, and then before the men's meeting.

III. If parents or guardians be present, they are to declare their consent; if absent, a certificate or certificates are to be produced, signifying, *that it is with their consent the parties proceed to accomplish their intended marriage*: which certificates are to be signed by the parents or guardians, and attested by two witnesses.

IV. If there appear no sufficient objection, the said meetings are to appoint two men and two women friends, to inquire into the clearness of the parties from other marriage engagements; which friends so appointed are, besides other inquiry, to ask particularly the parties themselves; and, if there be issue by a former marriage or marriages, to see that the children's rights be legally secured; likewise to take care that public notice of the said

intended marriage be given at the close of a First-day meeting to which the parties respectively belong, before the next monthly meeting, in the following manner: *Friends, there is an intention of marriage between A. B. of C. and D. E. of F. If any person have any thing to object, let timely notice be given.* And the friends appointed are to make report at a subsequent monthly meeting; when, if no objection arise, liberty is to be granted to the parties to solemnize the marriage.

V. If the parties be of different monthly meetings, the man is first to declare his intention to the men's monthly meeting to which he belongs, and there to produce certificates of his parents' or guardians' consent, if they be not present; likewise of the woman's consent to his proceedings therein; also of that of her parents or guardians; each signed by the respective party or parties, and attested by two witnesses: and if, after due inquiry by appointment, nothing appears to prevent his having a certificate of his clearness, he is to be recommended to the meeting to which the woman belongs; where they are to proceed as above directed. Nevertheless it is agreed, that the man, after having, with the necessary certificates of the consent of the parties concerned, laid his intention of marriage before his own men's monthly meeting, and obtained a notification of having so done, signed by the clerk, may, without waiting for the certificate of his clearness, proceed with the woman to the monthly meeting to which she belongs, where they are to propose their intention to the women's and men's meetings. His certificate must however be produced to the monthly meeting to which the woman belongs, before liberty for solemnizing the marriage be granted; and in such certificate it shall not be needful to mention more than membership, and clearness from all others. Monthly meetings are to take care

v. Rem. & Sett.
7, R. XIII.

that publication be made in the meeting to which the man belongs, before a certificate be issued.

v. Records 2.

VI. Monthly meetings are desired to make a suitable appointment of friends, to take the needful care that good order be observed on the day of marriage, and that the registers of the marriage be duly signed and witnessed; who are to make a report to the next monthly meeting.

VII. Marriages are to be solemnized at the usual week-day meeting, or at a meeting appointed at some seasonable hour in the forenoon on some other convenient week-day (previous notice in the latter case having been given); and at the meeting-house to which the woman belongs, unless previous leave be obtained of the woman's monthly meeting to solemnize the marriage in some other meeting-house, with the consent of the friends of such other meeting.

VIII. Towards the conclusion of the said meeting, after being held a seasonable time, the parties are to stand up, and, taking each other by the hand, to declare in an audible and solemn manner, to the following effect: the man first, viz. *Friends, I take this my friend D. E. to be my wife, promising, through divine assistance, to be unto her a loving and faithful husband, until it shall please the Lord by death to separate us*; and then the woman in like manner, *Friends, I take this my friend A. B. to be my husband, promising, through divine assistance, to be unto him a loving and faithful wife, until it shall please the Lord by death to separate us*.

IX. A certificate (with a five shilling stamp affixed) in the following form of words, is then to be audibly read by some proper person, the express names and description of the parties being first inserted: they are then to sign the same; the man first; the woman with her maiden or widow name; the relations next; and such others present at the solemnity as think proper. 1754.—1790.—1801.

The Form of the Certificate.

A. B. of _____, son of D. B. of _____ in
 the _____ of _____, yeoman, and E. his wife,
 and D. E. daughter of M. E. of _____ in the _____ of
 _____, draper, and M. his wife, having declared their
 intention of taking each other in marriage before the monthly meeting
 of Friends, commonly called Quakers, of _____ in the _____ of
 _____, the proceedings of the said A. B. and D. E. after due
 inquiry and deliberate consideration thereof were allowed by the said
 meeting, they appearing clear of all others, and having consent of
 parents [or guardians, as the case may be]. Now these are to
 certify, that for the accomplishing of their said marriage, this
 _____ day of the _____ month in the year one thousand eight v. Records 3.
 hundred and _____, they the said A. B. and D. E. appeared at
 a public assembly of the aforesaid people, in their meeting-house in
 [or at, as the case may be] _____; and he the said
 A. B. taking the said D. E. by the hand, declared as followeth:

*And the said D. E. did then and there, in the said assembly, declare
 as followeth:*

*And the said A. B. and D. E. as a further confirmation thereof,
 and in testimony thereunto, did then and there to these presents set
 their hands.*

*We, being present at the abovesaid marriage,
 have also subscribed our names as witnesses
 thereunto, the day and year above written.*

A. B. *For Form of*
 D. E. *Marriage Re-*
gisters, vol.
Records 2.

9
7. N^o. 10.

It is our living sense and judgment, that not only those marriages of near kindred, expressly forbidden under the law, ought not to be practised under the gospel; but that we in our day ought not to take first cousins in marriage, being brought to that spiritual dispensation which gives dominion over the affections, and leads to those marriages which are more natural, and of better report. And though some through weakness have been drawn into such marriages (which being done must not be broken), yet let not their practice be a precedent or example to any others amongst us for the time to come.

That such friends as have with serious advice, due deliberation, free and mutual consent, absolutely agreed, espoused, or contracted upon the account of marriage, shall not be allowed, or owned amongst us, in any unfaithfulness or injustice one to another, to break or violate any such contract or engagement: which is to the reproach of truth, or injury one of another. And where any such injury, breach, or violation of such solemn contract is known or complained of, or enmity or strife occasioned thereby, we advise and counsel that a few faithful friends, both men and women, in their respective meetings to which the parties belong, be appointed to inquire into the cause thereof, and bring judgment over them that have offended in this case, until they come to unfeigned repentance.

And, further, we advise and exhort that no engagements made without honest endeavours to obtain, or due regard first had to, the counsel and consent of parents, relations, and friends, be countenanced; that so all foolish and unbridled affections, and all insinuating and selfish ends, be not so much as found among us on any hand. 1675.

10 This meeting, on receiving a minute relating to marriage of

persons near of kin, having taken into consideration the yearly meeting minute of 1675, made against such marriages, and particularly of first cousins, do declare it to be our sense and judgment, that no monthly meeting should pass first cousins in order for marriage; and this meeting earnestly desires all friends, whenever they know or hear of any first cousins designing or intending to marry, that they immediately advise them against it. 1747.—1801.

In order to put a stop to an undue liberty in contracting marriages with such as are not of our society, it is advised, that all parents and guardians of children do take especial care, as much as in them lies, to prevent their children from running into such marriages; and that the friends of each particular meeting, as also of the monthly meeting to which such persons belong, do, in the wisdom and power of truth, use their endeavours to put a stop to the said evil, by admonishing such as may attempt to marry as aforesaid, to desist from accomplishing the same; but if they refuse to take counsel, or privately go on to marry as aforesaid, that then such persons be dealt with according to the good order of truth, and judgment fixed upon all who take such undue liberty. 1719. P. E.

11

v. Queries
2, Q. XIII.
3, Q. VII.

This meeting, having deliberately considered the great exercise brought upon our society by divers in profession with us, who, contrary to our known principles, and the wholesome discipline established among us, are joined in marriage by the priest with persons either of our own or other persuasions, doth earnestly advise, that all friends use their utmost endeavours to prevent

12

such marriages, whensoever the parties' inclinations may come to their knowledge.

And it is the sense and judgment of this meeting, that where any marry by the priest, or in any other manner contrary to the established rules of the society, they shall be dealt with in a spirit of Christian love and tenderness, agreeably to our known discipline; and that after the commission of such offence, their collection shall not be received, nor shall they be relieved in the manner of poor friends, nor be admitted to sit in meetings of discipline, until they be restored into unity with the monthly meeting to which they belong.

v. Monthly
Meet.
6, last par.

And we earnestly advise, that you watch diligently over one another for good, and that you deal in due time with such offenders, endeavouring to reclaim and restore them by brotherly admonition and counsel; but where, after patient waiting, you find that your continued labour of love hath not its desired effect, that you neglect not to testify against and disown such persons; that the end and design of friends in settling a wholesome discipline among us may be answered. 1744.—1783. But as express directions cannot be given for each particular case that may arise, it seems to us that the several monthly meetings are at liberty to judge how often such offenders are to be visited and dealt with, and in what manner they are to be proceeded against. Likewise monthly meetings are to judge of the sincerity of such acknowledgments as may be offered to them, and to accept or reject, as in true wisdom may seem meet. 1768.

v. No. 16,
last par

13

This meeting being sorrowfully affected under the consideration of divers in our society entering into marriage with such as are not of the same faith; or being married, in a manner contrary to

our established rules, with such as are in profession with us; to prevent which, many minutes directing dealing with such offenders have from time to time been made; but the said minutes not appearing to extend to parents and guardians, that may be consenting to or encouraging such marriages; it is therefore the direction of this meeting, when that appears to be the case, that such parents or guardians, so offending, be dealt with in a spirit of Christian love and meekness; and unless satisfaction be given to the monthly meeting in which such circumstances may fall out, that a testimony go forth for the clearing of truth against such offenders. 1752.

We also recommend the good order of friends relating to marriage, that it be carefully preserved and duly maintained in the first and earliest proceedings leading thereunto, as well as the orderly solemnization thereof; and if any persons, contrary to the repeated advice and established order of friends, shall, under any pretence whatsoever, presume to take one another in any meeting for worship, without the consent of the monthly meeting to which they belong, such proceeding being of a clandestine nature, tending to make void the just care of friends in that case, which is of good esteem among the people, we advise that the monthly meeting do not fail to testify against the practice, as well as against the persons concerned therein. 1730. P. E.

14

This meeting is of the judgment, that when a woman marries a member of another monthly meeting, in a manner contrary to our rules, she should be dealt with by, or on behalf of, the monthly meeting to which she belonged before marriage. 1796.

15

16

This meeting having solidly considered the great inconsistency, and pernicious effects, of marriages by the priest with persons not of our society, as being a violation of our testimony against a hireling ministry, which we, as a people, have always believed it our duty to testify against; seeing also that disorder in families is thereby occasioned, generally rendering a married state (which under the divine blessing, and within the limits of truth, is helpful towards a religious growth) a state of confusion and perplexity; and laying waste that united religious care, which ought to accompany the minds of parents for the education of their offspring in the principles of true religion;—under the sorrowful consideration of these and other unhappy effects of such undue proceedings, and the great difficulty of reclaiming such offenders, when thus united to persons of different religious principles; we earnestly advise all parents, and others who have youth committed to their care, to be very watchful against their forming such connexions; and when they, or overseers and elders, perceive any in danger thereof, that they timely advise and deal with them, to prevent their being thus entangled.

And as we have great cause to believe, that remissness in dealing, and weakness in some monthly meetings in accepting superficial and insincere acknowledgments, have had a great tendency to promote such marriages, we earnestly advise, that monthly meetings be very careful not to accept acknowledgments without full satisfaction of the sincere repentance of such transgressors, manifested by a conduct circumspect and consistent with our religious profession. 1783.

MASTERS, MISTRESSES,

AND

SERVANTS.

ADVISED, that servants professing the truth behave themselves in due subjection, humility, and plainness, as becomes their profession and places; and likewise, that masters and mistresses behave themselves toward their servants, according to the apostle's direction. Eph. vi. 5, 6, 9. Col. iv. 1. 1 Tim. vi. 1, 2. Titus ii. 9, 10. 1 Pet. ii. 18, 19, 20. 1703. P. E.

1

A religious care is recommended toward our servants, that all appearance of pride, idleness, and vain conversation in them may be discouraged; and that they may be exhorted to attend First-day and week-day meetings, and have a sense of God's love upon their spirits, and therein partake of the sweetness of truth; and, in the discharge of their duty to God, and to their masters and mistresses, know peace in themselves. 1718. W. E.

2

We earnestly entreat, that it may be the constant care of all masters and mistresses properly to teach, restrain, and example those whom Providence hath placed under them, for their help,

3

v. Queries
2, Q. 117.
3, Q. 111.

direction, and preservation, and for whom an account must be rendered; bringing them up in the fear of the Lord, and in that sobriety, moderation, and plainness of speech, apparel, and deportment, which become a people professing to be followers of our Lord Jesus Christ, the perfect pattern of humility and self-denial, who “made himself of no reputation,” but “took upon him the form of a servant;” yet is styled in the Holy Scriptures, “The blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light.”

Phil. ii. 7.
1 Tim. vi.
15, 16.

1760. P. E.

4 The situation of the offspring, and of the servants, of those who neglect the due attendance of our religious meetings, is greatly to be lamented; as is that even of some who, though frequently seen at them, do not, by their conduct, seem to believe that it is required of them to allow their dependents also to attend; but are leaving these still to pursue the world for them at home. For if any have, in a greater or a less degree, made gold their hope, or have “said to the fine gold, Thou art my confidence,” it will be found that, in proportion, they will be slack in bringing their families to our accustomed opportunities for public worship.

Job xxxi. 24.

1797. P. E.

And vid. Books 2.—Parents, &c. 1. 10. 11.—Plainness 6. 3.—Queries 8, *Adv.* III. IV.
—Rem. & Sett. 7, R. IV to VIII.—Scriptures, *pass.*

MEETING for SUFFERINGS.

AGREED, that certain friends of this city be nominated to keep a constant meeting about sufferings four times in a year, with the day and time of each meeting here fixed and settled. That at least one friend of each county be appointed by the quarterly meeting thereof, to be in readiness to repair to any of the said meetings at this city, at such times as their urgent occasions or sufferings shall require. 1675.

1
v. No. 2.

N. B. It appears by the records of the meeting for sufferings, that the late mode of meeting every week was practised in the year 1676.

It is agreed to be sufficient, that the meeting for sufferings be held in course on the first Sixth-day in each month; subject nevertheless, on any emergency, to the call of any five of the members thereof. 1794.—1798.

2

Agreed, that the meeting for sufferings do consist of correspondents appointed by the several quarterly meetings, and by foreign parts corresponding with this meeting, also of approved men ministers; that no quarterly meeting shall appoint more than four correspondents in London, and that no friend shall be appointed for more than four places. 1702.—1717.—1770.—1801.

3
v. No. 6, 7, 8,
& 9.

4 This meeting having considered the nature and importance of the affairs transacted by the meeting for sufferings, and the continued necessity there is that they should be managed by grave and weighty friends, such as are themselves men of clean hands, and adorning the doctrine they profess, in their lives and conversation; it is the earnest desire of this meeting, that friends be particularly careful in their choice of such as are to act as correspondents, either in the city or the counties; informing themselves, as much as may be, of the qualifications of those who are intended for such services; and that such only may be nominated as are faithful in the several branches of our Christian testimony against tithes, bearing arms, and oaths, and are also exemplary in their conduct and conversation amongst men, and coming up in that plainness of speech, behaviour, and apparel, which highly becomes those in an especial manner, who are concerned in managing the affairs of the church. 1747.

5 It is agreed that the minute of 1747,* relating to the choice of
* No. 4. correspondents, be read previously to the calling over of the correspondent-book. 1759.

6 The elders and overseers of the several monthly meetings in London, are directed to take particular notice of those friends in their respective quarters, whose conduct and conversation appear to be agreeable to the description given in the minute of the yearly meeting in 1747,* respecting the choice of correspondents.
* No. 4.

And those elders and overseers are to meet together annually, about three months before the yearly meeting, and make a list of such friends' names, as shall be by them approved for this service; and leave the said list with the clerk of the meeting for sufferings, for the information of friends in the country.

Nevertheless, it is not hereby intended to restrain them from choosing any member of that meeting, whose qualifications are known to be conformable to the minute above-mentioned, provided he is not already a correspondent for more than three places. 1772.

Agreed, that the quarterly meetings be directed expressly to give instructions to their deputies who attend this meeting, what correspondents they shall nominate in the city, in the room of any friends deceased or removed; or else expressly leave them to their liberty of choice. 1725.

7.
v. Yearly
Meet. 6.

In the epistles to foreign parts, friends are to be acquainted of such friends as are named in London, for them to correspond with upon the affairs of truth, and to inform them how they may direct to them, if the friends there approve of them; otherwise, that they advise this meeting whom they would have for their correspondents, and that they let friends in London know to whom and where they shall direct. 1709.

8

The meeting for sufferings, on the removal of any of its members, by death or otherwise, from the office of correspondent, is to give notice to the quarterly meeting by which such correspondent was appointed, in order that the quarterly meeting may be prepared to propose a successor at the ensuing yearly meeting; and the several quarterly meetings are to give similar information to the meeting for sufferings: and it is agreed, that such members of the meeting for sufferings, in London, as do not attend it six times in the year, be discharged by this meeting, unless sufficient reason be rendered for their absence. 1725.—1737.—1801..

9

10 Agreed, that each quarterly meeting take care to advise the correspondents for the counties, and any others concerned, to write only to the correspondents in London, about their sufferings; and not to other persons, lest the suffering case be delayed. 1693.

11 This meeting desires that friends in the several counties will be diligent in acquainting the meeting for sufferings with any applications that are likely to be made to parliament, in cases that may affect friends; such as enclosing lands, building or repairing steeple-houses, or other local occasions, which may be known in the country much sooner, than to the meeting for sufferings: for want of which intelligence, opportunities may be lost for soliciting relief, that by timely application might have been obtained. 1765.

12 On considering the case of persons residing in foreign parts, who may appear to be under conviction, and may apply to be received into membership, it is agreed, that the meeting for sufferings may receive and judge of such applications, and admit such persons into membership; after which, the said meeting may be at liberty, if occasion should arise, to empower any monthly meeting to perform any act of discipline that may become necessary towards such persons: and it is further agreed, that the meeting for sufferings report all such admissions to the succeeding yearly meeting. 1793.

Conv. Persons, pass.

13 Divers inconveniences and disappointments having occurred for want of a correct list of meetings for worship and discipline, and the times and places of holding them, the several quarterly meetings are directed to procure from their monthly, preparative,

and particular meetings, a clear and distinct account of the rule, the times, and places of holding all the meetings for worship and discipline, and meetings of ministers and elders, within the same, and transmit such account, signed by the clerk of each quarterly meeting, yearly from the autumn quarterly meeting, to one of their correspondents in London; and this meeting further directs that the meeting for sufferings shall annually print the same in such manner as it shall think most likely to answer the end designed. 1800.

And vid. Books 6. 8. 10.—Morn. Meet. 1.—Nat. St. 1. 2. 4.—Suff. 4. 6.—Yearly Meet. 6. 9.

M E E T I N G S for W O R S H I P.

1 AS it hath been our care and practice from the beginning, that an open testimony for the Lord should be borne, and a public standard for truth and righteousness upheld, in the power and spirit of God, by our open and known meetings, against the spirit of persecution, that in all ages hath sought to lay waste God's heritage; and as only through faithfulness, constancy, and patience, victory hath been and is obtained; so it is our advice and judgment, that all friends, gathered in the name of Jesus, keep up these public testimonies in their respective places; and not decline, forsake, or remove their public assemblies, because of times of sufferings; as worldly, fearful, and politic professors have done, because of informers, and the like persecutors: for such practices are not consistent with the nobility of the truth, and therefore not to be owned in the church of Christ. 1675.
W. E.

2 By how much the more it is a day of trial, and an hour of temptation, forsake ye not the assembling of yourselves together; but by so much the more be zealous, and diligent in keeping all your meetings in the Lord's everlasting power, by which they were set up: and as you are found diligent and steadfast in the work of the Lord, the God of peace will suddenly tread down Satan under your feet, and plentifully reward your patience and

perseverance with the durable blessings, peace, and joy of that kingdom which was before the world began, and that never shall have an end. 1678. W. E.

Let every one be watchful against an earthly spirit, for that will choke the good seed, and bring forth a blighting or neglecting of your testimony in your First-day, and week-day meetings, and bring a decay of your strength and zeal for God, and his truth, and bring a weakness upon you, by reason whereof you will not be able to stand in an hour of temptation. 1689. P. E. 3

Advised, that friends keep their children to a constant, seasonable, and orderly frequenting, as well of week-day, as of First-day meetings; instructing them to have their minds stayed in the divine gift, to wait upon the Lord therein to receive a portion of his spiritual favour; that they, from the tendering virtue of the Holy Spirit, may be engaged in heart and mind to walk worthy of so great grace; and, in a holy zeal to honour God, submit to bear the cross, endure the shame, and become witnesses for him amongst the sons of men. 1723. P. E. 4

Advised, that friends, though meetings are sometimes held in silence, would not neglect their attendance; for the hungry soul will labour for bread, and the thirsty, for the water of life, and the diligent hand will make rich in that treasure which is of an enduring substance. 1724. P. E. 5

In your religious meetings for the worship of God, be diligent to wait on him, whereby you may renew your strength, and witness him your sufficient help; for surely many of us have cause thankfully to remember his early visitations in the assemblies 6

of his people; where he broke in upon our hearts with his power and love, and did, in the needful time, administer help, comfort, and counsel; whereby, in the renewings thereof, we have been upheld in a faithful testimony, and in the discharge of our duty to him. 1725. P. E.

7

v. Discipl. &c.
20.
Scriptures
3. 6.
Books 2.

v. Youth 3.

And we earnestly exhort, that ye hold fast the profession of faith in our Lord Jesus Christ, without wavering; both in respect to his outward coming in the flesh, his sufferings, death, resurrection, ascension, mediation, and intercession at the right hand of the Father; and to the inward manifestation of his grace and Holy Spirit in our hearts, powerfully working in the soul of man, to the subduing of every evil affection and lust, and to the purifying of our consciences from dead works, to serve the living God; that through the virtue and efficacy of this most holy faith, ye may become strong in the Lord, and in the power of his might; which will enable you to worship God in spirit with acceptance, and preserve you, in a lively frame of mind, from a drowsy and lukewarm spirit, which in all our religious assemblies ought to be guarded against with the utmost care and circumspection. In this lively faith, and pure life of Christ, you will have victory over the world, over your desires after the grandeur and perishing things thereof, and over all corrupt customs and fashions, which are contrary to the purity of the gospel, and to our ancient Christian testimony. 1736. P. E.

8

Take care, we beseech you, in this day of ease and liberty, lest a spirit of lukewarmness and indifference prevail over you, to the stopping up of the streams of the water of life, and rendering you like the barren heath in the desert, which knoweth not when good comes. We entreat you to be especially watchful in this

behalf, that an indolent and sluggish disposition appear not among you, to the stumbling of such serious inquirers as may attend our meetings, in expectation of that life and power, to which the observation of your indifference and unconcernedness may give them too just cause to suspect that ye yourselves are strangers. 1741. P. E.

v. No. 9.
Conv. Per-
sons 2.

In all your meetings for the worship of Almighty God, let your deportment be such as may demonstrate, that you are in earnest in the great duty of waiting upon and worshipping God in spirit; that serious and tender-hearted inquirers may be encouraged to come and partake, in your assemblies, of that inward and spiritual consolation and refreshment, which the Lord is graciously pleased to impart to the souls of such as are humbled in his sight, and approach his holy presence with reverence and fear. 1744. P. E.

9
v. No. 13.

Let not the smallness of your numbers discourage you from constantly attending those meetings, inasmuch as the words of Christ remain unchangeably true and stedfast, "Where two or three are gathered together in my name, there am I in the midst of them." But it hath been justly observed, that where remissness and neglect of attending meetings for worship have prevailed, it hath been too often an inlet to further declension, and such other undue liberties, as truth and its guidance do by no means admit of. 1754. P. E.

10
Matth. xviii.
20.

We therefore tenderly exhort such as, through fear of neglecting their temporal concerns, or other considerations, are kept from a due attendance of these meetings, seriously to consider that gra-

11

Matth. vi. 33.

cious promise left upon record: "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." Some of us have to testify, that our outward affairs have not suffered, by giving up our time, the few hours set apart for religious worship; but, on the contrary, our minds have been thereby greatly strengthened to come up with propriety in the duties we owe to God, to our families, and to all mankind. 1758. P. E.

12

When gathered in your religious assemblies, be truly concerned to retire to the divine and heavenly gift; which will minister to every state and condition, though you may have no outward teaching; and will direct you to wait without being restless or uneasy, till it be a proper time to break up your meetings with that decency and solemnity, which should attend our minds in such service: for want of which, some forward spirits, who have been destitute of the right and true feeling, in which such service should be performed, have broken up meetings in an unbecoming manner, to the sorrow and pain of mind of such as have been truly concerned for the good and prosperity of Sion. 1755.

13

Pl. cxxvii. 1.

Although we are well aware, that, "Except the Lord build the house, they labour in vain that build it; except the Lord keep the city, the watchman waketh but in vain;" and though we have repeatedly recommended a diligent attendance of meetings for worship on other days, as well as on the First-day of the week; yet as spiritual welfare depends on an experience of the saving virtue of truth, which alone makes "alive unto God," we renew our earnest exhortation that ye forsake not the assembling of yourselves together. O that the weightiness of our spirits, and the gravity of our deportment, in religious meetings,

Rom. vi. 11.

might be such as to excite an awful sensation in observers; and that, at their conclusion, we might avoid trivial or unnecessary conversation: our conduct, as well as countenances, bespeaking that we had been with Jesus! 1792. P. E.

They who are obedient to this universal injunction of our Saviour, "Watch," are prepared for the due fulfilling of every duty; and eminently so, for that most essential one of worship. How many feel themselves languid, when assembled for this solemn purpose, for want of a previous preparation of heart! The mind, crowded with thoughts on outward things, in approaching the place for public worship, and resuming them with avidity on its return, is not likely to fill up the interval to profit; and to such, their meeting together may prove a form as empty, as any of those out of which, we believe, truth called our forefathers, and still calls us. 1800. P. E.

14

Mark xiii. 37.

Persons professing with us, who absent themselves from our religious meetings, and disregard the repeated advice and endeavours of friends to stir them up to this necessary duty, are to be dealt with by the monthly meeting to which they belong, even to disowning, if the case require it. 1770.

15

It is the judgment of this meeting, that it is inconsistent with our discipline to have meetings appointed or held, when persons disowned are interred in friends' burying-grounds, at the desire of their relations. 1770.

16

It is the judgment of this meeting, that our meeting-houses should not be lent to the ministers of other societies, who do not profess to depend on divine direction in every step taken in

17

worship and ministry; and for the use of modes and forms, from which we are religiously restrained. On this account, it is the further judgment of this meeting, that the meeting-houses of other societies should be very cautiously applied for, or accepted; and it is recommended on such occasions, if unavoidable, that friends endeavour, in meekness and wisdom, to inform such as are free to offer their meeting-houses, of the reasons by which we are restrained from reciprocally granting our own. 1799.

And. vid. Cond. & Convers. 6.—Discipl. &c. 3.—Masters, &c. 2. 4.—Meet. for Suff. 13.—
Min. & Eld. &c. 1. 2. 6. 12. 17. 27, 5th par.—Nat. St. 7.—Parents, &c. 10.—Queries 2, Q. I.
3, Q. I. 5, Q. II. 8, *Adv. IV.* 9, *Adv. IV. XII.*—Records 1.

M I L I T I A.

WE are sorrowfully affected to find by the answers to the queries, that some friends in a few counties have failed in the maintenance of our Christian testimony against wars and fighting, by joining with others to hire substitutes, and by the payment of money to exempt themselves from personal service, in the militia: a practice inconsistent with that testimony to the reign of the Prince of Peace, our ancients received, and were concerned to maintain through cruel sufferings, and which the faithful in this day dare not shrink from: which defection from our Christian testimony and general practice, having been matter of sorrow to this meeting, we are concerned strongly to advise against, and that friends every where stand faithful and single in their dependence on the Lord for preservation, who alone is for ever able to keep in perfect safety. And if suffering be the lot which doth result from such obedience to the divine requiring, such will, as they abide in the simplicity and innocence of truth, reap the fruits of peace in their own bosom. Let therefore the care of friends, in their several monthly meetings, be exerted to prevent any contributions for hiring substitutes, or other methods of exempting themselves from the militia inconsistent with our well known testimony. 1760. W. E.

1

It is our sense and judgment that we cannot, consistently with our well known principles, actively pay the rate or assessment,

2

which by virtue of any militia act, may be imposed in lieu of personal service ; or any rates or assessments made for advancing the hire or enlisting-money of volunteers ; or the money to be raised and given to militia men. And as overseers are sometimes directed by militia acts, to make the said rates and assessments, and to collect and levy the same, such friends as shall be in that office are advised, with meekness and prudence, to inform the deputy lieutenants and acting justices within their districts, that they cannot be active in or concerning such rates. And friends are desired to be careful to guard against paying the said rates mixed with some other rate. And as friends cannot consistently execute what the law requires of a constable, in this as well as some other respects, who for the refusal thereof is subjected to penalties and imprisonment ; we recommend it to friends to use all proper means with their neighbours, stewards of courts, and justices of the peace, to be excused from that office.

. Tithes 8.

And we think it expedient that friends should be tenderly advised to avoid giving occasion of reproach, by any unjustifiable endeavours to evade the law ; and that, in all cases wherein they allege a conscientious scruple for not actively paying what may be demanded of them, they manifest, by a patient and Christian conduct under such sufferings as may attend in consequence thereof, that their scruples are real and sincere. 1762.—1801.

For acts of parliament on the subject of the militia, *vid.* ‘ A Collection of Acts of Parliament, and Clauses of Acts of Parliament, relative to those Protestant Dissenters who call themselves Friends, but who are generally known by the name of Quakers ; from the Year 1688.’ *W. Phillips.* 1801.

And vid. Queries 2, Q. VIII.—*Suff. pass.*—Tithes 21.—War 1.

MINISTERS and ELDERS,

AND THEIR

M E E T I N G S.

THIS meeting desires, that you whom the Lord hath gifted with a public testimony for his name and truth, will, in this day of liberty, be diligent to visit the heritage of God in their meetings, and especially those least frequented. 1695. P. E.

I

Advised, to have a godly care of judging or contradicting one another in public meetings; or shewing any marks or signs of division therein, amongst ministers or others; it being of a very pernicious consequence to bring blame or contempt upon the ministry, and a great hurt to our youth and others. 1716. P. E.

2

v. No. 17.

Advised, that ministers, in all their preaching, writing, and conversing about the things of God, do keep to the form of sound words, or scripture terms; and that none pretend to be wise above what is written, and in such pretended wisdom go about to explain the things of God, in the words which man's wisdom teaches. 1728. P. E.

3

v. Queries
9, Adv. II.

4

The Spirit of God being the foundation of all true knowledge and experience, both in ministers and hearers, we earnestly exhort that all would diligently wait upon and mind it : ministers in their public services, especially, ought always to attend closely to their several and peculiar gifts, and minister the word faithfully as it is manifested and revealed to them, observing a decent and modest behaviour in the exercise of their ministry ; and not entangling themselves with the affairs of this life, that they may the better answer the holy warfare in which they are engaged. And let the hearers be watchful over their own spirits, and not forwardly judge or censure the testimonies which may be delivered amongst them ; for if they be not very careful and diligent in attending upon the Lord in meetings, they are liable to mistake in the judgment they may pass on the ministry.

Now this being a matter of great moment, for the preservation of love and concord in the churches ; and knowing the danger and ill consequences which attend a hasty and censorious judging of the ministry ; we think it necessary to caution friends, not to let their own spirits sway them, but let the Spirit of God rule and reign in their hearts ; for this will preserve all in sweetness and tenderness one towards another : the due observance of which will be a great help to ministers in the discharge of their duty, and the service to which they are called.

v. N^o. 21.

And we earnestly request, that the elders in monthly and quarterly meetings would be ready to help and inform the weak, when suitable opportunities present ; that, both ministers and hearers pursuing one and the same end, namely, the glory of God, and the good and welfare one of another, the church may be edified, increase, and flourish, to the consolation of the faithful.

On the other hand, we advise ministers to have it very much at heart, to maintain a perfect harmony and good understanding

with the monthly meetings to which they belong; and that, as the said meetings may sometimes find themselves concerned to advise them, respecting their conduct in meetings, or otherwise, they shew themselves ready to hear and receive advice, as well as to teach and instruct.

We further advise all monthly meetings, to take great care in giving certificates to those who travel; to prevent the uneasiness which sometimes falls on the church, from a weak and unskilful ministry: and let the elders, when they see occasion, advise ministers to be very prudent in their conduct, not as busy-bodies, nor meddling with family or personal affairs, in which they are not concerned, or required to be assisting; and to be very tender of one another's reputation, and of that of friends among whom they travel; neither giving ear to, nor spreading, reports tending to raise in the minds of others, a lessening or disesteem of any of the brotherhood; and, as soon as their service in the ministry is over, to return to their habitations, and there take a reasonable and prudent care of their own business, household, and family. 1731. W. E.

v. No. 14,
15, & 20.
Queries
5, Q. I.

v. No. 5.

As the Lord in his mercy is breathing afresh on several of our youth, of both sexes, and fitting them for his service, we recommend it to the elders in every meeting, that they tenderly watch over all young ministers, and advise and help them, as they in the wisdom of truth may be opened thereunto; nourishing that which is right, and comes forth in the favour of life, and discouraging every thing that is unbecoming the ministry. 1736. W. E.

5

v. No. 2F.

We further entreat you, that in all your religious meetings appointed for the worship of Almighty God, you wait in humble

6

reverence for the influence of the word of life. Be cautious not to move, in acts of devotion, in your own will; set not forward self to work, but patiently attend and wait for the gift and enlivening power of the divine Spirit; without which your performances will be unacceptable, and like those of old, of which it was said, "Who hath required this at your hand?" 1742. P. E.

Isaiah i. 12.

7

We desire that all such friends as travel in the work of the ministry with the unity and approbation of their respective meetings, would be strictly careful not to countenance or join with any imposers, but rather advise against their disorderly practices, and endeavour to persuade them to return to their habitations and callings.

And we do in much love caution those friends who are rightly concerned in the work of the ministry, to watch over their own spirits, and not to be over hasty or censorious in passing judgment respecting the state of those who hear them; but to manifest that, in the exercise of their ministry, they are led by the love of God, and that their principal aim is, that they may be instrumental to administer spiritual consolation and strength to the churches where they come.

Further, we earnestly exhort, that none would offer to impose themselves as preachers, in any meetings of friends, who are not themselves faithful against the payment of tithes, and in observing the other branches of our Christian testimony. 1745. W. E.

8

As to the elders among you, and those whom God, having endowed with knowledge, and experience of the cleansing operations of his Spirit, hath concerned to minister unto others, let them adorn the doctrine of the gospel, by shewing, out of a good con-

versation, their works with meekness of wisdom. Such as these being clothed with humility, and exemplary to the flock, are worthy of double honour, and to be highly esteemed in the church of Christ. 1751. P. E.

We tenderly, and with earnestness, advise all friends who travel in the work of the ministry, as well as others, that they not only shut their ears against all private informations of persons and things, tending to the defamation of particular persons or families, and to stir up disputes and contentions in meetings for discipline; but also rebuke and reprove the person or persons, who shall attempt to prejudice their minds with any private informations of that nature; which are often false, and attended with baneful consequences to the reputation of the persons or families who are so unkindly and unjustly dealt by; and may tend to lead such ministers or others as shall give ear to the same, in a wrong line of judgment. 1752. W. E.

You that are elders and overseers in the church, and concerned in the maintenance of good order, and preservation of discipline, keep your own hands clean, and garments unspotted; that you may rebuke with authority, and, being clothed with the meekness and gentleness of the Lamb, may steadfastly persevere in the support of that testimony committed to you: that when the Great Shepherd shall appear, you may come before him with reverent assurance, and receive the reward of "Well done, good and faithful servant; enter into the joy of thy Lord." 1753. W. E.

As the Lord is graciously pleased effectually to touch the hearts of many of the youth, and prepare them for the reception of his

9

v. No. 4, 1st
par.
Defam. &
Detr. 1. 2.

10

11

heavenly gifts, whereby many are called to the work of the ministry; and well knowing it is a due attention to the gift, and waiting for the heavenly power and life, to discharge themselves therein, which has ever proved a blessing to the particular, and the churches in general; we earnestly recommend, that the elders, and sensible, solid friends do watch over such in a holy concern for their, and the church's good; that the weak and tender may be encouraged in a faithful discharge of their duty; and where a forward spirit appears, that would lead into many words out of the power and life, such may be properly admonished in the meekness of wisdom, that each may speak the language of truth, by the ability which the Lord only gives; and that the monthly meetings do not encourage any to travel and appoint meetings too soon, for many have been hurt thereby.

1753. W. E.

2. No. 21.

5. No. 15.

12

Being favoured in the several sittings of this meeting with our Heavenly Father's tender regard renewed to us, whereby our souls have been deeply humbled before him; and looking into the state of this part of the society which stands in a more conspicuous point of view than the more private members; the necessity of their being ensamples to the flock appears exceedingly great: particularly in a diligent attendance of all our meetings for solemn worship, and the discipline of the church; and being therein very deep and weighty in spirit, labouring with an ardour of soul suited to the occasion, for the arising of the ancient spring of life. This, of a truth, is the crown of our assemblies, and the ground of our joy and rejoicing in him, and one in another: it being this alone which preserves living, fresh, and active members in the church of Christ, who are enabled to communicate a degree

v. No. 25.
Queries
3, 2. II.

of warmth to the rising youth, and those of less experience in this most necessary exercise; not only in word and doctrine, but also in a silent, humble waiting on God, for the renewings of help day by day. We shall thereby not only witness an increase of strength and vigour in ourselves, but be greatly helpful to others, by exciting them to the same fervent labour after that bread which nourisheth the immortal soul, and puts us in a capacity of serving the Lord acceptably, in newness of life. 1770.

We are fully persuaded, that the ministry of the gospel is not received of man, but by the revelation of Jesus Christ, according to that apostolical direction: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God: if any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified." And as this ministry is divine, the motives and inducements thereunto are perfectly disinterested, and no way mercenary and lucrative, but concurrent with the precept Christ gave to his apostles and immediate followers: "Freely ye have received, freely give." 1771. P. E.

13

v. Tithes
3. 5. 6. 7.
1 Pet. iv. 10, 11.

Matth. x. 8.

Recommended to the several monthly and quarterly meetings, that they take care to advise, that those friends who go forth with a public testimony may be such as are well approved at home, by their own respective monthly or quarterly meetings, and are found in doctrine, of good conversation, and in unity with their own meetings.

14

v. No. 15.

And if any faithful friends, or meetings, be burthened with the contrary, let them tenderly clear their consciences privately to the parties concerned, according to gospel order; and if they

v. No. 17, 13^d
par. & No. 18.

do not receive admonition, the meeting to which they belong should be acquainted therewith. 1699.

15

Friends are earnestly desired and advised to use prudence and caution, so as not to be imposed upon by cheats, or impostors, pretending to the ministry or otherwise; and where there is a doubt or question concerning the ministry of any persons, in that case let such be called upon to shew what certificate they have. And in general, it is recommended to the monthly and quarterly meetings, to see that friends, who travel in the work of the ministry, do go in the unity of the meetings to which they belong, and with certificates therefrom; and further, that it may become the tender care of the said meetings, to watch over such as may be young in the ministry, to see that they walk humbly and wisely: that as on one hand, nothing truly tending to the glory of God, and the edification of his church and people, may be discouraged; so on the other, where any thing appears which may make advice necessary, that the elders of the church, both ministers and others, do, in the wisdom of God, give their advice thereupon, with due regard to the state of weakness and childhood that such may be in. 1720. P. E.

v. No. 4, last
par.

v. No. 11.

16

Tim. v. 22.

We recommend the apostolic advice, "Lay hands suddenly on no man;" for we have cause to believe that injudicious encouragement hath tended to promote an unsound ministry in some places. It is therefore recommended, that the approved ministers and elders, in the several monthly meetings, would tenderly advise those who come forth in public testimony, to wait patiently under a deep consideration of their state of infancy and childhood: and when their fruits afford sufficient evidence of their qualifications for so important a service, that such young

v. No. 21.

v. No. 22.

ministers be reported to their monthly or quarterly meetings; which, upon solid and deliberate consideration, may, as in the wisdom of truth shall seem meet, recommend them to the meetings of ministers and elders, in order to their becoming members of those meetings. 1773. W. E.

This meeting, taking under its serious consideration the beauty and credit of keeping decency and good order in our meetings for worship, advises friends every where to avoid public opposition to a minister not disowned as such, by the monthly or quarterly meeting to which he or she shall belong, by keeping on their hats in time of prayer, or any other tokens of disunion.

17

v. No. 2.

v. No. 28,
last par.

But if any person appearing as a minister, shall give cause of uneasiness or dissatisfaction to friends, in doctrine, behaviour, or conversation, the person so offending is to be dealt with privately in a gospel spirit and manner. If this shall not take effect, then let complaint be made of such person to the monthly meeting which he or she may belong to; that proceeding thereon be had accordingly, and the affair settled with all possible expedition. 1723.

v. No. 14,
last par.

Where friends in any county are really dissatisfied, or burthened, with any that take upon them to preach among them, let them first be duly admonished in their own county, with the assistance of the faithful, approved ministers and elders of the same meeting and county, or adjacent county or counties, if need be; and if afterwards they will persist to impose upon and burthen friends, then to be publicly testified against where they so impose.

18

v. No. 14,
last par.

If any such, after due admonition, will travel abroad to minister, out of unity with friends of their own county, the friends

of those other counties where they travel, should have due notice of them from friends who have had them under admonition. 1698.

- 19 If any one who has been a public minister, shall be guilty of such practices as may justly deserve public censure, and shall be publicly censured and disowned, and afterwards, upon tokens of repentance, be again admitted into membership; such re-admission is not to be interpreted to give him or her the liberty of appearing as a public minister, until the monthly meeting, he or she belongs to, shall judge the scandal given by such person is so far removed, that such public appearance may not administer occasion of reproach, either from friends or others: and in case any should shew themselves too forward in so appearing, the meeting to which they belong are desired to give them such advice, as they shall see suitable to their circumstance. 1737.
W. E.

20
*v. No. 4, last
par.*

It being weightily under the consideration of this meeting, the necessity for ministering friends, who find themselves under an engagement of mind to visit the meetings of friends in foreign parts, to have the full concurrence and unity of their brethren; it is the sense and judgment of this meeting, that for the future, friends under such concern be advised not only to propose their concern to the monthly meeting to which they belong, but also to their quarterly meeting, and meeting of ministers and elders in London; in order to be favoured with the concurrent testimonies of the said meetings, to strengthen them in so great and weighty engagements.

It is also recommended, that ministers under a concern to visit

the meetings of friends in the nation of Ireland, should have the concurrence of, and certificates from, not only the monthly, but also the quarterly meeting to which they belong, when it can be had with conveniency. 1763.

Monthly meetings are desired to appoint some serious, discreet, and judicious friends, who are not ministers, tenderly to encourage and help young ministers, and advise others, as they in the wisdom of God see occasion; and where there are meetings of ministering friends, the friends so appointed are to be admitted as members of such meetings of ministers, and to act therein for the good purposes aforesaid. 1727.

21
v. No. 22 & 23.
Discipl. &c.
18. Monthly
Meet. 3, 2d
par.
v. No. 4, 5,
11, & 16.

It is agreed, in order to prevent an improper choice of elders, that monthly meetings, when a nomination becomes necessary, should refer the matter to the solid consideration of a committee of judicious friends; who are to propose to the monthly meeting such persons as they think suitable, agreeably to the minute of 1761.* And as it appears that the advice given by this meeting in 1773,† has not always been duly attended to, there being great reason to fear that in some places improper persons have been hastily recommended, and that some meetings have neglected to recommend those who are deserving of such notice; we therefore earnestly desire that monthly meetings will duly observe the said advice. 1784.

22
v. No. 23.

* Discipl. &c.
18.
† No. 16.

It is the judgment of this meeting, with regard to the dismissing of such elders as appear to be either incompetent to their station, or unfaithful in it, that the yearly meeting minute of 1772,* on that subject, is well adapted to this purpose, if duly put in practice

23
* v. No. 25.

v. No. 22. by the monthly meetings for discipline, or, in default of their care, by the quarterly meetings. With respect to the appointment of elders, it is the solid judgment of this meeting, that in order further to prevent an improper choice of elders, the monthly meeting, in addition to its committee for that purpose, shall apply to its quarterly meeting for a committee, to assist in judging of the gifts and qualifications of such as may be proposed for this important station. 1796.

24 Doubts having arisen, whether a friend appointed to the station of elder in any monthly meeting, retain that station, if removed into another monthly meeting; it is the judgment of this meeting, that such station is not lost, provided such removal be within the same quarterly meeting; but in case the removal of an elder be out of the limits of the quarterly meeting to which he or she belongs, such elder shall not be continued in that station, unless a reappointment be made, pursuant to the rules for the choice of elders. 1801.

v. No. 22 & 23.

25 Divers of the answers received from the quarterly meetings of ministers and elders have deeply affected our minds, in consideration of the loss sustained by the deficiency of many of the appointed elders, in not duly attending meetings for worship and discipline, and being also remiss in some other respects; it is therefore become our care and concern, to recommend to the several quarterly and monthly meetings, to make due inquiry whether such non-attendance proceeds from bodily infirmity or other unavoidable necessity, or from manifest neglect; in order that suitable endeavours may be used to remove the causes of complaint. And it is the sense of this meeting, where such

v. No. 23.

deficiencies appear to be the consequence of lukewarmness, and an over attachment to the world and its concerns, and such elders disregard the admonition of friends, that they be desired to withdraw from that important station: 1772.—or be displaced by a minute of the monthly meeting. 1801.

It is the judgment of this meeting, that when friends appointed to the station of elder, believe themselves called to the ministry, and shall have appeared frequently in that capacity in our public religious meetings, such friends should withdraw from the meetings of ministers and elders. 1801.

It is agreed, that, as far as can suitably be done, there be held in each monthly meeting, a meeting of ministers and elders once in three months, some time previous to those monthly meetings which immediately precede the quarterly meeting; in which meetings of ministers and elders, after some time spent in solid retirement, the queries are to be read and considered; and answered in writing, according to the directions of this meeting in that behalf. Opportunity also may here be given for tender advice and assistance, as the nature of any case may require: and representatives, taken from the members in either station, are to be appointed to attend the quarterly meeting of ministers and elders, constituted of such representatives, and of the other approved ministers and elders of the quarterly meeting. A list of the names of all the ministers and elders in the several monthly meetings, is to be taken to the quarterly meeting of ministers and elders, to be kept there on record.

At the quarterly meeting of ministers and elders, the queries are also to be read, and the answers thereto from the meetings of

26

27

v. No. 29.
Queries 5.

ministers and elders in the several monthly meetings: to which latter meetings of ministers and elders such advice is to be extended as circumstances may require. At the quarterly meeting of ministers and elders next preceding the yearly meeting, a general answer is to be drawn up to the queries, to be sent by representatives, appointed from among the ministers and elders indiscriminately, to the yearly meeting of ministers and elders. The names of the representatives are to be reported to the quarterly meeting for discipline; and the said representatives are to be furnished with a copy of the aforementioned answer to the queries, to be in readiness in case it should be called for by the said quarterly meeting for discipline: to which also (at every quarter) an account is to be given, that the quarterly meeting of ministers and elders has been duly held.

It is the sense and judgment of this meeting, that it is of advantage to the society to hold a yearly meeting of ministers and elders, in London, preceding the yearly meeting, to be continued by adjournments, so as that such adjournments do not interfere with the fittings of this meeting, and that such meeting do not in any wise take upon it, or interfere with, any part of the discipline of the church, belonging either to this meeting, or any subordinate meeting.

v. Yearly Meect.
2. That the morning meeting of ministers and elders in London, do adjourn itself to Ten, in the forenoon, on the Second-day preceding the fitting of this meeting; and that the several quarterly meetings of ministers and elders in Great Britain, do appoint at least two of their members as representatives; and that the yearly meeting of ministers and elders of Ireland do also appoint some of its members, as may be convenient: in order to form, together with such approved ministers and appointed elders, as may be in London, the said yearly meeting of ministers and elders.

The said yearly meeting of ministers and elders is to receive and read the answers to the queries from the quarterly meetings of like kind, by which an opportunity will be given of imparting such advice as shall be necessary: and the said meeting is also to nominate a suitable number of discreet and experienced elders, chosen from the number present, to attend the several sittings of the meetings for worship, during the time of holding this meeting; whose proper business it is to communicate such advices, as they, in the wisdom of truth, may find needful, and to make a general report to some adjournment of the said meeting. And this meeting recommends, that after the said meeting of ministers and elders hath informed itself, by means of the answers received, of the state of the ministers and elders in the several quarterly meetings, it lay annually before this meeting a summary, yet clear, account thereof.

It is desired, that the names of the representatives to the yearly meeting of ministers and elders, be given, previously to the sitting thereof, to the clerk of the morning meeting, who is to attend on the Second-day morning, until the time of the gathering of the meeting; and if any friends be unavoidably prevented from entering their names as aforesaid, that the same be delivered in at the table in writing. 1753.—1754.—1757.—1758.—1780.—1784.—1786.—1790.—1797.—1801.

•. Yearly Meet.
8.

The morning meeting of ministers in London, and every other meeting of ministers, have a right, as they see meet in the wisdom of truth, to advise, exhort, and rebuke any of their members, or any one who may travel in the work of the ministry, as occasion may require, without being accountable for the same to any monthly or quarterly meeting.

28

But if any member of the said meetings, or any other minister,

should at any time be overtaken with a fault, and the same be under the cognizance of the morning or any other meeting of ministers, and the monthly meeting to which such person belongs shall also deal with him or her for the same; then, on notice from such monthly meeting, that they have taken the case under their care, all proceedings of the morning or other meeting of ministers against such minister or elder shall be finally stopped.

Neither the morning meeting, nor any other meeting of ministers, have power to disown any minister, or other person, in any capacity whatsoever; this solely belonging to the monthly, quarterly, half-yearly, or yearly meetings. 1735.

29

2. Queries 5.

The several meetings of ministers and elders, are desired to be clear and explicit in their answers to the queries peculiar to meetings of ministers and elders; to keep as much as possible to the words of the queries, carefully avoiding all ambiguous expressions; and, where any remissness is remarked in the answers, to distinguish whether it is in the ministers or elders; and also what care is taken to advise when any remissness appears. 1769.

30

This meeting agrees, that certificates from the yearly meeting of ministers and elders be signed by the clerk only. 1792.

And vid. Arbitr. 5, 4th par.—Conv. Persons 3.—Discipl. &c. 15.—Meet. for Suff. 3. 13.—Monthly Meet. 4. 13.—Morn. Meet. 2. 3.—Mourn. Hab. 3.—Queries 5. 7. 9.—Rem. & Sett. 1. 7, R. XIV.—Scriptures 3 —Yearly Meet. 6.

MODERATION and TEMPERANCE.

AS temperance and moderation proceed from true religion, and are of great benefit and advantage, we beseech all to be careful of their conduct and behaviour, abstaining from every “appearance of evil;” and as an excess in drinking has been too prevalent among many of the inhabitants of these nations, we recommend to all friends a watchful care over themselves, attended with a religious and prudent zeal against a practice so dishonourable and pernicious. 1751. P. E. 1

1 Theff. v. 22.

We caution you against resorting to places of diversions, unnecessarily frequenting taverns and alehouses, and mixing yourselves in such company and conversation, as have a manifest tendency to corrupt your hearts, and draw them aside from that steady and religious concern, and reverent awe, which dwell on the minds of true Christians. We especially warn you to beware of the too frequent use of spirituous liquors, and intemperance of every kind; but let your behaviour and conduct in all respects be such, that your moderation may be known to all men. 1754. P. E. 2

We find it necessary to remind you, that our worthy ancestors, having their eye directed towards an enduring inheritance, and 3

their affections established upon things above, fought not after greatness in this world; but passed the time of their sojourning here in fear, and in great simplicity of heart, as well as of outward demeanour; endeavouring thereby to reach the divine witness in every mind, and promote the love of truth and righteousness amongst mankind.

In minds thus bent upon seeking a more glorious inheritance than temporals can afford, the love of this world had little influence. They were shining examples of temperance, justice, and truth. A defection from this simplicity of heart and heavenly-mindedness, into the love and pursuit of this fading world, hath obviously prevailed with too many amongst us, and produced the fruits of pride and ambition.

• Trade, *pass.*

These have brought in many wants, from which the simplicity and integrity of our ancestors preserved them. To satisfy these wants, divers have been excited to enter into a larger extension of trade and commerce, than they had stock and ability to conduct. Vain ambition, and evil emulation, have led into higher living, and greater expenses, than their income would admit. Reduced by these means in their circumstances, yet unwilling to lessen their appearance in the world, they have made use of indirect methods to procure a temporary support, which have ended in failures and bankruptcies.

This lamentable defection in some under our name, hath occasioned great reproach, and grievous suffering in the property of many, almost to the ruin of particulars, who placed more confidence in them on account of the self-denying profession they made to the world. 1767. P. E.

under our name may be cautious of remaining in them, after the purpose of business, or of refreshment, is accomplished: but to make them a resort for any other purpose—may it never need to be named among a people who profess the practice of Christian sobriety! 1797. P. E.

And vid. Cond. & Convers. 3. 6. 7.—Lib. to the Poor 4.—Marriage 7.—Masters, &c. 3.—Mourn.
Hab. 2.—Plainness, *pass.*—Queries 2, *Q. VI.* 3, *Q. V.* 8, *Adv. I. II.* 9, *Adv. XI.*

M O N T H L Y M E E T I N G S .

1 AGREED, that no monthly meeting shall be allowed to divide itself into two separate monthly meetings, without the consent or concurrence of the quarterly meeting. 1715.

2 And to the end that effectual care be taken in all cases wherein the testimony of truth is concerned, we advise you to appoint some faithful friends of your respective meetings to see how well such things are observed; and tenderly to admonish those, in brotherly love, that shall decline the same. 1698. P. E.

v. No. 3, 2^d par.

3 Wheresoever it appears that any monthly meetings, through the smallness of the number of friends attending them, are not sufficiently qualified for carrying on the discipline of the church, we wish that such small meetings might join some other neighbouring monthly meetings; that by such union they might be assisted and strengthened.

And we desire, pursuant to former advices, that meetings would appoint suitable friends as overseers of the flock; who are entreated to enter into and discharge this labour with a ready mind. And, dear friends, we earnestly recommend, that in all your meetings, in the choice of elders, or overseers over the flock, you be especially careful to choose such as are themselves of upright and unblamable conversation; that the advice which they shall

v. No. 4 & 5. Queries 2, Q. XIV. 3, Q. IX.

v. Discipl. &c. 18. Min. & Eld. &c. 10.

occasionally administer to other friends may be the better received, and carry with it the greater weight and force on the minds of those whom they shall be concerned to admonish.

In all your meetings for the discipline of the church, let all be done in a meek, calm, and peaceable spirit, in which the force and power of love may effectually operate upon those who shall perceive that your care and regard for their good and preservation in the truth, is founded upon so excellent a principle. May this peaceable wisdom and spirit of Christ ever preside in all your assemblies, that therein all your affairs may be conducted to his glory; who is worthy for ever and ever. Amen. 1752.
W. E.

v. *Discipl. &c.*
psl.

This meeting is of the judgment that the offices of elder and overseer are distinct, and do not coincide in one person, unless appointed to each; and that overseers, under that appointment only, are not entitled to sit in meetings of ministers and elders. 1789.

4

It is the judgment of this meeting, that when an appointment of overseers is necessary, the matter be referred to a committee of judicious friends; who are to report to the monthly meeting, for its approbation, the names of such friends as are thought suitable for that service. 1789.—1801.

5

v. *Wom. Mect.*
6, Art. V.

In the love of Christ, we earnestly exhort you to watch diligently over the flock of God, and deal in due time, and in a spirit of Christian love and tenderness, with all such as walk disorderly amongst you, in order to reclaim and restore them by brotherly counsel and admonition; and when, after patient

6

v. *Queries 2,*
Q. XIV.

waiting, you find that your Christian labour of love hath not its desired effect, neglect not to testify against and disown such persons, and thereby prevent the reproach and dishonour which may be brought upon our holy profession through their means: that the end and design of our wholesome discipline may be answered.

The want of due care in this respect, hath, as we apprehend, brought great difficulties on some meetings; for we think it both unseasonable and dishonourable, when persons apply to monthly meetings on account of marriage, or for relief in case of necessity, or any similar occasion, then to object to them such offences as the meeting, through neglect of its own duty, hath suffered long to pass by, unreprieved and unnoticed. 1743. W. E.

7 If an offender cannot be found, the meeting to which he belongs, shall issue a testimony against him; if the nature of the case require it. 1782.—1801.

8 This meeting, taking into consideration the practice of reading testimonies of disownment at the close of meetings for worship, is of the sense and judgment, that it is expedient wholly to discontinue the said practice in future. Information of disownments is nevertheless to be sent to the women's monthly meeting; and also to the preparative meeting (if there be one) to which the disowned person belonged: and in all cases a copy is to be delivered to the person disowned, if access can be had to him. 1801.

v. Discipl. &c.
I, 2d par.

9 Forasmuch as some persons, who, by their ill conduct, have

justly deserved and come under the censure of the meetings to which they belong, have thought to get from under the weight of that judgment, by signing a paper of condemnation, and thereby have supposed themselves discharged; it is therefore recommended to friends' consideration, that they be careful not to admit such persons too early into fellowship, or give them cause to think they are accepted, before the meeting or meetings are satisfied of their repentance and amendment; notwithstanding such paper be given. 1708. P. E.

When a person is disowned by a monthly or other meeting of which he was a member, and afterwards removes into, and resides within, the compass of another meeting, he having come to repentance, and being desirous to be restored into unity, the necessary acknowledgment should be made to the monthly or other meeting by which he was disowned; which acknowledgment being received and accepted, he shall be deemed a member of the said meeting. 1763.

10

Children born after the denial of their parents, and who duly attend our meetings for worship, being also of an orderly conversation, should be tenderly regarded; and when the meeting wherein they reside, apprehends they have attained sufficient judgment to choose for themselves, they should be visited, and if they express a desire to be esteemed members of our society, the same ought to be admitted, at the discretion of the monthly meeting. 1767.

11

*v. Records 2.
last par.*

*For another
case, vid.
Rem. & Sett.
7, R. X.*

When a person commits an offence, as soon as it comes to the knowledge of the meeting wherein he resides, he not being a

12

member thereof, that meeting shall acquaint the meeting of which he is a member, therewith.

The meeting of which he is a member shall then proceed to visit and deal with him, unless by reason of distance it be not convenient; in which case, it shall apply to the monthly meeting in which the offender resides, to act for it and visit him, and report its proceedings to the meeting of which he is a member; which meeting shall receive his acknowledgment, or disown him, as in its judgment the case shall require, reporting either conclusion to the other meeting.

v. No 3.

If a testimony of denial be issued, a copy thereof shall be sent to the meeting in the compass of which the offender resides, which shall acquaint him therewith, and acknowledge the receipt thereof to the meeting that sent it.

If the offender remove after dealing be commenced, the meeting that had him under its care, shall continue the same, if he be equally within its reach, or otherwise write to the meeting into the compass of which he is removed; which meeting shall proceed therein, and report to the meeting of which he is a member, which shall receive his acknowledgment, or proceed to deny him, as aforesaid.

In case offenders shall remove to places not within the acknowledged limits of any monthly meeting, it is agreed that they shall be under the care of the meeting to which they are the nearest situated.

Should the person disowned, coming to a just sense of his misconduct, be desirous of readmission into the society, he shall apply in person, or by letter, to the monthly meeting which disowned him; which shall visit him, if convenient, or otherwise apply to that wherein he resides, to do it, and make report.

The meeting which disowned him shall then proceed to accept or reject his acknowledgment, as it shall see meet: and if re-admitted, he shall be entitled to membership where he formerly belonged. 1782.—1801.

When monthly meetings judge it proper to draw up testimonies respecting the religious lives and services of deceased ministers, they are desired to exercise due care therein; but to include, as far as may be expedient, the remarkable dying-sayings of such friends, and to mention the age, place of abode, time of decease, and place of burial, also how long they had been ministers: and it is desired that these testimonies or accounts may be drawn up with sufficient regard to conciseness, and be revised and recorded by the quarterly meetings, previously to their being sent to this meeting.

13

v. Family-Vil.
5.

Where no particular account concerning a deceased minister is judged necessary, information is nevertheless to be transmitted to this meeting, of the name, age, place of abode, time of decease, and place of burial of such friend, and it is also to be noted, how long he or she had been a minister. 1710.—1713.—1740.—1743.—1791.—1801.

On considering a minute of last yearly meeting on the subject of admitting testimonies concerning deceased friends, other than ministers, it is concluded best to make no alteration of the former practice of this meeting: nevertheless any friend who may have in possession any instructive communications from friends near the close of life, is at liberty to send up the same

14

v. Family-Vil.
5.

to the clerk of the morning meeting in London, to be laid before that meeting for its disposal. 1795.

And vid. Appeals 1. 9.—Arbitr. 2. 4. 5. 6. 7.—Books 9. 11.—Civ. Gov. 11.—Conv. Persons 5.—Defam. & Detr. 5. 6.—Discipl. &c. 16. *& pass.*—Family-Vif. 2. 4.—Gaming.—Marriage 8. 9. 10. 11. 12. 13. 14. 15. 16.—Meet. for Suff. 12. 13.—Meet. for Worsh. 15.—Militia 1.—Min. & Eld. &c. 4, *4th & 5th par.* 11. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 27, *1st par.* 28.—Morn. Meet. 2. 3.—Nat. St. 3.—Parents, &c. 7, *last par.*—Poor 2. 3. 4.—Prep. Meet. 1.—Quart. Meet. 1. 2.—Queries, *pass.*—Records, *pass.*—Rem. & Sett. *pass.*—Schools, *pass.*—Scriptures 6.—Slave-Tr. &c. 3.—Suff. 1. 3. 7.—Tithes 1. 10. 12. 13. 14, *1st par.* 18. 19, *1st par.* 20. 21. 22.—Trade 9, *last par.* 10. 11. 12.—War 2. 4. 5. 6. 7.—Wills, &c. 1.—Wom. Meet. 2. 3. 6.

M O R N I N G M E E T I N G .

WHEN the morning meeting of ministers and elders see cause to dispose of books in truth's service, reprint books, or print new publications, they are to acquaint the meeting for sufferings therewith, for their approbation, both as to the number to be dispersed or printed, and the charge. 1706.

1

Agreed, that no person's name be entered in the morning meeting's book, as a minister, till he or she produce a certificate from the monthly or quarterly meeting to which he or she shall belong. 1723.

2

v. Min. & Eld.
&c. 16.

Such discreet and judicious friends, as are deputed elders by the respective monthly meetings of London, are to be members of the morning meeting, tenderly to encourage and help young ministers, and advise others, as they shall see meet, in the wisdom of God, for the good purposes mentioned in the minute of the yearly meeting, 1727.* And it is especially recommended to the several monthly meetings in London, to consider what friends of either sex amongst them are fit to be added to those already appointed, and to recommend them to the morning meeting. 1735.—1773.

3

* Min. & Eld.
&c. 21.

And vid. Books 5. 7. 10.—Min. & Eld. &c. 27, 4th & 6th par. 28.—Monthly Mect. 14.

MOURNING HABITS.

- 1 ACCORDING to the primitive simplicity of friends, it is the advice of this meeting, that no friends imitate the world in any distinction of habit, or otherwise, as marks or tokens of mourning for the dead. 1717.

- 2 Advised against imitating the vain custom of wearing or giving mourning, and all extravagant expenses about the interment of the dead. 1724. P. E.

- 3 Having observed that, in imitation of a custom prevailing of late in this nation, divers under our religious profession have discouraged the female sex from attending the burial of their relations, by not inviting them thereto with the men; which is neither agreeable to the practice of our worthy predecessors, nor a decent token of respect, which, if health permits, it becomes both sexes to shew for their deceased relations and friends, on these solemn occasions; we are therefore concerned to recommend that friends in general, and ministers, elders, and overseers in particular, would tenderly advise against any conformity amongst us, with the modern general custom of the world in this respect; as well as in that of putting on black, or any other garments approaching to that colour, by way of distinction on such occasions; which we as a people are well known to have always had a testimony against. 1782.

NATIONAL STOCK.

AGREED, that a collection be occasionally made in the several counties and places for defraying the expenses of the society, as printing and distributing books for the service of truth, the passage of ministering friends who are called into the service of the Lord beyond sea, the salary of a clerk, and house-rent for keeping records, with other incidental charges; to be sent up to the correspondents of the several counties and places, and paid to the cashiers. 1672.—1676. 1

v. Books
6. 8. 10.

v. Meet. for
Suff. 3.

v. No. 4.

Disbursements out of the national stock to be such only, as shall be agreed and directed by the meeting for sufferings in London. 1679. 2

It being represented to this meeting, that friends in some places have sent, as their contributions to the general stock, a certain stated sum taken from their meeting's stock; this meeting recommends to such places in future, to raise their contributions towards the general stock, by a separate, free, and liberal collection for the purpose, in a proportion adequate to the occasion, and to the circumstances of their respective meetings. 1771. 3

It is agreed, that in future the cash of this meeting be kept at the bankers' in the names of six friends, under the denomination 4

of trustees, to be appointed by the meeting for sufferings, and renewed from time to time, whenever by death, a desire to be excused, or any other reasonable cause, the trust shall be reduced to three; for which purpose, the names of the trustees shall be called over in the meeting for sufferings previous to the yearly meeting; and that the drafts be in future signed in the meeting by three of the members present, and afterwards countersigned by one or more of the trustees. 1793.

5
• No. 7.

It is agreed, that the expenses attendant on the visits of ministering friends to the island of Guernsey, be defrayed out of the national stock; also that the same fund be employed for defraying the expense of ministering friends from other countries, who may be returning from visits to any parts of Great Britain, although such visits may not have been general; and also to defray the charges of ministers, who may be called to travel in any foreign country, in which there are not any friends, or none suitable to bear such charges; also that all such expenses shall be examined and allowed, where it may be, by the quarterly meeting in which the same shall have been incurred. 1793.

6
• No. 7.

This meeting agrees, that the expenses of friends travelling in the work of the ministry in the Isle of Wight, and other islands adjacent to Great Britain, and in such parts of Wales as are not within the acknowledged limits of the monthly meetings, may in future be defrayed out of the national stock; together with the expenses of such guides as may be necessary to the accomplishment of the service; the said expenses being previously allowed by the quarterly meeting, or the half-year's meeting. And it is further agreed, that the half-year's meeting of Wales

may be at liberty, when it thinks proper, to apply for reimbursement out of the national stock, of similar expenses arising within the limits of its several monthly meetings. 1799.

It is agreed, that the expenses of ministering friends travelling in any of the islands adjacent to Great Britain, and also of their necessary guides, from the residence of friends to, and also at, the ports whence they may embark, and at the ports where they may disembark, and from thence to the residence of any neighbouring friends, be paid out of the national stock; except the expense occasioned by the holding of any public meetings, not held in the islands. 1800. .

7

And vid. Yearly Meect. 14.

O A T H S.

ADVISED, that our Christian testimony be faithfully maintained against the burthen and imposition of oaths, according to the exprefs prohibition of Christ, and also of the apostle James: 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 Jerufalem, for it is the city “of the great King; neither shalt thou swear by thy head, be- “cause 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 of evil.”

Matth. v. 33 to
37.

James v. 12.

“But above all things, my brethren, 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 con- “demnation.” 1693. P. E.

And vid. Affirmation.—Mccet. for Suff. 4.

PARENTS, GUARDIANS,

AND

E D U C A T I O N .

WE do entreat and desire all you that are parents and governors of families, that ye diligently lay to heart your work, and calling in your generation, for the Lord, and the charge committed to you; not only in being good examples to the younger sort, but also to use your power in your own families in educating your children and servants in modesty, sobriety, and in the fear of God, curbing the extravagant humour in the young ones when it doth appear; and not to indulge or allow of it: for you are set in your families as judges for God, and it is you that must give an account of the power committed to you. And when you see a libertine and wanton spirit appear in your children and servants, that lusteth after the vain customs and fashions of the world, either in habit or outward adorning, and craves your assistance and allowance; without which it cannot get forward while they are under your government; O then look to yourselves, and discharge your trust for God, and for the good of their souls, exhorting in meekness, and commanding in wisdom; that so you may minister and reach to the witness, and help them over their

I

temptations in the authority of God's power; and when they feel themselves helped and delivered, their souls will bless God for you, and you will reap the comfort of your labour. 1688. P. E.

2

v. Schools
2. 3. 4.

It is our Christian and earnest advice and counsel to all friends concerned, to provide school-masters and mistresses who are faithful friends, to teach and instruct their children; and not to send them to schools where they are taught the corrupt ways, manners, fashions, and language of the world; and of the heathen in their authors; tending greatly to corrupt and alienate the minds of children into an averfeness or opposition against the truth, and the simplicity of it. But take care that you train up your children in the good nurture, admonition, and fear of the Lord, in that plainness and language which become truth. 1690. P. E.

3

v. Queries 8,
Adv. III.

It being under consideration how friends' children might be disposed of, that are trained up in the way of truth, and fit to be put forth apprentices; it is the advice and counsel of friends, that special care be taken to put them apprentices to honest friends, that they may be preserved in the way of truth. 1697.

4

v. Poor 3.
Trade 13.
Rem. &
Sett. 9.
Marriage
1, 1st par.
2. 3. 4.

And that friends of all degrees take due care to breed up their children in some useful and necessary employments, that they may not spend their precious time in idleness; which is of evil example, and tends much to their hurt. 1703. P. E.

5

As touching the education of friends' children, for which this meeting hath often found a concern, we think it our duty to

recommend unto you, that no opportunity be omitted, nor any endeavours wanting, to instruct them in the principle of truth which we profess: and there being times and seasons, wherein their spirits are, more than at others, disposed to have such things impressed upon them, so we desire that all parents, and others concerned in the oversight of youth, may wait in the fear of God to know themselves divinely qualified for that service; that in his wisdom they may make use of every such opportunity which the Lord shall put into their hands. 1717. P. E.

We tenderly recommend to all parents, and such as may have care of children, that they do, as far as in them lies, inspect carefully, and narrowly inquire into, the manner of their conversation; that where counsel or reproof may be wanting, it may in the spirit of love and in sound judgment be given. 1724. P. E.

Advised, that mothers of children (as well as fathers), as they have frequently the best opportunities, would take particular care to instruct them in the knowledge of religion, and the Holy Scriptures; because it has been found by experience, that good impressions, early made on the tender minds of children, have proved lasting means of preserving them in a religious life and conversation.

When parents or guardians are deficient in such their care, we recommend to monthly meetings, that they stir them up thereto, either by visiting them in their families, or in such manner as in the wisdom of God they may see meet; that so the doctrines of the gospel, and a conversation agreeable thereto, may be maintained unto all generations. 1731. P. E.

8 It has been the concern of this meeting, from the relation given of truth's spreading in foreign countries, that friends who are of abilities, and have the prosperity of truth at heart, would in the education of their children take care, as suitable opportunities and occasions may offer, to let them be instructed in some modern tongues, as French, High and Low Dutch, Danish, &c. that so when they are grown up, they may reap the benefit thereof; and, as it shall please the Lord to dispose and incline them, may be of service to the church. 1737. W. E.

9 We do with earnestness recommend to all such parents as have experienced the gracious dealings of the Lord with their own souls, to take all proper opportunities of instilling into the minds of their children just sentiments respecting the vanity and emptiness of fading and transitory enjoyments; and to direct them to seek after that solid peace and serenity of mind, which attends the sincere practice of true religion and virtue, and which only can afford any durable and solid satisfaction. 1745. P. E.

10 We advise and exhort, that all masters of families, parents, guardians, and tutors of children, would frequently put in practice the calling together of their children and household, to wait upon the Lord in their families; that, receiving wisdom and counsel from him, they may be enabled seasonably to exhort and encourage them to walk in the way of the Lord, to exercise themselves in reading the Holy Scriptures, and in observing the duties and precepts of holy living therein recommended; and would admonish them to keep to that plainness and simplicity in apparel, speech, and behaviour, into which the Spirit of truth led our forefathers, and which becomes the humble, self-denying followers of Holy Jesus: also, that they would use their endeavours to restrain the

youth committed to their charge, from frequenting play-houses and other places of diversion, by shewing them the evil tendency thereof, and the danger of their minds being thereby drawn aside from a solid and serious attention to the great duty of life, the practice of true religion and virtue. 1748. P. E.

•. Quæriæ
2, Q. VI.
3, Q. V.
Youth 1. 4.

It has been the frequent concern of this meeting, by former advices, to press all parents, guardians, and heads of families, to a strict watch over the conduct and behaviour of their children, servants, and the youth under their care; and, in order that they themselves may be properly qualified to discharge so great and necessary a duty, we earnestly recommend, that in whatsoever relation they stand to the rising generation, they be very circum-spect and exemplary in every particular of their own conduct, and be fully given up in faithful obedience to the manifestations of light and grace received: whereby they will be enabled to advise and reprove with proper authority, and to restrain those under them from all superfluous and hurtful things, which it may be in their power to prevent. 1758. P. E.

11

As the right education of children, and the nurture of youth, is of very great consequence to them, and to the succeeding generation, we pressingly exhort all parents and heads of families, to procure such useful learning for their children, as their abilities will admit; and to encourage them, as well by example as precept, to the frequent reading of the Holy Scriptures; and that they begin, as early as possible, to instill into their tender minds the principles of truth and virtue; and instruct them in the nature and necessity of being born from above, without which, our Lord declared, no man shall see the kingdom of God; and, in order hereunto, that they labour to bring them acquainted

12

John iii. 3.

with the holy seed, which is sown by the divine hand in every heart for that gracious end: that they may, through the Lord's blessing upon such pious and paternal endeavours, be induced to place their affections upon it; and, cleaving thereto in faithful obedience, come to experience it to be unto them, Christ within, "the hope of glory."

Col. i. 27.

The importance of an early instruction in the law of God, is set forth with peculiar strength, clearness, and solemnity, in Deut. vi. 4, &c. "Hear, O Israel, the Lord our God is one Lord: "and thou shalt love the Lord thy God with all thine heart, "and with all thy soul, and with all thy might: and these words "which I command thee this day, shall be in thine heart; and "thou shalt teach them diligently unto thy children, and "shalt talk of them when thou sittest in thine house, and when "thou walkest by the way, and when thou liest down, and when "thou risest up." It is requisite also that restraint be added to instruction, it being much easier, as well as more prudent, to exercise it upon the first appearances of an inclination to dangerous or hurtful liberties, than afterwards; for where children, through the prevalence of fond affection, have been accustomed to improper indulgences, when they are grown to such a dangerous degree of ripeness, that the exertion of authority hath become absolutely necessary, the strength of their passions so habituated hath often proved unconquerable, or very difficult to overcome; to the great hurt of the unhappy youth, and the unspeakable grief of the imprudently indulgent parents. 1760. P. E.

v. No. 15.

13

We entreat all parents seriously to lay to heart the great and lasting importance of a religious education to their offspring; and to be more solicitous that their tender minds may be impressed with virtuous principles, and early directed into the path

of purity, by which they may obtain the pearl of great price, than to provide for them superfluous and uncertain riches, frequently the sorrowful means of their declension and ruin. And let your good precepts be enforced by a prudent restraint and authority, discouraging in them every appearance of evil. And to all masters and tutors of children, we affectionately address ourselves; that in a particular manner it may be your care to caution, and as much as in you lies to guard, the youth committed to your charge, against the dangers and allurements of evil communications, and the reading of profane and immoral writings (those powerful engines of Satan), whether they be such as directly tend to defile the affections, or, with a more specious appearance, to subvert the doctrines of Christianity, by a presumptuous abuse of human reason, and by vain and subtle disputations, after the rudiments of the world, and not after Christ. 1766. P. E.

As next to our own souls, our offspring are the most immediate objects of our care and concern, it is earnestly recommended to all parents and guardians of children, that the most early opportunities may be taken, in their tender years, to impress upon them a sense of the Divine Being, his wisdom, power, and omnipresence, so as to beget a reverent awe and fear of him in their hearts; and, as their capacities enlarge, to acquaint them with the Holy Scriptures, by frequent and diligent reading therein, instructing them in the great love of God to mankind through Jesus Christ, the work of salvation by him, and sanctification through his blessed Spirit. For though virtue descendeth not by lineal succession, nor piety by inheritance; yet we trust the Almighty doth graciously regard the sincere endeavours of those parents, whose early and constant care is over their offspring for good;

14

v. Scriptures
3. 6.

who labour to instruct them in the fear of the Lord, and in an humble waiting for, and feeling after, those secret and tender visitations of divine love, which are afforded for the help and direction of all. Be ye therefore excited to a faithful discharge of your duty. Be examples to them, in your meetings, your families, and your employments, of a diligent, humble watchfulness, and steady regard to that holy principle in yourselves, which you recommend to their observance. Be careful not to indulge them in any thing of an evil tendency. Keep them, while young, out of the vain fashions, the corrupt customs, and unprofitable conversation of the world; training them up in that commendable simplicity, and plainness of speech, habit, and manners, practised by our Lord, and his faithful followers; and as they ripen in age, guard them against the reading of plays, romances, and other licentious publications, of a nature prejudicial to the promotion of true Christianity; likewise against the public pastimes, and pernicious diversions of the age: all which are the inventions of degenerate and corrupt spirits, and strongly tend to draw the incautious mind from a sense of religious duty, to bring it into a state of alienation from the life of God, and to deprive it of that inexpressible comfort and delight, which attends the daily exercise of religion and virtue. 1767. P. E.

v. *Queries*
2. *Q. VI.*
3. *Q. V.*

15

And ye parents, be ye solicitous to discharge your important and awful duty, with scrupulous attention. It is often too late to warn the youthful mind of danger, when your own negligence, or indulgence, hath suffered your offspring to deviate from that path of simplicity, in which you have thought yourselves bound to walk, and in which you have found peace. If you fail to suppress the early beginnings of undue liberty, how can you expect a blessing on your endeavours, when further devi-

ations at length arouse your attention? and how, having failed to rule your own houses well, can you expect duly to “take care of the church of God;” by performing that too much neglected duty of private admonition therein? There were of old those who brought children to Christ, in the days of his flesh; and now the religious parent can breathe no warmer aspiration for them, than when he spiritually commends his tender offspring to the protection of his Lord. But see, friends, that you encourage no propensities in them which prevent a union with him. Refrain them, we beseech you, from associating with those whose influence and example lead away from his law; and be especially careful that you introduce not among them, publications, which are either wholly, or in part, repugnant to the faith, as it is in Jesus. Let it be your own daily care to endeavour after closer communion with him, and to walk in meek submission to his commands: so may you gain, over the minds of the youth providentially placed under your care, that ascendancy which arises from the united effects of sound judgment, truest love, and a good example. 1800. P. E.

v. Discipl. &c.
19.

1 Tim. iii. 5.

v. Cond. &
Convers. 8.

And vid. Books 2. 3.—Lib. to the Poor 6.—Marriage, *pass.*—Masters, &c. 4.—Meet. for Worth. 4.
—Plainness 2. 3. 6. 8, *2d par.*—Poor 1. 3.—Queries 2, *Q. IV. X. 3, Q. III. VIII. 5, Q. II. F.*
8, *Adv. V.*—Schools 1. 5.—Scriptures, *pass.*—Wills, &c. 2.

P L A I N N E S S.

1 ADVISED, that friends take care to keep to truth and plainness, in language, habit, deportment, and behaviour; that the simplicity of truth in these things may not wear out or be lost in our days, nor in our posterity's.

To avoid pride and immodesty in apparel, and all vain and superfluous fashions of the world. 1691. P. E.

2 This meeting, under a deep sense that pride, and the vain customs and fashions of the world, prevail over some of our profession, particularly in the excess of apparel and furniture, doth earnestly recommend, that all who make profession of the truth, take care to be exemplary in what they wear, and what they use, so as to avoid the vain customs of the world, and all extravagancy in colour and fashion; and keep themselves, in respect thereof, spotless and blameless, adorning their profession in all modesty and sobriety: and that all parents be watchful over their children, and careful not to suffer them to get up into pride and excess, but keep them to that decent plainness which becomes the people of God; that the sin of the children may not lie upon their parents; nor they be exposed to ruin by their parents' neglect. 1703. P. E.

v. Queries
8, Adv. I.

3 Let all be examples to their children, in wisdom, moderation,

and plainness in language and habit; and not be exemplary only, but also restrain them from any thing that might be to their hurt, either inwardly or outwardly; neither providing for them costly and gaudy attire, unbecoming godliness, nor letting them have money to gratify themselves therein. 1709. P. E.

v. Parents, &c.
1.

Advised, that none despise "the day of small things," or turn aside from the plainness, simplicity, and life of the truth, into the words, ways, customs, and fashions of the world, which are vain, and will perish with the using; God having redeemed his people out of the same, through his righteous judgments in their inward parts: knowing, that whatsoever hath been condemned, and overturned thereby, is never to be built up again, by any who are lovers of the truth, as it is in Jesus. 1712. P. E.

4
Zech. iv. 10.

Advised, that all friends, both male and female, be careful that their adorning be that "of a meek and quiet spirit, which is in the fight of God of great price;" even as the holy men and women of old, professing godliness with good works, were adorned. O that our young men and women would follow their example! but to our great grief we find too many of our young men, instead of observing that gospel exhortation to be sober-minded, have given way to lightness and vanity; the pernicious effects whereof have led them into pride, and such extravagancies as those who are not of our profession observe, as marks of declension from our primitive plainness. And O that our young women, likewise, would cease from all unseemly and immodest appearance in their apparel! Certainly both males and females who take such undue measures, fly from the cross of Christ; and if they do not repent and return, they will thereby suffer great loss. 1715. W. E.

5
1 Pet. iii. 4.

Titus ii. 6.

6 Forasmuch as a true Christian practice, and every branch of it, is the fruit and effect of the inward sanctification of the heart, by the Spirit of Christ, for which we are frequently to wait on him in all humility and lowliness of mind; we tenderly advise, that every thing tending to obstruct, or divert the minds of children, or those of more advanced years, from this good exercise, may be carefully avoided and taken out of the way. And it being evident, that the glory and vanity of the world, and the pleasures and diversions of it, are of this nature and tendency; we therefore advise that all parents and masters, in the first place, be good examples to their children and families, in an humble, circumspect walking, and with all plainness of habit and speech; and also, that they be very careful not to indulge their children in the use and practice of things contrary thereunto.

.. No. 9.

For we are sensible that, by such habits, of how little moment soever some may think them, the tender minds of children, while very young, being lifted up, and drawn aside from the simplicity of truth, a foundation is early laid for those undue liberties, so justly complained of; for a love and delight in such things, imprudently indulged at first, grows up with them, and becomes strengthened more and more into confirmed habits; and thus some have become enemies to the cross of Christ, and forsaken and opposed the way of truth; which possibly might have been prevented by parents doing their duty, in being good examples, and not cherishing the seeds of vanity and folly in their children, but, on the contrary, prudently discouraging every appearance of evil in them: which necessary duty we earnestly recommend to their serious consideration and practice. 1735. P. E.

7

It is also our concern to exhort all friends, both men and women, to watch against the growing sin of pride, and to beware

of adorning themselves in a manner disagreeable to the plainness and simplicity of the truth, we make profession of. O that they would duly consider that severe reproof which the Lord, by the mouth of his prophet, pronounced against the haughty daughters of Sion! Isaiah iii.—“I will,” saith the apostle Paul, “that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but, which becometh women professing godliness, with good works:” plainly shewing, that such adornings are contrary to the profession of godliness. The apostle Peter also is very full in his exhortations on this subject: “Whose adorning,” saith he, “let it not be that outward adorning, of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price; for after this manner, in the old time, the holy women also who trusted in God, adorned themselves:” plainly intimating, that those who of old were holy, and did trust in God, placed not their delight in such ornaments. O that ye would weigh and consider these things! “Let your moderation be known unto all men,” and, “Grieve not the Holy Spirit of God;” but, be ye followers of him, as dear children; walking “circumspectly, not as fools, but as wise, redeeming the time, because the days are evil.” 1739. P. E.

1 Tim. ii. 9, 10.

1 Pet. iii.
3, 4, 5.Phil. iv. 5.
Eph. iv. 30.
v. 1, 15, 16.

The example of our blessed Saviour and his followers, and of virtuous and holy men in all ages, ought to make a due impression on every considerate mind; and especially on such as have had the advantage of an education in a plainness agreeable to such example.

Let not any such as degenerate in these respects excuse their own weakness, under a pretence of the misconduct of some, who have appeared outwardly plain; an objection of very little weight: for did they rightly consider, they would clearly see, that the very reason why deceivers sometimes put on plain apparel, is, because true men have been accustomed to wear it. We also tenderly advise, that friends take heed, especially those who should be exemplary to others under their care, that they exercise plainness of speech without respect of persons, in all their converse among men; and not balk their testimony by a cowardly compliance, varying their language according to their company: a practice of very ill example to our observing youth, and rendering those who use it contemptible, and looked upon as a kind of hypocrites, even by those with whom they so comply.

1743. W. E.

9

It is matter of exceeding grief and concern to many of the faithful among us, to observe, how far that exemplary plainness of habit, speech, and deportment, which distinguished our forefathers, and for which they patiently underwent reproach and contradiction, is now departed from, by too many under our name. A declension from the simplicity of truth herein hath been, and we fear is, attended with pernicious consequences, in opening the way of some, the more easily and unobserved, to attend the places of public resort, for the exercise of sports, plays, and other hurtful and destructive diversions of the age; from which truth taught our faithful elders, and still teaches us, wholly to refrain: and indeed the Christian gravity of their lives and actions always carried with it a severe reproof, and manifest opposition, to the wantonness and levity of such dangerous and sinful pastimes. Wherefore, we beseech you, be not deceived,

▷ Parents, &c.
 10. 14.
 Mod. &
 Temp. 2.
 Queries
 2, Q. VI.
 3, Q. V.
 Youth 1. 4.

nor led aside by false notions of imaginary pleasures, to partake of “the unfruitful works of darkness,” but watch and be sober; and, as becometh children of the light and of the day, “Abstain from all appearance of evil.” 1753. P. E.

Eph. v. 11.
1 Theff. v.
5, 6, 22.

And vid. Cond. & Convers. 1. 2. 5. 7. 9. 11.—Covetousness 3.—Days & Times 2. 3.—Family Vis. 2.—Lib. to the Poor 4. 6.—Masters, &c. 3.—Meet. for Suff. 4.—Mourn. Hab. *passi.*—Parents, &c. 1. 2. 10. 14.—Queries 2, *Q. IV.* 3, *Q. III.* 5, *Q. V.*—Schools 3. 4.

P O O R.

1 WITH respect to the poor amongst us, it ought to be considered, that the poor, both parents and children, are of our family, and ought not to be turned off to any others for their support or education; and although some may think the poor a burthen, yet be it remembered, when our poor are well provided for, and walk orderly, they are an ornament to our society; and the rich should consider, it is more blessed to give than to receive, and that he who giveth to the poor, lendeth to the Lord, who will repay. 1718. P. E.

Acts xx. 35.

Prov. xix. 17.

2 As mercy, compassion, and charity are eminently required in this new-covenant dispensation which we are under; so, respecting the poor and indigent among us (and to see there be no beggar in our Israel), it is the advice of this meeting that all poor friends be taken due care of, and none of them sent to the parish to be relieved; and that nothing be wanting for their necessary supply: according to our ancient practice and testimony. 1720. P. E.

3 Advised, that where friends want ability in the world, their monthly and quarterly meetings assist them, that the children of the poor may have due help of education, instruction, and necessary learning; and that the children both of the rich and the poor may early be provided with useful employments, that they

7. Schools I. 5.

¶ Parents,
&c. 4.
Trade 13.
Queries 8,
Adv. III.

may not grow up in idleness, looseness, and vice; but that, being seasoned with the truth, taught our holy self-denying way, and sanctified of God, they may become a reputation to our holy profession, the comfort of their honest parents, and instrumental to the glory of God, and to the good of the succeeding generations.
1709. P. E.

The families of poor friends to be provided with bibles, and friends' books, particularly such as are adapted to the instruction and edification of their children, at the discretion and expense of monthly meetings. 1754.—1801.

4

And vid. Lib. to the Poor, *pass.*—Marriage 12, 2d *par.*—Monthly Meet. 6, *last par.*—
Queries 2, Q. X. 3, Q. VIII.—Rem. & Sett. 4, 7, R. I. II. III.—Trade 11.—Wills, &c. 4.—
Wom. Meet. 6, *Art. I.*

PREPARATIVE MEETINGS.

1 IT is the judgment of this meeting, that the holding of preparative meetings, under suitable regulations, may be of real advantage, where monthly meetings consist of two or more particular meetings; and that the proper business of such meetings is

v. Records 2.

To inquire after births, burials, and removals, in order to carry accounts thereof to the monthly meeting :

v. Queries 2.

To read and consider the queries, as settled by the yearly-meeting, and conclude on answers to them, except to the eleventh, twelfth, fourteenth, and fifteenth, and the latter part of the thirteenth; in writing if convenient :

To appoint representatives to the monthly meeting.

If overseers or other concerned friends incline to consult the preparative meeting, before they report cases of delinquency to the monthly meeting, they may do so; but the preparative meeting should not make a record thereof. 1794.

2 This meeting is of the judgment, that men and women should not be at liberty to sit together, in transacting the business of preparative meetings; except at the discretion of the quarterly meeting, under consideration of the finalness of the number and

manifest weakness. The queries then to be considered, to be the queries of the men's preparative meeting, and no answers to be sent from thence to the women's monthly meeting. 1799.

And vid. Mect. for Suff. 13.—Monthly Mect. 8.—Queries 8.

QUARTERLY MEETINGS.

1 ALL minutes and written epistles from the yearly meeting are to be entered by the quarterly meetings in fair books, and the printed epistles properly kept, that all friends of their counties may have recourse to them, as occasion shall require: and quarterly meetings are desired to take care, that the same attention be had in their several monthly meetings. 1727.—1801.

2 When a quarterly meeting hath come to a judgment respecting any difference, relative to any monthly meeting belonging to it, and notified the same in writing to such monthly meeting, the said monthly meeting ought to submit to the judgment of the quarterly meeting; but if such monthly meeting shall not be satisfied therewith, then the monthly meeting may appeal to the yearly meeting against the judgment and determination of the quarterly meeting.

And if a monthly meeting shall refuse to take the advice, and submit to the judgment, of the quarterly meeting, and notwithstanding will not appeal against the determination of the said meeting to the yearly meeting, in such case the quarterly meeting shall be at liberty, either to dissolve such monthly meeting, or bring the affair before the next or succeeding yearly meeting.

And in case a quarterly meeting shall dissolve a monthly meeting, the dissolved monthly meeting, or any part thereof in the name of the said meeting, shall be at liberty to appeal to the next or succeeding yearly meeting against such dissolution; but if the dissolved monthly meeting, or a part thereof in its behalf, shall not appeal to the yearly meeting, the quarterly meeting shall join the members of the said late monthly meeting to such other monthly meetings as it may think most convenient; and until such junction, shall take care that no inconvenience doth ensue to the members of such dissolved meeting, respecting any branch of our discipline.

And if any of the monthly meetings, to which the quarterly meeting shall join the whole or a part of the late monthly meeting, do think themselves aggrieved, they shall be at liberty to appeal against the quarterly meeting to the yearly meeting; and until such appeal is heard and determined, the friends added by the quarterly meeting to them, shall be deemed their members.

1743.

It is agreed that where half-yearly meetings are established in the place of quarterly meetings, directions respecting the latter are applicable to the former, so far as circumstances will admit.

3

1801.

And vid. Appeals, *pass.*—Arbitr. 4.—Books 8. 9.—Cond. & Convers. 6.—Discipl. &c. 16. & *pass.*—Family-Vis. 4.—Meet. for Suff. 1. 3. 4. 6. 7. 9. 10. 13.—Min. & Eld. &c. 14. 15. 16. 17, 1st par. 20. 23. 24. 25. 27, 2^d par. 28.—Monthly Meet. 1. 13.—Morn. Meet. 2.—Nat. St. 1. 3. 5. 6. 7.—Poor 3.—Prep. Meet. 2.—Queries 2. 4. 6. 7. 8.—Records 2. 4. 5.—Rem. & Sett. 8.—Schools 2. 3.—Scriptures 6.—Suff. 1. 3. 7.—Tithes 10. 12. 14, 1st par. 20.—Trade 9, 2^d par.—War 4. 6.—Wom. Meet. 2. 3.—Yearly Meet. 6. 7. 8. 16.

Q U E R I E S.

1 IT is agreed, that the queries shall be answered at the times and in the manner directed; and that no others be used without the leave of this meeting. 1791.*—1796.—1799.—1801.

2 Men's Queries.

v. Yearly Meet.
8.

It is agreed, that the following be the queries for the men's meetings; and that the first, second, third, fourth, seventh, eighth, ninth, tenth, eleventh, and twelfth be answered in writing to the spring quarterly meetings, and from thence to this meeting; that the first, third, fifth, sixth, tenth, thirteenth, fourteenth, and fifteenth be answered in writing to the quarterly meetings in autumn; and that the first, third, tenth, and fourteenth be answered in writing to the quarterly meetings in winter. And the several quarterly meetings are desired, without omitting the necessary care at the time the answers are brought in, to employ also the summer quarterly meeting in further attention, if necessary, to the state of their several monthly meetings, as laid open in the said answers.

v. Discipl. &c.
17.

It is advised, when deficiency is acknowledged, that it be mentioned in the answer to the query to which such deficiency relates, whether due admonition and care have been extended.

* A general revision of the queries took place in 1791. A few alterations have since been made, and one query added.

I. Are meetings for worship and discipline kept up, and do friends attend them duly, and at the time appointed; and do they avoid all unbecoming behaviour therein?

v. *Meet. for*
Worsh. j. f.
Discipl. &c.
8. 1c.

II. Is there among you any growth in the truth; and hath any convincement appeared since last year?

III. Are friends preserved in love towards each other; if differences arise, is due care taken speedily to end them; and are friends careful to avoid and discourage tale-bearing and detraction?

v. *Love & Unity,*
pass.
A. bitr. 2. 4. 5.
Detam. &
Dir. pass.
No 2.
Adv. VIII.

IV. Do friends endeavour by example and precept to train up their children, servants, and those under their care, in a religious life and conversation, consistent with our Christian profession, in the frequent reading of the Holy Scriptures, and in plainness of speech, behaviour, and apparel?

v. *Parents, &c.*
pass.
Masters, &c.
2. 3.
Schools 3.
Scriptures,
pass.
Plainness,
pass.

V. Are friends just in their dealings, and punctual in fulfilling their engagements; and are they annually advised carefully to inspect the state of their affairs once in the year?

v. *Trade, pass.*
v. Trade 12.

VI. Are friends careful to avoid all vain sports and places of diversion, gaming, all unnecessary frequenting of taverns and other public-houses, excess in drinking, and other intemperance?

ness 9.—No. 8, *Adv. VII.*—Gaming.—Mod.

v. *Cond. &*
Convers.
3. 6. 7. 13.
Parents, &c.
10. 14.
Youth 1. 4.
Plain-
& Temp. pass.

VII. Do friends bear a faithful and Christian testimony against receiving and paying tithes, priests' demands, and those called church-rates?

v. *Tithes, pass.*

VIII. Are friends faithful in our testimony against bearing arms, and being in any manner concerned in the militia, in privateers, letters of marque, or armed vessels, or dealing in prize-goods?

v. *Militia 1. 2,*
War, pass.

IX. Are friends clear of defrauding the king of his customs, duties, and excise, and of using or dealing in goods suspected to be run?

v. *Civ. Gov.*
5. 6. 11.

- v. Poor, *pass.*
Schools 1. 5.
- X. Are the necessities of the poor among you properly inspected and relieved; and is good care taken of the education of their offspring?
- XI. Have any meetings been settled, discontinued, or united since last year?
- v. Suff. 3,
1st par.
- XII. Are there any friends prisoners for our testimonies; and if any one hath died a prisoner, or been discharged, since last year, when and how?
- v. Marriage
II. 12. 16.
- XIII. Is early care taken to admonish such as appear inclinable to marry in a manner contrary to the rules of our society; and to deal with such as persist in refusing to take counsel?
- v. Monthly
Meet. 2. 3,
2d par. 5.
- XIV. Have you two or more faithful friends, appointed by the monthly meeting, as overseers in each particular meeting; are the rules respecting removals duly observed; and is due care taken, when any thing appears amiss, that the rules of our discipline be timely and impartially put in practice?
- v. Rem. & Sett.
pass.
- v. Monthly
Meet. 6.
- XV. Do you keep a record of the prosecutions and sufferings of your members; is due care taken to register all marriages, births, and burials; are the titles of your meeting-houses, burial-grounds, &c. duly preserved and recorded; and are all legacies and donations properly secured and recorded, and duly applied?
- v. Tithes 9,
1st par.
10. 13. 14,
1st par. 19,
3d par. 21.
Suff. 3. 7.
Records
2. 4. 5. 6.
Wills, &c. 4.
- And vid. No. 4.*

3

Women's Queries.

- It is agreed, that the following be the queries for the women's meetings; and that these queries be answered in writing to the women's quarterly meetings in the spring, and from thence to their yearly meeting; also that the first, second, eighth, and ninth be answered in writing to the quarterly meetings in autumn and winter. And the several quarterly meetings are desired, without omitting the necessary care at the time the answers are brought
- v. Wom. Meet.
5.

in, to employ also the summer quarterly meeting in further attention, if necessary, to the state of their several monthly meetings, as laid open in the said answers.

It is advised, when deficiency is acknowledged, that it be mentioned in the answer to the query to which such deficiency relates, whether due admonition and care have been extended.

I. Do friends attend meetings for worship and discipline duly, and at the time appointed; and do they avoid all unbecoming behaviour therein?

v. Discipl. &c
17.

v. Meet. for
Worsh. *pass.*
Discipl. &c.
8. 10.

II. Are friends preserved in love towards each other; and are they careful to avoid and discourage tale-bearing and detraction?

v. Love &
Unity, *pass.*
Defam. &
Detr. *pass.*—No. 8, *Adv.* VIII.

III. Do friends endeavour by example and precept to train up their children, servants, and those under their care, in a religious life and conversation, consistent with our Christian profession, in the frequent reading of the Holy Scriptures, and in plainness of speech, behaviour, and apparel?

v. Parents, &c.
7. *pass.*
Masters, &c.
2. 3.
Schools 3.
Scriptures,
pass.
Plainness,
pass.

IV. Do friends bear a faithful and Christian testimony against receiving and paying tithes, priests' demands, and those called church-rates?

v. Tithes, *pass.*

V. Are friends careful to avoid all vain sports and places of diversion, gaming, excess in drinking, and other intemperance?

v. Parents, &c.
10. 14.
Youth 1. 4.
& Temp. 1. 2.

Plainness 9.—No. 8, *Adv.* VII.—Cond. & Convers. 6. 7.—Mod.

VI. Are friends just in their dealings, and punctual in fulfilling their engagements?

v. Trade, *pass.*

VII. Is early care taken to admonish such as appear inclinable to marry in a manner contrary to the rules of our society; and to report such as persist in refusing to take counsel to the men's meeting in due time?

v. Marriage
11. 12. 16.

v. Wom. Meet.
6, *Art.* VII.

VIII. Are the necessities of the poor among you properly inspected and relieved; and is good care taken of the education of their offspring?

v. Poor, *pass.*
Schools 1. 5.
Wom. Meet.
6, *Art.* I.

v. Wom. Meet.
6, Art. V.
v. Wom. Meet.
6.

IX. Have you two or more faithful friends, appointed by the monthly meeting, as overseers in each particular meeting; and is the part of the discipline committed to your care, timely and impartially exercised?

And vid. No. 4.

4

Query to Quarterly Meetings only.

This meeting is of the judgment, that further attention on the part of quarterly meetings to inspect and to assist their respective monthly meetings, when deficiencies are known to exist, would be highly conducive to the revival of our Christian discipline; and therefore directs the several quarterly meetings of men and women friends, that the following query be read every quarter, and an answer sent from the spring quarterly meeting to the yearly meeting:

Are you careful to give to your monthly meetings such assistance, as your place in the body and their state require?

5

Queries for Meetings of Ministers and Elders.

v. Min. & Eld.
&c. 27. 29.
Yearly
Meet. 8.

It is agreed, that the following be the queries for the meetings of ministers and elders; and that these be answered in writing to the quarterly meetings of ministers and elders in the spring and in autumn, and from the former to the yearly meeting of ministers and elders; also that the second and fourth be answered in like manner to the other two quarterly meetings, and that the rest be then read.

I. Do any friends travel, from or among you, in the work of the ministry, without certificates from the monthly meetings to which they belong, or against their advice?

v. Min. & Eld.
&c. 4, last
par. 15. 20.

II. Are ministers and elders diligent in attending their meetings for worship and discipline; and in bringing their families with them?

v. Min. & Eld.
&c. 12. 25.

III. Do any overcharge themselves with business, to the hinderance of their service?

v. Min. & Eld.
&c. 4, 1st
par. 25.

IV. Are they preserved in love and unity one with another, harmoniously labouring for the advancement of truth, and the spreading thereof?

V. Are they careful to rule their own houses well, and to bring up their families in plainness of speech, behaviour, and apparel, and in other respects consistently with our Christian profession; also to be good examples therein themselves?

VI. Is care taken tenderly to admonish such as appear inconsistent, in ministry or conduct?

v. Min. & Eld.
&c. 4, last
par. 5. 11.
15.

VII. Are the advices of the yearly meeting to ministers and elders,* read at least once every year, in your monthly and quarterly meetings?

* No. 9.

It is desired that, in those queries which consist of several particulars, the answers, if there be any deficiency, may shew in what particular it consists: also that the words of the queries be kept to; except with regard to the eleventh and twelfth, which may be answered in the most concise manner.
1798. W. E.—1792.

6

v. Discipl. &c.
17.

v. No. 2.

7 This meeting feels a lively concern to remind the several quarterly and monthly meetings, that the intention of directing fundry queries to be answered, relative to the conduct of individuals in the several branches of our Christian testimony, is not only to be informed of the state thereof; but also to impress on their minds a profitable examination of themselves,—how far they act consistently with their religious profession; and also to stir up elders, overseers, and other concerned friends, to discharge their duty faithfully in administering early counsel and admonition when necessary, and, where private labour may prove ineffectual, to report in due time to the monthly meeting, according as the nature of the case may require. We also recommend, that the answers be drawn up *in* the respective meetings, under a weighty consideration of the state thereof. 1787.

v. Prep. Meet.
1, *last par.*

8

General Advices.

It is agreed, that the following advices be read at least once in a year, in the men's and women's quarterly and monthly meetings, and in preparative meetings.

Friends are advised

I. To observe due moderation in the furniture of their houses; and to avoid superfluity in their manner of living:

v. Plainness 2.
Lib. to the
Poor 6.
Cond. and

Convers. 7.—Trade 3.

v. Trade 13.

II. To attend to the limitations of truth in their trade, and other outward concerns:

v. Parents, &c.
3.

III. To be careful to place out children, of all degrees, amongst those friends whose care and example will be most likely to conduce to their safety; to prefer such servants and apprentices as are members of our society; and not to demand exorbitant apprentice-fees: lest they frustrate the care of friends in these respects:

IV. To endeavour to make way for their servants to attend meetings, and to encourage them therein :

v. Masters, &c.
2. 4.

V. To guard carefully against the introduction of pernicious books into their families:

v. Books 2. 3.
Parents, &c.
13. 14. 15.
Script. 2. 5:

VI. To make their wills, and settle their outward affairs, in time of health :

v. Wills, &c.
1. 2. 6.

VII. To refrain from being concerned in lotteries: which this meeting considers as a species of gaming.

v. No. 2,
Q. VII.
3, Q. V.

VIII. Finally, it is recommended that all friends watch over one another for good; that when occasions of uneasiness first appear in any, they may be treated with in privacy and tenderness, before the matter be communicated to another. Thus the hands of those concerned in the further exercise of the discipline, will not be weakened by a consciousness of their having themselves departed from the true order of the gospel. And friends every where are advised to endeavour to maintain "the unity of the Spirit in the bond of peace." 1791.—1801.

v. Discipl. &c.
4, last par.
11. 14.

v. Defam. &
Detr. 3.

Eph. iv. 3.

Advices to Ministers and Elders:

9

I. Let all be cautious of using unnecessary preambles, and of laying too great stress on their testimony, by too positively asserting a divine motion; the baptizing power of truth accompanying the words, being the true evidence.

v. No. 5,
Q. VII.

II. Let all be careful not to misquote or misapply the Holy Scriptures; and be frequent in reading them.

v. Min. & Eld
&c. 3.

III. Let ministers be careful how they enter upon disputed points in their testimony; or make such objections as they do not clearly answer; or give repeated expectations of coming to a conclusion.

IV. Let all be cautious of hurting meetings by unnecessary additions towards the conclusion, when the meeting was left well before.

V. Let all avoid unbecoming tones, sounds, gestures, and all affectation; which are not agreeable to Christian gravity.

VI. Men and women are cautioned against travelling as companions in the work of the ministry: to avoid all occasions of offence.

VII. Let ministering friends be careful not to hurt each other's service in meetings; but let every one have a tender regard for others. Let nothing be offered with a view to popularity; but, in humility, and the fear of the Lord.

VIII. Let none run, in their own wills, to disturb or interrupt any people in their worship; or presume to prophesy, in their own spirits, against any nation, town, city, people, or person.

IX. Let ministers, when they travel in the service of truth, be careful not to make their visits burthenfome, or the gospel chargeable.

X. Let all beware of too much familiarity: which, biasing the judgment, and producing an undue attachment, tends to hurt.

*v. Min. & Eld.
&c. 8. 10.
Conv. Per-
sons 3, 1/2
par.*

XI. Let ministers and elders be careful to keep their whole conversation unspotted, being examples of meekness, temperance, patience, and charity.

XII. And lastly, as prayer and thanksgiving are an especial part of worship, they must be performed in spirit and in truth, with a right understanding seasoned with grace. Therefore let ministers be careful how and what they offer in prayer, avoiding many words and repetitions; and let all be cautious of too often repeating the high and holy name of God, or his attributes, by

a long conclusion: neither let prayer be in a formal and customary way, to conclude a meeting; nor without an awful sense of divine influence. 1775.—1792.

v. Min. & Eld
&c. 6.

And vid. Prep. Meet. 1. 2 — Wom. Meet. 4. 5.

R E C O R D S.

1 ADVISED, that all and every of your meeting-houses, and mansion-houses, where meetings are or may be held, be entered upon record, as the law directs (*vid.* 1 W. & M. Cap. 18. sect. 19.): having seen both the service and safety thereof, and the hurt and danger that may come by the omission. 1691. P. E.

2 The method to be observed in recording Marriages, Births, and Burials.

Marriages.

That in every monthly meeting, one or two proper person or persons be appointed to register marriages.

c. Marriage
8, R. VI.

That two registers of all marriages, agreeable to the following form, be signed at a convenient time on the day of marriage, by the parties themselves and by three witnesses (the latter to add their places of abode and occupation); and be carefully delivered to the next monthly meeting; one of them to be preserved in a proper book to be kept for that purpose, and the other to be carried to the quarterly meeting, to be fixed into a proper book and indexed.

Form of Marriage-Registers.

On the _____ day of the _____ month, one thousand
 eight hundred and _____, A. B. of*
 _____, son of D. B. of
 _____ in the _____ of _____, yeoman, and
 E. his wife, and D. E. daughter of M. E. of
 _____ in the _____ of _____, draper, and M. his
 wife, took each other in marriage, in a public assembly of the
 people called Quakers, in [or at] _____ ;
 in the presence of us,

C. F. of	, farmer	This marriage was solemnized between us,
G. H. of	, grocer	
J. L. of	, mafon	

A. B.
 D. E.

*For Form
 of Marriage-
 Certificate,
 vid. Mar-
 riage 8.*

Births and Burials.

That in every particular or monthly meeting, one or two proper person or persons be appointed to give out birth-notes and burial-notes; also to keep an account to whom such notes are delivered, and make report to the next monthly meeting.

The following are forms of the said notes.

Form of Birth-Notes.

[Two of which are to be properly filled up, inserting the father's occupation or other usual addition, and signed.]

On the _____ day of the _____ month, one thousand _____ v. No. _____
 eight hundred and _____, was [or were] born at [or in]

* Here, as also in the marriage-certificate, the occupation or other usual addition, as well as the residence, of the man, should be set forth.

in the parish of _____ *in the* _____ *of* _____
 _____, unto A. B. of _____, draper,
 and C. his wife,* _____, who was [or were]
 named †

We, who were present at the said birth, have subscribed our names as witnesses thereof.

*v. Last par. of
 this No.*

If the child have not a right to membership by birth, it must be so noted in the birth-notes and register.

Form of the Burial-Note.

[To be properly filled up, inserting the condition of the deceased; as, the man's occupation or usual addition: also, *wife of—widow of—son of—daughter of—* as circumstances may require.]

To C. D. Grave-maker.

The _____ *day of the* _____ *month, 18* _____
Make a grave on or before next _____ *day, in friends' burial-*
ground, at or near _____ *, and therein lay the body of A. B.*
of _____ *in the* _____ *of* _____, draper,
aged about _____ *, who died the* _____ *day*
of the _____ *month, one thousand eight hundred and*

v. No. 3.

[To be here signed by the friend appointed to give out burial-notes.]

The body above-mentioned was buried the _____ *day of*
the _____ *month, 18* _____.

Witness C. D. Grave-maker.

This note to be delivered by the grave-maker, as soon as may be, to the person who signed it, or to the proper meeting, for the purpose of making the register.

* Here to be inserted, *a son—a daughter—two sons, &c.* as the case may be.

† If more than one child at a birth, the name of the eldest should be placed first.

v. Meet for
Worth. 16.

When persons, not members of the society, are permitted to be buried in friends' burial-grounds, it is to be noted in the burial-notes and register.

It is agreed, that the record of births and burials be made agreeably to the following plans; and they are to be recorded by the friend appointed as register, from the birth-notes and burial-notes, after they have passed the monthly meeting.

No mistake that happens to be made in a record or register is to be erased, but to be corrected by drawing a line through the same, so as to leave it legible; and what should have been written is to be inserted near it, and authenticated by the register's signing the initials of his name thereto.

Forms of the Monthly Meeting Registers of Births and Burials.

Births.

<i>When Born</i>	<i>Where Born.</i>	<i>Name.</i>	<i>Son, or Daughter.</i>	<i>Names of Parents.</i>	<i>Residence.</i>	<i>Description of the Father.</i>

Burials.

<i>When Died.</i>	<i>Name.</i>	<i>Age.</i>	<i>Residence.</i>	<i>Description.</i>	<i>When Buried.</i>	<i>Where Buried.</i>

Lines are to be printed to separate each entry in the registers, and so as to allow sufficient space for making the entries in two lines, where necessary.

Birth-notes and burial-notes are to be taken to the monthly meeting, there read (and the birth-notes compared*), and then delivered to the register; who, after making registers therefrom,

* v. next par.

is to forward them to the quarterly meeting, at least once within the year, where they are to be fixed into a proper book and indexed.

The duplicate birth-note is to be carefully returned from the monthly meeting to the parents, after being examined.

Burials are to be registered in the monthly meeting in which the burial-ground is situated; and if the deceased were not a member of such monthly meeting, the burial-note is to be afterwards forwarded to the monthly meeting to which such deceased person did belong; to be there also registered, and sent from that meeting only to the quarterly meeting. But seeing every monthly meeting in the quarterly meeting of London and Middlesex hath not a burial-ground of its own, it shall suffice that burials in that quarterly meeting be registered in the monthly meeting to which the deceased did belong, and the burial-notes taken thence to the quarterly meeting.

Particular meetings are at liberty to keep registers of births and burials, provided care be taken to send the birth-notes and burial-notes to the monthly meetings to which the particular meetings belong.

v. Prep. Mect.
1.

Children born of parents who have been disowned, ought to be registered, upon application made for that purpose; and in making such registers it should be noted, that those children were born of parents out of unity with us: and it shall in no wise be esteemed a title to membership. 1767.—1774.—1794.—1801.

v. P. 154.

v. Monthly
Mect. II.

3

v. Days & Times
2. 3.

In future the addition of the common names of the months is to be omitted in all our marriage-certificates, birth-notes, and burial-notes. 1794.

Quarterly and monthly meetings are advised to be particularly careful, that all present and future title-deeds and writings relating to any meeting-houses, burial-grounds, and premises, which have been or may be purchased or given for the use of any part of the society, be deposited in a place of security, under the care of one or more friends appointed by the quarterly or monthly meeting to which such premises belong. 4
v. No. 5.

It will be an additional security to keep attested copies of all writings relating to estates, as such attested copies may be valid in case of the destruction of the originals.

That all donations and legacies for the use of the society be carefully entered in a proper book by that meeting of record, for the benefit of whose members they are principally designed: in order whereunto, attested copies of the wills, clauses of the wills, or deeds of gift, should be procured, together with the particulars whereof such legacies or donations may consist. v. Trade 17.

That whenever the number of trustees for any landed or personal property as aforefaid, remaining members of our society, be reduced, by death or otherwise, to two at least, care be taken by the monthly or quarterly meetings that additional or other trustees be speedily appointed (material injury having been experienced by delay in this respect); and that the trust-premises be legally vested, by proper deeds, in such trustees, and the trusts thereof declared. Attested copies are to be kept by quarterly meetings of all deeds of trust which are deposited in the monthly meetings.

That the monthly meetings do enter in a proper book a correct account of the nature of the trusts, with the names of the trustees, of such real and personal property as they may be entitled to, or intrusted with, as aforefaid, together with a schedule of the writings relating thereto, and furnish the quarterly meeting with

a copy thereof; and that the quarterly meeting shall thereupon enter such account and schedule in a proper book, with an index: which so far as relates to the trusts of such property, shall be annually examined by, or on the behalf of, the quarterly meeting.

That the same method be pursued in copying and depositing the deeds and writings relating to donations and legacies, as before directed respecting title-deeds; and that all title-deeds and writings be preserved free from damp, and deposited as securely as may be from danger by fire. 1794.

5
No. 4.

This meeting agrees that so much of the directions of 1794,* respecting the recording of title-deeds and deeds of trust, as enjoins the procuring of attested copies, may in future be dispensed with: but the several quarterly and monthly meetings are desired to pay strict attention to the remaining directions. 1798.

6

This meeting having had the advice of counsel respecting the most eligible mode for friends possessed of property in trust for their particular meetings, &c. to declare the trusts thereof, is of the opinion, that in the deeds or declarations of trust to be executed by trustees agreeably to the direction of this meeting, such trustees should severally covenant, declare, and agree, to and with three or more other friends (by name) and to and with all and every other the then present and future members of the meeting for the time being, their respective heirs, executors, administrators, and assigns, and every of them, that the premises conveyed to them, were so conveyed upon trust for such uses, &c. as the said meeting should by minute on its books direct or appoint; and that, on being required by the meeting by minute, they will convey and assign the trust-property to such persons, and upon such trusts, as they shall by minute be directed.

It is clear that such deeds must have the proper stamps, to render them in any degree effectual. 1800.

And vid. Discipl. &c. 1, 2d par.—Queries 2, Q. XV.

REMOVALS and SETTLEMENTS.

1 ALL friends, either single, or with families, removing from one monthly meeting to another, in Great-Britain, Ireland, and the colonies in America, are to have certificates, or other usual recommendation, from the monthly meeting to which they belong, of their sober and orderly conversation; and if single persons, to signify also their clearness respecting marriage engagements; and if ministers, to mention their unity with their ministry. 1694.

v. No. 3.

v. No. 7,
R. XIV.

2 It is desired, in order to ascertain the settlement of persons removing from one monthly meeting to another, that the monthly meeting to which a certificate is sent, acknowledge the receipt thereof to the monthly meeting granting it; and in order that the same may be regularly done, the following short form is recommended: 1801.

To Monthly Meeting.

*We hereby acknowledge the receipt of your certificate, dated
, on behalf of ; which has been
this day delivered to us.*

*Signed in and on behalf of Monthly Meet-
ing, held at , the day of month, 18 .*

A. B. Clerk.

It is the judgment of this meeting, that it will not be expedient or safe to omit, in certificates, all notice of the conduct of friends who remove; nevertheless, as it also seems improper to confine monthly meetings, in every case, to the use of the precise terms, *sober* and *orderly*, this meeting directs, that they shall be at liberty to use such other terms in describing the conduct and conversation of their members, as circumstances may require, and truth dictate: avoiding in all cases such exposure of past errors, as is inconsistent with true gospel order. 1790.

3,

v. No. 1.

This meeting is of the judgment, that it is improper to omit, in certificates of removal, all notice of the circumstances respecting property of friends who remove; but monthly meetings are at liberty to use such terms as may best answer the purpose, without being confined to any precise mode of expression. 1796. And where persons to be recommended will not be entitled to relief (if necessary) from the meeting into which they remove, some information of it is to be given by the meeting recommending; either by a description of the case, or by simply referring to the second or third paragraph (as may be requisite) of the first rule for removals and settlements. 1801.

4

v. No. 7, R. I,
2d & 3d par.

It is agreed, that a certificate of removal, signed by the clerk, as such, and by three other friends of the monthly meeting from which the party removes, shall be deemed duly authenticated; and when it respects a female, that the signature of the clerk of the women's meeting, in and on behalf of the same, be added; but that certificates on behalf of persons removing to foreign parts be signed by the meeting at large. 1791.

5.

v. Wom. Meet.
6, Art. III.v. Min. & Eld.
&c. 30.

6
v. Wom. Meet.
6, Art. IV.

We recommend to all monthly meetings, that on receiving certificates, a few friends be appointed to visit the persons removed. This will furnish occasion for encouraging the appearances of good, exhorting against those of a contrary tendency, and may be the introduction of an acquaintance fruitful of future advantage. 1790. W. E.

7 Rules for Removals and Settlements of Friends.

v. R. II.

I. That if any friend shall remove from the limits or compass of one monthly meeting into another, he shall apply to the meeting to which he belongs for a certificate, or other usual recommendation, to the meeting into which he is removed, or purposes to remove; which being obtained, and delivered to that meeting, he shall thenceforward be deemed a member of the meeting he so removes into. Regard shall, however, be had to the following limitations, in cases to which they are applicable.

Such as shall have been relieved by, or on behalf of, a monthly meeting, within three years preceding the delivery of certificates, or other usual recommendations, for them to another monthly meeting, shall become members of the latter in all respects, except as to maintenance.

A friend insolvent at the time of the delivery of a certificate, or other usual recommendation, for him from one monthly meeting to another, shall become a member of the latter in all respects, except as to maintenance; which shall likewise be the case with regard to the wife of any such person, during the husband's life: and the children of a friend insolvent, such children being under eighteen years of age, and not having gained a settlement in their own right, shall be also alike circumstanced. The wife,

as well as children, of an insolvent person not in membership (such wife and children being, as in the former case, members of the society) shall be in the same situation with regard to settlement on removal and recommendation, as if such person were or had been a member.

In the cases to which the two preceding paragraphs relate, the monthly meeting to which the individual or individuals may belong with respect to maintenance, shall, on notice of relief extended, repay the charge that has been incurred, to the monthly meeting which has defrayed it, and shall also have the option in future of taking the necessary care of such individual or individuals.

II. But if any friend* for whom a certificate, or other usual recommendation, has been delivered as first above-mentioned, shall become insolvent, or fall into necessitous circumstances and shall ask and receive any relief from the monthly meeting, within three years after the delivery of such certificate, or other usual recommendation, such friend shall continue to belong (as far as relates to maintenance only) to the monthly meeting from which he was recommended; yet that wherein he resides shall give him the necessary relief, and give notice to the monthly meeting which recommended him; on which notice, such latter meeting shall repay the charge which has been incurred in his relief, and shall also have the option in future of taking the necessary care of him. Provided also, that no retrospect on account of insolvency, or of necessitous circumstances, shall be had to a monthly meeting which shall have granted any certificate of removal according to the directions of this meeting, after the term of five years from the delivery of such certificate.

v. R. I, 1st par.

* It is to be observed, both here and in Rule I. that servants (being single persons or widowers) and apprentices are *specialy* provided for by subsequent rules.

III. If any friend shall fall into want, the monthly meeting within the compass of which he then resides, shall take the necessary care to relieve him: and, in order to prevent any inconveniences that may arise from want of knowing with certainty to what meeting a poor friend properly belongs, at the time he falls into want; whereby it may be rendered difficult for the monthly meeting which shall relieve such necessitous person, to obtain repayment of the charge it may be at on such account; it is agreed, that where any poor friend shall become chargeable to any meeting where he may reside, and who at the same time is not a proper member thereof, such meeting may apply to any meeting where such friend has been a member, and that meeting upon notice to it given of such necessitous friend, shall take the needful care of him, and repay the charge, the meeting within the compass of which he resides, has been or shall be at. But if that meeting shall apprehend such necessitous person doth not belong to it, but has gained a settlement elsewhere, it may fix him on any other meeting where he has gained a settlement; and in that case, such meeting shall repay it the charges the latter has been at.

IV. A single person in the station of a servant, shall gain a settlement on removal, having served six months, after the delivery of his certificate, in one family, wherein he is lodged and boarded, or has board-wages.

V. If such servant remove from the monthly meeting to which he shall have been recommended, before the expiration of the said six months, such monthly meeting shall indorse the certificate, or grant a new one, to the monthly meeting into which he so removes; in default of which for the space of six months after removal, such servant shall be deemed a member of the monthly meeting so neglecting; but the granting of such indorsement or

certificate, merely, shall not entitle a servant to membership in a meeting so granting.

VI. When a servant is employed by one master in the compass of more than one monthly meeting, the certificate shall be delivered, and the settlement gained, in that meeting to which the master belongs: and in case the master be not a member of our society, the servant shall gain a settlement in that meeting, within the compass of which he serves the last forty days, provided he serve six months or more as aforesaid.

VII. A servant being a widower, shall gain a settlement under the like limitation as a single person; and the children (if any) shall remain members of the monthly meeting to which the parent did belong, until they gain settlement elsewhere in their own right.

VIII. A certificate for an apprentice shall be delivered to the monthly meeting in the compass whereof the master shall dwell; but such apprentice shall not thereby gain a settlement until he shall have served forty days after the delivery of such certificate. If the apprentice be turned over to a master in the compass of another monthly meeting, his certificate shall be indorsed, or a new one granted, as in the case of servants before mentioned, and subject to the like conditions in case of default, or of compliance; but such apprentice shall not gain settlement in such monthly meeting, until he has served forty days after the delivery of such indorsement or certificate.

IX. The wife and children to be deemed members of the monthly meeting of which the husband or father is a member, not only during his life, but likewise after his decease, until they gain another settlement elsewhere.

v. R. VII.
Marriage 15.

X. Where either the father or mother of children is a member, there the children have a right to membership, provided the pa-

* P. 165.

rents were married in a manner agreeable to the rules of this meeting (except in the cases provided for in Rule VII.*); but children who are the offspring of marriages contrary to the rules, born previously to the reinstatement or admission of both parents, are not to be considered to have a right to membership: yet it is the judgment of this meeting that monthly meetings ought to extend a tender care towards such children, and admit them into membership, at the discretion of the said meetings, either in their infancy or more advanced years, according to circumstances.

*For another
case, vid.
Monthly
Meet. II.*

XI. Whereas it may be proper to define by what means divers persons, who, on recommendation by certificate, do not gain the right of maintenance in the meeting into which they remove, may come into the possession of that privilege; it is agreed that it shall be gained

v. Trade 5.

By insolvent persons, when they shall have fully discharged their debts, and shall not be chargeable to any meeting:

By the widows of insolvent persons, at the decease of the husbands, the said widows not being chargeable in like manner:

By the children of insolvent persons (such children not having previously gained settlement in their own right), when they shall attain the age of eighteen years, not being in like manner chargeable.

And it is further agreed, that when the husband and father regains the privilege, it shall attach of course to the wife and to the minor children.

XII. Upon any friend removing and neglecting to apply for a certificate, the monthly meeting from which he removed is desired to recommend him without such application; and if that should also be omitted for the space of three months, the monthly meeting into which such friend is removed, is at liberty to apply

for a recommendation; and every monthly meeting so applied to, is desired to comply with such application.

XIII. Whereas disputes may arise about settlements, where the man brings a certificate or recommendation from his own monthly meeting to another, on account of marriage, it is hereby agreed, that such certificate or recommendation shall not be construed to make a settlement, unless his removal be expressed therein.

v. Marriage
8. R. F.

XIV. When a woman who is an acknowledged minister obtains a new settlement in consequence of marriage, information of her being in that station is to be conveyed to the monthly meeting into which she removes.

v. No. 1.

XV. It is agreed, that every provision applicable to both sexes, made in the rules for removals and settlements, extends equally to both; although, for brevity's sake, not particularly expressed.
1737.—1761.—1769.—1782.—1786.—1789.—1801.

No proposition for altering the rules for removals and settlements of friends, shall be received by this meeting, unless such proposition be signed in and by order of a quarterly meeting, or some other meeting which doth directly correspond with this meeting. 1740.—1801.

8

We feel it our concern to caution friends to be very circumspect, how they remove themselves and families, from the places of their residence; it having been observed that the dissolving of old, and the forming of new connexions, have in many instances been attended with effects prejudicial to a growth in the truth, and the service thereof, both in the heads and younger branches of families; especially where the inclination to such removals hath originated in worldly motives. And as the

9

v. Parents, &c.
3. 4.

growth and establishment of children in a religious conversation, being the most interesting, ought to be the principal engagement of the minds of parents, we desire that in putting them forward in a way of life, the probable effect it may have on their minds be the chief object in view. We recommend friends, both young and old, in these cases to give close attention to the pointings of divine wisdom, and also timely to consult experienced friends, previously to their fixing a resolution of changing their situation.

1784. P. E.

And vid. Min. & Eld. &c. 24.—Prep. Meet. 1.—Queries 2, Q. XIII.

S C H O O L S.

ADVISED, that school-masters and mistresses who are faithful friends, and well qualified, be encouraged in all counties, cities, great towns, or other places where there may be need: and that care be taken, that poor friends' children may freely partake of such education as may tend to their benefit and advantage, in order to apprenticeship. 1695. P. E. 1

Quarterly and monthly meetings are desired to take care, that in all places where schools are set up for the teaching of friends' children, the masters be diligent to improve and forward their scholars in learning, and to keep them out of every thing that would corrupt good manners. 1697. P. E. 2

We desire that your several monthly and quarterly meetings, where any school-masters or mistresses of our profession may reside, may not be wanting to admonish them, as much as in them lies, to bring up the children of friends, committed to their care, in plainness of speech, behaviour, and apparel, agreeable to our profession: and that such of them as have boarders in their families, would frequently call them together, and accustom them to a solemn reading of the Holy Scriptures, and press and excite them to the observation of the Christian precepts therein contained: and that they themselves walk before the scholars as en-

v. Queries
2, Q. IV.
3, Q. III.

v. Scriptures
5.

samples of that plainness and simplicity which they recommend.
1745. P. E.

- 4 As the want of proper persons amongst friends qualified for school-masters hath been the occasion of great damage to the society in many places, as thereby well-disposed friends are deprived of opportunities for the education of their children in a manner consistent with a religious concern for their welfare, and have been necessitated to send them to those of other persuasions; whereby the tender minds of such children have been in great danger of being leavened into the language, customs, and habits of the world, from whence it is difficult afterwards to reclaim them; we desire friends would attend to this important point, and in their monthly meetings assist young men of low circumstances, whose genius and conduct may be suitable for that office, with the means requisite to obtain the proper qualifications; and when so qualified, afford them the necessary encouragement for their support. 1751. W. E.

v. Parents, &c.
2.

- 5 It is the renewed concern of this meeting, to recommend a care for the offspring of parents whose income or earnings are so small, as to render them incapable of giving their children a suitable and guarded education, and that especially from home; by which they may be prevented from mixing with others not of our religious persuasion, which so often leads into hurtful habits, from which they are not afterwards easily reclaimed: and as some of our members may incautiously permit their offspring to suffer this great loss, rather than apply for assistance from their monthly meetings, it is recommended to friends in every monthly meeting to seek out such of their members as may be thus straitened,

and administer to their help; and it is desired that such will receive the salutary aid with a willing mind, and thankfulness to the Great Author of all good. 1777.

And vid. Parents, &c. 5. 6. 8. 10. 11. 12. 13.—Poor 3.—Queries 2, 2. X. 3, 2. VIII.

S C R I P T U R E S.

1 RECOMMENDED, as an incumbent duty on friends, to cause their children to be frequent in reading the Holy Scriptures, and to observe to them the examples of such children, as in scripture are recorded to have early learned the fear of the Lord, and hearkened to his counsel: instructing them in the fear and dread of the Lord, planting upon their spirits impressions of reverence towards God, from whom they have their daily support; shewing them they ought not to offend him, but love, serve, and honour him, in whose hand all blessings are. 1709. P. E.

2 It is also seriously advised, that no friends suffer romances, *v. No. 5.* play-books, or other vain and idle pamphlets, in their houses or families, which tend to corrupt the minds of youth; but that they excite them to the reading of the Holy Scriptures, and religious books. Let the Holy Scriptures be early taught our youth, diligently searched, and seriously read by friends, with due regard to the Holy Spirit from whence they came, and by which they are truly opened: for they contain excellent doctrine, rules, and precepts, divine and moral. 1720. P. E.

3 And, dear friends, inasmuch as the Holy Scriptures are the *v. No. 6.* external means of conveying and preserving to us, an account of the things most surely to be believed concerning the coming of

our Lord Jesus Christ in the flesh, and the fulfilling of the prophecies relating thereto ; we therefore recommend to all friends, especially elders in the church, and masters of families, that they would, both by example and advice, impress on the minds of the younger a reverent esteem of those sacred writings, and advise them to a frequent reading and meditating therein ;—and that you would, at proper times and seasons, when you find your minds rightly disposed thereunto, give the youth to understand, that the same good experience of the work of sanctification, through the operations of the Spirit of God, which the Holy Scriptures plentifully bear testimony to, is to be witnessed by believers in all generations, as well as by those in the first ages of Christianity ; in which case, some account of your own experience may be helpful to them. And this we recommend as the most effectual means of begetting and establishing in their minds a firm belief of the Christian doctrine in general, as well as the necessity of the aid and help of the operations of the Holy Spirit of God in the hearts of men in particular, contained in that most excellent book the Bible ; and of preserving them from being defiled with the many pernicious notions and principles, contrary to such sound doctrine, which are at this time industriously dispersed in the nation, to the reproach of the Christian profession in general. 1728. P. E.

And, dear friends, as much as in you lies, encourage a frequent and diligent reading of the Holy Scriptures in your families. In them are contained the promises of eternal life and salvation. For as a steady trust and belief in the promise of God, and a frequent meditation in the law of the Lord, was the preservation of a remnant in old time, so it is even to this day ; and as a distrust

and disbelief of the promises of God, and a neglect of his holy law, was the occasion of the complaints made against the Jews, the posterity of Abraham, even so we have reason to fear, that the apparent declension in our time from true piety and godly zeal, in many places, is too much owing to a disregard of the doctrines of the Holy Scriptures, and the promises of the Holy Spirit in them recorded.

Wherefore it greatly behoves every one, who would be united to Christ, and a member of his church, to believe in the promises of God and Christ, and wait to know the fulfilling of them in his own heart. It was by this the primitive believers became of "one heart, and of one soul." It was by one Spirit, namely, the Spirit promised by Christ, that they were "all baptized into one body."

Acts iv.

1 Cor. xii. 13.

Having therefore, dearly beloved, such great and precious promises, and being encompassed with so great a cloud of witnesses, let us run with cheerfulness in the ways of the Lord, and walk in the footsteps of the flocks of the companions; "Looking unto Jesus, the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Heb. xii. 2.

1740. P. E.

5

There having been, for many years past, a great circulation of vain, idle, and irreligious books and pamphlets, tending to lead the mind away from sober and serious duty, to infect the inexperienced and unwary with infidelity and corruption, and to alienate their attention from the Spirit of God, under whose influence and holy keeping alone is safety; we earnestly request, that parents, and all others who have youth under their tuition, will

v. Books 2. 3. 4.
Parents, &c.
13. 14. 15.
Queries 8,
Adv. V.

keep a constant eye over them, and as much as possible guard them against, and prevent them from, wasting their precious time upon such unprofitable and pernicious reading; that they accustom them to the frequent and diligent reading of the sacred writings, which through divine goodness are afforded to us, for our "instruction in righteousness," and, "that we, through patience, and comfort of the scriptures, might have hope." 1769. P. E.

2 Tim. iii. 16
Rom. xv. 4

And, dear friends, we tenderly and earnestly advise and exhort all parents, and masters of families, that they exert themselves in the wisdom of God, and in the strength of his love, to instruct their children and families in the doctrines and precepts of the Christian religion contained in the Holy Scriptures; and that they excite them to the diligent reading of those sacred writings, which plainly set forth the miraculous conception, birth, holy life, wonderful works, blessed example, meritorious death, and glorious resurrection, ascension, and mediation of our Lord and Saviour Jesus Christ; and to educate their children in the belief of those important truths, as well as in the belief of the inward manifestation and operation of the Spirit of God on their own minds, that they may reap the benefit and advantage thereof, for their own peace and everlasting happiness, which is infinitely preferable to all other considerations. We therefore exhort, in the most earnest manner, that all be very careful in this respect; a neglect herein being, in our judgment, very blame-worthy. And further, where any deficiency of this sort appears, we recommend to monthly and quarterly meetings, that they stir up those whom it may concern to their duty therein. 1732. P. E.

6

v. Discipl. &c.
20.
Meet. for
Worsh. 7.

v. Parents, &c.
7, last par.

SLAVE-TRADE and SLAVERY.

1 IT is the sense of this meeting, that the importing of negroes
 7. No. 3. from their native country and relations by friends, is not a commendable nor allowed practice, and is therefore censured by this meeting. 1727.

2 We fervently warn all in profession with us, that they be careful to avoid being any way concerned in reaping the unrighteous profits arising from the iniquitous practice of dealing in negro, or other slaves; whereby, in the original purchase, one man selleth another, as he doth the beast that perisheth, without any better pretension to a property in him, than that of superior force; in direct violation of the gospel rule, which teacheth all to do as they would be done by, and to do good to all; being the reverse of that covetous disposition, which furnisheth encouragement to those poor ignorant people to perpetuate their savage wars, in order to supply the demands of this most unnatural traffic, whereby great numbers of mankind, free by nature, are subjected to inextricable bondage; and which hath often been observed to fill their possessors with haughtiness, tyranny, luxury, and barbarity, corrupting the minds and debasing the morals of their children, to the unspeakable prejudice of religion and virtue, and the exclusion of that holy spirit of universal love, meekness, and charity, which is the unchangeable nature, and the glory, of true Christianity.

We therefore can do no less, than, with the greatest earnestness, impress it upon friends every where, that they endeavour to keep their hands clear of this unrighteous gain of oppression. 1758. P. E.

This meeting having reason to apprehend, that divers under our name are concerned in the unchristian traffic in negroes, doth recommend it earnestly to the care of friends every where, to discourage, as much as in them lies, a practice so repugnant to our Christian profession; and to deal with all such as shall persevere in a conduct so reproachful to Christianity, and to disown them, if they desist not therefrom. 1761. 3

We renew our exhortation, that friends every where be especially careful to keep their hands clear of giving encouragement in any shape to the slave-trade, it being evidently destructive of the natural rights of mankind; who are all ransomed by one Saviour, and visited by one divine light, in order to salvation: a traffic calculated to enrich and aggrandize some upon the misery of others, in its nature abhorrent to every just and tender sentiment, and contrary to the whole tenour of the gospel. 1763. P. E. 4

It appears that the practice of holding negroes in oppressive and unnatural bondage, hath been so successfully discouraged by friends in some of the colonies, as to be considerably lessened. We cannot but approve of these salutary endeavours, and earnestly entreat they may be continued, that, through the favour of Divine Providence, a traffic so unmerciful, and unjust in its nature to a part of our own species made equally with ourselves for immor- 5

tality, may come to be considered by all in its proper light, and be utterly abolished, as a reproach to the Christian profession. 1772. P. E.

- 6 The Christian religion being designed to regulate and refine the natural affections of man, and to exalt benevolence into that charity which promotes peace on earth, and good-will towards all ranks and classes of mankind the world over; under the influence thereof, our minds have been renewedly affected in sympathy with the poor enslaved Africans; whom avarice hath taught some men, laying claim to the character of Christians, to consider as the refuse of the human race, and not entitled to the common privileges of mankind. The contempt in which they are held, and the remoteness of their sufferings from the notice of disinterested observers, have occasioned few advocates to plead their cause. The consideration of their case being brought weightily before the last yearly meeting, friends were engaged to recommend endeavours for putting a stop to a traffic so disgraceful to humanity, and so repugnant to the precepts of the gospel. 1784. P. E.

- 7 As the slave-trade, whereby such multitudes of the human race are violently subjected to a state so abject and deplorable, is extensively carried on by persons resident in these kingdoms, we earnestly exhort all in profession with us, not to defile themselves by having any concern whatever in this unrighteous traffic; from which, if persisted in, very distressing consequences to this nation and its dependencies, may be justly apprehended. 1785. P. E.

We desire that friends may continue united in a fervent concern, that the reproach of a traffic so iniquitous [as the slave-trade] may be done away from the Christian name, and the day spoken of by the Lord's prophet be happily hastened: "For from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered unto my name, and a pure offering." 1790. P. E. 8

As a Christian society we have found it our duty to promote the abolition of the slave-trade: it still remains our steady concern to discourage so iniquitous a traffic; and, at the present juncture, we think it particularly incumbent on every individual deeply to ponder his own particular share in the testimony, which we have so long believed it to be our duty to bear, and to be careful not to stifle the smallest conviction of duty; more especially that the prospect of gain may not lead any to countenance a trade, of which the immediate and unavoidable consequence is the miseries of men.—The slow progress in this country of the cause of these our fellow-men we lament, but do not despair of its success: and we desire friends may never suffer the cause to cool on their minds, through the delay which the opposition of interested men hath occasioned, in this work of justice and mercy; but rather be animated to consider, that the longer the opposition remains, the more necessity there is, on the side of righteousness and benevolence, for steadiness, perseverance, and continued breathing of spirit to the God and Father of all, who formed of one blood all the families of the earth. 1791. P. E.—1793. P. E. 9

10 A feeling hath been witnessed amongst us at this time, which directs the mind in pity towards the deplorable state of those men, who promote, procure, and execute the tearing away of the Africans from their parent-soil : and seeing we believe that a just and dreadful retribution awaits the unrepenting and obdurate oppressor, at that awful tribunal where sophistry will not prevail to exculpate, let us, amidst our sympathy for the sufferers, give place in our minds to a true concern for the traders in negroes—men equally interested with us in the rewards of futurity ; and let us seek for, and cherish that disposition of mind, which can pray for these enemies of humanity, and fervently breathe for their restoration to soundness of judgment, and purity of principle.

It hath been often observed that the desire of acquiring wealth is an incitement to every evil ; and having, in this instance, a proof to what great lengths it will carry those who give it place in their hearts, let us guard against the beginnings of so great temptation. 1795. P. E.

S U F F E R I N G S.

AS this meeting doth not enjoin or advise any friends, in sufferings for our Christian testimonies, to take a course at law for remedy, neither can we impose upon them, not to use law in any case; but a freedom is left to the sufferers, to use such means as consist with the unity of friends, and their own peace and satisfaction in the truth, and bearing a faithful testimony in righteousness. Advised, that friends do not judge or reflect one upon another in those cases, a freedom being left upon urgent occasions, to take such a course for relief and ease to the oppressed, as may not be prejudicial to the testimony of truth. But any friend apprehending a necessity to endeavour for relief by the law of the land, to stop the destroyers, is advised to consult about his case with his monthly or quarterly meeting, or at least with some judicious friends, before he makes any procedure at law: and friends who suffer, are advised not to let out their minds into too much expectation of outward relief in point of law, but that they patiently and principally depend on the Lord, and his power, to plead their cause. 1675.

1

That friends be careful of entangling themselves in law, because of some small irregularity in the proceeding; but if the law be materially transgressed, and the severity of it exceeded by the persecutor, that friends use their freedom, upon serious and good advice among themselves, so as the testimony of truth may be kept clear over all. 1676. P. E.

2

3 It is desired that when sufferings are sent up in order for redress of any particular case, the same be written down, as to the loss sustained, goods distrained, severe and illegal treatment or usage by justices or other persons, plainly, pertinently, and distinctly, as to matter of fact only, without any reflections upon the magistrates and persons by whom friends have suffered, or against whom any complaint is made; and that sufferings sent up to be recorded here, be first read in the quarterly meeting, and therein signed.

v. Queries
2, 2. XII.

That an account be yearly sent up of all such friends as are in prison, or prisoners, that it may be known who are detained in prison, and who are discharged since the preceding yearly meeting, and when discharged; also to signify the time of their commitment, by whom prosecuted, and for what cause: and that distinct accounts be brought up of all such friends as have died in prison, as prisoners for their testimony to the truth, since the foregoing yearly meeting, with their names, ages, dwelling-places, education, time of convincement, and the places of their travel and service, time of sufferings, and death. 1681.

4
v. No. 6.
Meet. for
Suff. 10.

Upon consideration of sufferings in general, it is advised, that in cases of difficulty, and where friends who are sufferers stand in need of advice in any particular case, they send up their respective cases to the meeting for sufferings in London. 1682.
P. E.

5 Where any friend or friends shall be prosecuted for any branch of their testimony for the truth, that such labour, in a sense of the weight of their testimony, with the prosecutor, before or at the beginning of the prosecution; that so, if possible, the witness of God in him may be reached, and he may be convinced that

the refusal to comply proceeds not from obstinacy or self-interest, but from a godly care to preserve a conscience void of offence.
1703. P. E.

This meeting desires, that an account of all proceedings in such suffering cases as come under the care of the meeting for sufferings, and the issue thereof, may be duly brought or sent to that meeting in writing, specifying the places or the counties where such sufferers dwell, with the several proceedings in the said cases; in order to be duly recorded. 1746. 6
v. N. 4

This meeting having weightily considered the propriety of receiving and recording the sufferings of friends, for not illuminating their houses, and not shutting up their shops, on public occasions, is of the judgment that friends should send up an account of such sufferings, from time to time, to this meeting. 1789. 7
v. Days &
Times
4. 5.

And vid. Militia 1. 2, 2d par.—Queries 2, Q. XV.—Tithes 8. 9, 1st par. 10. 13. 14, 1st par 17.
19. 21. & pass.

T I T H E S.

1 ADVISED, that our ancient testimony against tithes, which we have borne from the beginning, and for which many have deeply suffered, some not only the spoiling of their goods, but imprisonment even unto death, be carefully and punctually upheld and countenanced, in the power of God; and that all those who oppose, slight, or neglect that testimony, be looked upon as unfaithful to the ancient testimony of truth, and dealt with according to gospel order established among us. 1675.

v. No. 18,
2^d par.

2 That all friends be faithful in their testimony against tithes of all sorts; knowing that, since they were ended by Christ, they were imposed and originally sprang from that antichristian root, popish usurpation in church and state: and that friends would tenderly consider, that where any decline their testimony, or are negligent in this weighty case, they do thereby increase the weight and burthen of sufferings upon them that are faithful, and strengthen the hands of their adversaries. 1690. P. E.

v. Days &
Times
5, last par.

3 Our testimony against tithes and forced maintenance in this gospel day, being received from Christ our head and high priest, is not of our own making or imposing, nor from the tradition of men; but what we have from him, by whose divine power we were raised up to be a people, and by which we have been pre-

ferred to this day ; knowing that his ministry and gospel are free, according to his own exprefs command, “ Freely ye have received, freely give.” 1701. P. E.

v. No. 5, 6, & 7.
Matth. x. 8.

We think it necessary to put you in mind, that the zeal of our friends who have abode faithful in their testimony against paying tithes, steeple-house rates, and priests' maintenance, has greatly tended to the opening of the eyes of many, not only in this, but also in other countries.

4

We received last year an account from New-England, where our friends formerly underwent grievous sufferings, that a law is made, exempting them from paying either to the maintenance of the established ministers, or to the repairing of their worship-houses ; and it is our belief, that if all friends here had been faithful in their testimony against tithes, the time of our deliverance from that oppression, under which this nation yet groans, would have been nearer at hand. 1733. P. E.

We earnestly entreat the faithful among you to take all suitable opportunities of endeavouring to demonstrate, to such as are weak and unfaithful, the importance of our testimony against receiving or paying tithes ; the natural tendency whereof is to obtain that liberty, which the purest ages of Christianity enjoyed ; that is, a liberty for any person, moved by the Holy Spirit of God, to preach the doctrine of the glorious gospel of our Lord and Saviour Jesus Christ freely ; and of which they were not deprived, till great corruptions of doctrine and practice were found amongst the professors of Christianity, and the civil powers were prevailed upon to meddle with the consci-

5

ences of the people, which of right are to be subject to God only.

We cannot therefore but bless the Lord, from an experimental witnessing of the comfort and spiritual advantage which arise from such a liberty, that he was pleased to raise up our worthy ancients, and to give them a testimony against that antichristian yoke; making them willing, in this and other nations, to suffer for that testimony, thereby shewing to the world what the love of Christ is able to do: for we believe nothing short of that love could have enabled them to suffer the spoil of their goods, and the long imprisonment of their bodies, even unto death, as some of them did, for their conscientious refusal to pay tithes. 1735. P. E.

6

As the gospel of our Lord and Saviour Jesus Christ was at first freely promulgated by himself, and his immediate followers, the nature of it being unalterable, it behoveth that the ministers thereof, in all succeeding times, be like-minded; not acting “by constraint, but willingly; not for filthy lucre, but of a “ready mind.” When we call to mind the grievous sufferings which our ancients underwent, in this and other nations, for their testimony against a man-made ministry and hireling preachers; and their great concern to revive and publish the doctrine of the gospel, as it was declared by Christ himself when on earth, and revealed to one of his servants who was banished for the testimony of Jesus, “Whosoever will, let “him take the water of life freely;” our hearts are grieved when we find any of their offspring, or any under our name, declining their testimony against the antichristian yoke of tithes. We therefore tenderly exhort all who profess the truth, to watch-

1 Pet. v. 2.

Rev. xxii. 17.

fulness and zeal, that this branch of our Christian testimony be not laid waste by connivance, or private agreement with priests or impropiators; but that all abide patiently under that testimony which the Lord hath called us to bear; not doubting but that the gradual progress of real Christianity will at length operate to the removal of a yoke so directly contrary to the liberty wherewith Christ hath made us free. "Stand fast," says the apostle, "in the liberty wherewith Christ hath made us free; and be not entangled again with the yoke of bondage." 1738. P. E.

Gal. v. 1

Let us ever keep in remembrance, that it is under the immediate teaching and influence of the Holy Spirit, that all acceptable worship is performed, and all true gospel ministry supplied; that this pure and powerful influence, in vessels sanctified and prepared by the divine hand, is the essential qualification to that work; that as the gift is divine, the service is freely and faithfully to be discharged, without any view to reward from man: and therefore, should we voluntarily, either by open or collusive means, contribute to the maintenance of such as preach for hire, we should be guilty of inconsistency in practice, by supporting, as ministers of Christ, those whom we do not believe to be sent by him, and upholding them in a conduct contrary to his command, which is, "Freely ye have received, freely give." And this practical opposition to his gospel law, we cannot but look upon as denying him before men, and therefore in us antichristian. 1758. P. E.

7
v. Min. & Eld.
Ec. 13.

Math. x. 3.

It seems incumbent upon us to repeat our exhortation to faithfulness, in supporting our testimony against the antichristian yoke of tithes; and we entreat that all who suffer, either upon

8

that account, or for any other demands inconsistent with the principles of truth, may demonstrate, by their whole conduct and conversation, that they really suffer for conscience sake; and keep close to the guidance of that good Spirit, which will preserve in meekness and quiet resignation, under every trial. For if resentment should arise against those whom you may look upon as the instruments of your sufferings, it will deprive you of the reward of faithfulness, give just occasion of offence, and bring dishonour to the cause of truth. Cavilling, or casting reflections upon any, because of our sufferings, doth not become the servants of Christ, whose holy example and footsteps we ought in all things faithfully to follow. 1759. P. E.

v. No. 19,
2d par.
Militia 2,
2d par.

9 Agreed, that tithes taken away by force be recorded as a suffering for truth.

It is also advised, that all friends have a care that they neither openly nor secretly consent to the taking away of their tithes, nor to the payment of them by any one whatsoever on their behalf; but keep faithful to their testimony. 1676. P. E.

10 And because some have not kept an account of the tithes in kind that have been taken from them, as if that were no suffering, because the priests' and impropiators' pretended due; we find ourselves engaged in spirit, to desire you to reckon that of tithe, amongst the other sufferings that you send up, and to take the same care of recording all taken away upon that account, in your book of sufferings. 1678.

v. No 9, 1st par.
No. 13. No.
14, 1st par.
No. 19, 1st
par. &
No. 21.
Suff. 3, first par. 7.—Queries 2, Q. XV.

11 It is the sense of this meeting, that executors who have a testimony for truth, have a testimony against the paying of the

tithes pretended to be due from the testator being a friend, and ought to bear his testimony against payment thereof. 1682.

With respect to a proposal about taking a farm, and agreeing to pay so much the more to be exempt from tithes; it is left to the several monthly and quarterly meetings to advise friends to be careful that nothing be done that tends to weaken our testimony against tithes by any, and that such be admonished as they see cause. 1696. 12

Advised, that our ancient Christian testimony against tithes be not avoided or shunned by any indirect ways or courses, with landlords, or otherwise: and that friends be careful to keep a true record of the value of what is taken from them on that account, in the field or otherwise, whether it exceed the demand or not, with the respective date of each suffering, and the time when any suit is commenced. 1698. P. E. 13

v. No. 10

This meeting taking notice that in many places advantages are taken of friends, by making stoppages upon them in the way of trade, or by debtors, or otherwise; or by kindred or neighbours laying down the money for tithes, or church-rates so called; it is recommended, as the sense and advice of this meeting, to the several quarterly and monthly meetings, to stir up friends in their respective meetings to zeal and faithfulness in this respect; that they may not connive at such payments, stoppages, or discountings on such accounts; but deal plainly and earnestly with their relations or neighbours who shall so pay, or others who shall so stop or discount; and not discharge the debt from their books, but keep the debt still in demand; and be as careful as they can 14

v. No. 10.

for the future, to keep such persons, as much as in them lies, out of a capacity of stopping upon them: that they may thereby discourage all such ways of proceeding, which tend to weaken or lessen their testimony. And such stoppages are not to be brought in as sufferings, inasmuch as the debt is not thereby discharged; for if it were, the stoppage would be allowed, and the testimony suffered to fall.

v. No. 18,
1st par.

This meeting declares it is its sense and judgment, that no friend in truth can either pay or receive impropriate tithes, being inconsistent with our Christian testimony. 1703.

15

Whereas it appears, that the method of taking the priests' demands without warrant or due form of law, prevails more in some places than heretofore, friends are therefore entreated to be as much upon their guard as possible, against the introduction of any practices that may tend to encourage unfaithfulness or collusion: a disposition altogether unbecoming the nobility of truth, and inconsistent with the uprightness it requires. 1750. W. E.

16

As it appears by some accounts, that in some places the officers, in making their rates, viz. the poor's rate which is by act of parliament, and the church-rate or fees so called which is mostly by ecclesiastical law, mix them together, and sometimes [demands] for the priest; it is therefore recommended, that friends be careful to examine into the said rates, or the parish-books, that they may not be imposed on, it being contrary to law; and such rates may be refused, and if warrants are granted upon such rates, they being altogether illegal may be set aside. 1756.

17

From the accounts brought to this meeting, it appears that in

divers places it has been the practice to receive the overplus in money, of the distrains made from friends on account of tithes, church-rates so called, and other ecclesiastical demands: it is the advice of this meeting, that friends should decline, as much as may be, to receive such overplus when offered, in a different species from that which was distrained. 1757.

Notwithstanding the judgment and advice frequently given by this meeting against the payment of tithes, and more particularly in the year 1703, against the payment or the receiving of tithes; some persons who go under our name, do yet continue not only to pay them, but some few also having estates in inappropriate tithes (which are the same in nature, ground, and root, with the tithes paid to the priests) do not forbear as yet to receive them; to the great dishonour of our holy profession, though others have conscientiously given up and released them: this meeting thereupon doth now again signify, that for any amongst us to pay or receive tithes (which were a part of the ceremonial law belonging to the Levitical priesthood, abrogated and taken away by the coming of our Lord Jesus Christ, and his death on the cross) doth directly oppose and tend to overthrow the ancient Christian testimony of truth against tithes, which hath been borne by friends from the beginning of our day, not only by word and doctrine, but by deep sufferings, and sealed even with the blood of some of our dear and faithful brethren, who have cheerfully laid down their lives by long and hard imprisonments, in confirmation of that their conscientious testimony.

In the sense hereof, this meeting doth earnestly recommend to the several monthly meetings of friends, if they should find any under our name that do either pay or receive tithes, that they

use their best and utmost endeavours, in the spirit and order of the gospel, and in the exercise of great tenderness and brotherly kindness, to inform, admonish, and convince all such, without respect of persons; in order to bring them to the acknowledgment and obedience of the truth in that particular; and if, after such tender and gentle dealing with them, any such shall continue in their unfaithfulness, that then the monthly meeting unto which such persons shall belong, having exercised Christian patience and forbearance towards such, and finding itself clear in the sight of God, do declare that such, for their unfaithfulness and opposition to this our Christian testimony, are unworthy to be admitted to the meetings for business amongst friends, or to be received to join in the collections made by friends for the service of the church; and if after that, such persons shall persist in such their unfaithfulness and opposition, that then the monthly meeting proceed further, to give judgment for the clearing of truth and friends, as in the holy counsel and wisdom of God they shall be directed and guided therein. 1706.

v. No. 22.

19
v. No. 21.

It is recommended, that friends be appointed in the several parts of the nation, to call upon their members to bring in an account of their sufferings for their testimony against the payment of tithes, &c. and to inquire whether such as bring in no accounts do stand clear in their testimony: and if they find any deficient, and they persist in the same, that such friends be dealt with pursuant to the directions and former advices of this meeting.

And as we have been convinced of the inconsistency of tithes with the nature of the gospel dispensation, it is our necessary duty to act agreeably to such convictions; and if sufferings for our testimony shall be the consequence of our obedience thereto, it will become us, after the example of the primitive Christians,

cheerfully to submit, and to take joyfully the spoiling of our goods; that so we may preserve a conscience void of offence towards God, and at the same time, by our Christian meekness and innocent deportment, give reasonable evidence of our sincerity to men. 1737.

v. No. 8.

We earnestly exhort and beseech quarterly meetings, carefully to inspect and consider the state of their monthly meetings; and when weakness and remissness are manifestly apparent therein, that they appoint committees, as occasions may require, to assist them in extending such admonition and help as may be found necessary; in order that this important branch of our testimony, against the receiving and paying of tithes, as well as every other branch thereof, may be more generally, becomingly, and consistently supported; and that friends may be clear, in the discharge of their duty to God and to each other, in the great day of account. 1772.

20

v. Queries 4.

This meeting recommends to general practice what hath been found of great use in many places, viz. an annual appointment in each monthly meeting of a suitable number of friends, to apply for an account of sufferings once a year to each of their members liable to priests' demands, tithes, or those called church-rates, also demands on account of the militia, and things of that nature; and, where weakness or unfaithfulness appears in any, to administer such advice and admonition as may be necessary for their help: and the monthly meetings are requested to take due care, that those appointed for this service be faithful and judicious friends. 1780.

21

v. Queries
2, Q. XV.

22

This meeting having weightily considered the deficiencies, which from year to year have been complained of, in the support of our Christian testimony against tithes, is apprehensive that they may be occasioned in degree by some misconstruction of the yearly meeting minute of 1706,* as though it did not enjoin monthly meetings to proceed to the disownment of such of their members as persist in rejecting the admonition of their brethren: wherefore this meeting thinks it expedient to declare, that no such exemption from the invariable issue of our dealings with irreclaimable delinquents, is considered by this meeting to be allowed by the said minute. 1796.

* No. 18.

And vid. Family-Vif. 2.—Meet. for Suff. 4.—Min. & Eld. &c. 7, *last par.*—Queries 2, *Q. VII.*
3, *Q. IV.*

T R A D E.

ADVISED, that none launch into trading and worldly business beyond what they can manage honourably and with reputation; so that they may keep their words with all men, that their yea may prove yea indeed, and their nay, nay: and that they use few words in their dealings, lest they bring dishonour to the truth. 1688. P. E.—1675.

1

It is advised and earnestly desired, that the payment of just debts be not delayed by any professing truth beyond the time promised and agreed upon; nor occasion given of complaint to those they deal with, by their backwardness of payment where no time is limited; nor any to overcharge themselves with too much trading and commerce, beyond their capacities to discharge with a good conscience towards all men; and that all friends concerned be very careful not to contract extravagant debts, endangering the wronging of others and their families; which some have done, to the grieving the hearts of the upright; nor to break their promises, contracts, or agreements, in their buying or selling, or in any other lawful affairs, to the injuring themselves or others, occasioning strife and contention, and reproach to truth and friends. And it is advised, that all friends that are entering into trade, or that are in trade, and have not stock sufficient of their own to answer the trade they aim at, be very

2

v. No. 9.

cautious of running themselves into debt, without advising with some of their ancient and experienced friends among whom they live; and more especially such trading as hath its dependence upon sea-adventures. 1692. P. E.

- 3 It is earnestly desired that friends be very careful to avoid all pursuit after the things of this world, by such ways and means as depend too much on hazardous enterprizes; but rather labour to content themselves with such a plain way and manner of living, as is most agreeable to the self-denying principle of truth which we profess; and which is most conducive to that tranquillity of mind that is requisite to a religious conduct through this troublesome world. 1724. P. E.—1801.

- 4 v. No. 5. If through adverse accidents any should fail in paying their just debts, and should after a composition with their creditors be so far blessed and prospered in their affairs, as to be capable of paying their deficiencies, it is the earnest desire and advice of this meeting, that they do not omit the same. 1727. P. E.

- 5 v. No. 11. And it is the sense and judgment of this meeting, if any fall short of paying their just debts, and a composition is made with their creditors to accept of a part instead of the whole, that, notwithstanding the parties may look upon themselves legally discharged of any obligation to pay the remainder, yet the principle we profess, enjoins full satisfaction to be made, if ever the debtors are of ability. And in order that such may the better retrieve their circumstances, we exhort them to submit to a manner of living in every respect the most conducive to this purpose. 1759. P. E.

We warn all against a pernicious practice, too much prevailing amongst the trading part of mankind, which hath often issued in the ruin of those concerned therein, viz. that of raising and circulating a fictitious kind of paper-credit, with indorsements and acceptances, to give it an appearance of value without an intrinsic reality: a practice highly unbecoming that uprightness which ought to appear in every member of our religious society, and of which therefore we think it our incumbent duty to declare our disapprobation, and disunity therewith, as absolutely inconsistent with the truth we make profession of. We are also engaged to caution every individual against imprudently entering into joint securities with others; for by these practices many innocent wives and children have been inevitably and unexpectedly involved in ruinous and deplorable circumstances. We therefore earnestly desire friends to keep strictly on their guard, that none, through any specious pretences of rendering acts of friendship to others with safety to themselves, may risk their own peace and reputation, and the security of their families: in order hereunto, we recommend this salutary advice of the wise man to their especial notice and regard: “Be not thou one of them that strike hands, or of them that are sureties for debts. If thou hast nothing to pay, why should he take away thy bed from under thee?” 1771. P. E.

6

Prov. xxii.
26, 27.

Dear friends, the continuance of covetousness and of earthly-mindedness in many, calls upon us to endeavour to awaken such as are infected with it, to a sense of what they are pursuing, and at what price. The Great Master hath shewn the unprofitableness of the whole world, compared with one immortal soul; and yet many are pursuing a delusive portion of it, at the expense of

7

v. Covetous-
ness, *pass.*

their souls' interests. But were all thus awakened, what place would be found for extensive schemes in trade, and fictitious credit to support them? To mix with the spirit of the world in the pursuit of gain, would then be a subject of dread; and contentment under the allotment of Providence, a sure means of preservation. 1788. P. E.

8 Circumscribed even as we are more than many, it is not unusual, in our pursuit of the things of this life, for our gain and our convenience to clash with our testimony. O then may we be willing to pause, and give time for those passions to subside, which would hurry us to the accomplishment of the desired purpose, ere the still voice of wisdom be distinctly heard, to guide us in the way in which we should go! 1795. P. E.

9
2. Mod. &
Temp. 3.

We find it our duty to remind our respective members, of the remarkable uprightness and honesty of our friends in the beginning, in their commerce and converse. How exact were they in performing their words and promises, without evasive excuses and insincere dealings! how careful not to involve themselves in business which they understood not, nor had stock of their own to manage! how circumspect not to contract greater debts than they were able to pay in due time! which brought great credit and reputation to our religious society. But with sorrow we observe, that, contrary to their example, and the repeated advices formerly given by this meeting against an inordinate pursuit after riches, too many have launched into trades and businesses above their stocks and capacities; by which unjustifiable proceedings, and high living, they have involved themselves and families in trouble and ruin, and brought considerable loss upon others: to the great reproach of our holy profession.

We therefore recommend to friends in their respective quarterly and monthly meetings, to have a watchful eye over all their members; and where they observe any deficient in discharging their contracts and just debts in due time, so as to give reasonable suspicion of weakness or negligence, that friends do earnestly advise them to a suitable care and necessary inspection into their circumstances, in order that they may be helped; and if any proceed contrary to such advice, and by their failure bring open scandal and reproach on the society, that then friends justifiably may and ought to testify against such offenders. 1732. P. E.

It is the sense and judgment of this meeting, that no persons who shall fail in paying their just debts, ought to be admitted to act in meetings for discipline, until they have made satisfaction to the monthly meeting they belong to, and done what is in their power to take off the reproach. 1737. W. E. 10

It is earnestly recommended, that friends frequently inspect the state of their affairs, and when any find themselves unable, or have not more than sufficient, to pay their just debts, that they immediately disclose their circumstances to some judicious friends, or principal creditors, and take their advice how to act, and be particularly careful not to pay one creditor in preference to another. It is also recommended to all persons concerned in trade, to keep their accounts in such a clear and accurate manner, that in case of failure, their creditors may see how the deficiency has happened: and those friends, who may be appointed by monthly meetings to visit those who have failed, should always inquire of their assignees or trustees how they have acted in the above respects, and report to the meeting. And it is advised, that when friends 11

accept the office of trustee or assignee, they be active in collecting the effects of the estate, and punctual in making a speedy distribution. And it is the judgment of this meeting, that monthly or other meetings ought not to receive collections or bequests for the use of the poor, or other services of the society, of persons who have fallen short in the payment of their just debts, though legally discharged by their creditors; for until such persons have paid the deficiency, their possessions cannot in equity be considered as their own. 1782.

v. No. 4 & 5.

12 This meeting observing from some of the answers to the queries, that the advice directed to be annually given to friends, as to a careful inspection into the state of their affairs once in the year, hath been no otherwise imparted in some places than by the public reading of the query, directs that monthly meetings do annually make appointments of suitable friends to communicate such advice to the members individually. 1793.

v. Queries
2, 2, V.

13 We do not condemn industry; which we believe to be not only praise-worthy, but indispensable. It is the desire of great things, and the engrossment of the time and attention, from which we desire that all our dear friends may be redeemed. We doubtless owe duties to ourselves and to our families; but we owe them also to society; and do we not owe even our own selves to our all-wise, all-protecting, and provident Creator? 1797. P. E.

v. Parents,
&c. 4.
Poor 3,
Mod. &
Temp. 3,
Ist par.

And vid. Cond. & Convers. 1. 4. 7.—Family-Vif. 2.—Queries 2, 2, V. VIII. 3, 2, VI. 5, 2, III. 8, Adv. II.—Rem. & Sett. 9.—Slave-Tr. &c. 1. 2. 3. 4. 7. 9.—War 3. 6. 7.

W A R.

IT hath been a weighty concern on this meeting, that our
 ancient and honourable testimony against being concerned in
 bearing arms, or fighting, may be maintained; it being a doctrine
 and testimony agreeable to the nature and design of the Christian
 religion, and to the universal love and grace of God. This testi-
 mony, we desire may be strictly and carefully maintained, by a
 godly care and concern in all to stand clear therein; so shall we
 strengthen and comfort one another. 1730. P. E. 1

We think it necessary earnestly to recommend to monthly
 meetings, to keep a watchful eye over their members, in this
 important branch of our Christian testimony; and where any
 inclination toward such practices appears, that timely admoni-
 tion and suitable counsel be given, in the spirit of love and meek-
 nefs. And as we are called out of wars and fightings, so let
 them be as seldom as possible the subjects of our conversation;
 but let a holy care rest upon us, to abide in that power which
 gives dominion over the hopes and fears that arise from the
 concerns of an unstable world, and tend, as they are admitted
 into the mind, to lessen the trust on that Rock which is im-
 movable. 1757. P. E. 2

We desire afresh to press upon all our members, the necessity 3

of a peaceful and innocent demeanour amongst men ; and especially, let all be careful not to seek or accept profit by any concern in the preparations so extensively making for war : for how reproachfully inconsistent would it be, to refuse an active compliance with warlike measures ; and, at the same time, not to hesitate to enrich ourselves by the commerce and other circumstances dependent on war ! 1798. P. E.

4
v. No. 6.

A complaint being made about some ship-masters, who profess the truth and are esteemed Quakers, carrying guns in their ships, supposing thereby to defend and secure themselves and their ships, contrary to our principle and practice, and to the endangering of their own and others' lives thereby ; also giving occasion of more severe hardships and sufferings to be inflicted on such friends as are pressed into ships of war, who, for conscience sake, cannot fight or destroy men's lives ; it is therefore recommended to the monthly and quarterly meetings whereunto such ship-masters belong, to deal with them in God's wisdom, and tender love, to stir them up and awaken their consciences ; that they may seriously consider how they injure their own souls in so doing, and what occasion they give to make the truth and friends to suffer by their declension, and acting contrary thereunto through disobedience and unbelief, placing their security in that which is altogether insecure and dangerous : which we are really sorry for, and sincerely desire their recovery, and safety from destruction, that their faith and confidence may be in the arm and power of God. 1693. P. E.

5 It having been represented to this meeting, that some professing to be of our society have of late slighted and neglected our ancient

and Christian testimony to such a degree, as to be concerned in privateering, or as owners of ships going with letters of marque; which is a flagrant and lamentable departure from our peaceable principle (which hath always been to confide in the protection and providence of Almighty God, and not in weapons of war), and a practice that may be attended with injustice, barbarity, and bloodshed:

This meeting having taken this sorrowful and afflicting case, and breach of our ancient testimony, into our serious consideration, have thought it our incumbent duty to bear our testimony against such practices; and it is the unanimous sense of this meeting, that all monthly meetings ought speedily to deal with all persons found in the practice of such things, in the spirit of truth and love, in order to bring them to a sense of their error, and to reclaim them from it; which if they cannot do, then to testify against them, and let them know we have no unity or fellowship with them. 1744. W. E.

It is recommended to the several quarterly and monthly meetings, that all concerned in armed vessels be dealt with according to the minute of 1744;* and it is recommended to friends every where, to take into their serious consideration the inconsistency of any under our profession suffering their temporal interest to induce them in any manner to contribute to the purposes of war. 1781. 6

* No. 5.

If any be concerned in fabricating or selling instruments of war, let them be treated with in love; and if by this unreclaimed, let them be further dealt with as those whom we cannot own. And we entreat that when warlike preparations are

- making, friends be watchful lest any be drawn into loans, arming or letting out their ships or vessels, or otherwise promoting the destruction of the human species. 1790. W. E.

8 We feel not inclined, though war yet continues to desolate the earth, to repeat our advices on that head, or to resume the subject further than to remark how thankful we ought to be, in that we are still permitted to meet together, as *we* have done at this time, in brotherly fellowship and mutual condescension; whilst the world around us is tossed with the tempest of discord. O friends, may we consider it as an incitement to suffer every thing which tends to contention, to be eradicated from our hearts; and, under the influence of the heavenly Husbandman, to cultivate, with unwearied assiduity and patience, all those dispositions which make for peace; things whereby we may edify one another; yea, things by which we may evince to our fellow-men at large, that we are really redeemed from the spirit of contests, and truly the disciples of a merciful Redeemer, whose holy, pure, and undefiled religion is a system of universal love! 1797. P. E.

v. Cond. &
Convers. 9.

v. Civ. Gov.
I. 7.

And vid. Civ. Gov. 10.—Meet. for Suff. 4.—Militia I. 2.—Queries 2, 2. VIII.

WILLS, EXECUTORS,

AND

ADMINISTRATORS.

KNOWING how quickly many are removed by death, it is weightily recommended that care be taken in each monthly meeting, that friends who have estates to dispose of, by will or otherwise, be advised to make their wills in time of health, and strength of judgment, and to dispose of their substance as in justice and wisdom may be to their satisfaction; to prevent the inconveniences, loss, and trouble that may fall upon their relations and friends, through their dying intestate. Making such wills in due time can shorten no man's days, but the omission or delay thereof has proved very injurious to many. 1691. P. E. —1695. P. E.—1703. P. E.

Recommended, that friends who have young children, do in their wills appoint faithful friends to be guardians to them, till they come to the age of twenty-one years. 1706.

Advised, that friends take care that none do unadvisedly bring themselves, or others, into sufferings, by undertaking trusts or executorships, when they cannot legally and consistently discharge the trust. 1713.

4 Executors and trustees, concerned in wills and settlements, are advised to take especial care that they faithfully discharge their respective trusts according to the intent of the donors and testators; and that all charitable gifts, legacies, bequests, and settlements of estates, by will or deed, intended and given for the use of the poor, the aged, the impotent, or putting poor friends' children to education or apprenticeships, may not be appropriated or converted to any other uses than such as the donors and testators have directed and enjoined by legal settlement, will, or testament. 1715.

5 As in cases of administration to the estate or effects of deceased persons, a bond is required in the ecclesiastical courts, where the same is granted; which bond contains several titles and designations of the archbishops or bishops, which it is inconsistent with our religious principles to acknowledge, such as 'The 'most' or 'right reverend father in God'—'by divine providence, 'lord', &c. and as some friends have scrupled to sign such bonds on that account, and have been permitted to strike out the exceptionable parts; it is therefore recommended to friends in such cases, to offer a bond in the underwritten form; or at least to endeavour to obtain consent to strike out such parts as are inconsistent with our principles. 1773.

Form of a Bond.

Know all men by these presents, that we *are*
become bound unto *, archbishop [or bishop, as the*
case may be] of *, in the sum of* *pounds*
of good and lawful money of Great-Britain, to be paid to the said
archbishop [or bishop], or his certain attorney, executors, administra-
tors, or assigns: for which payment, well and truly to be made, we

bind ourselves, and each of us, for the whole, our heirs, executors, and administrators, firmly by these presents. Sealed with our seals, dated the day of the month, called , in the year of our Lord, one thousand hundred and

[Here to follow the condition of the Bond.]

Advised, that friends in making their wills have a strict regard to justice and equity, and be not actuated by caprice and prejudice, to the injury of those who may have a reasonable expectation from their kindred and near connexion; nor carry any resentment, though occasion may have been given or taken, to the grave, remembering we all stand in need of mercy and forgiveness: also that none postpone making their wills to a sick-bed, an improper season to settle our outward affairs, in the painful struggles of nature, even if we should be favoured with a clear understanding; which ought not to be diverted from a solemn consideration of the approaching awful period of life.

Friends are earnestly recommended to employ persons skilful in law, and of good repute, to make their wills; as great inconvenience and loss, and sometimes the ruin of families, have happened through the unskilfulness of some who have taken upon them to make wills. And all friends who may become executors or administrators, are advised to make a full, clear, and proper inventory of the estate and effects of the deceased as soon as possible after the interment, as many difficulties and disputes have arisen for want of it, where it has been deferred; and seeing in the affirmation made at proving a will, there is a promise to make such inventory. 1782.—1801.

v. Lib. to the
Poor 2.

W O M E N ' S M E E T I N G S .

- 1 ADVISED to encourage faithful women's meetings, and the settling of them where they are wanting, and may with convenience be settled; knowing their service, and what need there is also of their godly care in the church of Christ, in divers weighty respects proper to them. 1691. P. E.

- 2 Our women's meetings being set up and approved in the love of God, and by his wisdom and power; and being of manifest service, and helpful in the church; it is the earnest desire and advice of this meeting, that they may be upheld and encouraged, where they are settled, by monthly and quarterly meetings; and that in counties and places where they are not, it be the care of the quarterly meetings to endeavour they may be set up and encouraged in proper and convenient places, where they may be most serviceable and helpful. 1707. P. E.

- 3 Advised, that friends in all places encourage the service of the meetings of faithful women, and that quarterly meetings would help and assist such women friends in setting up monthly meetings; wherein they may wait for divine wisdom to give proper advice to those of their own sex; and that proceedings in relation to marriage be laid before such meetings, and the clearness of the persons concerned be inquired into by them: which method,

we apprehend, will render our grave and solid women help-meets to the brotherhood in the discipline, and conduce to the edification of the church. 1745.

This meeting agrees, that the meeting of women friends held annually in this city, be at liberty to correspond, in writing, with the quarterly meetings of women friends; to receive accounts from them, and to issue such advice as in the wisdom of truth from time to time may appear necessary, and conducive to their mutual edification; and that the said meeting be denominated The Yearly Meeting of Women Friends held in London. Yet such meeting is not to be so far considered a meeting of discipline, as to make rules, or alter the present queries, without the concurrence of this meeting. 1784.

4
v. No. 5

This meeting taking into consideration the service of the women's yearly meeting, and observing that the minute of 1784, by which it was established, doth not sufficiently set forth the proper constitution of such a meeting, agrees that the several quarterly meetings of women friends are at liberty to appoint two or more of their members to meet in London, at the time of holding this meeting; nevertheless so that the number from any women's quarterly meeting, do not exceed that of the representatives allowed to be appointed by the men's quarterly meeting for the same district; which meeting of women so appointed shall be denominated The Yearly Meeting of Women Friends held in London. And this meeting is further of the judgment, that the several women's quarterly meetings should annually send to their yearly meeting, answers in writing to the queries proper to the women friends. But the said yearly meeting is

5

v. Yearly
Meet, 6.

v. Queries 3.

not at liberty to make or alter any rules of discipline, or queries.
1790.

6 On considering the nature and extent of the discipline committed to women friends, it is our judgment, that its nature is, as expressed by the minutes of the yearly meeting, to come up to the help of their brethren in the discipline of the church.

As to its extent, it is within their allotment

v. Queries 3,
Q. VIII.

I. To inspect and relieve the wants of the poor of their own sex; and to apply to the men's meetings for the means, and for their concurrence, as cases shall require:

v. Marriage 8.

II. To take cognizance of proposals for marriage, conformably to the rules on that subject.

* Rem. & Sett.
5.

III. They are to join in certificates of removal for women friends, according to the minute of 1791.* In order whereto, in cases of the removal of women friends, the women's monthly meeting, on notice from the men's meeting, is to appoint one or two of its members to make the necessary inquiry, and to report the result thereof to the friend or friends appointed to inquire by the men's meeting.

† Rem. & Sett.
6.

IV. They are also, on receiving from the men's meeting certificates for women friends, to make appointments to visit the persons removed into the compass of the monthly meeting, according to the recommendation of 1790.†

‡ Queries 3,
Q. IX.

V. They are to have overseers, agreeably to their ninth query.‡ In order to which, when it is necessary that women overseers be appointed, the women's monthly meeting is to appoint a committee, which is to join a committee to be appointed by the men's monthly meeting. The joint committee is to nominate the overseers, and the names of the women then nomi-

nated are to be reported to the women's monthly meeting, and, after being approved by the said meeting, sent to the men's meeting for confirmation.

VI. The women's monthly meeting, at the desire of the men's monthly meeting, should make appointments to join the men in visiting such women as apply for admission, or reinstatement, into membership; and the report of the committee is to be made to the men's monthly meeting, which is to inform the women's meeting of the conclusion.

v. Conv. Persons 5.

VII. In cases of delinquency of women friends, when the women's monthly meeting, after due exercise of private labour, believes it necessary to record any of its members as delinquents, it is to inform the men's meeting thereof. The women then, if the men do not take up the matter exclusively, are to proceed to deal with the delinquent, and report the result of their labours to the men's meeting; but if the men's meeting should see it expedient to join them in the dealing, the report of the joint committee is to be made to the men's meeting, which, in either case, is to inform the women's meeting of its determination. No proceedings of the women only, are to be a sufficient ground for a testimony of disownment. 1792.—1801.

And vid. Discipl. &c. I, 1st par. & *pass.*—Monthly Meet. 8.—Prep. Meet. 2 —Queries 3. 4. 6. 7. 8.

Y E A R L Y M E E T I N G .

1 FOR better managing, ordering, and regulating the public affairs of friends, relating to truth, and the service thereof, it is agreed that a general meeting be held in London annually. 1672.

2 This meeting taking into consideration the expediency of a more convenient arrangement of the several fittings of the yearly meeting, and other meetings connected therewith, agrees on the following plan :

¶. Min. & Eld.
 &c. 27,
 4th par.

 The yearly meeting of ministers and elders to begin on the day after the third First-day in the Fifth Month, at Ten o'clock in the forenoon, and to proceed the remainder of that day, and Third-day morning, with its business.

 The adjourned general meeting for Ackworth school, to be held on Third-day afternoon at Four.

 The yearly meeting at large to sit down on Fourth-day morning at Ten. Meetings for worship to be held on Sixth-day morning at Ten. 1798.

3
¶. No. 5.

 The good and blessed intent and end of this and all our assemblies, is, with the Lord's assistance, for his honour : in the promoting and maintaining of our Christian society and religion, in life and practice, in all the parts and branches thereof. 1695.
P. E.

It is the fervent desire of this meeting, that the business and concerns thereof be solidly, in the fear of God, managed and carried on, without contention or striving, and with as few words, and in as pertinent expressions to the matter in hand, as may be, for expediting the affairs thereof without loss of time, or any ways disordering the meeting; but one at a time speaking, and standing up, that all things may be done decently, and in good order. 1710.

4

The intent and design of our annual assemblies, in their first constitution, was for a great and weighty oversight and Christian care of the affairs of the churches pertaining to our holy profession and Christian communion; that good order, true love, unity, and concord may be faithfully followed and maintained among all of us, as a peculiar people, called and chosen out of the world, and the errors and corruptions thereof; knowing also, that sincere love and union in general will be a great cause of truth's prosperity among ourselves, and of the prevalency thereof over the world, and the spirit of it: all which seriously considered, we sincerely desire and humbly hope, that God will be graciously pleased more and more to put into the hearts of friends and brethren, to be zealously concerned that universal love, true union, peace, and concord be followed and maintained in all the churches of Christ; and, on the contrary, all enmity, divisions, discord, and strife, watched against and shut out, that the power and peace of our God may prevail and rule in all hearts. 1718. P. E.

5

v. Love &
Unity, &c.

That this meeting consist of representatives from every quarterly meeting in Great-Britain, and from the national meeting in Ireland; each quarterly meeting to depute four; but the

6

county of York, in consideration of its extent, is allowed to send eight, and London twelve; likewise of such ministering friends as may be in town, and of the correspondents, or members of the meeting for sufferings. 1728.—1730.—1782.—1801.

v. Meet. for
Suff. 3.

7 That the quarterly meetings be careful annually to depute such friends to attend the service of the yearly meeting, as are men fearing God, of good conversation, weighty spirits, prudent and sincere, well acquainted with the affairs of truth, and diligent attenders of meetings for discipline at home; whose practice and conversation is answerable to the testimony they profess to bear;—men known to be faithful and conscientious. 1714. P. E.—1733. P. E.—1743. W. E.

8 This meeting directs, that the names of the representatives to this meeting, and also to the yearly meeting of ministers and elders, be entered under the answers to the respective queries, previously to the signatures of the clerks of the several quarterly meetings. 1790.

v. No. 9.
Min. & Eld.
&c. 27,
last par.

9 It is desired, that the representatives do deliver in their names in writing, and for what places, to the clerk of the meeting for sufferings in London, previously to the sitting of this meeting, that they may be entered in the yearly meeting book; in order to save time, and that the names may be entered more correctly. 1753.

10 Advised, that no representatives withdraw, or go out of town, before the meeting end, without leave first requested and granted; that the service of the meeting may not be neglected. 1709.

Agreed, that a clerk be chosen annually, in the following manner, viz.—that the several quarterly and other meetings be divided into the five following districts :

11
v. No. 12

North—Cheshire and Staffordshire, Cumberland and Northumberland, Durham, Lancashire, Westmoreland, Yorkshire, Scotland :

South—Berkshire and Oxfordshire, Hampshire, Kent, London and Middlesex, Surry, Suffex :

East—Cambridgeshire and Huntingdonshire, Essex, Lincolnshire, Norfolk and Norwich, Suffolk :

West—Bristol and Somersetshire, Cornwall, Devonshire, Dorsetshire, Gloucestershire and Wiltshire, Herefordshire and Worcestershire, Wales :

Midland—Bedfordshire and Hertfordshire, Buckinghamshire, Derbyshire and Nottinghamshire, Northamptonshire, Warwickshire, Leicestershire, and Rutland :

And that the clerk be annually chosen by the representatives out of one of the said districts, in the course and order as now stated. 1733.—1801.

It is agreed, that the representatives of the quarterly meetings of the district which is to choose the clerk, meet for that purpose at the close of the first sitting of the meeting, and that they report the friend chosen to the next sitting, previously to any other business; also that the former clerk do not consider himself discharged until another be chosen. 1787.

12

Agreed, that two or three friends be appointed to revise the minutes of each day's transactions, and to correct any slight inaccuracies that may be observed; and if any alterations or corrections in things of moment appear necessary, to propose the

13

same to the meeting at its next sitting, previously to any other business; in order that the minutes may be entered with due accuracy, and in a manner clearly to be comprehended. 1762.

- 14 Agreed, that the nomination of the committee for auditing the accounts, be made by fourteen quarterly meetings as they stand in rotation, each naming one of its representatives for that service (by which means all the quarterly meetings may have an opportunity of being informed how the money collected for the general service of the society is expended); with such other friends as this meeting shall appoint for that service. 1752.
- v. Nat. St. *pass.*
- 15 Ordered, that all letters directed to the yearly meeting, except from such meetings as regularly correspond therewith, be first perused by two or three friends to be appointed, who are to consider and report whether the same be proper to be read in this meeting or not. 1736.
- 16 This meeting desires, that all propositions from any quarterly or yearly meeting to this meeting, be delivered in writing, and signed by order of such meeting. 1735.

And vid. Appeals, pass.—Cond. & Convers. 6.—Meet. for Suff. pass.—Min. & Eld. &c. 27, 3d & 5th par. 28, last par.—Wom. Meet. 4. 5.

Y O U T H.

WE earnestly beseech our friends, and especially the youth, to avoid all such conversation as may tend to draw out their minds into the foolish and wicked pastimes with which this age aboundeth, particularly balls, gaming-places, horse-races, and play-houses, those nurseries of debauchery and wickedness, the burthen and grief of the sober part of other societies, as well as of our own; things wholly unbecoming a people under the Christian profession, contrary to the tenour of the doctrine of the gospel, and the examples of the best men in the earliest ages of the church. For, as “ Evil communications corrupt good manners,” so it is the duty of men professing religion, who live in this world in order to obtain a better, not only to shake their hands from holding of bribes, and stop their ears from hearing of blood, but also, to shut their eyes from seeing evil. 1739. P. E.

1

v. No 4.
Plainness 9.
Queries
2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

1 Cor. xv. 33.

Isaiah xxxiii.
15.

And dearly beloved youth, in an humble sense of the continued visitations of the Father's love, and an experience of their blessed effects, we entreat you by the mercies of God, receive its holy impressions, submit to its discipline. This will preserve you from the deplorable effect of Satan's transformations, inspire you with holy resolutions, and enable you to maintain them in all godly conversation, and purity of life and faith: adorning the doctrine

2

of the gospel by a blameless demeanour. True peace will then flow as a river in your own minds, and the fruits of the tree of righteousness be brought forth, to your inexpressible consolation in Christ, and the revival of Sion; so that by and through you, she may yet appear beautiful to the sincere-hearted. 1751.
W. E.

- 3 Dearly beloved young friends, in much affection and tenderness we exhort you, above all things, to give diligent heed and attention to the voice of the Spirit of Christ speaking in the secret of your own consciences, reproving for evil, and speaking peace when you do well. For this, as it is closely and reverently regarded, will not only season your minds with a holy fear and dread of offending the Great Majesty of heaven and the whole earth, and thereby be a means of preserving you from the vices, vanities, and allurements of this world; but will also influence you to seek after, and pray earnestly for, that wisdom which is from above. Happy are the youth who thus give up their names to serve the living God with full purpose of heart! How inexpressible are the blessings, which those who are thus early devoted to serve the Lord, bring upon themselves! And how do they cause the hearts of their parents and friends to overflow with joy and thanksgiving to the Author of all our mercies; and the church of God to magnify his name, for the continuance of his goodness to his people, from one generation to another! Whilst the ungodly and disobedient, and such as, contrary to the tender entreaties and admonitions of their parents, the counsel of their friends, and the dictates of the Spirit of truth in their own hearts, give the reins to their unruly passions, and indulge themselves in rioting, wantonness, and excess, too often wound their parents with grief and affliction, become themselves a reproach to

their Christian profession, and render their own lives short and miserable, attended with such reflections as these: "How have I
 "hated instruction, and my heart despised reproof, and have not
 "obeyed the voice of my teachers, nor inclined mine ear to
 "them that instructed me!" O that all such may return unto
 the Lord, whilst the day of his gracious visitation is extended
 unto them, who delighteth not in the death of a sinner, but
 willeth the salvation of all! 1751. P. E. Prov. v. 12. 13.

Frequent and earnest have been the advices of former yearly
 meetings, that all under our name may avoid the attendance of
 vain sports and places of amusement; which divert the mind
 from serious reflection, and incline it to wantonness and vanity.
 Understanding that diversions of this kind are spreading, and
 play-houses increasing in various places, we are concerned to
 renew a caution on this subject; being clearly convinced of the
 pernicious effects of these evil practices, the inventions of degenerate
 men, tending to stifle the convictions of the divine witnesses
 in the conscience, and set men at ease in a state of alienation
 from God. 1785. P. E. 4
v. No. 1.

And beloved youth, in an especial manner guard against the
 first sacrifices of duty to inclination. If ye curb inordinate
 desires in their infancy, your victory over future temptations
 will be the more easy; and, through faith in him that hath loved
 us, and hath overcome, ye will in time be more than conquerors:
 but if ye shrink from the conflict, or resign the victory to the
 tempter, ye will be despoiled of the armour designed to preserve
 you in future assaults; and, it may be, unable to resist, in your
 further progress through life, temptations which in the fresh 5

morning of your day ye would have held in abhorrence.
1795. P. E.

And vid. Cond. & Convers. 8. 9.—Discipl. &c. 8.—Lib. to the Poor 6.—Marriage 1. 4.—
Parents, &c. *pass.*—Plainness 5. *et pass.*

FINALLY, friends, collectedly and individually, farewell !
May all our meetings be held with weight, as in the immediate
presence of the heavenly President. May the aged among us
be examples of every Christian virtue ; and evince, by the calm-
ness of their evening, that their day has been blest. May the
middle-aged not faint in their allotted stations ; but, together
with their elder and younger brethren, firmly support, yea exalt,
the several testimonies which we are called to maintain. And
O ! may the beloved youth, the tender objects of our care, and
of our hope, bend early and cheerfully under the forming power
of truth : that thus, each standing in his allotment, the harmony
of the building may be preserved, and we may truly grow up
into a holy temple for the Lord. 1799. P. E.

F I N I S.

I N D E X.

I N D E X.

* * The Heads or Titles in the Book are distinguished in the Index, as they occur in alphabetical order, by being printed in larger capitals; and it is to be observed that from these Heads fewer references are here given, on account of those already inserted in the body of the volume.

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- P. 18. l. 8. For ensnared read insnared.
22. margin. *Aft.* *Mod. & Temp.* insert *past*.
96. margin. For Tim. v. 22. read 1 Tim. v. 22.
6. l. 8. Omit that.
35. l. 13. For were read was.
50. l. 7. For inducements read an inducement.
l. 14. For such read those.

E X T R A C T S

FROM THE

MINUTES AND ADVICES

OF THE

YEARLY MEETING

OF

FRIENDS

H E L D I N L O N D O N ,

FROM ITS FIRST INSTITUTION.

SUPPLEMENT TO THE SECOND EDITION, PRINTED IN 1802.

London :

PRINTED AND SOLD BY WILLIAM PHILLIPS,
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1822.

ADVERTISEMENT.

SOME alterations having taken place in our Rules, more particularly in those which relate to Appeals, and to Removals and Settlements, it was concluded by the Yearly Meeting of 1821, that a Supplement to the present volume of "Extracts from the Minutes and Advices of the Yearly Meeting," should be prepared. A selection consisting of rules and advices was accordingly submitted to an adjournment of THIS Meeting held in the Fifth month last, and attended by a deputation from most of the Quarterly Meetings. After being there revised, it was laid before the Yearly Meeting of the present year, which directed the following compilation to be printed.

The valuable counsel contained in this Supplement is recommended to the close attention of friends, as manifesting the continued earnest solicitude of the Yearly Meeting for the welfare of its members, and as tending to enforce the importance of practical Christian morality, and of a life redeemed from the spirit and maxims of this world.

MEETING FOR SUFFERINGS,

London, 1st of Eleventh month, 1822.

References from Rules in the "Extracts," &c. to others in this Supplement, by which the former are superseded, altered, or rendered more explicit.

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RULES FOR APPEALS; superseding all preceding regulations &c. under this head, except No. 8 and 12, (page 4.) 13

I. IF any person shall, after a final decision in his case by any monthly meeting, think himself (*a*) injured or aggrieved by its proceedings in such case, he may appeal to the quarterly meeting of which the said monthly meeting forms a part. Notice of such intended appeal is to be given in writing to the monthly meeting within three months after such decision is communicated by or on behalf of such meeting to the party concerned; or, if, because the party could not be found, or by reason of his having left the kingdom, the decision has not been so communicated, then within two years at the furthest after the issuing of it. *See Rule VIII.*

II. The appeal is to be brought to the first or second quarterly meeting which occurs after the monthly meeting immediately succeeding that at which the notice above-mentioned has been given. In the notice, the appellant shall specify to which of the two he means to present his appeal. If he has made choice of the first, and circumstances should arise to prevent him* from pursuing his intention, he shall be at liberty to bring the appeal to the second quarterly meeting, provided that previously thereto he renew his notice to the monthly meeting. The monthly meeting receiving notice of appeal as first mentioned, shall appoint respondents to act ** Of which time-ly information is to be given to the monthly meeting. See Rule IX.*

(*a*) [*or herself, her, &c.*]; persons of both sexes having equal right of appeal.

on its behalf, and shall inform the appellant that an appointment has been made.

III. The following regulations are to be observed in the conducting of appeals to quarterly meetings:—

1. The appeal in writing, and sealed up, shall be delivered to the clerk for the time being, soon after the representatives are called over, with an indorsement simply specifying the appellant, his assistant, or assistants, (if any are intended,) the meeting appealed against, and that appealed to. The indorsement shall be read, and also the minute of the monthly meeting appointing respondents to act on its behalf.

2. Unless an appeal relate to matter of faith and doctrine, and unless the quarterly meeting is satisfied thereof, and also inclines that without any previous reference, it should be heard in the meeting itself, such meeting shall, when any appeal is so brought as above, proceed to nominate a committee of twelve disinterested friends, to hear the same and judge thereof. No member of a monthly meeting appealed against, nor any appellant, or assistant of an appellant, is to be at liberty to take any part in nominating the committee of the quarterly meeting.

3. After the nomination has taken place, the appellant and respondents shall be called in, the names of the proposed committee shall be read in their presence, and each party shall be allowed, (after having had the opportunity, if desired, of withdrawing a short time for consultation,) to object to any of the committee, not exceeding three. In objecting, no cause shall be assigned. The places of the friends who have been thus objected to, shall be supplied by a fresh nomination; which nomination shall be final.

4. The appointment of the committee being completed, a time and place shall be fixed for their meeting, of which due notice shall be given to the parties concerned. On the principle of the importance of promoting the speedy settlement of

differences, the time shall be as early a one as can with convenience be chosen.

5. The committee, not less than ten of whom are to be a quorum, shall, when met, proceed upon the business referred to them, by opening and reading the appeal in the presence of the appellant and respondents. In case an appeal, referred to a committee, shall be found by them to relate to faith and doctrine, the committee shall, without proceeding further, report accordingly to the quarterly meeting, that the said meeting may decide whether the appeal shall be heard in the meeting itself, or be again referred to the committee.

Respecting non-attendance, see Rule XI.

6. In all appeals heard by a committee of a quarterly meeting, the appellant shall, after the appeal has been read, be heard in support thereof, and afterwards the respondents in reply, in the presence of each other, until both parties have been fully and fairly heard; after which the parties shall withdraw, previously to the committee's deliberation on the case.

See Rule X.

See Rule XII.

7. When, in the committee, the whole or the greater part of the members present (such members present not being less than the quorum) have agreed in a judgment on the case, a report in writing shall be prepared, which is to be signed, as the report of the committee, by those so uniting in judgment.

If the members so present as above are equally divided in judgment, the report shall be in favour of the appealing party.

The committee shall not be expected to assign any reasons for the judgment expressed in their report; and it is recommended that the purport of it be simply the confirming or annulling of the decision of the monthly meeting.

8. The committee shall give notice in writing to both parties, of the time when it is intended to deliver in the report; which is to be at an adjournment of the quarterly meeting, or at the next quarterly meeting in course.

9. The report of the committee shall be read in the quarterly meeting, in the presence of both parties, if they incline to attend; and, except when the circumstance occurs which forms the subject of the next succeeding section (*Sect. 10*), and with the exception also of such appeals relating to faith and doctrine, as may come to be opened in the quarterly meeting itself, according to the liberty hereafter given (*Sect. 11*), the judgment expressed in any such report, shall be recorded as the decision of the quarterly meeting in the case.

10. If, in the case of an appeal not relating to faith and doctrine, brought by an individual in consequence of his disownment, the report of the committee, confirmatory of the judgment of the monthly meeting, be signed by less than eight of its number, such judgment is to be reversed.

11. The report of any committee expressing a judgment on the merits of an appeal relating to faith and doctrine, may be objected to by the party against whom it is given, and such party may require the case to be heard by the meeting itself.

12. Whenever an appeal relating to faith and doctrine, comes to be heard in the quarterly meeting itself, the following regulations are to be observed:—

First—The appeal shall be read in the presence of both parties, and the appellant shall then be heard in support of the same, and afterwards the respondents in reply, in the presence of each other, until both parties have been fully and fairly heard.

Second—In stating and replying, no persons are to be permitted to speak on the case, but those who, as or for the appellant and as respondents, are immediately concerned in the appeal; except that any friend, (not being a member of a monthly meeting concerned in the appeal, or of a committee that may have heard it, and reported a judgment on the merits thereof,) who may apprehend it proper for a question to be put to either party, shall have

the liberty of requesting that it may be done through the clerk.

Third—The parties immediately concerned in the appeal shall withdraw, previously to the meeting's deliberation on the case; and after they have so withdrawn, or during their absence in consequence of any prior withdrawing, no member of a meeting concerned in the appeal, or of a committee that may have heard it and reported a judgment on the merits thereof, shall be suffered to speak on the subject before the meeting.

Fourth—When the meeting has come to a conclusion in the case, its decision shall be entered on minute, and then the parties shall be at liberty to come in again and hear it read.

13. In all cases, a copy of the minute of the quarterly meeting, recording its decision in the case, shall be sent to each party.

14. Should any quarterly meeting be unable to appoint, on an appeal, a committee of disinterested friends to the number of twelve, such quarterly meeting shall, after making its own appointment, apply to some neighbouring quarterly meeting, for such an addition as may be necessary to complete the number: in which case notice shall be given to the appellant and respondents of the intended application, that they may have the opportunity of attending such neighbouring quarterly meeting, and exercising (according to *Sect. 3.*) their right of objection, if such right has not been before exhausted. And such meeting is to be informed by the applying quarterly meeting, whether any and what right of objection remains to the respective parties.

* * In consequence of the local situation of friends in Scotland, it is agreed, for the present, that any appeal against the two-months meeting of Edinburgh, or the monthly meeting of Aberdeen, is to be brought immediately to the Yearly Meeting, without being previously heard by the General Meeting held in Scotland.

See Rule VIII.

IV. If any person shall think himself injured or aggrieved by the judgment of any quarterly meeting given against him, he may appeal from such judgment to the yearly meeting; in which case, notice in writing of his intention to appeal is to be given by him, not later than to the second quarterly meeting after that at which such judgment has been recorded.

V. A quarterly meeting receiving such notice shall appoint respondents to act on its behalf, and shall inform the appellant that an appointment has been made.

* *Of which time-
ly information
is to be given to
the meeting ap-
pealed against.
See Rule IX.*

VI. If any person having given notice of his intention of appealing, is prevented* from bringing his appeal to the yearly meeting immediately succeeding such notice, he may continue his appeal to the next following yearly meeting, on renewing his notice in writing to the meeting appealed against, at any time preceding the second yearly meeting. In this case, however, the appeal shall not be received, unless satisfactory reasons for the delay be stated to the yearly meeting, or to its committee on the appeal.

VII. The following regulations are to be observed in the conducting of appeals to the yearly meeting:—

1. The appeal in writing and sealed up, is to be delivered to the clerk for the time being, before the close of the first sitting of the yearly meeting, with an indorsement simply specifying the appellant, his assistant or assistants, (if any are intended), the meeting appealed against, and that appealed to. The indorsement shall be read, and also the minute of the quarterly meeting, appointing respondents to act on its behalf.

2. An appeal having been delivered in, the representatives shall meet at the close of the first sitting of the yearly meeting, and a committee shall be by them nominated to hear and judge of the appeal, agreeably to the following regulations.

3. The committee shall consist of one representative from each meeting in Great-Britain represented in the yearly meeting, with the exception of the meeting against which the appeal is brought, and of any meeting appealing, or to which

belongs a subordinate meeting appealing ; the representatives of which excepted meeting or meetings shall withdraw previously to the nomination. But in case the number of meetings so represented shall at any time be less than twenty-eight, the deficiency shall be made up by nominating one friend out of each such meeting, in alphabetical order, that has not fewer than four representatives present, beginning at any future time with the next meeting in rotation.

NOTE.—If there be two appeals, the committee thus selected shall be considered as also nominated to hear the second, with similar exception as is provided with regard to the first ; and with the addition of a representative from the meeting, or each of the meetings, before excepted : and so on for any number of appeals.

4. After the nomination has taken place, the appellant and respondents in each case of appeal shall be called in, the names of the proposed committee shall be read in their presence, and each party shall be allowed (after having had the opportunity, if desired, of withdrawing a short time for consultation) to object to any of the committee, not exceeding six respectively, but shall not assign any cause for such objection ; after which they shall withdraw. If any of the committee be so objected to, they shall be set aside, but only as to that particular appeal. Their places shall be supplied from the other representatives of the quarterly meetings to which they respectively belong ; but in case of there being no representative left from any such quarterly meeting, the deficiency shall be made up agreeably to the provisions of the last preceding Section. And any or all of those nominated in the stead of others first selected and set aside as above-mentioned, shall themselves be liable to be objected to by either party ; in which case a further nomination to supply their places shall be made in like manner as before : but this third shall be a final nomination.

5. The committee or committees thus nominated shall be reported to the yearly meeting at its second or third sitting, when all appeals shall be delivered to the committee or com-

Respecting non-attendance, see Rule XI.

mittees, in order to be immediately proceeded on; not less than twenty-one of the number appointed for a particular appeal being at any time present thereon.

6. All appeals shall be opened and read in the presence of the respective appellants and respondents. In case an appeal shall be found to relate to matter of faith and doctrine, the committee shall, without proceeding further, report accordingly to the yearly meeting; that the said meeting may decide whether to proceed to hear the appeal in the meeting itself, or to refer it again to the committee.

See Rule X.

7. In all appeals heard by a committee of the yearly meeting, the appellant shall, after the appeal has been read, be heard in support thereof, and afterwards the respondents in reply, in the presence of each other, until both parties have been fully and fairly heard; after which the parties shall withdraw previously to the committee's deliberation on the case.

See Rule XII.

8. When, in the committee, the whole or the greater part of the members present (such members present not being less than the quorum) have agreed in a judgment on the case, a report in writing shall be prepared, which is to be signed, as the report of the committee, by those so uniting in judgment.

If the members so present as above are equally divided in judgment, the report shall be in favour of the party originally appealing.

The committee shall not be expected to assign any reasons for the judgment expressed in their report, and it is recommended that the purport of it be simply the confirming or annulling of the decision of the quarterly meeting.

9. The committee shall give notice in writing, to both parties, of the time when it is intended to deliver in their report.

10. The report of the committee shall be read in the yearly meeting, in the presence of both parties, if they incline to attend; and, except when the circumstance occurs which forms

the subject of the next succeeding section (*Sect. 11.*), and with the exception also of such appeals relating to faith and doctrine, as may come to be opened in the yearly meeting itself, according to the liberty hereafter given (*Sect. 12.*), the judgment expressed in any such report, shall be recorded as the decision of the yearly meeting in the case.

11. If, in the case of an appeal not relating to faith and doctrine, in which the disownment of an individual is involved, the report of the committee, confirmatory of the disownment, be signed by less than eighteen of its number, the individual is to be reinstated in membership.

12. The report of any committee expressing a judgment on the merits of an appeal relating to faith and doctrine, may be objected to by the party against whom it is given, and such party may require the case to be heard by the meeting itself.

13. Whenever an appeal relating to faith and doctrine comes to be heard in the yearly meeting itself, the following regulations are to be observed:—

First.—The appeal shall be read in the presence of both parties, and the appellant shall then be heard in support of the same, and afterwards the respondents in reply, in the presence of each other, until both parties have been fully and fairly heard. *See Rule X.*

Second.—In stating and replying, no persons are to be permitted to speak on the case, but those who, as or for the appellant, and as respondents, or as original appellant*, are immediately concerned in the appeal; ** See Rule XVI.* except that any friend, (not being a member of a quarterly meeting concerned in the appeal, or of a committee that may have heard it, and reported a judgment on the merits thereof,) who may apprehend it proper for a question to be put to either party, shall

notice, apprise the clerk of the monthly or quarterly meeting appealed against, that the appeal is not about to be then brought.

X. If either of the parties concerned in an appeal, when stating or replying to the case, shall digress into irrelevant matter, it is recommended that the committee or meeting before which the appeal is brought, do, through the medium of the clerk, stop such proceeding, and require that the subject of the appeal be kept to. And no member of a committee or meeting by which any appeal is heard, is to express in the presence of the parties any opinion on the subject or subjects at issue.

XI. If any member of a committee on an appeal be prevented from attending during any part of the time in which the case is proceeded in by the appellant and respondents, he cannot afterwards unite with the rest, either in the further hearing of the case, or in the deliberation upon it, unless with the previous consent of the appellant and respondents.

XII. All committees appointed to hear and judge of an appeal, shall, after having had the case duly laid before them, require the parties to sign an acknowledgment that they have been fully and fairly heard; such acknowledgment to be brought, with the report of the committee, to the meeting appointing it. If either party refuse to sign an acknowledgment of this tenour, the committee in making their report shall give in a statement that the parties have been fully and fairly heard, according to the judgment of at least four-fifths of the members present at the decision; which statement shall, as to any further procedure in the case, have the same effect as an acknowledgment.

XIII. Any person that may think himself, or any meeting that may deem itself, aggrieved, not observing the foregoing rules and regulations, shall lose the right of appeal. And if an appellant shall print his appeal, or any matter relating thereto, or cause, or be in any way accessory to, the printing of the same, such appeal shall not be received by the quarterly or yearly meeting. And if any

monthly or quarterly meeting appealed against, or the respondents appointed on its behalf, shall print, or cause, or be in any way accessory to, the printing of, any matter respecting an appeal, such respondents and their constituent meeting shall be precluded from being heard in defence of the judgment appealed against; the effect of which (provided the appellant has proceeded regularly) shall be a reversal of such judgment.

XIV. The foregoing rules and regulations shall apply to any meeting, which shall consider itself injured or aggrieved by the decision of any other meeting.

XV. An appellant shall be allowed to avail himself, throughout the course of prosecuting his appeal, of the aid of one or two members of our Society, in speaking on the case on his behalf, or in otherwise assisting him, or in conducting the appeal in his stead: but the appellant is not to be himself absent, unless from some reasonable cause approved by the committee, or meeting, hearing the appeal.

XVI. The respondents on behalf of a quarterly meeting, in any case of appeal from a monthly meeting, in which an individual is concerned as original appellant, shall be accompanied by such individual, if he incline to attend; who, so attending, shall have an equal right with them of being heard. If in the committee of the yearly meeting, the decision should be against such respondents, and they should be willing to submit to such decision, the original appellant shall, nevertheless, in appeals relating to faith and doctrine, have such right as appellants possess under the twelfth section of the preceding seventh rule, of requiring that the matter be opened in the meeting itself; in which case, such person shall appear in the character of appellant, and the friends appointed by the monthly meeting, in that of respondents.

XVII. No appeal that has once been determined by the yearly meeting shall be received a second time.

1806.—1813.—1815.—1821.—1822.

B O O K S.

(Continued from page 14.)

This meeting agrees, that any friend may, on application, be supplied, at prime cost, with friends' books for gratuitous distribution, from the stock of this meeting, in such quantity, and under such regulations, as the meeting for sufferings may from time to time direct ; and that friends be at liberty to reprint and distribute works which have been approved by the morning meeting, provided they give notice of their intention to the meeting for sufferings ; but that this notice shall not be required in the case of small tracts : nevertheless it is not intended hereby to sanction any infringement on the copyright of individuals. 1813. 12

As it is of great importance that members of our Society, and others, should be invited to a perusal of the approved writings of friends, it is desired that monthly meetings would request their particular meetings to revise their catalogues once in the year, and produce them to the monthly meeting ; and then to consider what additions may be suitably made, as well as the best means of giving publicity to the collection, and ready access to the books to all who may wish to peruse them. 1821. 13

See No. 11. p. 14.

CIVIL GOVERNMENT.

(Continued from page 19.)

- 12 THE awful subject of the punishment of death has at this time deeply impressed our minds. We believe that where the precepts and spirit of our great Lord and Lawgiver have a complete ascendancy, they will lead to the abolition of this practice. The situation of those who have forfeited their liberty by the commission of crime, has also claimed our consideration. We regard such as objects of great compassion, and desire that they may receive the kind assistance of friends who may have it in their power to help them; but this should be coupled with due prudence and discretion, and with that respect to the laws of our country, and to those who administer them, which we have ever believed it our duty to enjoin. 1818. P. E.
- 13 THE writing in books, or on invoices, or other unstamped paper, or the accepting, of terms intended to convey the substance of what should be written on receipt stamps, is illegal, and is an evasion unworthy of the character of a member of our Society. Where friends observe, in any of their members, deviations in this respect from that uprightness which becomes us in every part of our conduct, we desire that they will extend tender, private admonition on the subject; which will, we believe, be found the most effectual means of removing this occasion of concern. 1821.

CONDUCT AND CONVERSATION.

(Continued from page 25.)

OUR solicitude has at this time been awakened for our young men employed as travellers in business. The exposure of these to the temptations to which they are often unavoidably subjected, has tended to draw aside some from that simplicity, that purity of heart and thought, that strict morality, which our Christian principles require. We would submit to the serious consideration of their parents and employers, the extreme danger of sending forth into such service any young persons whose religious principles are not fixed, nor their habits formed; and we would encourage friends in different places, where those in this line of employment may travel, to continue and to extend that kind and hospitable notice which has been already manifested. 1816. P. E.

14

IN a well-ordered family, short opportunities of religious retirement frequently occur, in which the mind may be turned in secret aspiration to the Author of all our blessings; and which have often proved times of more than transient benefit. It is our present concern, that no exception to this practice may be found amongst us; whether it take place on the reading of a portion of the sacred volume, or when we are assembled to partake of the provisions with which we are supplied for the sustenance of the body. On these latter occasions, may the hearts of our young friends also, be turned in gratitude to God, who thus liberally provides for them. May the experience of us all be such, that we can adopt the words of the Psalmist, "Evening, and morning, and at noon, will I pray." 1817. P. E.

15

Psalm lv. 17.

16 IN turning our attention to the state of the Society as it has been now laid before us, the proper employment of the first day of the week, the day more particularly set apart for public worship, is a subject that has claimed our serious attention. It is no small privilege to be living in a country where much regard is paid to this duty, and it highly becomes us to be careful that our example in this respect be consistent with the profession we make to the world. We desire that heads of families, and our younger friends also, may closely examine, whether they are sufficiently solicitous to improve that portion of this day which is not allotted to the great duty of meeting with their friends for the purpose of Divine worship. To those who are awakened to a due sense of the eternal interests of the soul—and oh! that this were the case with all—we believe that these intervals have often proved times of much religious benefit. Many have derived great increase of strength, both at these and other times, from retiring to wait upon the Lord; from reading the Holy Scriptures with minds turned to their Divine Author, in desire that He would bless them to their comfort and edification; and from perusing the records of the pious lives and experiences of those who have gone before them. But we avoid prescribing any precise line of conduct, believing that if the attention be sincerely turned unto the Heavenly Shepherd, his preserving help and guidance will not be withheld. 1817. P. E.

17 PRECIOUS and very desirable is a humble, contrite, teachable state of mind, in which the earnest prayer is raised, that we may live in the love and fear of our great Creator, and in all things walk acceptably before Him. Oh! that all may be kept in the low valley of humility, where the dew remains long; where they will know the Lord to be “as a hiding place from the wind, and a covert from the tempest.” Here preservation is witnessed within the holy inclosure: here we are guarded against the snares which beset those who would make haste to be rich. How safe, how necessary it is, for the humble Christian to set out well; to watch

Isa. xxxii. 2.

against the first temptation to covet great things! Sweet is the condition of the grateful mind: sweet is a state of contentment and of daily dependence on the Lord. 1819. P. E.

OUR Christian principles teach us to live in the world aright, but not to live *unto* the world. If we indeed seek to be redeemed from its spirit; if it be our daily concern that our garments may be kept unspotted by its defilements; that we may be clothed with the meekness and gentleness of Christ; we shall be enabled to discharge our civil and religious duties with holy propriety, and to adorn the Gospel in our lives and conversation. In times, in which the public feeling may be agitated by civil or political questions of general interest, or by such as involve the vital principles of our faith, the humble Christian, thus prepared, will retire to the place of true inward prayer. He will see the necessity of carefully suppressing in his own mind the first emotions of party zeal; but he will feel the advantage of cherishing a willingness to suffer, whether little or much, whether in secret exercise of mind, or in outward trials, to promote the cause of his Lord. He will not view with indifference any open, or less direct attacks upon those blessed truths on which his hope of salvation is founded. He will not be improperly solicitous for his own ease and security, when he sees difficulties or trouble threatening those around him: his great concern will be that he may in no way bring reproach on his high profession, but that by acknowledging the Lord in all his ways, *He* may direct his paths. 1820. P. E.

18

Prov. iii. 6.

CONVINCED PERSONS.

(Continued from page 27.)

6 WE find, at this as at other times, that several persons have been added to us by convincement. We desire it may also have been by conversion, from form to power. Such truly convinced and converted, are a strength to us. They know the sacrifice which they have made for their present condition, and value it accordingly. They have bought the Truth, and are so far from desiring to sell it, that they are concerned that others should possess the same enjoyment. But we are sometimes grieved that persons finding their way, and probably through self denial, into our Society, do not always retain their ground. The salt doth not always retain its savour. In tenderness therefore we entreat the newly convinced not to esteem their admission as a period of rest from conflict. It rather requires a deeper exercise. And we beseech friends among whom such may dwell, to treat them with great circumspection as well as kindness. Beware of hurting them by any ill example. They may be offended, and if they are sincere, they are in the number of those whom we are cautioned not to offend. On the other hand they are tender and inexperienced, and they may be laden with the concerns of our discipline faster than their strength will bear. Thus, friends, on every occasion we see that sound judgment and sound practice require depth and solidity. Let us then keep in view, and earnestly desire to be endued with that discernment which is the means, under direction of the holy Head, of edifying the body of Christ. 1807. P. E.

Prov. xxiii. 23.

Matth. v. 13.

Ch. xviii. 6.

7

WE tenderly desire that friends in our meetings for discipline, will be careful not to be hasty in bringing into active service, those who have recently come in amongst us by conviction: such have often enough to do to seek, through holy help, to maintain their own standing; and if we commit to them an improper portion of the concerns of the discipline, we may, unintentionally, yet really, contribute to weaken them in the root; and thereby lessen their capacity to bear those acceptable fruits, which can be brought forth only in the due season. 1815.

DISCIPLINE, AND MEETINGS FOR DISCIPLINE.

(Continued from page 51.)

22

See Monthly
Mect. 18.

Thus meeting is impressed with a sense of the important duties which devolve upon quarterly and monthly meetings, and under this impression feels that small meetings for worship, and small preparative meetings, ought peculiarly to claim their attention. We desire that quarterly or monthly meetings may, from time to time, consider whether these meetings are held in such a manner, under such regulations, and at such times, as are best adapted to answer the end designed; and whether there may not be a propriety in appointing suitable committees occasionally to visit them. 1815.—1821.—1822.

23

WE desire to remind our dear friends, of the continued necessity of holding their monthly and quarterly meetings in a weighty frame of spirit, labouring after that sensibility of mind, in which there is a capacity given to distinguish, when the meeting may be favoured with a degree of the enlivening influence of the Spirit of Truth. This influence being perceived, and dwelt under, a watchful care over the natural activity of our own spirits would follow; and a desire prevail that no movement might take place, that would wound the pure life, and dissipate or disturb the solemnity. These meetings would thus be opportunities of feeling and of profit; seasons wherein the flock would be nourished; and strength afforded to maintain the love, the peace, and the order of the Gospel. 1817.

24

THIS meeting has been afresh impressed with the benefits resulting from our Christian discipline, that salutary provision for the exercise of gospel love and care, and for the purpose of reclaiming and restoring those who may be overtaken with a fault. We believe that it had its origin in Divine authority; that it was founded on love one towards another; and that it has been a great blessing to our society. We therefore affectionately recommend, that where any are deficient, they should, in tenderness and love, be invited to assemble with their brethren in meetings held on these occasions. If it be the concern of all when thus met, to seek to have their minds settled in that state, in which they are most fit to perceive the gentle intimations and restraints of the Spirit of Truth, these meetings will often prove times of great instruction, of close self-examination, and of a renewal of strength; they would then tend to unite us still more strongly one unto another in the bond of Christian love; and they would be a means of increasing our esteem for those salutary restraints which our religious testimonies require. Some who may have far to travel to attend such meetings, whilst careful not to neglect their outward affairs, would do well to consider on the recurrence of these occasions, whether it would not be for their good thus to be separated from the cares of this life; and to breathe, in tender aspirations, for strength to rise above them; and these would, we believe, often be permitted to feel, that such acts of dedication are followed by a peaceful reward.

1819.—1820.

25

THIS meeting, notwithstanding the advice which has been issued of later years, believes it right again to express an earnest desire, that our meetings for discipline may be held in the power and authority of Truth. We recommend, that in making appointments in such meetings, care be taken to judge of the respective qualifications of those who are employed in the service of the church, and not to introduce friends to matters which may be beyond their religious strength.

As one means of preserving a quiet, settled frame of mind, we

exhort friends to consider whether it may not be injurious to leave the meeting-house, or to enter into conversation, when about to attend a meeting for discipline, after having previously been at a meeting for worship; and we desire that this care may prevail, with regard to conversation, both before entering, and on leaving, all our religious meetings.

The meeting for divine worship, previous to a meeting for discipline, affords an opportunity for retirement in spirit before the Lord; a state in which we are best qualified to enter upon the concerns of the church: and if friends endeavour to settle down in this collected state of mind, and to maintain the watch as the business proceeds, we believe they will often be sensible of the prevalence of Christian love, be assisted to keep their own wills in due subjection, and manifest to others, that they have no desire that their sentiments may be adopted, rather than the solid judgment of the meeting. 1821.

26

THIS meeting is desirous of encouraging not only overseers, but all well concerned friends, to be diligent in discharging the duty of private admonition. And we desire that the care and love of friends, in this respect, may be manifested not only towards parents and heads of families, but that, where any of our dear young friends stand in need of counsel, it may not be withheld; trusting that a hint in kindness to such would often be well received. The exercise of Christian care in this private way is an important feature in our discipline: it tends, when the counsel is administered in love, to strengthen the bands of fellowship, and is useful both to those who give, and to those who receive it. 1821.

LOVE AND UNITY.

(Continued from page 61.)

O THE precious care that attends the mind in which Christian charity is become habitual! Charity, saith the apostle, "hopeth all things." It divulges not the faults of others, because, in its unbounded hope, it desires their removal without exposure. For the mind in which it dwells, ascribes its own preservation, and the cleansing of its former sins, to the unbounded love of God in Christ Jesus; and it prays that all may partake of the same benefit. How opposite that disposition, which delights to report evil, and to accuse! Shun it, dear friends, as the poison of asps. Even the sacred writings emphatically denominate the grand adversary of mankind by the name of Accuser of the brethren. "Follow," therefore, "peace with all men, and holiness, without which no man shall see the Lord: looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." 1804. P. E.

7

1 Cor. xiii. 7.

Rev. xii. 10.

Heb. xii. 14, 15.

FRIENDS, seek peace and pursue it. Ye are called to love. O that the smallest germ of enmity might be eradicated from our inclosure! And verily there is a soil in which it cannot live, but naturally withers and dies. This soil is Christian humility: a state highly becoming, and indispensable, for a being who depends continually on the favour of his Lord; a state in which of all others he can most acceptably approach his presence; and

8

a state which naturally conducts frail man to love and compassion, for the companions of his frailty and poverty, yet his fellow-partakers of the offered riches of the gospel. 1805. P. E.

9 LET love — pure, unconquerable love, reign in our hearts. We have often expatiated on this topic; but yet we must violate our feelings, if we suppress some further observations on it at this time. Friends, remember, that to be “made perfect in love,” is a high state of Christian excellence, and not attainable but by the sacrifice of selfish passions. No degree of resentment can consist with this state. Some persons are apt to profess that they can forgive those whom they suppose to have injured them, when such are brought to know, and acknowledge their fault. But that is little else than a disguised pride, seeking for superiority. The love which Christ commanded to his church, goes further than that. “This is my commandment, that ye love one another, as I have loved you.” And how did the Lord love the world? Let the apostle answer; “God commendeth his love toward us, in that while we were yet sinners, Christ died for us.” And, friends, mark and remember his gracious dying words, when, praying for his very persecutors, he said, “Father, forgive them, for they know not what they do.” And shall we expect access for our feeble prayers, at the throne of grace, if we harbour any ill will to our fellow-travellers towards immortality? Let us hear again the Saviour of men: “And when ye stand praying, forgive, if “ye have aught against any.” He doth not allow time for seeing the injuring person become submissive; but,—*Standing, forgive:* for “If ye do not forgive, neither will your Father which is in heaven forgive your trespasses.” O, the excellence of Christian love and the temper of forgiveness! It is the indispensable requisite in that spiritual worship, to which we as a people more peculiarly bear testimony: yea, is it not the very balm of life, and passport to heaven? 1806. P. E.

1 John iv.
17, 18.

John xv. 12.

Rom. v. 8.

Luke xxiii. 34.

Mark xi 25, 26.

10 OUR concern for the preservation of brotherly love remains strong and unabated. When assembled in this meeting we have

special cause to know the invigorating, uniting effects of it. Therefore, were there no other inducement, we should still be disposed, from time to time, to renew our earnest and pressing exhortation, that it may abound and flourish amongst our dear brethren in religious profession. Enmity, even in a small degree, pollutes the mind, and renders it unfit to approach with acceptance that pure and holy Being, of whom the beloved disciple thus emphatically testifies, "God is love." Do we not peculiarly lament the wide spread of distress, which the spirit of contention is, even now, occasioning to suffering humanity? This, though it differs in degree, springs from the same root as private ill will. Therefore a people abhorrent of war, if they are consistent, will watch against the smallest bud of enmity, as it is conceived, on any occasion, in the heart. And the man who, in the school of Christ, hath learned the useful lesson of self-denial, will often make a sacrifice of his own will and opinion, though he may esteem them to be right, rather than persist in them, at the expense of Christian fellowship. 1808. P. E.

† John iv. 8.

SEEING therefore the infinite value of love, that indispensable qualification of a true disciple, we are desirous of pressing it on every individual, to examine impartially how far he feels it to flourish in his own mind, and to influence all his actions, thus inducing others to follow him, as he is endeavouring to follow Christ. And we believe that nothing will be so favourable to the preservation of this holy disposition as humility of heart, a temper in which we constantly see ourselves unworthy of the least of the Lord's mercies, and dependent only on his compassion for our final acceptance. Seeing also that no awakened mind can be without a view to a better and an enduring state, and that no one knows how soon he may be called to put off mutability; let us bear in perpetual recollection that, in the state to which we aspire, there is nothing but eternal love, joy, and adoration, in the presence of Him through whose love we were first awakened.

11

In contemplating this copious subject, we feel disposed afresh to encourage friends to be prompt in undertaking, and prudent in

executing, the blessed office of peace-maker. And we believe the patient endeavours of faithful friends will be generally crowned with success, in proportion as their own minds are seeking to Jesus, for assistance in performing an office on which he has pronounced his blessing; and in endeavouring to lead the minds of any contending persons, to a sense of the absolute necessity for all true disciples to live in peace one with another, and to forgive one another, even as God for Christ's sake has forgiven them. 1812. P. E.

Eph. iv. 32.

MARRIAGE.

(Continued from page 72.)

THIS meeting is of the judgment, that as compliance with the laws of the land in cases wherein conscience is not violated, is an acknowledged principle of Friends, the Society cannot, consistently with this principle, allow, in our meetings, the passing of marriages which are not authorized by the law on this subject, and which are included in the degrees of consanguinity or affinity prohibited thereby. And this meeting is further of the judgment, that, according to our rules, clandestine proceedings cannot be regarded by us, as constituting a proper, sufficient, and valid marriage. 1811.

17

*And see No. 9 &
10, p. 68.**See No. 14, p. 71.*

THIS meeting is of the judgment, with respect to cases in which monthly meetings have been diligent in their care, over such as have appeared inclinable to marry in a manner contrary to the rules of our Society, and in which they believe no further extension of labour is required on their part, that they shall be at liberty to proceed to disownment; after having ascertained that the marriage is accomplished, and informed the party in all such cases, where it can conveniently be done, of the intention of the meeting. 1819.

18

*See Queries 2,
Q. XIII.*

M A S T E R S, M I S T R E S S E S, A N D S E R V A N T S.

(Continued from page 74.)

5

WE request those who have the privilege of ability to employ servants, to sympathize with them in their labours, to delight to render them happy, and even to seek for that disposition that can lead them along as fellow-travellers in the road to the city of God. Various are the means by which this may be attempted. The principal one certainly is, the keeping of the mind attentive to the discoveries of Truth; and as, we doubt not, a perusal of the

See Scriptures 8.

Scriptures is the frequent employ of many families, we desire that the servants may be made partakers of the benefits resulting from the practice, and from occasional opportunities of retirement in spirit. 1805. P. E.

M E E T I N G F O R S U F F E R I N G S.

(Continued from page 79.)

14

THIS meeting agrees, that the meeting for sufferings shall not be obliged to bring forward the names of such of its members as have not attended that meeting six times in the year; provided a sufficient reason, in its judgment, shall have been given for such deficiency in attendance. 1810.

See No. 9. p. 77.

MEETINGS FOR WORSHIP.

(Continued from page 86.)

THAT the assembling of ourselves for the purpose of expressing our sense of dependence on our great Creator is a duty, most if not all of us acknowledge, by stated or occasional attendance at some of the times appointed for worship. But too many content themselves with an attendance once in the week, on the day when business is suspended ; and even of that day, the greater part is devoted to what is called relaxation. Thus, little as it is which is meant for sacrifice, that little has cost them nothing. And how many—how many even of those who are far removed above indigence—seldom, if ever, leave their outward pursuits, to join with their brethren, on other days of the week ! The want of a due and diligent attendance at the usual times, is productive of many evils. It often deprives the mind of opportunities of instruction and consolation ; and thus leaves it more liable to be drawn aside from the right way, by the spirit of the world ; it leads naturally to the neglect of other religious duties ; and it tends to occasion indifference in those to whom the influence reaches, by its baneful example. But the habitual neglect of religious meetings, in any of our members, as it is thus the cause of many evils, hath also itself a cause. This, dear friends, we should search out, if we wish to have the remedy applied. And to what cause can we ascribe it, but to a want of hunger and thirst for that spiritual refreshment, which is yet, blessed be the Lord, to be known in the meetings of his humble and dependent servants ? Now, if we feel not this hunger and thirst, is there not reason for us to be

alarmed ; and may we not justly fear, that we are spiritually sick ? And truly, notwithstanding the excuses of such as yet acknowledge public worship to be essential, and the specious semblances of reasoning of such as attempt to set aside a constant obligation to it, experience has taught *us*, that a neglect of meetings both indicates and produces indisposition of mind ; and tends to lay waste religious society. Wherefore, we once more beseech the remiss of the present day, to lay these things to heart, and strive for amendment ; and we again press it upon such as are themselves diligent, that they do not neglect any gentle intimation of duty, to admonish a brother or a sister for whose remissness they may feel concern. 1803. P. E.

19

GREAT are the benefits which result from a right performance of public worship. The tendency of our practice is to direct the mind unto God ; and if it be pursued with sincerity and earnestness, our hopes will be ultimately fixed on Him, the unfailing Source of help. We shall then be led from an undue dependence on outward ministry, and come to experience that state in which we can “ worship God in spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.” How circumspect, how reverent, and how watchful, ought we then to be in our religious meetings ! But we fear that too many do not maintain a waiting, dependent state of mind in these assemblies ; that they do not enough seek for strength to abstract their attention from wandering thoughts and earthly cares. Hence it arises, that they do not so fully partake of that evidence of Divine superintending regard, of those consolations, which the Lord in mercy grants to such as hunger and thirst after righteousness. This unwatchfulness, we apprehend to be a principal cause that so many are found to neglect our first-day afternoon meetings. And we entreat those who are thus deficient, to consider whether they are not preferring ease, and an indulgence in the pleasures of life, to the obligations of religious duty, and the possession of spiritual riches.

Phil, iii. 3.

We believe that all who are faithful in the Christian practice to which we have just alluded, will, on reflection, discover that their

care is not to be confined only to themselves. We therefore exhort friends, whether in towns or in the country, whether engaged in trade or in agriculture, to be watchful over their children and dependents, and in love to use their influence to prevent them from associating with improper company, on the day set apart for public worship. Where a consistency of conduct in this respect is observed, it is instructive to others; and its effects are, we doubt not, beneficially felt, on resuming the necessary cares of life. 1818. P. E.

*See Cond. and
Convers. 16.*

THIS meeting has been again impressed with concern, on receiving numerous reports of neglect in the attendance of week-day meetings; and we feel desirous that it may be the care of all to endeavour so to arrange their outward affairs, that both they and their families may be set at liberty, as much as may be, to meet with their friends on these occasions. We desire also to press it, not only upon overseers, but upon other concerned friends who may be diligent themselves, tenderly to admonish those who are the more immediate causes of this complaint; and to remind them of the loss which they sustain, in not embracing these opportunities of turning their minds from the cares and entanglements of this life, to seek after the enduring riches of eternity. 1819.

20

A PUNCTUAL attendance at the hour appointed for public worship is also a matter of no small importance. If we hurry away from our outward occupations to the meeting-house, thinking that, by the delay of a few minutes, we shall not be long behind our brethren, we are in great danger of having our thoughts employed on that in which we have been engaged, and of interrupting that holy silence, which, it is believed, would often prevail, if all the members of a meeting were assembled not only in one place, but at one time, with one and the same great object in view. 1821.

21

And see Discipline &c. 22, 25. Monthly Meetings, 18-

MINISTERS AND ELDERS,
AND THEIR
M E E T I N G S.

(*Continued from page 104.*)

31 **T**HIS meeting is of the judgment, that ministering friends who have a concern to travel in Scotland, or on the islands adjacent to that nation, with a view of holding meetings among those of other religious societies, should have the concurrence and unity of their quarterly meetings, in addition to that of their monthly meetings, when the same can be had with convenience; apprehending that it will be of considerable advantage to friends under an exercise of so important a nature. Nevertheless it is not meant, that this rule shall apply to friends travelling in the work of the ministry, whose concern is chiefly to the members of our own Society. 1812.

32 **T**HIS meeting agrees, that quarterly meetings are at liberty to appoint women friends to unite in their committees to assist monthly meetings in the choice of elders. 1812.

See No. 23, p. 99.

And see Monthly Meetings, 15, 16. Removals and Settlements, 10, Rule 11.

MODERATION AND TEMPERANCE.

(Continued from page 107.)

Now, dear friends, we would mention one subject which at this time has been under our notice; a caution to all, to use moderation in their manner of living; and in this way to seek relief from the increasing expense of the times in which we live, rather than by engaging in more extensive, and often hazardous schemes in trade. By these latter means the mind becomes encumbered, and unfitted for religious service, yea, often for religious thought, and for breathing daily after the spiritual riches, which are to be enjoyed in close communion with God. And let us beseech you to consider, how distant from the state which endeavours to stand resigned to give up all, if required, is that state which indulges itself in ease to the full extent of its power, or is endeavouring by multiplied adventures in trade, to acquire that power which it covets for the purpose of worldly enjoyment.

1810. P. E.

5

A FEAR has prevailed amongst us, at this time, that not a few elder friends, and even some who take part in our discipline, have not been sufficiently exemplary with regard to plainness; particularly in the furniture of their houses. It seems, therefore, right to caution all against giving way, in this respect, to the varying, and often costly, fashions of the age. Though it is a weakness which does not seem to savour so much of personal pride, as does vain attire; yet it bespeaks a mind engaged with trifles, and a

6

fondness for show which is inconsistent with the Christian character ; and it disqualifies for duly advising such as may rush into further degrees of extravagance. 1809. P. E.

7

Matth. xi. 29.

MODERATION in personal and domestic expense, every way becomes the followers of a Saviour, who was "lowly in heart." We are therefore engaged to press it upon our young friends just setting out in life, to beware of needless expense in the furniture of their houses, and in their general domestic habits. Even those who think their property may entitle them to abundance or to elegance, by indulging in costly habits are setting but an ill example to those of more contracted means ; and as we are but too apt to copy that which coincides with our natural disposition, our want of circumspection may prove an incitement to extravagance in others, and prompt them to use exertions for supporting an appearance, which may divert them from the true business of life,—the daily study to be approved in the sight of God. 1812. P. E.

And see Conduct and Conversation, *also* Trade.

MONTHLY MEETINGS.

(Continued from page 114.)

THIS meeting recommends, when a proposition for acknowledging a minister is about to be made to a monthly meeting, as pointed out by the rule of 1773*, that the same be brought forward in the men's monthly meeting, previously to its entering upon any other business. The men's meeting on receiving it, is either then, or at a more suitable time, to proceed, in conjunction with the members of the women's monthly meeting, to the consideration and conclusion of the case. 1810.—1822.

15

* Min. & Eld.
&c. 16. p. 96.

It is the judgment of this meeting, when either men or women friends have a concern to travel in the work of the ministry, and have occasion to apply to their monthly meeting for a written testimonial of its concurrence, that they communicate their views to men and women friends collectively assembled, on notice being given at the close of the preceding meeting for worship, for the women friends to remain until the men's meeting is regularly constituted; when, on the concern of the individual being communicated, it is to be made the subject of joint deliberation and conclusion; after which, a certificate, or other written testimonial of concurrence, is to be prepared, and signed in the men's and women's meetings separately. Nevertheless the friends thus collectively assembled are at liberty to postpone the decision, or refer the subject to a committee for consideration, whenever they may apprehend such delay or reference desirable; and any committee

16

so appointed, is to make report at another joint conference, previously to the ordering or granting of a certificate. 1811.—1816. 1822.

17 THIS meeting apprehends that considerable advantage would arise from each monthly meeting keeping an alphabetical list of its members, and examining such list at least once in the year; and recommends the different quarterly meetings to take measures for the adoption of this practice. 1812.

18 IT is the judgment of this meeting, when any monthly meeting thinks it right to establish any new meeting for worship or discipline, or to discontinue, either wholly, or in part, any such meeting already settled, that the same be reported to the quarterly meeting for its approbation, before it be carried into effect. 1822.

19 ON the subject of the right of children to membership in the Society, this meeting considers it proper to define, that such right is to be understood as extending to any child born of parents in membership, such parents having been married in a manner agreeable to, or not in violation of, the rules of the Society; also to any child, either the father or mother of whom is at the time of its birth a member, provided such father and mother were married in a manner agreeable to the said rules. Children who are the offspring of marriages contrary to such rules, unless born after the parents are severally, either by acceptance of acknowledgment, by reinstatement, or by admission, members in unity, are not to be considered as having a right to membership: yet it is the judgment of this meeting, that the monthly meetings in which they reside, ought to extend a tender care towards such children, and that it should be in the discretion of such meetings to admit them into membership, (either in their infancy or more advanced years,) according to circumstances. 1820.

*For another Case,
see No. 11, p.
111.*

NATIONAL STOCK.

(Continued from page 119.)

THIS meeting agrees that any expenses incurred by the quarterly meeting of Dorsetshire and Hampshire, in its care of the Society on the islands of Guernsey and Jersey, may be applied for by that quarterly meeting, and paid at the discretion of the meeting for sufferings. 1817.

8

PARENTS, GUARDIANS,

AND

EDUCATION.

(Continued from page 129.)

IT is much in the power of those who have the care of young children, to prepare their minds for the salutary restraints of the cross of Christ; and those who thus co-operate with his Holy Spirit, which early visits the tender and flexible mind, may expect (and what better *can* they seek?) his all-sufficient blessing upon themselves and their offspring. Therefore, ye fathers, and

16

ye mothers, let us entreat you to consider the earliest subjection of the will as the first step in education. It will generally insure to you that desirable ascendancy over the minds of your children, which will prevent the need of future severity; it will enable you to govern them by love; and thus you will be rendering your own way more easy, at the same time that you are serving the Lord. And friends, we beseech you, as their understandings ripen, to take due opportunities of opening to them the benefits of the restraints which your duty leads you to impose. Among some of the most irksome to the lively dispositions of youth, are often those which relate to speech and dress. But as we know that the ground of our dissent from the world in these things, is Christian simplicity; so we know by experience, that they are often the means of defence against temptation to mingle in the company of such as, not being thus subject to holy restraint, are unsuitable examples for our youth to observe and to follow. And when by the gentle intimations of Truth in their ripening understandings, they are entered on a course of self-denial, they will feel you doubly dear to them, for having led them on in the way they *should* go, and will bless the Lord on your behalf. 1808. P. E.

17

AND now, dear friends, who fill the important station of parents, permit us to express the warm interest which we have felt on your account, and on that of your offspring. It has often been the concern of this meeting to recommend, (and again feeling its importance we desire to enforce the advice,) that your interesting charge may from very early life be brought up “in the nurture and admonition of the Lord.” Let it be your earnest and tender care to subject their wills, and thus prepare them to bear the cross of Christ. Cultivate in their minds, as far as is in your power, the fear and love of God, and a strict regard to truth and integrity. Neglect no endeavours to preserve them in innocence, and let them be early habituated to simplicity of dress and manner, and to restraints from indulgences inconsistent with our Christian profession. As their infant minds expand, may it be

Eph. vi. 4.

your care frequently to direct their attention to the gentle intimations of the Spirit of Christ, which are often to be distinctly perceived in childhood. One great instrument in forming the mind to piety and virtue, is a well-grounded knowledge of the Holy Scriptures,—a knowledge of the wonderful dealings of Almighty God with his chosen people in ancient times, of those predictions which point out the coming of the Messiah, and of their accomplishment in that most glorious display of Divine love, the sending of his beloved Son, a Sacrifice for our sins, and a Light to enlighten the world. But, never forget, that it should be your care to set that example of a humble Christian, which so beautifully enforces the pure precepts of the gospel: your own minds must be seasoned with grace; and your labours will only be effectual as they are carried on and blessed by the power of the Spirit of Christ. If, in the discharge of this duty, discouragements should arise, let not these become a cause of dismay. Even these may teach the important lesson, highly necessary to be learned, that it is only as fresh supplies of holy aid are granted, that we can safely labour in this work. The evidence which will at times in mercy be afforded, that Divine Goodness views such efforts with acceptance, and the cheering trust that the continued care of a tender parent may, if not at the time, yet at a future day, be rewarded, are powerful incitements to persevere in the way of well-doing. 1818. P. E.

THE important duty which devolves on parents to train up their children “in the nurture and admonition of the Lord,” has been afresh brought into view. In the earliest periods of life, much of this care rests with mothers, and we desire that in all cases their pious endeavours may be strengthened by the co-operation of the fathers. The youthful mind is very soon susceptible of serious impressions; and we believe that if parents are careful to watch the most favourable opportunities, they may instil religious truths, lay a foundation for correct principles, and give a right bias to the affections, which may be greatly blessed at a future day. But, in order that such attempts may have their due

effect, precept must be accompanied by example. The safe ground on which parents can proceed, is so to live and so to wait before the throne of grace, as to be enabled to pour forth their secret prayers for the blessing of the Most High. Then, instead of looking back with bitter regret, if their beloved offspring should deviate from the path of Christian virtue, they may commit their cause with conscious integrity to Him whom they have desired to serve. 1821. P. E.

19

MUCH of the undue liberty indulged in by the youth, is often occasioned by the early indulgence granted to them by the parent: wherefore this meeting tenderly, affectionately, yet earnestly, entreats such as are parents, or have the care of children, that they be very early and firm in endeavouring to habituate them to a due subjection of their will; that having maturely weighed the injunctions which they find necessary to impose, they suffer them not to be disregarded and disobeyed. The habit of obedience, which may thus be induced, will render the relation of parent and child additionally endearing; and as it will prepare the infant mind for a more ready reception of the necessary restraints of the cross, it may be considered, in part, as preparing the way of the Lord: whilst those who neglect to bend the tender minds of their children to parental authority, and connive at their early tendencies to hurtful gratifications, are, more or less, making way for the enemy and destroyer. 1822.

And see Youth.

Q U E R I E S.

(Continued from page 151.)

THIS meeting being informed that, in some places, there is a diversity of sentiment, whether any reference should be had to women friends, in the answers to the men's queries, thinks it right to express its judgment, that the answers from the men's meeting are intended to refer to the state and conduct of the whole body. 1819. 10

THIS meeting directs that the fifth of the men's queries be answered to the quarterly meetings in the spring, and thence to the yearly meeting; and that the former part of it, namely, that which relates to justice in dealing, and punctuality in fulfilling engagements, be likewise answered to the quarterly meetings in autumn. It is also agreed, that the last two clauses of the fifth of the women's queries be not answered to their yearly meeting; but an answer to the whole of it is still to be returned from their monthly to their quarterly meetings. 1813.—1815.—1817.—1822. 11

* * * The following statement, showing which of the Queries are to be at different times answered from monthly to quarterly meetings, may be convenient for immediate reference:—

MEN'S QUERIES. *SPRING.*—The 1st, 2nd, 3rd, 4th, 5th, 7th, 8th, 9th, 10th, 11th, and 12th.

AUTUMN.—The 1st, 3rd, forepart of the 5th, 6th, 10th, 13th, 14th, and 15th.

WINTER.—The 1st, 3rd, 10th, and 14th.

WOMEN'S DITTO. *SPRING.*—All: [but the two last clauses of the 5th not to be answered to their yearly meeting.]

AUTUMN AND WINTER.—The 1st, 2nd, 8th, and 9th.

For the special query to quarterly meetings, see No. 4, (p. 146); and for the attention to be given to the subject of the queries in the Summer quarterly meetings, see p. 142, & 144. The manner of answering the queries in preparative meetings is specified under that head, at p. 138.

REMOVALS AND SETTLEMENTS.

(Continued from page 168.)

10 RULES RESPECTING REMOVALS AND SETTLEMENTS (a).

I. ALL friends removing from one monthly meeting to another, are to have certificates from the monthly meeting of which they are members, recommending them to that into the compass of which they are removed: and it is considered as obviously of importance, that such recommendation should take place without any unnecessary delay, in order that the individuals may come under the early notice and oversight of the meeting within whose district they are residing. If on removal any friend does not himself apply for a certificate, the monthly meeting from which he is removed, is to recommend him without such application. In case this should be omitted for the space of three months, the monthly meeting into which such friend is removed, is at liberty to apply for a certificate; and any monthly meeting to which an application of this kind shall be made, is to comply therewith, or assign sufficient reasons for not doing so.

(a) These regulations, and one under MONTHLY MEETINGS, No. 19, p. 272, supersede the whole of Nos. 1, 2, 3, 4, 5, 6, & 7, under this head, (page 160—167,) and also a subsequent rule made in 1812. With respect to the commencement of the present rules, it was agreed that they should take place immediately after the end of the 8th month, 1820; but with this provision, that under any certificate issued before that time, (although such certificate might have a subsequent indorsement,) the gaining of settlement should be governed by the old rules; except in cases to which the eleventh of the present might be applicable; which eleventh rule, it was added, should be considered as wholly superseding from the above-mentioned period, the eleventh* of the old rules.

* No. 7, Rule XI.
(p. 166.)

It may be here observed, that no particular provisions being now made relative to servants and apprentices, they are of course subject to the same regulations as other members of the Society.

II. Before issuing a certificate of removal, monthly meetings are, except in the case of a young person under, or about, the age of sixteen years, to make a suitable appointment of friends, for the purpose of inquiry respecting the conduct of the person removing. Such inquiry is also to extend to the situation of the party with respect to pecuniary circumstances, so that care may be effectually taken not to proceed to a recommendation, if the individual removing has disreputably omitted to discharge, or to make proper arrangements relative to, his just debts; and, in preparing the certificate, care is likewise to be had correctly to comply with the provisions, which hereafter occur in these Rules, with regard to notice of relief received, or of recorded insolvency. Inquiry is further to be made concerning single persons, as to clearness from engagements relative to marriage: in order that the party may be recommended either as clear in this respect; or, as under such an engagement.

See Wom. Meet.
8.

See Rule VIII.
& IX.

If a friend on whose behalf a certificate is issued, is an acknowledged minister, information thereof is to be included in the certificate; and in the case of a woman friend in the station of a minister removed by marriage, information of her being in that station, is to be communicated by minute.

The same course is to be pursued in the case of an elder, if the removal be into another monthly meeting within the limits of the same quarterly meeting.

III. After inquiry made agreeably to the last preceding rule, and report thereon, the monthly meeting shall, unless any thing appear in the conduct (including that which relates to pecuniary engagements) of the party removing, to require its notice of him as a delinquent, proceed to issue a certificate of removal on his behalf. Such certificates (*a*) are to be in one or other of the following forms:—

(*a*) Although the manner in which certificates are to be expressed, is thus pointed out, the use of printed forms is not to be introduced.

To *Monthly Meeting of Friends.*

Dear Friends,

A. B., a member of this Meeting, having removed into the compass of yours, and, upon inquiry made relative to his conduct and respecting debts, nothing appearing to prevent the issuing of a certificate on his behalf, (a) we accordingly recommend him to your Christian care, (b) and remain with love

Your Friends,

Signed in and on behalf of
Meeting, held at _____ the
of _____ mo. 18
(c)

Monthly } C. D.
 } E. F.
 } G. H.
 } J. K., Clerk.

(a) Here add, if the occasion requires it:—under the 8th [or 9th as the case may be] *Rule for Removals and Settlements.*

(b) Or, where needful;—and, informing you also that he appears to be clear of any marriage engagement, remain with love.

Or,—and, informing you also that he appears to be under an engagement in relation to marriage, remain with love.

(c) Add—if the certificate respects a female:—

Signed in and on behalf of the Women's Monthly Meeting.
L. M., Clerk.

A wife is to be included in the same certificate as the husband. Children under the age of sixteen years, or about that age, (at the discretion of monthly meetings,) are, on removal with parents, to be also recommended without separate certificates.

In the case of a wife, and of children as thus pointed out, the certificate is to assume this form:—

A. B. and C. his wife, members of this Meeting, having removed into the compass of yours, and upon inquiry made relative to their conduct and respecting debts, nothing appearing to prevent the issuing of a certificate on their behalf, (d), we accordingly recommend them to your Christian care, with their children, D., E., F., &c. and remain, &c.

(d) Add, if the occasion requires it:—under the 8th [or 9th as the case may be] *Rule for Removals and Settlements.*

For a young person under the age of sixteen years, or about that age, (at the discretion of monthly meetings,) who in consequence of separately removing, or from any other cause, is the sole subject of a certificate, the following form may suffice:—

A. B., a member of this Meeting, having removed into the compass of yours, and nothing appearing to prevent the issuing of a certificate on his behalf, (a) we accordingly recommend him to your Christian care, and remain, &c.

(a) Add, if the occasion requires it:—*under the 8th [or 9th, as the case may be] Rule for Removals and Settlements.*

The signature of three friends besides the clerk or clerks, as pointed out in the preceding general form, and implied of course with regard to the others, is to be considered as sufficiently authenticating a certificate, except in the case of persons removing to foreign parts. On such occasions, the signing is to be by the meeting more at large.

IV. On receiving certificates, monthly meetings are to appoint a few friends to visit the persons recommended. This, it should be borne in mind, will furnish occasion for encouraging the appearances of good, as well as of advising against those of a contrary tendency; and may be the introduction to an acquaintance fruitful of future advantage: an advantage which may in an especial manner prove a blessing to such of the younger part of our Society as are placed in exposed situations, if they should thus obtain the kind and watchful care and counsel of judicious friends.

*See Wom. Meet.
C, Art. IV. p.
210.*

V. On accepting a certificate, either upon receiving the report of such a visit or previously, an acknowledgment is to be transmitted to the monthly meeting which issued it, in the following form:—

To the Monthly Meeting of

We hereby inform you of our acceptance, this day, of your certificate on behalf of _____, dated the _____ of _____

*Signed in and on behalf of _____ Monthly Meeting,
held at _____ the _____ of _____ mo. 18 _____*

A. B., Clerk.

VI. If a monthly meeting to which a certificate is delivered, shall find that the party is not resident within its district, it may forward the certificate to any other monthly meeting within the compass of which he does reside, informing the recommending monthly meeting thereof. But if this be not done, or if, on any other ground than non-residence, the monthly meeting to which a certificate is delivered, shall deem the same improper to be accepted, it shall return such certificate to the monthly meeting issuing it, and state the reason. Such return and statement to be made, at the latest, from the second monthly meeting *after* that at which the certificate has been delivered; or, acceptance at such second monthly meeting to be inferred.

VII. Upon the acceptance of a certificate, either by acknowledgment or inference as aforesaid, a friend becomes a member of the accepting monthly meeting in all respects, except that, as to relief, regard is to be had to the provisions in these rules that relate to SETTLEMENT; or, (in other words,) that point out the monthly meeting which is liable to the charge of affording the necessary assistance.

The settlement of a person admitted into the Society, is in the monthly meeting admitting, until another settlement be gained elsewhere.

The settlement of a married woman is uniformly the same as that of her husband, if the husband be a member of the Society.

Children who have a birth-right in the Society, have by birth the same settlement as that of their father or mother at the time of such birth; and on removal and recommendation with their parents, or either parent, any fresh settlement acquired in consequence of such recommendation by such parents or parent, is also acquired by the children; but except in this case, and in that of the separate recommendation of such children, placed out from home, as are commendable without reference to either the Eighth or Ninth of these Rules, no fresh settlement can be gained by young persons under the age of sixteen years.

VIII. If within one year previously to the issuing of a certificate,

the party has received relief, the circumstance is to be noticed in that document, either expressly, or by reference to this rule. In the case of so having received relief, as also in the case of reverting for relief under the last provision but one in Rule X, a friend does not gain a new settlement, except as hereafter provided (Rule XI.) If in the intervening time he is recommended from one monthly meeting to another, notice either expressly, or by reference as above-mentioned, is to be included in any certificate concerning him.

IX. If the person recommended has been, at any time previously, in the due course of the discipline of the Society, reported to his monthly meeting, and recorded, as insolvent, and has not subsequently made full payment to his creditors, such circumstance is to be noticed in the certificate either expressly, or by reference to the present Rule. Under such form of recommendation, or where such ought to have been the form, a friend does not gain a settlement in the accepting monthly meeting, except as hereafter provided (Rule XI). And this regulation with respect to recommendation, and the effect of it, shall extend to the wife of any such person (whether such person continue in membership or not) during the husband's life, and for one year after his decease: and also to the children of any such person, whether such person continue in membership or not, such children being respectively under the age of sixteen years.

See Trade 3, p. 196.

The wife as well as children of a person who, not being a member of the Society, openly fails in the payment of his just debts, (such wife and children being in this, as well as in the former case, themselves entitled to membership,) shall be in the same situation with regard to recommendation and settlement, as if such person had been a member, and been recorded as insolvent.

As instances may occur in which the proper procedure in a recommending monthly meeting usually consequent on insolvency, may happen to be omitted, it is deemed expedient to provide, as is hereby done, that in the following cases which admit of being easily ascertained, namely, bankruptcy, or assignment of effects to,

or composition with, creditors, a person so omitted to be recorded as insolvent, shall nevertheless for the purposes of any of these rules be considered as thus recorded.

X. Persons not coming under the provisions of either of the two last preceding rules, uniformly begin to acquire a settlement in the accepting monthly meeting, from the time of the acceptance of their respective certificates. Such settlement shall not, however, be complete, and consequently the accepting monthly meeting shall not be ultimately liable to any charge for relief, if any one or more of the three following circumstances occur:—

1. Ceasing to be a member of the accepting monthly meeting, within two years from the time of acceptance:
2. Receiving relief within the like period:
3. Being, in the regular course of the exercise of the discipline, recorded, within four years immediately subsequent to the acceptance, as insolvent, either by the accepting or any other monthly meeting of which the party may be at the time a member.

XI. It being proper, in reference to the situation of persons who are placed, by these rules, under certain restrictions as to the acquisition of settlement, to provide for the removal of such restrictions,—it is agreed that a settlement shall be gained, in any monthly meeting of which the party shall have been two years a member, in any of the five following cases:—

1. By a person previously in any monthly meeting recorded as insolvent, if he shall have fully discharged his debts, and shall not be receiving relief:
2. By the widow of any person so recorded, if such widow shall have survived her husband not less than one year, and shall not have fallen into necessitous circumstances so as to have received relief:

3. By a person having received relief from any monthly meeting, who shall have been for three years without the repetition of any such assistance:

4. By the widow of a person having within one year before his decease received relief from any monthly meeting, who shall have been for two years after the decease of the husband without receiving relief herself:

5. By any child of any person so recorded, or of any person having received relief from any monthly meeting, if such children shall have respectively attained the age of sixteen years, and not be themselves in the receipt of relief.

Also, and as of course, such settlement shall be gained by the wife, and children under sixteen years of age, of any person so recorded, or so relieved, on his acquiring himself the right; without respect to the length of time during which such wife and children may have been members of the monthly meeting.

XII. In order to prevent any delay of relief, it shall be incumbent on a monthly meeting within the compass of which a friend resides at the time of his becoming necessitous, whether he be a member thereof or not, to see that suitable relief be extended. If such meeting be not the meeting in which the settlement of the friend is, any expense which the former may have incurred on his account, shall on application be reimbursed by the latter.

Whenever a case of relief is taken up by one meeting on behalf of another, notice should be conveyed without any unnecessary delay to the meeting on which the charge devolves.

A monthly meeting on which the charge of relief devolves, shall have the option of taking upon itself to administer such relief, although the party may be, and continue to be, a member of another monthly meeting, and consequently in all other respects under its care.

When the understanding between two meetings is, that relief shall be handed by one on behalf of the other, it is recommended that an arrangement be effected for reimbursement in a direct

manner, without unnecessarily making any other monthly meeting of which the party may have been intermediately a member, the channel of communication.

XIII. In cases of removal from one monthly meeting in London to another, a minute of recommendation delivered by one or two members of the former meeting to the latter, in the manner that has been long practised in that city, shall operate in all respects as a certificate; provided such minute of recommendation contain the requisites of a certificate, as pointed out in these rules. If such minute is accepted when delivered, a report by the friend or friends attending with it, shall be considered sufficient, without the acknowledgment prescribed by Rule V.

XIV. It is to be understood that every provision in these rules, applicable to both sexes, extends equally to each; although, for the sake of brevity, not particularly so expressed: also, that the term *relief* or *relieved* uniformly implies relief from a monthly or other meeting, (or from funds under the direction of any such meeting,) to families or individuals *as proper subjects of relief from a monthly meeting.*

1820.—*1822.

* The date of 1822 is added because of a few alterations then made; but they were merely verbal.

11 WE have been brought into a feeling of sympathy with such of our members as are engaged in the sea-faring line, and recommend that friends in the several meetings to which persons of this description belong, extend a tender and watchful care towards them; and, when they know of any of their members, so circumstanced, likely to sail to, or frequent a port or ports, at or near to which any of our Society reside, that they take early care that such sea-faring persons may obtain the kind oversight of friends during the time they remain in port. 1822.

MENT.] [1287]

SCRIPTURES.

(Continued from page 175.)

7

WE believe there is an increased attention in friends in various parts, not only to promote in their families the frequent reading of the Holy Scriptures, but to make it the employment of a portion of time daily. We commend this practice, and we believe that if the heads of families are careful in cultivating the seed of Truth in themselves, there will be so little danger of the custom becoming formal, that it will not unfrequently be the means of quickening the minds of those concerned in it: more especially if a subsequent pause be allowed; in order that the sacred truths which have been read may have time to make their due impression on the mind; or that the mind may have time to rise in secret aspiration after a blessing. 1807. P. E.

8

It has afforded us much satisfaction to believe, that the Christian practice of daily reading in families a portion of Holy Scripture, with a subsequent pause for retirement and reflection, is increasing amongst us. We conceive that it is both the duty and the interest of those who believe in the doctrines of the Gospel, and who possess the invaluable treasure of the sacred records, frequently to recur to them for instruction and consolation. We are desirous that this wholesome domestic regulation may be adopted every where. Heads of families, who have themselves experienced the benefit of religious instruction, will do well to consider whether, in this respect, they have not a duty to discharge to their servants and others

See Masters & Co. 5

of their household. Parents, looking sincerely for help to Him of whom these Scriptures testify, may not unfrequently, on such occasions, feel themselves enabled and engaged to open to the minds of their interesting charge, the great truths of Christian duty and Christian redemption. 1815. P. E.

- 9 AMONGST the numerous benevolent undertakings which now interest the minds of our countrymen, we contemplate, with much satisfaction, the general circulation of the Holy Scriptures. Our sense of that inestimable treasure has been frequently acknowledged; and we feel ourselves engaged to call the attention of such of our members as may be employed in this salutary work, to the supreme importance of giving heed to that Divine Word, to which the Scriptures bear testimony. This Word is Christ; the "Bread of Life," and the "Light of men;" that "Light which lighteth every man that cometh into the world." If we are earnest to obey the teachings of this unerring guide, we shall be led to cry to the Lord, that he would preserve us from self-exaltation; from attributing to ourselves, or others, that honour which is due to Him alone: we shall be on our guard lest we should mistake our proper sphere of usefulness, or suffer any pursuit, however laudable in itself, to divert us from our true allotment of labour in the Church. This watchfulness unto prayer can alone ensure our growth in religious experience, and our establishment in every good word and work. 1813. P. E.

See Youth 9.

*John vi. 35.
ch. i. 4. 9.*

And see Cond. and Convers. 16. Parents. & 17.

SLAVE-TRADE AND SLAVERY.

(Continued from page 180.)

THE dismal subject of the Slave-Trade, the source of accumulating misery to Africa, of accumulating guilt to Britain, and of continued reproach to the holy religion which, in common with our countrymen, we profess, has claimed our sympathy in this meeting: and we desire our friends may be individually prompt to entertain for these our fellow-men the sensations of pity, which on various occasions may arise. Where, friends, shall we find a juster cause of regret, than to see a nation professing Christianity, pouring forth from her harbours numerous equipments, not designed to improve and exalt, but to degrade, enslave, and consign to misery, those very nations, to which, in recompense for ages of injury and insult, she owes the benefits of brotherly kindness, and Christian example! 1805. P. E.

11

Now, beloved brethren, a subject, a deeply interesting subject, hath intervened among our deliberations on the state of our Society; and its long-felt importance induces us to suffer it here also to interrupt the current of our Christian counsel. No longer since than the last year we excited your attention afresh to the sufferings of the Africans, and spoke of the continuance of the cruel Slave-Trade as of an accumulation of misery and of guilt. How then do we now rejoice in having to proclaim that this torrent of iniquity is arrested in its progress; that an important restriction of the trade has taken place; that the annual enslaving of thousands is prevented; and that the prospect again opens, with increased brightness, of a termination to the wrongs of Africa! 1806. P. E.

12

- 13 WE are inclined to express our thankfulness for an event which concerns not us only, but incalculable multitudes of our fellow-creatures, our fellow-possessors of the faculty of reason, our fellow-objects of the redemption which comes by Christ. We scarcely need name the Abolition of the Slave-Trade. We view it as one of the most important acts of public, national righteousness, which ever dignified the councils of any government; and our minds have been directed in secret prayer to the Almighty Parent of the universe, that he may be pleased to regard this kingdom for good; and direct its future councils to such further acts of justice and mercy as may promote his glory, in the harmony of his rational creation. 1807. P. E.
- 14 ALTHOUGH the infamous traffic with Africa in slaves has been abolished by law, we desire friends not to forget that Slavery still exists within the British empire, and to suffer their sympathy still to flow towards its oppressed victims. 1812. P. E.
- 15 WE hope that friends will continue to feel a deep interest in the welfare of the African race, and not dismiss the subject from their thoughts, until such wise and prudent measures may be adopted, as shall promote and finally secure universal emancipation. 1816. P. E.
- 16 THIS meeting has been deeply affected on hearing that the Slave-Trade, notwithstanding its abolition by our legislature, and by various foreign powers, still exists, with the horrors consequent upon it, to a lamentable extent; and although the way does not immediately open for much to be done by us, on behalf of the objects of this nefarious and cruel traffic, we earnestly commend them to your continued remembrance and commiseration. 1820. P. E.

T R A D E.

(Continued from page 200.)

14 WE do not tax all who embark in large concerns in trade, with an undue desire after riches; but we much fear that the effect, which their schemes are likely to have upon themselves and their connexions, as affecting their condition both religious and civil, is not duly regarded. The love of money is said in Scripture to be "the root of all evil;" and we believe it may be shown, that honest industry and moderation of desire are 'roots' of incalculable benefit to the humble Christian. We feel for many of our friends in limited circumstances, in this day of increased, and possibly increasing expense; but we would caution such, and particularly those who are setting out in life, against imitating the manner of living of those whose means are more abundant. We wish, friends, to call you, not to penuriousness but to economy; and we particularly desire that all such as have families of children, even if in more affluent circumstances, would inure them to early industry, and not to habits of depending too much on the services of domestics. 1805. P. E.

1 Tim. vi. 10.

15 WE are engaged tenderly to caution friends against an eager pursuit after the things of this life. We believe that many who begin the world with moderate views, meeting at first with success in trade, go on extending their commercial concerns, until they become involved therein to a degree prohibited by the precepts of Christ, and incompatible with their own safety. Thus situated, some may be tempted to adopt a line of conduct, dishonourable

in itself and injurious to others. That contentment which characterizes the pious Christian, is a treasure which we covet for all our members; and we especially desire that those who are setting out in life may so circumscribe their expectations, and limit their domestic establishments, as not to bring upon themselves expenses which could only be supported by an imprudent extension of their trade. Care in this respect will enable them to allot more of their time to the service of their fellow-men, and to the promotion of the Lord's cause. We believe that, were parents to instil into the minds of their children principles of moderation and economy, suited to their future expectations, it would, under the Divine blessing, not only conduce to their preservation, but promote their safety and comfort in life. We are far from wishing to discourage honest industry; and further still from countenancing in any degree a spirit of avarice. We are not insensible, that the situation of many of our members is such as renders necessary to them a diligent attention to the concerns of this life. Christian simplicity and self-denial we would, however, earnestly recommend: these attained, the object which, in this respect, we have at heart for all our dear friends, will be accomplished. 1815. P. E.

Our sympathy is much excited for those, who, after fair prospects, have, from a sudden depreciation of property, been subjected to many difficulties. We wish kindly to encourage such of these as have it still within their power, to a timely contraction of their domestic expenses. And we desire that their trials may be lightened by beholding in their offspring a disposition to industry and economy, and a willingness that their expectations should not exceed those limits which become a Christian character: this we believe would ultimately tend to their greatest good. Before we quit this subject, we would remind our friends of the former advice of this meeting, that where any have injured others in their property, the greatest frugality should be observed by themselves and their families; and although they may have a legal discharge from their creditors, both equity and our Christian profession demand, that none when they have it in their power should rest

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*Ser. No. 4 & 5.
p. 156.*

satisfied, until a just restitution be made to those who have suffered by them. 1817. P. E.

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* p. 199.

This meeting thinks it right to express its judgment, that the last paragraph of the minute No. 9,* under the head TRADE, was not intended to prevent monthly meetings from exercising the discipline in cases where no advice may have been given prior to insolvency. Nevertheless, it is not the intention of this meeting to weaken the recommendation respecting advice contained in the aforesaid minute. 1816.

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+ p. 197.

‡ p. 109.

ON considering the subject of fictitious paper credit, as set forth in the minute No. 6,† under the head TRADE, we are of the judgment, that the said minute, conjoined with the first paragraph of No. 6,‡ under the head MONTHLY MEETINGS, constitutes a full authority to deal with any who may be found delinquents in these respects; and we are concerned to stimulate overseers, friends generally, and monthly meetings, to a vigilant and early attention to the subject. 1817.

19

|| Queries 2.
Q. V. p. 143.

WE have been painfully affected, and yet under a feeling of tenderness for many, in receiving continued accounts of deficiencies in regard to the fifth Query.|| We are aware that such has been, and still is, the depressed and fluctuating state of trade, that it has subjected many to great difficulties, and rendered them objects of much sympathy; and yet we believe that, if friends are careful to attend to the limitations of Truth in their trade, they will generally be preserved from great trouble. It is the duty of all, frequently to inspect into the state of their affairs; and if reverses should occur, to ascertain and know for themselves, that they are fully justified, as honest, upright men, in going on with their business. Such an examination would be greatly facilitated by all being very careful to keep clear accounts; that, whether they may be taken off by death, or it may be needful to exhibit those accounts to others, the same may appear perspicuous and intelligible.

And we would affectionately encourage friends, who find themselves in embarrassed, or even in doubtful circumstances, not to hesitate, not to be ashamed, to disclose their affairs to men of upright character, in whom they can confide. Such a timely procedure would, we believe, often save the reputation of individuals; call forth the respect and compassion of their creditors, and prevent the keen sufferings of tender wives and innocent children; and such reproach as, in some instances, has been brought upon our high profession.

And may you, dear friends, who are favoured with outward prosperity, so live, that when riches increase, you set not your hearts upon them. Be very careful how you venture to increase your ways of accumulating wealth; but walk as ensamples to those around you, evincing that you are redeemed from the inordinate pursuit of lawful things. You will then be more prepared to enter with kindness into the situation of others, when they may consult you; you will be more qualified, and we hope that you, as well as other friends of experience and sound judgment, will be ready, to step forward, if occasion should occur, and in a brotherly way advise your brethren, to take such measures as may prevent those sufferings to which we have alluded.

As one means of affording an opportunity for handing a word of counsel, if it should be deemed necessary, we recommend that care should be taken to nominate judicious friends, in the respective monthly meetings, when appointments are made to advise their members to a careful inspection into the state of their affairs once in the year. 1819.

See No. 12, p. 200.

with respect to this subject. Only this would we say, Make it not a topic of conversation. Guard against placing your dependence on fleets and armies; be peaceable yourselves, in words and actions; and pray to the Father of the universe that He would breathe the spirit of reconciliation into the hearts of his erring, and contending creatures. 1805. P. E.

WE are inclined, dear friends, to draw your attention to the root of our testimony against war. It is no other than Christian love, and that righteousness which produces peace, quietness, and perpetual assurance, as its natural fruit. This draws the mind away from those passions and desires, in which are laid the foundations of contest. Let us then frequently examine our hearts, yea, let us prove our own selves, and see how far the seed of contention withers, and a resignation to suffer is cherished there. And since, as we have mentioned, some of our young men have suffered, and more may probably suffer imprisonment, we are deeply desirous that they may walk consistently with their testimony in every respect: showing by their conduct that they truly follow a Master who was holy, harmless, undefiled, and separate from sinners. 1809. P. E.

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It is the judgment of this meeting, that it is inconsistent with our well known testimony against war, for friends to be in any manner aiding and assisting in the conveyance of soldiers, their baggage, arms, ammunition, or military stores. 1810.

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It appearing to this meeting that some of our members have caused their property to be protected by armed men, a tender concern has been felt, that friends may, on all occasions, endeavour to have their confidence placed on Divine protection, and thus be enabled to support our Christian testimony against such modes of defence. This meeting further feels itself engaged to caution friends every where against keeping guns or arms of any kind in their houses; or on their premises, or in any manner uniting in armed associations; that so, whatever trials may take place, our

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Society may not, by thus becoming liable to contribute to the destruction of their fellow-creatures, violate our peaceable principles; in the belief of the rectitude, and even safety of which, we feel our minds confirmed. 1812.

14

THE continuance of the blessing of peace to this nation has warmed our hearts with gratitude. Our refusal to bear arms is not only a testimony against the violence and cruelty of war, but against a confidence in what is emphatically termed in Scripture, the "arm of flesh:" it is a testimony to the meekness and gentleness of Christ, and a resignation to suffer, in reliance on the power, the goodness, the protection, and the providence of the Almighty. Let us, even now, seek to have our trust so firmly fixed on this unfailing source of help, that if our faith should be again put to the test, we may have ground to look with humble confidence to Him in whom we have believed. 1819. P. E

2 Chron. xxxii.
8.

WOMEN'S MEETINGS.

(Continued from page 211.)

If a quarterly meeting of women friends should apprehend itself so unable to give to its monthly meetings such assistance as the place of the one, and the state of the other require, as to think it right to express such inability in its answer to the query* on that subject, it is desired previously to lay the case before its men's quarterly meeting for advice and assistance. And the quarterly meetings of men friends are desired to attend to such applications as may be made, and give to their women's meetings all the assistance they may be enabled to render them. 1803.

This meeting on considering the third of the regulations of 1792 and 1801,† under the head WOMEN'S MEETINGS, describing the nature and extent of the discipline committed to women friends, concludes that when it may appear proper to issue a certificate of removal on behalf of a woman friend, the men's meeting on receiving such information shall make a record of the same, and then request the women's meeting to appoint two of its members to make the needful inquiry. If no obstruction arise, the friends so appointed are to prepare a certificate agreeably to the second and third rules‡ for Removals and Settlements; which after being read and approved in the women's meeting, is to be sent into the men's meeting for its approbation and signature in the usual manner, and is then to be returned to the women's meeting to receive the signature of its clerk. 1822.

It is agreed that the following addition be made to the seventh of the regulations of 1792 and 1801,|| relative to women's meetings;

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* Queries 4.
p. 146.

8

† No. 6, Art. III.
p. 210.

‡ p. 279—281.

9

|| No. 6, Art. VII
p. 211.

namely,—Unless, after mature deliberation, and from any peculiar circumstances which may attach to the case, the men's meeting, feeling satisfied that the ends of our discipline have been fully answered by the labour of the women friends, shall be convinced that it is not its place to make any appointment on the case of delinquency. 1822.

YEARLY MEETING.

(Continued from page 216.)

17 It is agreed that the representatives shall meet at the close of the first sitting of the meeting in each year, and shall, when so met, nominate a clerk for the current year, from amongst themselves; except that they shall be at liberty to nominate the former clerk, although he may not be under the appointment of representative. And it is further agreed, that the representatives shall also nominate, from among the members of this meeting, two friends to be assistants to the clerk. 1807.—1822.

18 This meeting recommends that in future the names of the representatives to the yearly meeting, besides being subjoined to the answers to the queries, previously to the signature of the clerk, be indorsed thereon, with the addition of a reference to any minute or testimony which may be sent from the quarterly meeting. And monthly and quarterly meetings are desired, in indorsing the accounts of sufferings, to arrange the amount under the following, with any incidental, heads: *Tithes in kind—Tithes, priests' demands, and those called church-rates, by warrant—Military demands by warrant.* 1806.—1816.

Y O U T H.

(Continued from page 220.)

AND you, tender youth, yet in that most critical time of life, in which men often receive the bias which forms them into servants of their God, or warps them away from his fear, let us again press you to ponder the path of your feet. The earlier you are devoted to his service, the better servants you will be. And he is served in little things, and not in those only which appear great, and highly beneficial to others. But what attainment is greater than to be able in a pure heart to say, "Thy will be done"? and this, by the Spirit of Him who taught his immediate followers after this manner to pray, may be attained even in childhood. It will be a most precious morning sacrifice to the Lord, who hath given you life; who stands ready, as you faithfully serve him, to store it with blessings; and who can finally crown it with a peaceful immortality. 1809. P. E.

6

AND, dear youth in general, especially you who have left, or are about to leave, the protection of a parent, and to enter into the busy scenes of life; some of you, probably, in populous towns, far different from the retirement of your paternal abodes, we beseech you to guard against the new temptations which may now assail you. Oppose the first incitement to any liberty inconsistent with your principles, and be willing to seek the society of experienced friends in the places where you may be situated,

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and to receive their admonition with meekness and attention. Never forget that the season of early youth is a season of peculiar danger; and if you grow up under this sense, you will from time to time be led to cry for preservation to Him, who has said, (and his words are Amen for ever,) "Him that cometh to me, I will in no wise cast out." 1812. P. E.

John vi. 37.

- 8 DEAR young friends, our hearts are warmed with love to *you*. We desire that it may be your frequent concern to seek for an establishment on the only sure foundation, and to wait in humble watchfulness for the teachings of the Heavenly Instructor. If conflicts of mind should attend you, and prove painful and humiliating in their nature, this is no cause for dismay. Those who steadily pursue the path of a true disciple, will, through the goodness of the Lord, at times be permitted indubitably to feel that they are the objects of his paternal regard. Thus they will have cause to acknowledge the great benefit of patient religious exercise. They will from their own experience know an increase of true faith in the power and perceptible support of the Holy Spirit. Ascribing this to the free gift of God in Christ Jesus our Lord, they will become firmly persuaded that the tendering power of Redeeming Love, though undervalued by too many, is above all things precious. We are consoled in the belief, that the feet of many of our beloved young friends have been turned into this path. And it is our earnest desire, that neither the fear of man, the offence of the cross, an aversion to the simplicity of the Truth, nor the activity of their own wills, may interrupt their progress; but that they may, through the unfoldings of Divine counsel, come to know an establishment in that faith which giveth the victory. 1817. P. E.

1 John v. 4.

- 9 THE youthful mind, in its love for the cause of religion, is readily led into action. Here is a fresh call for watchfulness. A benevolent desire to promote the Lord's work in the earth, and to serve their fellow-men, may have imperceptibly led some from a close and frequent examination of the state of their own

hearts. In mixing in public companies, and in witnessing the success of the efforts that are used to promote the common good, our own minds may be gratified, but our quick perception of spiritual instruction may be weakened. Far be it from this meeting to discourage its members from sharing in those excellent labours, in which we can, consistently with our religious principles, mite. In the universal dispersion of the sacred volume, and in the moral and religious instruction of the poor of this and of other countries, we feel a very lively interest. We rejoice in the progress of these good works; but our earnest concern for all is, that each may seek to know and to abide in his proper station: that they whose field of usefulness is principally within the limits of our own Society, may be faithful to their call, and diligent in their Master's service. And may you, whose labours are more extended, be especially careful, that your exertions for the good of others are adorned and enforced by humility, and by that consistency with our principles, which can only be maintained by watchfulness and prayer: that it may be manifest to all, that the love of Christ, operating in the heart, leads you to seek, not the praise of men, but the glory of God. 1818. P. E.

10
 This meeting having taken into consideration the loss which youth sustain for want of suitable places being timely known, wherein they may be placed out as apprentices, agrees that each monthly meeting be desired to inquire, (at least at the monthly meeting which occurs before every quarterly meeting,) whether any masters want apprentices, or any boys want places; and if the inquiry should not supply the respective wants, to transmit an account of those which are unsupplied to the quarterly meeting. 1806.

11
 It appears from information received by this meeting, that young men, members of our Society, who have removed to London from various parts of the country, are frequently, from the want of proper superintendence and suitable employment, placed in circumstances of great difficulty and danger. This

meeting has been painfully affected on this subject; and, whilst we feel a tender sympathy with such individuals, we believe it right earnestly to impress on the attention of friends, in our several quarterly and monthly meetings, the very great peril which young men cannot fail to incur, who come, or are sent by their parents, to this great metropolis, without any definite prospect of protection or employment. It is but too evident, that such a proceeding may lead even to their ruin; and we affectionately recommend to young men in the country, who may be unable to procure employment, as well as to their parents, that they patiently wait for some proper opening, rather than venture on so dangerous a risk. We believe that much may be effected by the kind endeavours of friends, in procuring for our young men situations in the country; and if these endeavours were diligently used immediately on the return of lads from school, it would often be the means of preventing future difficulties.

It is peculiarly desirable also, that before young persons remove from their homes, they, or their parents, should make a point of consulting experienced friends in their own monthly meetings. These might correspond with other friends in the places to which such removal is intended, and thus, hasty movements, and the evils consequent upon them, might be prevented. We would also advert to the great importance of forwarding certificates on behalf of such young persons, as early as possible after their removal; and of placing them, even before the sending of their certificates, under the kind notice of friends.

In reference to this subject, which has thus engaged our attention, we are again concerned earnestly to advise friends, in their choice of servants, apprentices, and assistants, to prefer the members of our Society. Such a preference seems to form an essential part of the care which we owe to our own religious body, and has probably never been more needful than at the present time.

We would affectionately advise the parents of our young men, not to seek *high things* for their children; and young men themselves, to rest contented with that station in life in which Divine

See Queries 8.
Adv. III.
 p. 148.

Providence may have placed them. Great is the safety of true contentment. There can be no real dignity in any station, without a religious life and conversation; and those who are the faithful followers of Christ, however low in their outward situation, will not fail to obtain the respect, as well as the love, of those by whom they are surrounded. We wish especially to advert to manual employment, as suited to afford to many young persons a salutary and desirable occupation. Were there more true humility amongst us, and more willingness contentedly to occupy our proper stations, we believe that the painful difficulties to which we have now alluded, would be very much avoided. 1821.

DEAR young friends, your advancement in the way of piety and virtue continues to be a subject of our earnest solicitude. We tenderly exhort you all to cherish the belief, to seek to be established in the conviction, that your heavenly Father, as you look in faith unto Him, will assist you by his good Spirit to overcome every thing that is wrong, and to live acceptably in his sight. Be very careful then, we beseech you, not to read publications which openly, or indirectly, inculcate a disbelief in the benefits procured to us by the sufferings and death of Christ, in the divinity of *Him* our Lord and Saviour, or in the perceptible guidance of his Spirit. On the contrary, in silent retirement before the Lord, seek after the contriving influence of his love, in sincere desire that in his own time, it may please him, that you also may richly partake of that consolation and strength which are the portion of his faithful, dependent children. And, as we can rejoice in the persuasion that many of you have yielded to the visitations of Divine Love, we wish to encourage these to hold on in the path of dedication, to continue to love the Lord, and to desire to know and to do his will.

May these, may all our dear friends, be impressed with the continued necessity of watchfulness unto prayer, and of being clothed with humility, as with a garment. The faithful disciple will guard against relying too much on former experience: he

will find that an increase of years produces an increasing conviction that we are entirely dependent upon God for fresh supplies of strength; but he will be animated to persevere, from the consoling hope that if faith and patience continue, Christian virtues will increase; humility, meekness, and liveliness of spirit will be prevalent in advanced life; and a final admission will be granted into the everlasting kingdom of our Lord JESUS CHRIST. 1820. P. E.

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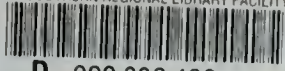
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