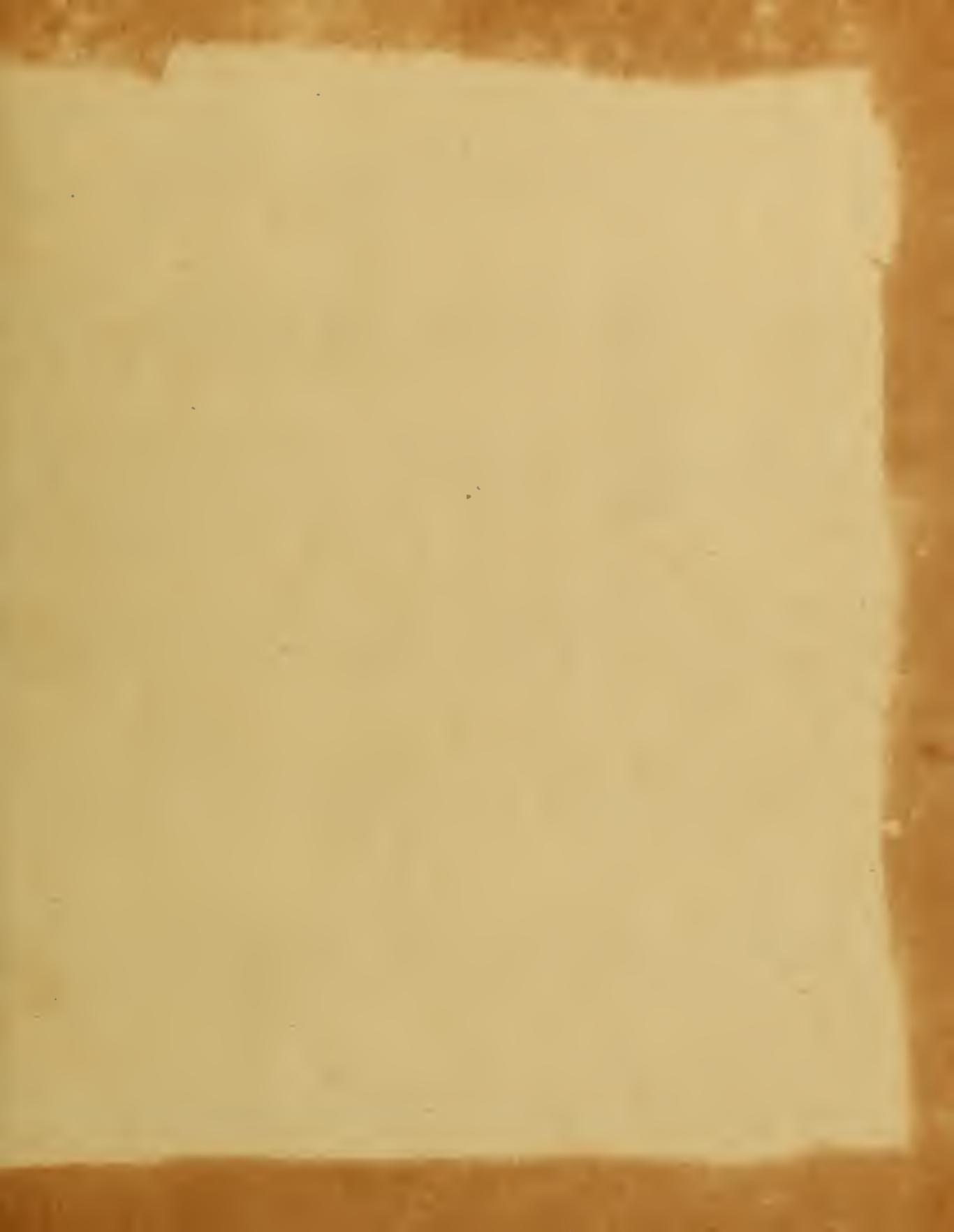


P. Y. 11.  
Discipline  
1797

262









RULES OF DISCIPLINE  
AND  
CHRISTIAN ADVICES  
OF THE  
YEARLY MEETING  
OF  
FRIENDS  
FOR  
PENNSYLVANIA AND NEW JERSEY,  
FIRST HELD AT BURLINGTON IN THE YEAR 1681, AND FROM 1685 TO 1760,  
INCLUSIVE, ALTERNATELY IN BURLINGTON AND PHILADELPHIA:  
AND SINCE AT PHILADELPHIA.

Alphabetically digested and Printed by direction of the said  
Meeting.

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*PHILADELPHIA:*

PRINTED BY SAMUEL SANSOM, JUN.

1797.

BY 7617

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1797

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

*I*T is necessary to observe that the Dates at the end of the Minutes and Advices, denote the years in which they were issued by the Yearly Meeting—And the Letters E. D. refer to the English Discipline, and N. E. D. to that of New England.

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# C O N T E N T S.

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# INTRODUCTION.

**W**HEN it pleased God to manifest the glorious Dispensation of his blessed Son, our Lord and Saviour, in the Flesh, Apostles were called and sent forth in his service, and numbers believed in his name. These were to receive Power from on high after that the Holy Ghost had come upon them, for which they were commaded to wait, and accordingly they were endued with the Holy Spirit.

In the early times of Christianity it was found necessary for the Apostles, Disciples, and Believers, to meet often together for the consolation and strengthening one of another, when pursuant to the very nature and design of the Gospel, which brought Peace on Earth, and good will to Men, a Care arose for the establishment and edification of the Church, and their labour was, that all should be of one mind and become as one Family.

But in succession of time the simplicity and good purpose of such Meetings declined, and a particular set of Men, for worldly and carnal ends, assumed an authority, exercising Lordship over the Flock (observing the command of our Lord so far only as to retain the name of Servants, when nothing was less in their view) pomp and power were assumed, and they made a distinction of themselves by the aggrandizing name of the Peculiar Heritage of God, and then social Good, and Charity in Mind and Practice was very much lost.

B

And

And as it hath pleased the Lord in these latter days, to call a People to freedom, and from under that unwarrantable Yoke of Bondage, so he hath been pleased to raise in the Hearts of his Servants that primitive Love and Good will which eminently distinguished his Disciples; wherein they have been persuaded and directed, by his wisdom and power, to have Meetings established for like good purposes as in the primitive times, therein to worship him, and have oversight, care, and compassion one over another, and to endeavour that all may walk humbly, decently and honestly, and be of one mind, as becomes the Servants and Followers of our holy Lord.

This is called our Discipline, in the exercise whereof Persuasion and gentle Dealing is and ought to be our practice; and when any, after all our Christian endeavours cannot be reclaimed, the extent of our judgment is Censure, or disowning such to be of our religious Communion. And as this authority and Practice is Christian, so it is laudable and reasonable in Society; for the good and reputation of the whole Body ought to claim our greatest regard, subordinately including that of every Member. Hence arises a care and concern for Decency and comely order in all our Meetings for Worship and Discipline, as well as honesty, plainness and orderly walking in all the Members of our religious Society, that others seeing our good works may be induced to glorify our Father who is the Author of them, and thereby be brought into that Faith which works by Love to the purifying of the Heart.

And for the worship of God, and the more regular and easy proceeding in the service and discipline of the Church, Meetings have been by Divine assistance, as above hinted, set up and established, serviceable and subordinate to each other, as particular meetings

Meetings for worship, one or more of which constitute a Preparative Meeting. Monthly, which mostly take in several particular or Preparative Meetings, who are to meet together once a month. Quarterly, including so many monthly Meetings as may under right direction most usefully meet together once every three months. And Yearly, which is composed of so many Quarterly Meetings as may most conveniently attend the same; each of which have their respective Powers and Service for the well ordering of Society, and advancement of Truth and Righteousness.

And whereas it hath been experienced, that in these Meetings great comfort, support, and satisfaction have been received and enjoyed, when the members have attended them in awe, humility, and love, with no other views but the service of God, and the help and assistance one of another, all friends who are, or would be, accounted members of those Meetings, are, in brotherly love exhorted, that they come together in uprightness and singleness of heart, suitable to our calling, and the dignity of that power, which, as we rightly and meekly so demean ourselves, will preside and govern in all our Meetings; and there we ought to wait for the spirit of Meekness and Charity, which is the essential adorning which God will beautify and cloath his true Church with, without which none can be truly Members thereof, nor really serviceable therein. This will divest of Partiality, stiffness in opinion, and high thoughts of ourselves, or of our own strength and abilities, and raise in us Patience and condescension, according to that excellent admonition of our Blessed Lord, who knows the secrets of all Hearts, "But he that is greatest among you shall be your  
" Servant." Matt. XXIII. 11. 22. 26. 1719



## ACKNOWLEDGMENTS FOR OFFENCES.

**I**T is the sense of this meeting, that offenders making acknowledgments, or offering papers of condemnation for offences, do attend the monthly-meeting with such papers, where it is practicable. 1743.

Offenders to attend with their acknowledgments.

C

APPEALS.

## A P P E A L S.

Liberty of appeal.

Notice of appealing to be given to monthly-meeting;

and to quarterly-meetings of appeal to yearly-meeting.

Notice of disownment of a member to be given.

Copy of judgment to be given.

Publication of testimony, where deferred.

**I**F any persons are dissatisfied with, or do think themselves aggrieved by the testimony or judgment entered against them in a monthly-meeting, they may have liberty at the same, or the next, or the third monthly-meeting, but not after, to notify their intentions of making application to have the cause heard at the next quarterly-meeting; which notification the said monthly-meeting should enter on their minutes, and appoint four, or more Friends (not excluding others) to take a copy of the meeting's records in the case, signed by the clerk, and therewith attend the said quarterly-meeting; and there on the monthly-meeting's behalf, shew their reasons for what is done, submitting the same to the said quarterly-meeting. And the said quarterly-meeting is to hear and consider, and confirm or reverse the same, as they in the wisdom which God shall afford them may see most just and necessary. And if the parties should be dissatisfied with the judgment of the said quarterly-meeting, and do notify the same, or the next quarterly-meeting, but not after, their intention of making application for a hearing at the next yearly-meeting; the said quarterly-meeting shall in like manner make entry thereof, appoint four, or six Friends to attend the yearly-meeting, with the records of both monthly and quarterly-meetings in the case, signed as aforesaid, and speak to the matter, where the same is to be finally determined. 1719.

And in all cases where a meeting finds itself under the necessity of disowning any member, let such member have notice thereof, either by the meetings acquainting him or her thereof, if present, or, if absent, by sending a Friend or two for that purpose. Likewise, when the judgment or testimony is made, let a copy thereof be delivered, or, by two Friends, sent to the party, with notice of the privilege of appealing, if he or she is dissatisfied.

Where persons testified against, incline to appeal to the quarterly or yearly-meeting, the publication of the testimony of the monthly-meeting should be deferred, till the judgment of such superior meetings be had thereon. 1752.

ARBITRA-

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

**W**HERE any difference arises between Friends about their worldly property, in which there appears, to overseers or other active judicious Friends, to be cause of dispute, or diversity of sentiment, let all proceed in the following manner:— 1719.

1st. The party thinking he hath reason of complaint is himself calmly to speak, or if he lives at a distance too great to do it in person, write to the party by whom he thinks himself injured, and endeavour by gentle means, in a brotherly manner, to obtain his right; but if that doth not prevail, then let him, or if they live at a distance, as aforesaid, some Friend whom he may write to and empower on his behalf, take one or two of the overseers or other judicious and discreet Friends, and in like manner make his claim, and they unitedly are to labour for a just and expeditious settlement of the matter.

Differences about property, how to be determined.

2d. If this step fails of success, the Friends accompanying are to persuade and admonish the parties to choose a suitable number of Friends as arbitrators, and engage themselves to each other in a proper manner, to stand to, and abide by, the determination of such arbitrators. If either of the parties refuse complying with such advice, he or she so refusing ought to be complained of to the preparative meeting, by one of the overseers, or by the party complainant, on neglect of the overseers, of which, when intended, the other party is to have notice, that he or she may be present, as he or she ought to be. And if the parties cannot there be brought to an agreement to refer the difference by choosing arbitrators, the complaint is to be carried forward by that meeting to the monthly-meeting, with previous notice also to the party complained of, and a desire to attend; where the first inquiry should be, whether the abovementioned Gospel order has been duly observed? if not, the complainant is to be referred back thereto, and no notice taken thereof on the minutes; but if it hath, the monthly-meeting is to advise the hearing and determination

Advice to refer them to arbitrators.

The party complained of to be notified when to be carried to monthly-meeting.

tion thereof out of meeting; and in order thereto, the parties should each nominate one or more Friends for determining the difference, and bind themselves to abide by their decision, as may be agreed on.

Arbitrators to  
be chosen.

3d. If the parties, or either of them, neglect to attend the meeting, without sending a sufficient reason, or refuse to nominate and choose arbitrators as aforesaid, the meeting, after labouring with the party so neglecting or refusing, should testify their disunion with such offender, if he or she cannot be brought to comply with what is above advised and required, or to settle the difference without; and where arbitrators are chosen in any case, they ought, as speedily as may be, to appoint time and place, and duly attend the business, by giving the parties and their witnesses a full and fair hearing, in the presence of each other, using all caution and care to avoid unnecessary delay, and to make the determination within the time appointed.

Hearing of the  
matter.

Party refusing  
to appear be-  
fore arbitrators,  
to be disowned.

4th. If either party refuse to attend the arbitrators, and submit his or her case, or to stand to and abide the award when made, such party must be dealt with as disorderly, and regardless of peace and unity; and after due admonition, if he or she persists therein, let such be disowned.

Re-hearing,  
when to be al-  
lowed.

5th. And where bonds or other engagements are entered into by the parties, the award ought to be final, unless the dissatisfied party do make it evident to the satisfaction of the monthly-meeting, that there is manifest error or injustice in the same; and when that is made thus to appear, the matter is to be re-considered by the same or other arbitrators, as in the judgment of the said meeting may seem best; and such correcting judgment shall be final.

Suing without  
taking these  
steps to be dis-  
owned.

6th. It is the sense of this meeting, that if any person in religious membership with us shall arrest, or sue at law, any other Friend, in such disputed matters, not being under a necessity so to do, in the judgment of the monthly-meeting, or of a few solid, active, judicious, concerned Friends, consulted in cases of emergency, before he hath proceeded as herein before directed, that such person doth therein depart from the principle of truth, and the known way thereof, and ought to be dealt with by the meeting he belongs to for the same; and if he or she doth not immediately discontinue such legal proceedings, and condemn such disorderly conduct, to the satisfaction of the meeting, he or she ought to be disowned. E. D. & 1719.

And whereas there may be some circumstances, even in disputed matters, wherein the foregoing wholesome method of proceeding cannot be complied with; such as, 1st, The party absconding or leaving the country with design to defraud his or her creditors; or, 2d, That the going through the meetings, by the time it must necessarily take up, might be a manifest damage to the creditor or claimant, by other people's postponing him or her, as in cases of apparent danger of bankruptcy, or the party being overloaded with debts, and other creditors generally coming on; or, 3d, That there may be danger of future damage to such as submit thereto, as in the case of executors, administrators, or trustees; it may therefore be necessary, and it is advised, that the monthly-meeting where such cases happen, do hold excused such as shall, in the two first mentioned circumstances in this paragraph, appear to them to be really necessitated to proceed at law; and in the latter case of executors, administrators or trustees, where it shall appear to the meeting that our friendly way would be unsafe, such may be permitted to have the matter tried at law, with this caution, that the parties on both sides do behave towards each other in brotherly love, decency and moderation, without anger or animosity, which will be as a becoming testimony even in courts, and shew that nothing but the nature of the case, and our common station with our neighbours, under the laws of the land, brings any of us there. 1719.

And as it is our duty to seek peace with all men, and avoid giving provocation or offence to any, it is advised, that Friends be careful not to go to law with others without urgent necessity, nor in a vindictive disposition of mind, nor give them just occasion to sue or implead us; endeavouring, in both cases, to shew a becoming temper of justice and uprightness, by a pacific disposition, to refer our differences with such, to prudent and just arbitrators, where it may safely be done, rather than 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.” Deut. i. 16. And where it appears that any of our members do, after this advice, persist in a conduct clearly inconsistent with moral justice, and refuse to take the advice of their Friends in concerns with others not in membership with us, such disregard to equity and Christian unity ought to be testified against.

Public Friends  
not to be chosen  
arbitrators.

It is the advice of this meeting, that persons differing about worldly affairs, do, as little as may be, trouble public ministring Friends with being arbitrators in such cases.

Arbitrators  
may take legal  
counsel.

Where arbitrators are at a loss for want of legal knowledge, it may be justifiable, at the expense of the parties, to take the opinion of council learned in the law, in order to their being enabled to come to a just and lawful judgment on the matter submitted to their determination. 1751.

Arbitrators not  
to be advocates;

In order that arbitrators may be more truly useful, they 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, or, having heard any, should stand unbiased in their judgments, before they hear both parties together fully, whilst either hath any fresh matter to offer, until a certain time limited by mutual agreement. Let no evidence or witness be rejected or withheld. The arbitrators are not bound to express in their award, or otherwise, their reasons for their decision. E. D.

to stand unbiaf-  
fed;

to hear both  
parties fully;

not bound to  
give the reasons  
of their award.

## B O O K S.

**I**T is recommended to the meeting for sufferings to take the oversight and care of all writings which may be proposed to be printed, affecting our Christian testimony; and it is advised that such be dealt with as offenders, who print or publish any pieces tending to excite contention, or occasion breach of unity among brethren; or any other work or writing which the meeting for sufferings shall judge derogatory to our Christian principles and profession. 1771.

Meeting for sufferings appointed overseers of the press.

This meeting doth earnestly exhort all parents, heads of families and guardians of minors, that they prevent, as much as in them lies, their children, and others in their service, and under their care and tuition, from having or reading books and papers tending to prejudice the profession of the Christian religion, to create in them the least doubt concerning the authenticity of the Holy Scriptures, or of those saving truths declared in them; lest their infant and feeble minds should be poisoned thereby, and a foundation laid for the greatest evils. And being sorrowfully affected under a consideration of the hurtful tendency of reading plays, romances, novels, and other pernicious books; it is earnestly recommended to every member of our religious society, to discourage and suppress the same; and particularly to caution printers and booksellers under our name, against printing, selling, or lending such books; intreating them to avoid a practice, for the sake of gain, so inconsistent with the purity of the Christian religion. And Friends are desired to be careful in the choice of all books in which their children and families read, seeing there are many under the specious titles of promoting religion and morality, containing sentiments repugnant to the truth in Christ Jesus. E. D.

Advice against reading pernicious books.

Play-books, romances, &c. to be discouraged.

Printers not to print, sell, or lend them.

It is agreed, that the meeting for sufferings have authority to print and distribute, in such manner as they think proper, the writings of such Friends as have been approved and published, or may be offered for inspection. E. D.

Meeting for sufferings may print and distribute good books.

## B U R I A L S.

## B U R I A L S.

Friends advised  
againſt going  
with the dead  
of other ſocie-  
ties into their  
worſhip houſes.

**F**RRIENDS are exhorted to be careful themſelves, and to keep their children from going with the dead, at the burials of thoſe not in communion with us, into any of their worſhip houſes; and to avoid as much as may be the hearing any of their ſermons, that ſo Friends may diſcharge their conſcience in the ſight of God, and wait for wiſdom and counſel from him, and ſo act, that truth in all things may be honoured by us, and no offence juſtly given to thoſe not of us. 1711.

Exceſs at buri-  
als cauſe of deal-  
ing.

Whereas at ſome burials, where perſons come from far, there may ſometimés be occaſion of ſome reſreſhment, let it be done, where neceſſary, with ſuch moderation, and the behaviour of Friends be with ſuch gravity, as becomes the occaſion; and if any appear otherwiſe, let ſuch be dealt with and reprov'd, as is adviſed in caſe of miſbehaviour at marriages. And it may further be obſerved, that any exceſs on theſe occaſions, and the making ſuch ſolemn times as theſe ought to be and are, to appear as feſtivals, muſt be burthenſome and grievous to the ſober Chriſtian mind, which will be under a far different exerciſe at ſuch times: Friends are therefore deſired, with care, to uſe their beſt endeavours every where, to avoid and break off that expenſive and offenſive cuſtom of making proviſion of ſtrong drink, and the extenſive ſerving of it about, which hath often led to intemperance, and made interments, which ought to be attended with a becoming ſolemnity, appear as noiſy feſtivals, which hath been a grief to many ſober-minded amongſt us, and is a bad example to others. 1719.

Friends to be  
appointed to at-  
tend burials and  
move for timely  
interment.

And it is adviſed that ſolid Friends be appointed by monthly-meetings, to attend at funerals, to move for bearing out the corps ſeaſonably, about an hour after the time appointed to meet at the houſe. 1729.

Births and bu-  
rials to be re-  
corded.

It is recommended to the ſeveral quarterly and monthly-meetings, to conſider the expediency and ſervices of keeping a regular record in each monthly-meeting, of births and burials. 1757.

It

It is the solid sense of this Meeting that Meetings should not be appointed on account of the interment in our burying Grounds of persons who are not in membership with us; and that invitations to the burials of such who are not interred in our burying grounds should not be made in our religious Meetings. 1792.

And also that Friends be religiously guarded in publishing invitations to the burials of such who are admitted to be interred in our Grave Yards, not having a right of Membership with us.

And in order that Meetings may not be held at the interment of our deceased Members in a customary or formal way, the proposal for holding such Meeting be previously submitted to the consideration of the Elders and Overseers, or other solid Friends, either of the Meeting in the compass of which the deceased resided, or of that in which the interment is to take place, that so the counsel or mind of Truth may be waited for and followed.

And to prevent the introduction of improper interments amongst us—it is recommended that two or more Friends be appointed to the care of our several burial Grounds by Preparative or Monthly Meetings as the case may require, and that no Person who is not in Membership be buried therein without a permit in writing to be signed by one or two of those Friends, who should also take care that our Burial Grounds be properly enclosed and kept in decent order.

It is further recommended that at the times of Interment, both before and after the Corps is put in the Ground, time be allowed for a solemn Pause.

Meetings not to be appointed on account of the Burials of those not in membership.

No invitations in meetings to Burials in other Grounds than our own.

Care respecting invitations to Burials in our own Grave Yards.

Religious guard and Caution respecting the appointment of Meetings at the interment of deceased members.

Two or more Friends to be appointed to the care of Burial Grounds.

## CERTIFICATES AND REMOVALS.

Certificates for travelling Ministers to be returned.

Certificates of Removal to be lodged where accepted.

Copies of Certificates to be kept.

Friends not to remove without consulting their Prep. or Mon. Meeting.

Certificates of Removal to be granted, no objection appearing.

Certificates, how to be signed.

**R**ECOMMENDED to the Quarterly and Monthly Meetings to take Care, that all Certificates or Minutes which may be given to any travelling Friend, shall upon the return of such Friend, be called for and delivered back; and that all Certificates of Removal brought by any Friend intending to reside amongst us, shall be lodged in the Monthly Meeting where the same is accepted; and also that every Meeting do keep copies of all Certificates which they give out. 1718.

For the preservation of Friends from wounding themselves and Families, or the Body, we do advise, that when any Friends have thoughts of removing their Habitation, more especially to remote Places, that they be careful not to let wrong motives influence their conclusions; but in a timely manner acquaint the Preparative or Monthly Meeting whereto they belong, in order for their Brotherly advice and Counsel, on the propriety of such their removal, and pay a due regard to their sense thereon; for want of which, some have suffered loss both in their Temporal and Spiritual Concerns; and hurt the religious Youth of their Families. And if no material objection appear against it, they ought to have a Certificate of their Life, Conversation, and Circumstances, according to Truth and Justice, to be produced to the Monthly Meeting where they are going to reside. And Elders, Overseers, and other concerned Friends. When they hear of any Friend inclining to remove, are to consider it as their duty, in brotherly Love, to advise such to consult their Preparative or monthly Meetings agreeable to this necessary Rule. 1719. 1764. 1769.

All Certificates for Women Friends, after the usual inquiry made by the Women, shall be approved by the Men's Meeting, on whose behalf their clerk shall sign, and then send such Certificates to the Women for signing by their Clerk, when they are directed to any Place.

Place within our own Yearly Meeting.\* And we direct, that every particular Meeting with the approbation of their Monthly Meeting do appoint a Friend to draw all the Marriage Certificates which are to be used there; which Certificates shall be agreeable to the form prescribed in this Book (page ) and it is the Judgment of this Meeting that Women Friends, on their removal home with their Husbands after Marriage, should take Certificates as aforesaid, notwithstanding the Marriage Certificate. 1723. 1724.

A Friend appointed to draw all Marriage Certificates.

Women to take Certificates home with their Husbands.

When any Person of full age removes without applying for a Certificate, the Meeting from whence he or she removed, should, as speedily as they can, acquaint the Monthly Meeting within whose limits he or she resides, of the circumstances in which he or she left them, in order for their knowledge of, and care in dealing with him or her for such neglect, or for any other offence committed before such removal; and if, after their fully discharging a christian duty towards him or her, he or she cannot be brought to a proper sense of his or her irregularity so as to comply with what is directed in such cases, that then, upon information thereof being received by the Meeting from whence he or she removed, said Meeting has liberty given them to make a record in their Minutes, setting forth their disapprobation of such conduct, and that the said Person having disregarded the good order of our religious Society, has thereby rendered him or herself unworthy of Membership amongst us; a copy of which Minute should be sent to the Monthly Meeting where he or she resides, to be delivered to him or her, with an information of his or her privilege of Appeal, after which, if no Appeal is proposed or made, the Testimony, if the case requires it, may be published, and a Certificate should be sent for the Wife and children of such Person, as the case may be. Nevertheless full power is given to the Monthly Meeting within whose limits any Person may so remove, and afterwards misbehave, to deal with and testify against him or her, whether he or she produce a Certificate or not, unless he or she condemn the same to their satisfaction. And it is to be understood, that where Apprentices or Persons under age, are under a necessity of going from one Place to

Friends removing without certificates how to be proceeded against.

Infants removing, their Parents &c. to apply for Certificates.

\* And all Certificates given on account of marriage, or removal, or to Friends of the Ministry travelling in that service, which are directed to places beyond the extent of our Yearly Meeting, should be signed by the Monthly Meeting at large.

another,

another, that their Parents, Guardians, Masters, or Mistresses, do apply for a certificate for them, in order to recommend them as Members, to the care and oversight of such Monthly Meeting whereto they are removed. 1744. 1769. 1783.

Persons not delivering Certificates to be dealt with and disowned:

This Meeting is of the Judgment that where it appears any person removed, neglects to deliver his or her Certificate to the Meeting to which it is directed, it is the duty of the Meeting granting such Certificate to send a copy thereof to the said Meeting, and as soon as the same is received, the said meeting ought to deal with such person in order to bring him or her to a sense and acknowledgment of his or her misconduct herein, which if he or she refuses to make he, or she ought to be disowned. 1750.

Friends removing falling to want, who to relieve them.

It is the Judgment of this meeting, that when a Certificate from one monthly meeting to another is received by the meeting to which it is directed, the Friend or Friends recommended thereby shall be deemed members of the meeting removed to, so far as to be under their religious care; but if any such Friend shall fall into necessitous circumstances so as to need relief within one Year after the receipt of such Certificate, such Friend shall then be considered to belong to the meeting from whence he or she came, yet the meeting removed to ought to assist such Friend, and speedily give notice thereof to the meeting which recommended him or her, and upon that meeting receiving such notice they ought immediately to take due care of such Friend, and repay the charge which the meeting so relieving has been or may be at on account of such Friend; and if the meeting from whence such necessitous person came after consulting the meeting within which he or she resides, shall desire him or her to return, he or she is required so to do, as soon as health and ability of body will admit (this injunction not being understood to extend to the wife of a person not in membership, or to their minor children, who are nevertheless to be assisted by the meeting from whence they have removed, if they should need help within one Year after receipt of their Certificate as above mentioned) and the Friends where they reside are desired to advise and assist them in such return—But if such necessitous person shall refuse to return, being required so to do as aforesaid, the monthly meeting removed from are to deal with them, and if they cannot be brought

to

to comply with their advice, they are at liberty to issue a Testimony against them: This minute is not to extend to any Friend who by Fire or other sudden unavoidable losses is reduced in his or her circumstances within the time herein mentioned and limited.

1792.

See Ministers and Elders &c. page

F

CHARITY

## C H A R I T Y   A N D   U N I T Y .

Charity and  
Love recom-  
mended.

**W**E recommend fervent Love and inward Charity one to-  
wards another, and to all men, having always in view the  
good of mankind generally, and zealously endeavouring to promote  
peace on Earth and good will to men; this will greatly tend to  
preserve Unity. Where Charity abounds there is Love to God,  
and Love to man, but where that is wanting, zeal towards God  
fails, and the Love of other things prevails, tending to cool that  
cementing Disposition which makes Friends and Neighbours dear  
to each other. It is for want of Charity, that men speak evil of  
Dignities, detract, and lessen the name of their Neighbours. 1706.

Friends at vari-  
ance are to be  
reconciled.

It is advised that such be dealt with, who are at variance one  
with another about their interests in worldly affairs, or other resent-  
ments, admonishing them to agree, and be speedily reconciled, as  
becomes the followers of Christ, so that no troublesome Business  
may be brought to meeting, which can be satisfactorily ended  
without. 1719.

Love and Uni-  
ty recommend-  
ed.

Love and Unity is the true ornament and band of our society,  
under our heavenly head Christ Jesus, without which Formality  
will take place of substance, and the life and power of true Religi-  
on will be withdrawn. Let every one therefore watch over his  
own heart, and often examine whether he finds Love to God, and  
to the brethren really established there on all occasions, but more  
especially when we meet together for Worship or Discipline; and  
let not the enemy of our souls by any means rob us of this Badge  
of Discipleship, or tarnish its beauty. He yet goes about seeking  
whom he may devour. He knows that our strength is in the Lord,  
and consists in our being united in Love, and bound together in an  
humble dependance upon our God, and if he can by any inventi-  
on, break those cords, and destroy that Union, Waste and Deso-  
lation will come upon us like a Flood. Let us therefore, dear  
Friends, be ever on our guard, and suspect him as the author of all  
evil, and of every evil suggestion of our own heart or others; and  
let

let us unite and be strong in the Lord against all our adversaries, and their attempts to divide us, and against the enemies of our own house. Our interest as men, and as christians is one, and every true member must and will endeavour to preserve that interest entire and unhurt. 1727.

CHIL

## CHILDREN OR YOUTH.

Youth not to do  
any thing to  
wound their  
Parents minds.

**I**N much Love to the rising Generation, we feel a Freedom to caution and exhort them to avoid the many Vanities and ensnaring Corruptions to which they are often tempted and exposed. Ever remember, dear Youth, that “ the fear of the Lord is the beginning of wisdom,” and that “ a good understanding have all they who do his commandments.” Psa: CXI. 10.—Take the advice of Godly parents, Guardians and Friends, for disobedience to parents was Death by God’s Law, and must bring Death now upon the innocent Life in those who are found in evil practices, however fashionable or high their authority may be, and you are at times made sensible that these things give pain and anguish to your religiously concerned parents and friends.—It is an evil thing to go from one Woman to another, keep Company, and sit together in the night season, spending your precious time in idle discourse, drawing the affections, and inflaming the passions one of another. And it is hateful to God and all good people, for children to answer their parents frowardly or crossly, although they may think them out of the way ; they ought to answer soberly and modestly or not at all, for parents ought to be obeyed next to God, nor ought you to act for yourselves against them ; they have taken pains and care for you when you were young and helpless, and how can you bear to wound their minds by a conduct, which, in any respect, you know they do not approve, and which the testimony of truth is against.

Not to keep  
Company in the  
Night &c.

Not to answer  
their Parents  
frowardly &c.

Parents &c. to  
be good Exam-  
ples and to  
watch over and  
reprove them  
for evil.

And it behoveth all Parents, Masters and Mistresses, to be good Examples in their Families, and to watch over them for good ; for it is a great Grief to many of us to hear and see Friends Children, as well as others who profess Truth, so frequently use the Worlds language, as, you, to a single Person, which is a certain Token that they are not even brought up in the form of Truth, which Corruption and Neglect it is our Duty, in the wisdom of God, to reprove and bear Testimony against, as well as all other Evils.

Evils.—A faithful performance of the Obligation which lies upon us to Educate our Children in the way of Truth is well pleasing to God, as may be seen in Abraham, of whom the Lord said “ Shall I hide from Abraham the Thing which I do, for I know him, that he will COMMAND his Children, and his Household after him, and they shall keep the way of the Lord to do Justice and Judgment, that the Lord may bring upon Abraham that which he hath spoken of him,” which indeed was to Bless him, and to make of him a great Nation. But it was not so with old Eli, who had a sort of easy way of reprovng his sons, but did not restrain them, when he had power, which brought the wrath of God upon them, I. Samuel II. For dear Friends and young People, let us consider the Example of our Blessed Lord and Saviour Jesus Christ, who in the Days of his Flesh, on Earth Suffered for us, that, through him we might receive remission of Sins, but whosoever would receive this Benefit must be such who live not to themselves, but to him who died for them, as saith the Apostle, “ For he died for us that he might redeem us from all Iniquity, and purify unto himself a peculiar People zealous of good works.”

Advised, that Friends be careful not to put their Children Apprentice to such who are not Members of our Society, whereby they are often led out of the purity of our plain way into a disregard of our Religious Principles; but as much as in us lies take special Care to place them with sober, exemplary Friends, that they may be preserved in the way of Truth, and in the Love of it. And the Professors of Truth would do well to give the preference to the Children of Friends, and on moderate Terms, that so a mixture of manners may be avoided, as hurtful in our Families, and the Complaint existing of difficulty in getting young People placed with faithful Friends on easy Terms may be removed. 1706. 1787.

Dear Friends, as the Lord hath been pleased in his infinite Love, to raise up many Testimony bearers against the corrupt and vicious Customs, Practices, and vain Fashions of the world, let us be very watchful over ourselves, and daily seek for wisdom and strength to educate our young people in all plainness of Apparel and Speech, habiting them thereto from Infancy, nipping in the Bud every appearance and desire to the contrary, raising in them, as much as in us lies, a love therefor, informing their tender minds,

Children not to be placed out but to Friends.

Friends to give the preference to Friends Children.

Youth to be educated in plainness, and guarded against vain Fashions, evil Company keeping &c.

as an understanding is unfolded in them, with our reasons for this Godly circumspection, that it is a Barrier against the loose, vicious, and immoral part of mankind; reminding them that our worthy Predecessors in the truth suffered much for these things, by which they unshackled themselves from the vain Antic modes, Customs, and Fashions of the Times, which are often Indecent and Immodest, and lead into hurtful company, pernicious diversions and entertainments (and purchased for them, an invaluable privilege) which even many of those who are in the use of these things acknowledge to be inconvenient, expensive, and not consistent with the blessed truth.—Thus our children and young people may in sincerity be induced to walk in the steps of the Righteous who have gone before, and follow them as they followed Christ, who hath prepared a resting place in Joy and Peace for all who thus Testify to a degenerate world, their Love and obedience to him, that so the Lord may have a succession of faithful Servants from one Age and Generation to another.

Friends to act  
wisely towards  
the Youth.

And that this great work may be advanced by us, we earnestly entreat all Friends who desire the Prosperity of the Church, that they act in the Wisdom of God, that it may appear they are cloathed with his Spirit, whereby they may be good examples to the Youth, and helpful to qualify them to act, in due time, in the Discipline of the Church, and encourage them to come forward therein, by an early Devotion of themselves to the Lords service, and become Dedicated thereto. But where this Godly care and exercise of Friends has not the desired effect, and the young people unwisely crave after a conformity in dress and manners with the People of the World, by which they put themselves not only in the way of evil Communication, which corrupts good manners, but lay themselves open to designing Persons to entangle their affections, and sometimes produce unequal and unhappy Connections, in Marriage, and otherwise; let such, where the labour of Parents and Guardians fail, be tenderly admonished by a conjunction of solid Friends, who may set before them the dangerous tendency of such a conduct, and the sin of disobedience, which they naturally bring upon themselves, with its affecting Punishment: and if the offenders cannot be prevailed on to amend their ways, let them be further dealt with in the wisdom of Truth, and a Testimony of Disownment issued. If the Eye of Friends is watchfully opened,  
and

Youth to be  
dealt with for  
Disobedience  
&c.

and they faithfully and timely discharge their duty towards such in a truly Christian, kind, and solid manner, good will be the Fruits; they will at least stand clear of the Blood of those who will not hear and forbear, and lay their destruction on themselves; and will secure the Blessing of peace in so doing, and in like manner Parents or such as have the Tuition of Children ought to be cautioned and dealt with if they neglect their duty, and willingly indulge the Youth in extravagancies and superfluities.

Parents &c. to be dealt with for neglect of duty.

And it is further advised that all Parents and Masters of Families, do use their utmost Endeavours to keep their Youth duly to Meetings, and to prevent the indecent straggling abroad of their children and servants, especially on First Days of the Week, and to keep them out of all tumultuous crowds or gatherings of rude people. And in order to strengthen the Hands of such who are entrusted with the care of the Youth in a faithful discharge of their duty in these respects, it is recommended to Quarterly and Monthly Meetings, to revive on suitable occasions some of the salutary advices which have been given forth in former Years by this Meeting, on this important subject, by reading them at Meetings appointed for that purpose by direction of Quarterly or Monthly Meetings. 1721. 1723. 1724. 1726. 1729. 1776.

Youth to be kept to Meetings and not permitted to wander about.

Select advices to be revived and read.

Dear Young Friends, we beseech you, by the meekness and gentleness of Jesus Christ, to pay a dutiful and tender regard to the experienced and tender advices of your Parents and Elders, and obey the divine manifestations in the several degrees thereof; it was the message and means whereby they have obtained Peace with God, and a good report amongst Men, and there is no other way. Let the Cross of Christ prevail in you.—Depart not from that plainness of Garb, Language and manners which becomes, and is dictated by the purity of our Doctrine, and the simplicity and spirituality of our worship.—We intreat you, be not ashamed nor afraid to own the Testimony of our worthy Antients herein, they were led into pure self denial in these things, and we, by following their examples have enjoyed peace and satisfaction; and you by acting with the same Christian resolution may witness the like; the other parts of your conduct corresponding, will hold up a light to other professors, who on due reflection do agree, that the contrary customs are vain and deceitful, subject to many inconveniencies, and that the plain manners of the sincere and humble are  
much

Obedience recommended to Youth on which a Blessing attends.

much to be preferred. Our Blessed Saviour, who was the greatest pattern of plainness and self denial, forbad his disciples to receive human honour, or to call Men, Master &c. in way of Ceremony; and it is only by his precious Blood and Spirit that we can be redeemed from a vain Conversation, which includes Plays, Sports, Pastimes, an unnecessary resort to Taverns, Places of Public Diversion, and all other gratifications of the senses, which deprave the Mind, and are inconsistent with that Modesty, Gravity, and Seriousness which the Christian Religion dictates, and with those truly rational and noble Pleasures of the soul, set forth in a strong light by the holy Apostle. “ The Fruits of the spirit are Love, Joy, “ Peace, Long suffering, Gentleness, Goodness, Faith, Meekness, “ and Temperance. Gal. V. 22.

Against attend-  
ing plays &c.

Friends to be re-  
ligiously cir-  
cumspect to pre-  
vent the Evils  
attendant on  
neglect.

Let us who are advanced in years and experience, like wise Builders lay the foundation deep in the minds of the Youth, by manifesting to them that we look beyond our dissolution, and are engaged for their present and future Prosperity; and by our uniform regard to an inward Piety and Virtue, let them see that we really value it, let us labour in the fear of the Lord that their innocent minds may be preserved from Corruption, that they may understand their true interest, may consider the uncertainty of temporal things, and above all, have their Hope and Dependence settled on the Blessing of that almighty Being who inhabits Eternity, and dwells in the Light, and yet condescends to regard those, whose Hearts are contrited before him, and tremble at his Word; and not by any Conduct or Omission of ours frustrate the intentions of Providence concerning them. Much depends on the execution of the important Trust; and as on the one hand a winning Affability is most likely to awaken and engage their attention, the better to convey and fix such Instruction as we at times may be furnished with for them; so on the other an inflexibility to wrong Desires, and a firm restraining Hand is sometimes necessary; for want of this many promising Youth have been caught in unguarded Moments by the repeated solicitude of the Enemy, or his emissaries in some or all of the Modes, Recreations, Vanities, and Allurements above cautioned against, and have been not only infected, but sometimes ruined thereby. And it is an obvious Truth, that where Parents and Heads of families have not restrained those under their Care from undue liberties, but suffered a deviation

Sorrowful ef-  
fects of Parents  
neglect.

deviation from that plainness and simplicity of Appearance and Behaviour which might have been a guard to them, the Evil rarely stops there, one step of degeneracy giving birth to another, till they have arrived to such a degree of obstinacy, that it has not been in their Power to curb or reform them; so that many under our Profession have lost, not only the Life but the very appearance of Truth, to the grief of all such who are truly concerned for the Glory of God, and increase of the Government of his Son, Our Saviour and Blessed Redeemer. 1724. 1729. 1737. 1759. 1760.

It is earnestly desired, that Parents and Guardians may not make earthly Riches a chief view or cause of consent in the Marriage of their Children; but in all our Cares about worldly Treasures, let us ever bear in Mind, that Riches possessed by Children who do not truly serve God, are likely to prove Snares that may more grievously entangle them in that Spirit of selfishness and exaltation which stands in opposition to real Peace and Happiness, and render those, Enemies to the Cross of Christ, who submit to the influence of it; and let those to whom God hath given riches take the Apostle's advice, "Be not high minded but fear, and trust not in uncertain Riches, but therewith be rich in good Works, willing to communicate, ready to distribute," and therein be good examples to their children. E. D.

Not to make Riches a chief view in Marriages of Children.

As to the Rights of Children whose Parents have been married contrary to the Rules of our Discipline. It is agreed that where either of those Parents remain out of Membership with us, their children should not be esteemed Members of our religious Society, untill by application made, either by themselves, their Parent, Parents, Guardian &c. they be received as such; wherein Monthly Meetings are to exercise their solid sense and judgment in respect to the fitness of such application.—The rights of Children born of Parents who have been Married agreeable to the Rules of our Discipline, or of such who have both condemned their outgoing in Marriage, and either of them retaining a right of Membership at the time of the birth, not being hereby intended to be affected. 1762. 1782.

Children of Friends who married out, and either remain disunited not Members untill received.

The religious Education of our Youth, and their advancement in the Practice of Piety and Virtue, claiming the unremitted Labour and care of Quarterly and Monthly Meetings, and of all faithful Friends, in order for the promotion of purity and selfdenial in Life and Conversation, it is earnestly and affectionately desired, that

Care of Youth recommended.

Parents and all others who have the very important Charge of forming the Minds, and regulating the Conduct of the rising generation, would deeply and seriously examine how far they have exercised a steady watchful care to restrain and preserve them; not only from the vain Customs and Fashions of the World, but also from hurtful Company, tending to corrupt their Morals; and from associating with each other in an unseemly manner, and at unseasonable times, whereby great inconveniencies have been observed to arise in some Places, to their own real injury, the Grief of well concerned Friends, and wounding the Profession of the Truth; so that some who have been promising, and under the tender visitation of Divine regard, have gradually fallen into a Spirit of Levity, and at length into disgrace; the consideration of which if duly impressed on the Minds of those who have the Guardianship of Youth, would excite them to a watchful care for the prevention of those evils, by encouraging them in a grave and solid Deportment. And being persuaded that the ancient and edifying Practice of frequently collecting our Children and Families in order for the benefit of Religious retirement would be profitable; Friends are exhorted to seek after Strength, and a right qualification, under which they may be enabled to revive, and continue it, especially in the Afternoon of the First Day of the week, in such Places where Meetings for Public worship are not held at that Time, the performance of which commendable Duty, and reading the holy Scriptures, and other Religious books with a diligent care over our young People, to discourage their visiting and rambling about on that Day, and mixing with unprofitable Company; as Heads of Families are piously circumspect herein themselves, may be a means, under the Divine Blessing, for their preservation out of those ensnaring Temptations to which they are liable to be exposed. And by thus cherishing an anxious concern for their lasting welfare, an injudicious indulgence and allowance of wrong Liberties would be avoided, and a constant care maintained to train up our Youth in a course of Industry, Steadiness, and Sobriety, and, “As much as in us lies, prepare their Minds to receive the power of Truth, without which they never can be happy.” 1781.

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

Bad effects of  
the want of  
care.

First day after-  
noon sittings in  
Families recom-  
mended.  
Reading the  
Scriptures.

Early religious  
instruction.

“ thou shalt love the Lord thy God with all thy 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

And restraint.

is requisite also that Restraint be added to Instruction, it being much easier, as well as more prudent, to be exercised 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 has 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. E. D

Some explanation respecting the authority of Monthly Meetings to disown our Youth or others who depart from that simplicity which Truth requires, and who run into, and copy after the vain and extravagant fashions of the world in their dress and address, being necessary, and coming under solid and weighty consideration, it appears to be the sense of this Meeting, that if after patient Labour in the Spirit of meekness and wisdom, such cannot be reclaimed, Monthly Meetings may give forth Testimonies of Disownment against them. 1792.

Those who deviate in their dress and address, if irreclaimable to be disowned.

CIVIL

## CIVIL GOVERNMENT.

Give no offence to any, but pray for all.

**A**DVISED, to walk wisely and circumspectly towards all Men, in the peaceable Spirit of Christ Jesus, giving no offence or occasion to those in outward Government, nor way to any Controversies Heats and Distractions of this World about the Kingdoms of it, but to pray for the good of all, and submit to that Divine Power and Wisdom which Rules over the Kingdoms of Men.

Opposition, or combinations against those in power, not consistent with our peaceable principles.

Believing that we are called to show 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 ;” and 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 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, Acts. XXII. 5. E. D.

Friends in office oppressing tender consciences, to be disowned.

As the maintaining inviolate that liberty of conscience which is essential to our union and well being as a religious society, evidently appears to be our indispensable Duty ; this Meeting doth with fervent and sincere desires for the present and future Prosperity of Truth among us, caution, advise and exhort Friends, to beware of accepting of, or continuing in the exercise of any Office or Station in Civil society or government, by which they may in any respect be engaged in, or think themselves under a necessity of violating any branch of our Christian Testimony, or of enjoining, or enforcing the compliance of their Brethren or others, with any act which they conscientiously scruple to perform. And if any in religious Membership with us, should after the advice and loving admonition of their Brethren ; thus manifested, act so repugnant to true

true self denial, and the benignity of the Gospel, notwithstanding any such Station, the Judgment of Truth must go forth against such, until they are brought to a sense and acknowledgment of their Error. And it is also the sense and judgment of this Meeting, that Friends ought not, in any wise, to be active or accessory in electing, or promoting to be elected, their Brethren to such Offices or Stations in civil Government, the execution whereof tends to lay waste our Christian Testimony, or subject their Brethren or others to sufferings on account of their Conscientious Scruples.—see Oaths Page 1762.

Electing or encouraging our Brethren to such Offices, and vindicating the same discouraged.

A solid and weighty concern being revived at this Meeting for the Prosperity of Truth, and the Preservation of Friends on the antient Foundation of Unity and Gospel fellowship; and a Spirit of concord and Unanimity prevailing; it is earnestly and affectionately recommended to the Quarterly and Monthly Meetings, and to Friends individually, to bear in Mind the Spirituality of our Profession, that by living near the divine principle of truth, our Testimony thereto may be preferred to every temporal consideration, that the Offices of profit or Honor of this World may neither be sought after, nor readily accepted by any of us when solicited thereto. 1764.

Honours of the world not to be sought or accepted.

After a time spent in the Consideration of the Proceedings of the Meeting for Sufferings, and the seasonable advice given forth to admonish Friends against entering into Associations and Measures proposed by some of the Inhabitants of these Colonies, for the asserting and maintaining our civil Rights and Liberties, which are frequently productive of Consequences inconsistent with the nature of the Gospel; this Meeting finds an engagement earnestly and affectionately to desire, that Friends in all Places may be particularly careful to Live near the Divine Principle, which if faithfully attended to, will preserve us in a conduct becoming our holy Profession, and teach us to avoid mixing with those who are not convinced of our religious Principles, in their human Policy and contrivance, and to seek after stillness of Mind, in order that under the direction of true Wisdom, we may be enabled to administer advice to any of our Brethren who may be inadvertently drawn aside to join with or countenance the commotions prevailing; thus

Not to join in commotions prevailing.

we may demonstrate to the world our Regard to our Christian Testimony, and give no just occasion to any, to accuse us of deviating from the Principles and conduct of our worthy Predecessors, who in times of greatest difficulty, manifested Union amongst themselves, and steadily preferred the cause and reputation of Truth to every other consideration. 1770. 1773.

C O N-

## CONDUCT AND CONVERSATION.

**W**HATEVER exercises we may meet with on account of our constant Testimony to the Truth in all Godliness of Conversation; and to the end that we may not faint in our Minds, let us consider Him who endured such contradiction of Sinners, who took up the Cross and despised the Shame, and is now set down on the right Hand of God as the Captain of our Salvation; and let us follow him, and Fight under his Banner the good Fight of Faith, that in the end we may obtain the Crown of Righteousness which is Peace and Assurance forever. 1694.

Enlist under the banner of Christ, and pursue Peace without fainting.

Advised that such be dealt with who are given to Swearing, Cursing, Lying, Men and Women unlawfully, or unseemly keeping Company with each other or any other scandalous Practice, and where any professing Truth are guilty of any gross or notorious Crimes, or such other disorderly and indecent Practices as shall occasion public Scandal, after being dealt with by the Overseers or other concerned Friends, if they are brought to a sense thereof, or of their own free will when such a sense is come to, such offenders ought without improper delay to appear at the Monthly Meeting whereto they belong; and, to the end that the Scandal may be removed, and our holy Profession cleared as much as in them lies, there acknowledge the offence, and condemn the same in writing under their Hand, to the satisfaction of the said Meeting; and let such acknowledgment be published by the said Meeting, in such manner, as that it may reach as far, and become as Public as the offence hath been. And where any such offender refuseth so to acknowledge and condemn the Fault, the said Monthly Meeting ought speedily to Testify against him or her, and the Fact, and publish such Testimony so far as shall appear necessary for the clearing of Truth. And although where such offenders do condemn their own scandalous Actions to the satisfaction of the Meeting, yet Monthly Meetings ought to be cautious how they too readily entrust such in the management of the affairs of the Church.—But

Divers scandalous enormities cause of dealing.

Acknowledgments for scandalous offences to be read publicly.

Testimonies against such also to be read publicly.

if

Acknowledgments and minutes of disownment for offences against the Church not to be published.

if the offence committed be only against the Church, and not of public scandal, in that case an acknowledgment and condemnation by the Party, under Hand, and the same entered on the Monthly Meeting Book, is sufficient; but upon the offender's failure or disqualification so to do, the Meeting ought, after deliberate dealing and due admonition, to disown him or her, by a Minute entered in their said Book, untill he or she shall repent and give satisfaction as aforesaid. 1719.

Temperance and Moderation.

We put you in mind of the Temperance and Moderation of faithful Friends, how they avoided excess in eating and drinking, in gait of Apparel and Furniture; how Peaceably and Neighbourly they behaved towards all men, speaking evil of no man, avoiding as much as possible all occasions of Discord; not Pettish, Captious, heady and high minded, but Patient and Kind, shewing forth out of a good Conversation, their Works with meekness of Wisdom, to the praise of him who had called them from Darkness to his marvellous Light.—And we earnestly caution and advise against the inordinate pursuit of Worldly Riches, which being sought within due Bounds for the comfortable subsistence of ourselves and families, and the charitable relief of others in necessity is not only Lawful but commendable, but when the Mind is carried away with the love of those things, they then become, even though Men do not transgress the bounds of Justice, a Clog and hindrance in its attendance on the duties of Religion, and is an Excess which ought to be guarded against “The Love of Money being the Root of all Evil.” I. Tim. VI. 9. 10. And the coveting after it in this Degree leads to Destruction, the Minds of such being so engrossed with it as to forget and neglect the most necessary Part, viz. the great Business of Religion and Salvation. 1734.

Inordinate pursuit of worldly Riches.

Reliance on Divine Providence.

A considerable Time was spent in a deep and weighty consideration of the present trying Circumstances, which, through the permission of divine Providence, attend the Inhabitants of these colonies, and a united concern prevailing, that the Professors of Truth of every Rank and Station, may seriously lay the same to Heart, and humbly wait for the direction of divine Wisdom to govern their Conduct agreeable to our Christian Testimony, that the weak among us may be strengthened, and all excited to manifest to the World the excellency of our peaceable Principles, and reliance alone on the Divine protection. 1774.

It

It is the earnest concern of this Meeting, that in all our Dealings and transactions amongst Men, strict Justice may be observed, and that no motives of pecuniary Interest may induce any amongst us to impose one on another, on our Neighbours, or others.—And it is desired that Monthly Meetings may be careful to administer suitable admonition against a spirit of Covetousness in any, and to bear a Testimony against every appearance of deviation from strict Justice. 1778.

Strict Justice to be observed, covetousness avoided.

Friends are desired 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 which we make Profession of, by a Conversation every way agreeable thereunto. E. D.

Circumspection in all things, and at all times.

We beseech you, in your ordinary Conversation among Men, let your words be few and savory, 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 their wanteth not Sin.” Pro. X. 19.

Chaste exemplary Conversation.

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

Avoid much Conversation.

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.

CON-

## CONVINCED PERSONS.

**I**T is concluded that the following order be observed on receiving Persons into Membership—That they apply to the Overseers or Elders, and request to come under the Care of Friends, who, when they are easy so to do, are to lay it before the Preparative Meeting; and after that Meeting is fully satisfied, by paying a solid Visit, or otherwise, they are to lay the case before the Monthly Meeting; which Meeting shall appoint some suitable Friends to inquire into the Person's Life and Conversation, and also to take a solid Opportunity of Conference with the Party, in order the better to understand whether his or her Motives for such Request be sincere, and on the Ground of true Convincement; and make Report of their sense of the Persons suitability to become a Member, which, if satisfactory to the Meeting, a Minute should then be made, signifying the acceptance of such into Membership, and appointing a Friend or two to acquaint the Person thereof, and request his or her attendance at the next Monthly Meeting—But in all such Cases, Friends are desired carefully to attend to the Advice of the Apostle, “Lay hands suddenly on no Man.” The want of which regular and due Care hath often hurt the Particulars, by settling them in a false Rest, and been very injurious to the Reputation of Society. N. E. D.

Mode of receiving new Members.

On deliberate consideration it is recommended, in all applications of persons to be received into Membership, that Monthly Meetings be deep and weighty in their deliberations and result; and when a Monthly Meeting becomes satisfied, and united in believing that a Person applying to be received as a member of our Society, is convinced of our religious principles, manifesting a good degree of subjection to the Divine principle in his or her heart, and a circumspect Life and conduct, may in their freedom receive such with propriety, without respect to nation or colour. 1796.

D A Y S

## D A Y S   A N D   T I M E S .

Superstitious  
observation of  
Days, Months  
and Times.

**A**DVISED, that Friends keep to their wonted Example and Testimony against the Superstitious observation of Days, and to the simplicity of Truth, and our antient Testimony, in calling the Days and Months by Scripture Names, and not by Hea-then. E. D. 1751.

Reasons for  
our Practice.

We think it expedient to continue in remembrance, some of the Motives which induced our antient Friends to forbear the Vulgar Appellations of the Months and Days, and to observe in their conversation 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 Names of other Gods, neither to let it be heard out of “their Mouth.” Exod. XXIII. 13.—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 forever, 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.” Deut. IV. 35. 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.” Isa. XLII. 8.

Convinced of this great and everlasting Truth, both by the Testimony of the Holy Scriptures, and the manifestation of that divine Principle, which leads those who are faithful to its teachings,  
from

from all that would dishonour the Name of God, either in Word or Deed, our antient 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.” Hof. 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.

1st. January was so called from Janus, an antient King of Italy, whom heathenish superstition had deified, to whom a Temple was built, and this Month dedicated.

Months.

2nd. 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, conducting as was supposed, to the cleansing or purgation of the People.

3rd. 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.

4th. April is generally supposed to derive its Name from the Greek appellation of Venus, an imaginary Goddess, worshipped by the Romans.

5th. 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.

6th. June is said to take its Name from Juno, one of the supposed Goddesses of the Heathen.

\* 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.

7th. July, so called from Julius Cæsar, one of the Roman Emperors, who gave his Name to this Month, which before was called Quintilis or the Fifth.

8th. 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 Calender 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 antient, 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.

Days. The First Day of the Week they called Sunday, from their accustomed adoration of the Sun on that Day.

The Second Day of the Week they called Monday, from their usual Custom of Worshipping the Moon on that Day.

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 on 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 stiled Saturday, as is supposed from Saturn, or Seater, by them then worshipped. ‡

\* Macrob Saturn. Lib. I. Chap. 12.

† See the Scriptures to the Time of Ezra.

‡ See Verstegan and Sheringham.

In the Ages of Popish Superstition, not only the use of such Heathenish Names and Customs were indulged, but also other un-found and unscriptural Practices in Religion were invented and introduced. For when the Profession of the Christian Religion became National, Multitudes of Heathenish 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 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.

Some Reasons for not observing Fasts and Feast Days and Times, and other human Injunctions and Institutions relative to the Worship of God, and against Illuminating our Houses and closing our Shops on occasions of Rejoicing. &c.

Reasons against  
Fast and Feast  
Days & Times  
&c.

Ever since we were a People we have had a Testimony against mere Formality, and human Injunctions in Matters of Religion and the Worship of God, and being taught by the Precepts of our Lord Jesus Christ, the Testimonies of his Apostles, and our own  
Experi-

Experience, that the Worship and Prayers which God will accept, can only be performed by the immediate assistance of the Holy Spirit; we are conscientiously concerned to maintain our Religious Dissent from formal and ceremonious Injunctions; by which set Forms and Times are appointed in Man's Will for Divine Worship; for though the Jews in the first Covenant had many Fasts and Feasts and holy Days, yet even in that Time, when the observation of Fasts and appointed Days was enjoined, the Lord by the Prophet declared, "He was weary to bear their appointed Feasts, that their solemn Meeting was Iniquity." Isaiah. I. 10 to 15. Because for want of a proper Disposition to seek and serve him; their Hearts remained polluted. "Ye shall not Fast as Ye do this Day to make your Voice to be heard on high, is it such a Fast that I have chosen, a Day for a Man to afflict his Soul? Is it to bow down his head as a Bullrush, and to spread Sackcloth and Ashes under him? Wilt thou call this a Fast and an acceptable Day to the Lord? Is not this the Fast that I have chosen, to loose the Bands of Wickedness, to undo the heavy Burthens, and to let the oppressed go free, and that ye break every Yoke? Is it not to deal thy Bread to the hungry, and that thou bring the Poor that are cast out, to thine House; when thou seest the Naked that thou cover him, and that thou hide not thyself from thine own Flesh; then shalt thou call, and the Lord shall answer, thou shalt cry, and he shall say here I am." Isa. LVIII. 4 to 9. From which it appears, that even when Public Fasts were observed by Divine appointment, yet the Lord declared his disapprobation of them, when the Observers thereof did not manifest their sincerity by suitable Fruits of Repentance and amendment of Life. But we dare not comply with Injunctions of that kind, as the Dispensation in which those outward Observations were enjoined, has long since Ceased. Christ, our Holy Head and High Priest, who is the substance of that which was pointed to, and hoped for, enjoins his Followers the observance of a Daily, universal Fast; a Fast from every thing which has not a tendency to purify and perfect the Soul, and render it more and more fit to become the Tabernacle of the Holy Ghost. He positively requires of his Disciples and Followers, "That they deny themselves, take up their Cross and follow him" Matt. XVI. 24. And "that they Watch and Pray always, that they may be accounted worthy to stand

“ stand before him.” Luke. XXI. 36. That in the Primitive Churches they saw an end of these Shadows of things to come, and were brought to him, the substance, in whom all Figures and Shadows do end, is manifested by the repeated expressions of the Apostle Paul. “ For Christ is the End of the Law for Righteousness to every one that believeth” Rom. X. 4.—“ But now hath he obtained a more excellent Ministry, by how much also he is the Mediator of a better Covenant, which was established upon better Promises.” Heb. VIII. 6. But now after that ye have known God, or rather are known of God, how turn ye again to the Weak and Beggary Elements, whereunto ye desire again to be in bondage. Ye observe Days, and Months, and Times, and Years; I am afraid of You, lest I have bestowed upon You labour in vain.” Gall. IV. 9 to 11. “ One Man esteemeth one Day above another, another esteemeth every Day alike: He that regardeth the Day regardeth it unto the Lord, and he that regardeth not the Day, to the Lord he doth not regard it. Let us not therefore Judge one another any more, but judge this rather, that no man put a Stumbling Block or an occasion to fall, in his Brothers way.” Rom. XIV. 5, 6, & 13. “ Let no Man therefore Judge you in Meat or Drink, or in respect of an holy Day, or of the New Moon, or of the Sabbath Days, which are a shadow of things to come, but the Body is of Christ.” Coll. II. 16. 17. And we apprehend that the Testimony and Practice of our Forefathers is truly consistent therewith, as will appear on a perusal of their Writings, and particularly those of our worthy Friends Wm. Penn, and Robert Barclay. “ We cannot in Conscience to God observe holy days so called, the Public Fast and Feasts, because of their human institution and ordination, and that they have no Divine Warrant, but are appointed in the will of man. Even as we have suffered much in our native Country because we neither could ourselves bear Arms, nor send others in our places, nor give our money for the buying of Drums, *Standards*, and other Military Attire: and lastly because we could not hold our Doors, Windows, and Shops close for Conscience sake, upon such Days as Fasts and Prayers were appointed to desire a Blessing upon, and Success to the Arms of the Kingdom or Commonwealth under which we live; neither give thanks for the Victories acquired by the

Wm. Penn,  
Vol. II. 875.

Barclay's Apo-  
logy. 567.

“ effusion of Blood ; by which forcing of the conscience they would  
 “ have constrained our Brethren, living in divers Kingdoms, at  
 “ War together, to have implored Our God for contrary and con-  
 “ tradictory things, and consequently impossible ; for it is impossible  
 “ that two Parties fighting together should both obtain the Victo-  
 “ ry : and because we cannot concur with them in this confusion  
 “ we are subject to Persecution, Yea, and others who with us do  
 “ witness that the use of arms is unlawful to Christians do look  
 “ asquint upon us, but which of us two do most faithfully observe  
 “ this Testimony against arms, either they who at certain times  
 “ at the Magistrates order, do close up their Shops and Houses,  
 “ and meet in their assemblies, praying for the prosperity of their  
 “ arms, or giving Thanks for some Victory or other, whereby  
 “ they make themselves like to those who approve Wars and Fight-  
 “ ing ; or we who cannot do these things, for the same Cause of  
 “ Conscience, lest we should destroy by our Works what we esta-  
 “ blish in words, we shall leave to the Judgment of all prudent  
 “ Men.”

Upon the same Principle, and for the like Reasons, we cannot  
 conform to the Custom of illuminating our Houses, by placing  
 Lights at the windows with others, as a mark of rejoicing for  
 some signal Victory in War, or in commemoration of some remark-  
 able Day, or other occasion ; believing that Strife must come to  
 an End, and war, with every thing built thereon must cease  
 among Christians ; and therefore the continuance of these Occasi-  
 ons are rather Causes of deep Mourning than of intemperate and  
 rude Joy. Hence we have patiently borne the breaking of our  
 windows and Spoiling of our Houses rather than comply with these  
 marks of Degeneracy ; which Violence offered to us hath appear-  
 ed so abhorrent to others, that humane civil Magistrates have of  
 their own free will, sometimes kindly discountenanced, and guard-  
 ed us from.

And as we can appeal to the Searcher of Hearts, that our Te-  
 stimony herein proceeds from inward Conviction, and a Principle of  
 Conscience, and not from Perverseness, Obstinacy, or Disrespect  
 to our Superiors, we hope the most charitable and Christian con-  
 struction will be put upon our Conduct in thus Dissenting from the  
 Practice of other Professors of Christianity : for though we think  
 ourselves well warranted in adhering to the Precepts of Our Lord  
 Jesus

Jesus Christ, who enjoined his Followers, that “ when they fasted  
 “ they should not appear unto Men to fast, but unto their Father  
 “ who seeth in secret. Matt. VI. 16. Nevertheless it is far from  
 us to censure such who sincerely esteem it their duty to observe, in  
 humility of Soul, Days and Times of Fasting and Prayer.

We have ever believed, that it is by the Light, or Gift of God,  
 all true Knowledge in things spiritual is revealed, and as the  
 same is received in the Heart, by the strength and power thereof,  
 all true Believers in Christ come to the clear and distinct Knowledge  
 of their Duty, and will be taught thereby when to Fast, and what  
 to Pray for as they ought: and as Prayer is the most awful and  
 solemn part of religious Worship, we esteem it our Duty to wait  
 for divine Light and Understanding, that we may know the will  
 of God, otherwise we may ask amiss, and not receive, and, by  
 Offering the Sacrifice of Fools, do evil.

True Prayer.

If every particular Person would reform one, as it is in the power  
 of every one, under the operation and influence of divine Grace  
 to do, this will be an acceptable Fast to the Lord; to Fast from  
 Strife, Contention, unnatural Heats, Broils, Animosities, Blood;  
 from Luxury, Wantonness, Revellings, Drunkenness, Profaneness,  
 Impiety, Covetousness, Deceit, Fraud, Infidelity, and all manner  
 of evil, then might we have some well grounded Reason to hope,  
 that we may be favoured with Days of Peace and Tranquility;  
 and that in the Lords Time, the Professors of Christianity will  
 come to be of one Mind, in these, and other things appertaining  
 to our present and future well-being and Happiness, and say the  
 same thing, sitting under their own Vine and Fig-tree, where none  
 shall make them afraid.

The acceptable  
 Fast.

D E F A-

## DEFAMATION AND DETRACTION.

Tatlers, Tale-bearers, Backbiters, Speakers of Evil, Busy Bodies &c to be dealt with.

**A**DVISED, that such be dealt with as are guilty of Tatling, Tale bearing, Reproaching, Backbiting, or speaking Evil of their Brethren or Neighbours; or busily meddling, where not concerned, with the affairs of others; the tendency of all which being to raise up Strife and Discord, or cause Disesteem among Brethren and Neighbours.

Mode of proceeding on hearing of any scandalous reports of another, by the Friend hearing them.

And as Backbiting, Whispering, and reporting any thing to the Injury of another ought to be discountenanced, prevented, and utterly disused amongst us, if any Friend hear of any scandalous Words or Actions of another, he ought, as much as in him lies, to stop such Reports, by discountenancing or dealing with the Reporter, showing the Evil and Injustice of such defamatory Conduct; and then, without further spreading it himself, advise the Friend whom it concerns, thereof, either by going to him or her, or if he or she belong to another Meeting, by writing to him or her, and thus give an opportunity to such, to clear themselves, if innocent, or condemn their Fault if guilty: and if one or the other be not speedily done, the Friend, so religiously concerned for Love and good order, may acquaint the Overseers, or some other judicious Friend of the Meeting whereto the offender belongs, that he or she may be dealt with. 1719.

Discipline to be exercised against Tale-bearers &c.

We earnestly desire, that our Discipline be strictly put in practice without delay, against Tale-bearers and spreaders of false Reports, affecting the Character or Interest of another. 1723.

Whispering, Detraction &c. to be guarded against.

We remind you to stand upon your guard against all Whispering, Backbiting and Detracting spirits, who busy themselves in spreading evil surmising one of another, and to discourage every Practice of that nature; observing the advice of the Apostle, " Let all Bitterness, Wrath, Anger, and evil Speaking be put away

“ away from you, with all malice, be ye kind one to another,  
“ tender hearted, forgiving one another, even as God for Christ’s  
“ sake hath forgiven you, Eph. IV. 31. 32.” Always mindful of  
the Precept of our Lord, “ Whatsoever ye would that men should  
“ do to you, do ye even so to them.” Matt. VII. 12. E. D.

N

D I S-

## DISCIPLINE AND MEETINGS FOR DISCIPLINE.

Meetings for  
Discipline to be  
supported.

**T**HE Institution of our Meetings for Discipline, chiefly for the necessary Order and Discipline of the Church, hath, on experience been found so beneficial, that we earnestly recommend the support and use of them in that authority, wherein they were established; for where any have been negligent in attending them, or opposed to their usefulness, Carnality and Death have been the Consequence. 1701.

Copies of Mi-  
nutes &c. of  
one Mo. or Qu.  
Meeting to be  
granted to ano-  
ther.

It is the sense of this Meeting, as a general Rule in all Cases, that where any Monthly or Quarterly Meeting have occasion for, and request Copies of any of the Papers, Minutes, or Records of another Monthly or Quarterly Meeting, the same may accordingly be granted. 1705. 1719.

Copies of en-  
tries &c. may  
be granted or  
denied to pri-  
vate Persons.

Where any difference happens amongst Friends, and the same be entered in any Monthly or Quarterly Meeting Book, it is agreed, that if the Parties, or either of them think that Copies of such Entries may be useful and necessary for them, and request the same, such Monthly and Quarterly Meetings shall have a discretionary power to give or refuse such Copies, according to the circumstances and motives attending. 1710.

Good Order  
to be preserved.

Advised that Care and earnest Endeavours may be exerted in all our particular Meetings of Business for preservation of good Order and wholesome Discipline, and we earnestly recommend the same to Friends in their several Places and Stations, that they be not slack therein; but that Friends every where may apply to the Lord for Wisdom, who will not fail those who seek it in humility and fear; through which, as well Overseers as Heads of Families may be enabled to discharge their respective duties and Trusts in a Christian, meek Spirit; for it is that which gives weight and success to our Labours. Let us all therefore guard against the warmth of our own Spirits; and let Love, the mark of Discipleship govern in all our behaviour one towards another, thus will Truth  
make

make us appear lovely, and the Friends thereof be strong in the Lord. 1715.

Agreed, that no Quarterly Meeting be set up, or laid down without the consent of the Yearly Meeting; no Monthly, without the consent of the Quarterly, nor any Preparative or other Meeting of Business or Worship, without application of the respective Monthly Meeting to, and having consent of the Quarterly.—These Meetings are subordinate and accountable thus; the Preparative to the Monthly, the Monthly to the Quarterly, and the Quarterly to the Yearly Meeting; so that if the Yearly Meeting be at any time dissatisfied with the Proceedings of any of the said Meetings; or the Quarterly Meeting with the proceedings of any Monthly Meeting, or the Monthly with any of its Preparative Meetings, such Meeting or Meetings ought with readiness and meekness to render a satisfactory account accordingly.

Setting up or laying down of Meetings by what authority.

Subordination of Meetings.

Recommended, that there be a sufficient number of Friends appointed by each Monthly Meeting to attend the service of the Quarterly Meeting to which they belong, and to present on behalf, and by the order of the said Monthly Meeting what shall be given them in charge, which ought to be in writing: and that there be for the like service, at least four men, and four Women Friends appointed by each Quarterly Meeting to attend the Yearly Meeting. And it is directed that Minutes or Entries be made in every Monthly and Quarterly Meeting's Book of all such matters as shall come before and be determined by them, or be removed to Quarterly or Yearly Meetings.

Representatives of Mo. and Qu. Meetings to be appointed.

Minutes to be made in Mo. and Qu. Meetings.

It is enjoined upon Monthly Meetings, that their best endeavours be used to end all Business that arises therein, or is brought thereto, with Care and Dispatch; but if they find any Business or matter too weighty or inconvenient for them to determine, they may move the same to the next Quarterly Meeting. And in like manner, after due Care and Endeavours to end any matter, the Quarterly Meeting may remove the same to the next Yearly Meeting.

Removal of Business from Mo. to Qu. and thence to Y. Meetings.

After any member is charged with any Offence or Violation of our Discipline, and is proceeded against so far, that for want of the same being cleared up to satisfaction, the charge shall be brought into, and entered on the Minutes of the Monthly Meeting, such Person shall not be suffered to sit in any of our Meetings of Discipline, until required by the Monthly Meeting.

Offenders not to sit in our Meetings of Discipline after their Cases are Minuted, unless required.

many

Friends punctually to attend their appointments, either as Arbitrators or otherwise.

Not to withdraw from Meetings without giving a satisfactory reason.

Spirit of the World &c.

Obstruct the growth of truth

Any letting fall our Testimony to be dealt with.

Our Monthly Meetings only to be open to

Many Inconveniencies having arisen from the neglect or Delay, of Friends whose duty it was to attend Monthly, Quarterly, or Yearly Meetings, sometimes under appointments for that purpose; or who have been chosen to end Differences, as Arbitrators or otherwise; or to do other services in or on behalf of the said Meetings; it is earnestly advised and desired, that all Friends do carefully, and punctually attend such Meetings and services at the Time appointed, unless prevented by sickness or other extraordinary occasion, of which they ought to send information. And when any Friends, who stand approved, do come to, and sit down in any of the said Meetings of Discipline or on appointments as aforesaid, they ought not to withdraw from, or leave the same until the Business be finished, without Liberty granted.

Dear Friends, we are touched with a Godly Jealousy that the Love, Friendship, and Spirit of this World, with Covetousness, Pride, Self Interest, and the inordinate pursuit of Lawful things here below, not only obstruct the growth of Truth in some Hearts, but hinder many from coming forward as otherwise they might, to carry on the good work of Discipline, and perform other Offices of Love and Service in the Church of Christ; Let us therefore seek to the Searcher of Hearts for his Divine Aid to empty us of these and all other hindering things; beseeching the Lord to cause many more worthy Labourers to be fitted and made willing to come forward in this part of his great Harvest. And we advise, that where any are found short, weak, or faulty, they may, without partiality, be admonished and fought in the spirit of Love and Divine Charity, so that it may be seen by all, that the restoring Spirit of meekness and Christian Love abounds before Church censure takes place, and that a Gospel Spirit is the Spring and motive to all our Performances, as well in Discipline as Worship— But if any decline or let fall any Branch of our Testimony, they are to be speedily dealt with and censured according to the good Order and Discipline established amongst us.—Hereby not only Unity but Purity will be promoted in the Church, for whatever miscarriages may be committed by Particulars, the Church will clear itself; and so not be chargeable therewith. 1746. 1765. 1767. 1770.

Inconveniencies having attended the unlimited Liberty granted in some Places to Persons not professing with us, to come into our

our Meetings of Discipline at the time when propofals of Marriages are made; and it appearing to be the unanimous Judgment of this Meeting that thofe Meetings fhould be only open to fuch who are Members; the Monthly Meetings are therefore defired to permit only fuch (who are not in Memberfhip) to attend on thofe Occafions who are nearly related or allied to the Parties. 1755.

thofe who are Members at paffing Marriages and to their near Relations.

Under a fenfe of Love and Concord prevailing, and exciting thankfulness in the Minds of Friends generally, an united Concern to maintain every Branch of our Christian Discipline is weightily recommended to Friends in their refpective ftations, with defires, that in the Meeknefs of Wifdom we may be qualified in the prefent lifting Times to ftrengthen and confirm each other therein, and manifef to the World the fincerity of our Faith and confidence in the protection of Divine Providence, which hath been hitherto fignally manifefed for the prefervation of the faithful in the moft trying Difpenfations. 1759.

Concern to maintain our Christian Discipline in confidence on Divine Providence.

Dear Friends, as it confifted with the will of our Heavenly Father, after he had called our Predeceffors in the Truth from the various forms of Religion then extant, to Worfhip him in Spirit, to lead them into the eftablifhing and fupport of a Christian Discipline for the help and edification of the whole, we exhort Friends, diligently to attend the Meetings appointed for fo good a Work; and that all who are concerned in the management thereof, do fervently feek to be cloathed with a right mind therein, that we may know that fweetnefs of Spirit, which is above natural attainments, fo to qualify as that nothing may be done through Rafhnefs, Strife, or Vain Glory, but fingly for the advancement of the caufe of Truth, and the good of Individuals; and when, through the prevalence of a wrong Spirit in any profefling with us, we are obliged to Testify againft them, let all that in us lies be done to convince them that our motives therein are pure, that when it pleafeth the Lord to revisit them with the touches of his merciful kindnefs, often extended even to the Rebellious, they may not be deterred from joining therewith by founnefs and Refentment at our manner of Treating with them, which may poffibly be the Cafe, if inftead of an open Brotherly Love and freedom, we indulge a too referved, forbidding, or hafty Temper when we deal with offenders. Yet let not any Friend be difcouraged from ad-

Friends excited to attend our Meetings for Discipline.

And therein labour for a right mind.

Persons difowned to be convinced of the Rightitude of our Motives.

None to be discouraged from duty. ministering Justice, upon all disorderly Walkers, according to our wholesome Discipline: always remembering, the Work is the Lords, and that the best amongst us are but Stewards in his Cause, accountable for our management, and therefore indispensably obliged to wait for his direction, that the forwardness of our own Spirits and Judgments may not in Words only, but in Practice, be effectually guarded against. 1760.

Concerned Friends to visit neighbouring Meetings.

They to be received in Love.

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 or 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. E. D. Page. 70.

All are to be thoughtful whether they have fully done their duty.

Answer to the Queries to be plain and explicit.

Let a necessary Inquiry be raised in the minds of all members of the Church, who have had any part of the Lords 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 right exercise of our Christian Discipline, 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 Lords Work, let it be done as in his Sight. Let all our Answers to the Queries of this and other Meetings, be plain and explicit. Let a due sense of the state of the Church, prevail on your minds, rather than an unwillingness 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. Page. 71.

Use and design of Preparative Meetings.

Agreed that the use and design of Preparative Meetings is in general to digest and prepare Business as occasion may require, which

which may be proper to be laid before the Monthly Meeting, wherein Friends ought to be careful not to occasion unnecessary delays, or undertake to decide on any business which claims attention and care in Monthly Meetings—And when Cases are agreed upon to be carried forward, that they be entered in writing, and some suitable Friend or Friends named to produce them to the Monthly Meetings, and that such proper Notes thereof should be carefully preserved by Clerks of Preparative Meetings as to said Meetings may appear useful and right.

Women's Meetings for Discipline. See Folio

D O N A-

## DONATIONS AND SUBSCRIPTIONS.

Trusts to be  
faithfully dis-  
charged.

**E**XECUTORS 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 charitable gifts, legacies, bequests, and settlement 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 apprenticeship, 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. E. D.

F A M I-

## F A M I L I E S.

**F**ORASMUCH as we have accounts from divers places that visiting of Families hath proved beneficial both to the visitors and visited; we earnestly recommend this service to the general practice of Friends, both men and women, as Monthly Meetings under Divine Counsel may appoint. And we desire that all who may become engaged herein, may seek the Lord for their helper, and as they feel his Love to flow towards his Children and People, and abide therein, they will witness his Providential Hand to direct, support, and give them acceptance. 1723.

Visiting Families recommended as Mo. Meetings may appoint.

The edifying practice of visiting Families, where performed in the openings, and under the Aid of Heavenly Wisdom, having been found very beneficial in those places where it hath been performed, by encouraging the faithful, strengthening the Weak, and awakening the Lukewarm, as well as in the suppression of superfluities, remedying many inconveniencies, and the instruction and regulation of the Youth; it hath been recommended from time to time, as appears by the Minutes of our Yearly Meeting, to the attention and care of Quarterly and Monthly Meetings, to engage the minds of concerned Friends to proceed therein as ability may be afforded by the great Preserver of Men; and especially where it hath been too much neglected. And it is now again impressed on Friends generally to be religiously thoughtful on this interesting subject, that no opportunity, which is rightly opened may be lost, but that we may move forward in the Lords fear, and under his guidance in so useful a part of his work, wherein his reward to the faithful, qualified Labourer, will be sweet Peace and solid lasting Comfort. From 1737. to 1783.

Again recommended.

Especially where too much neglected.

## G A M I N G   A N D   D I V E R S I O N S .

Friends concerned in Gaming and evil diversions to be disowned.

**A**DVISED, that a watchful care be taken to prevent Friends Children, and all professing Truth, from going to, or being any way concerned in Stage Plays, Lotteries, Music, and Dancing; and that such also be dealt with as run races, on Horseback or on Foot, lay Wagers, or use any kind of gaming, or vain sports or pastimes; For our Time swiftly passeth away, and our pleasure and delight ought to be in the Law of the Lord. And Friends are advised against attending such Places of Diversion, and against falling into any of these Practices; and if any who are concerned or indulge themselves in any of these Evils, cannot be brought to a due sense of their misconduct herein, Monthly Meetings, after a time of waiting and kind treatment, in the spirit of restoring Love, should testify their disunion with them. 1716. 1719.

Encouraging Lotteries cause of disownment.

The ensnaring and unjust practice of Lotteries, and desire of gain thereby, being contrary to our religious Profession: Monthly Meetings are desired to maintain our Testimony against it, by admonishing those who may be in danger of being ensnared by such temptations; and where any are concerned in such evil schemes, that they endeavour to bring them to a sense of their error, and if they cannot prevail with them to condemn it, by acknowledgment, the Testimony of Truth should be declared against them. 1773.

G R A V E

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

**T**HIS Meeting doth give it as their Judgment, that it is wrong, and of evil tendency to have any Grave or Tomb Stones or Monuments placed at or over any Grave in any of our Burying Grounds; and that those Monuments, either of Wood or Stone, which are already set in the Burying Grounds of Friends should be removed, and no new ones erected; and if any Friend opposes this sense and direction, he or she ought to be dealt with as disorderly. 1706. 1707.

Friends placing Tomb Stones in our Grave Yards, or refusing to remove those placed, to be dealt with.

Although this Meeting early signified their full disapprobation of the vain and superstitious Custom of erecting Monuments of any kind in memory of the Dead, on or near their Graves, yet, with concern we have been informed that Marks of this sort have been placed in our Grave Yards by some professing with us; it is therefore recommended to Overseers and concerned Friends, to admonish the Relations of such deceased Persons, speedily to remove those offensive distinctions, as inconsistent with the plainness of our Principles and Practice, and seriously caution them strictly to examine what Spirit they are of, who can thus act contrary to and oppose the declared sense of the Body, both in Great Britain and these Provinces. And Quarterly and Monthly Meetings are desired to use their utmost endeavours to prevent the continuance of this Evil, by removing those Marks of Superfluity and excess out of our Burying Grounds, where those concerned in putting them there, or the Relations of such, to whose Graves they appear, neglect doing it, after notice for that purpose; that so no cause of uneasiness may remain, or partiality be justly chargeable upon us. 1729. 1731. 1732. 1733.

Relatives of the Deceased to remove Tomb Stones out of our Grave Yards.

Which if they refuse Qu. and Mo. Meetings are to remove them.

## I N D I A N S.

## I N D I A N S.

Selling Rum  
or other strong  
Liquors to the  
Indians, to be  
censured.

WHEN way was made for our worthy Friends, the Proprietors and Owners of Lands in these Provinces, to make their first Settlement, it pleased Almighty God to influence the Native Indians so as to make them very helpful to those early Settlers, before they could raise Stocks or Provisions for their sustenance. And it being soon observed that those People, when they got Rum, or other strong Liquors, set no bounds to themselves, but were apt to be abusive, and sometimes even destroyed one another, there came a religious Concern upon Friends to prevent those abuses; nevertheless, some People preferring their filthy Lucre before the common Good, continued in this evil Practice, so that our Yearly Meeting in the Year 1687 testified, that the practice of selling Rum or other strong Liquors to the Indians, or exchanging the same for any Goods or Merchandize with them, is a thing displeasing to the Lord, and a dishonour to truth; and although this Testimony has been since renewed by several Yearly Meetings, it is yet notorious that the same hath not been duly observed by some Persons; it therefore becomes the weighty concern of this Meeting, earnestly to recommend that Testimony to the strict observance of all Friends; and where any under our Profession act contrary thereto, let them be speedily dealt with and censured for such their evil Practice. 1722.

Recounting the  
Lords blessings  
to the first Set-  
tlers.

In these Provinces we may say, the Lord hath, as a gracious and tender Parent, dealt bountifully with us, even from the days of our Fathers; it was He who strengthened them to labour through the difficulties attending the improvement of a Wilderness, and made way for them in the hearts of the Indian Natives, so that by them they were comforted in times of want and distress; it was by the gracious influence of his holy Spirit that they were disposed to work Righteousness, and walk uprightly one towards another, and towards the Natives, and in Life and Conversation to manifest the excellency of the Principles and Doctrines of

of the Christian Religion, and thereby they retained their esteem and Friendship, which ought ever to be remembered with grateful thankfulness by us. 1759.

It is the solid sense and judgment of this Meeting, that Friends should not purchase, or remove to settle on such Lands as have not been fairly and openly first purchased of the Indians, by those Persons who are or may be authorized by the Government to make such purchases; and that Monthly Meetings should be careful to excite their Members to the strict observance of this advice; and where any so remove, contrary to the advice of their Brethren, that they should not give Certificates to such Persons, but persuade them to avoid the Danger to which they expose themselves, and to convince them of the inconsistency of their Conduct with our Christian Profession. 1763.

Friends settling on Lands not purchased of the Indians, not to have Certificates.

Q

L A W.

## L A W.

Friends of sufficient Ability neglecting to pay their debts Monthly Meetings to disown them.

**A**DVISED, that none in Membership with us, who are indebted to other Members, do make use of that as a protection to them, thereby unjustly hoping to be out of the reach of civil authority, and therefore careless of discharging their duty; and where it appears to the satisfaction of a Monthly Meeting that a Debt is just, and the Debtor is of sufficient Ability, but neglects to pay the same, and that before such Complaint the Creditor hath acquainted the Debtor that he shall lay the case before Friends, the Monthly Meeting ought speedily to treat with them, and where the endeavours used prove ineffectual, to disown those who are so regardless of a just and punctual performance of their contracts.  
1701.

Suing to be condemned.

As to Friends arresting or suing each other at Law for the recovery of Debts whilst both are in Membership with the Body; it is the sense of this Meeting, that if any Member shall arrest, sue, or implead at Law, any other Person in Membership, before he or she hath proceeded in a regular Gospel way; or in Cases of sudden emergency or imminent Danger, by a few solid, active concerned Friends who shall be consulted on the occasion; and agreeing in such Cases to submit his or her suit to come into a general average, upon a just settlement, with all the other equitable demands, and to receive his or her Dividend, according to his or her demand, with all the rest, such ought to be dealt with as other disorderly Persons; and if he or she refuses to withdraw the Suit, and pay the cost thereof, and condemn such misconduct to the satisfaction of the Meeting, after deliberate dealing and waiting with such, they ought to be disowned. But if on such a complaint, or otherwise, it shall appear to Friends, that there is reason to suspect the ability of any Friend or Friends fully to discharge their just Debts, they should be immediately advised to call their Creditors together; and if by them it shall be thought best to offer up his or her effects to the end that the Creditors may receive an equal

On suspicion of inability Friends are to be advised to call their Creditors and deliver up their effects, and to be censured on refusal.

equal Dividend, and they advise so to do, if such Debtor refuse to comply therewith, he or she ought regularly to be disowned without too long delay. But if agreeable to this wholesome advice, Friends under those doubtful or difficult circumstances, occasioned by unavoidable or unforeseen occurrences, shall offer their all to their Creditors, let such have compassion extended to them, and aid as objects of Christian Charity, and help as Brethren; they have done what they can, and we can expect no more at present from them. Nevertheless if Persons so failing in their Circumstances should ever afterwards be favoured with a full ability so to do, it is the Judgment of this Meeting that Justice will then call upon them to pay their Creditors what before they were deficient in, although by a composition then made they might have been legally discharged. But this is not to be understood to give any one a right to demand of, or trouble any such deficient Debtors whilst they are honestly labouring to retrieve their circumstances, until it shall clearly appear to the satisfaction of the Monthly Meeting, where such Friend or Friends reside, or to a solid Committee thereof, that a sufficient Ability is arrived at; under which circumstance, and after such a period arriving, any such Friend refusing to do Justice to his Creditors, ought to be tenderly and deliberately dealt with, and Disowned if he persists therein. 1710. 1719. N. E. D. E. D.

On compliance with Friends advice, and not appearing faulty, such to be helped.

On Ability afterwards acquired, such are to pay all.

M A R-

## M A R R I A G E S.

Mutual duty  
of Parents and  
Children here-  
in.

**A**DVISED, 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 outwards things, to the hurt or prejudice of young People. E. D.

And we do also, advise and exhort all young and unmarried People among Friends, that they do not make any motion or 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 concerned seriously wait upon the Lord for counsel and clearness in this weighty concern, before they make any motion or procedure with any in order to Marriage; so as they may not be led by any forward, brittle, or uncertain affections, in this great concern, to their own hurt, grief of their Friends, and dishonour of truth; and let it be the godly concern of both Monthly and Quarterly Meetings to be careful and mindful of the preservation and good of children in this matter, as here proposed and signified; and not to omit giving due and faithful warnings and admonitions in this great and weighty concern.

Certificates to  
join in Marri-  
age.

Marriages not  
to be permitted  
without consent  
of Parents &c.

Agreed that all single Persons, who profess the Truth, being about to marry at a distance from home, do take care to procure Certificates from the Monthly Meeting they belong to, of their right of Membership, and clearness from any other Person in respect to Marriage; and also that they obtain the mind of their Parents or Guardians therein; and that none be permitted to join themselves in Marriage until such Certificates, and the consent of their Parents or Guardians thereto, be also signified in Person, or by writing, where it is practicable, or may be reasonably obtained.

1682.

It

It is agreed, after well weighing the same, that Father and Son ought to be discouraged from Marrying two Sisters. 1685.

Father and Son not to Marry Sisters.

It is declared to be the sense of this Meeting, that if any Widower or Widow, professing Truth, shall make or accept an offer, application, or procedure in order to Marriage, before nine or ten Months be expired, after the Death of Wife or Husband, of such Person or Persons so proceeding, such offer, acceptance, or procedure is over hasty and indecent; and the respective Quarterly Meetings are desired to give Cautions against such proceedings. And no Monthly Meeting ought to permit any Marriages to be proposed in the said Meeting sooner than a Year after the death of Husband or Wife. 1749.

Offers of Marriage not to be made in less than 9 or 10 Months after former Husband or Wife's Death.

Nor accomplished in less than twelve months.

It is the sense of this Meeting, that if any member do join in Marriage with such who are not in Membership with us, or in any other way than with the consent and approbation of the Monthly Meeting, they should be dealt with agreeable to our Discipline. 1702. 1712. 1721.

Marriages not to be made with those not in unity, nor without consent of Mo. Meetings.

After serious consideration concerning Marriages, this Meeting being tender in that respect, advises, that no misdemeanor be treated up, or remain against any Person until the time of presenting Marriage and then started, though perhaps long before done, and known to those who so object to it at that time, which is a wrong thing; and such doings should be checked and discouraged in all Meetings. 1712.

Marriages not to be delayed on account of any former misdemeanor.

Agreed, that it be recommended to Monthly Meetings, that according to the ancient decent practice amongst Friends, they take care that such men and women Friends who make suit or proposals of Marriage one to the other, do not dwell in the same House, from the Time that they begin to be so concerned, until the Marriage is accomplished. 1714.

Parties making suit for Marriage, not to live in the same House.

Advised, that Friends every where avoid all superfluous and unnecessary Provision at their Marriages, and as much as may be, inviting such as are not members of our Society, or that will not be under our Discipline; and also to accomplish marriages at Week Day Meetings, which may prevent great expectations. 1716.

Extra provisions at Marriages and invitations of Persons not in unity to be avoided; and Marriages to be accomplished at week day Meetings.

Let such be dealt with as keep company in order for Marriage with those not in membership with us, or with any bound Servant, without the leave of her master or mistress. And for being present, or suffering their Children at Marriages of members either

Company for Marriage not to be kept with those not in pro-

cession or with bound Servants without Liberty.

Such as attend Marriages accomplished contrary to Discipline, to be dealt with.

After consent given by Parents or Guardians not to be withdrawn without good reason.

Marriages to be proposed to two Monthly Meetings.

Inquiry to be made.

Marriages to be accomplished gravely.

by the official interference of Priests, or in any other way out of our comely order; or the marriages of those not in membership, which are accomplished by the assistance of a Priest. 1719.

It is the advice and Judgment of this meeting, that where Parents or Guardians have approved the Visits or addresses of a man to their children or those under their care, that they do not retract the same, without giving such Reasons as shall appear well grounded and sufficient for so doing, to the satisfaction of the Monthly Meeting whereto they belong.

That all according to our usual custom, do offer or propose their Marriage to two Monthly Meetings, and that the second time be to the next successive Meeting, unless sickness or other material cause prevent. At the first Meeting, if no reason appear to the contrary, the appearance should be minuted, and inquiry made concerning consent of Parents and Guardians, if either have any, and if the Man belongs to the same Meeting, two Friends are to be then appointed to inquire into his clearness for proceeding in such Marriage; and if there is issue by a former Husband, to see that the childrens rights are legally secured, and make report to the next Meeting. And the proper care is previously to be taken by the Women Friends concerning the Woman. And if either of the Parties be from another Country, or belong to another Monthly Meeting, let inquiry be then made for a Certificate from such Meeting, and where none is produced let the Party be informed that the Marriage cannot pass, or be allowed without one, which should certify their clearness from all others in respect of Marriage. But if the Meeting which the Friend belongs to lies within such distance as that it may probably be obtained so as to be produced at the next Meeting, and there appears no objection, nor any thing else to obstruct, it may then pass for the first time. At the second Meeting, if what is above expressed be done, and all appear clear, let an entry be made of their second appearance, and what more is usual and necessary, and the Couple left at their liberty to accomplish their Marriage according to the good order used among Friends.

It is further advised, that the said Marriage be accomplished decently, gravely, and weightily; and that the parties themselves, their Parents, and others concerned, do take care at the Houses or Places where they go after the Meeting is over, that no reproach arise,

arise, or occasion of Offence be given by any intemperate or immoderate Feasting or Drinking, or by any unseemly, wanton or rude discourses or actions; but that all behave with such sobriety as becomes a People fearing God: and in order thereto, and for the assistance of those concerned, let there be two Men and two Women Friends appointed by the Monthly Meeting to attend the Marriage, both at the Meeting and Place of Entertainment after, who are to take a religious care, that all be done, and that all behave as is above advised, and that the Company retire to their homes in seasonable time. And if, by them, or by any other Friend, any thing to the contrary is observed, they ought as speedily as they conveniently can, to take such aside who make any breach upon good order, and in Brotherly love, tenderly admonish them to a better behaviour; and that the said Friends do make report to the next Monthly Meeting, whether this advice concerning decency and order be observed, and take care that the Marriage Certificate be recorded.

Overseers to  
be appointed.

Their duty.

Marriage Cer-  
tificates to be  
recorded.

The Form of which Certificate shall be as follows.

**W**HEREAS *A. B.* of            in the County of            in  
 Son of *D. E.* and his            Wife, of            and *F. G.*  
 of            Daughter of *H. I.* and            his Wife, of            having  
 declared their intentions of Marriage with each other, before several Monthly Meetings of the People called QUAKERS at  
 aforefaid, according to the good order used among them; (where the Parties are under the care of Parents or Guardians, add) and  
 having consent of Parents or Guardians concerned (as the Case is) their said propofal of Marriage was allowed of by the said Meeting. Now these are to Certify whom it may concern, that for the  
 full accomplishing their said Intentions this            day of the  
 Month, in the Year of our Lord            they the said *A. B.* and  
*F. G.* appeared in a public Meeting of the said People at  
 aforefaid, and the said *A. B.* taking the said *F. G.* by the hand,  
 did, on this solemn occasion, openly declare, that he took her the  
 said *F. G.* to be his Wife, promising with the Lords assistance to  
 be unto her a loving and faithful Husband until Death should separ-

Form of Mar-  
riage Certifi-  
cate.

rate

rate them; and then in the same Assembly the said *F. G.* did in like manner declare, that she took the said *A. B.* to be her Husband, promising with the Lords assistance, to be unto him a faithful and loving Wife, until Death should separate them. And moreover, they the said *A. B.* and *F. G.* she according to the custom of Marriage assuming the name of her Husband, as a further confirmation thereof did then and there to these Presents set their Hands; and we whose Names are also hereunto subscribed, being present at the solemnization of the said Marriage and Subscription, have, as Witnesses thereunto, set our Hands the Day and Year above written.

*A. B.*  
*F. G.*

As to Marriages of Persons too near of Kin, which hath sometimes given concern and trouble to Meetings where such have offered, we concur with the early advice of the Brethren, and declare, that it appears to be the most general sense of Friends, that no Marriages between first Cousins, or any nearer degree of Relation, be allowed; and as it is not thought safe or comely for second Cousins to intermarry, it is advised, that Friends and Relations be careful in a timely manner to persuade against such Marriages. 1721.

Marriages between first Cousins, or any nearer of Kin not to be allowed.

Second Cousins cautioned against.

Persons precautioned marrying out may be disowned without further Dealing.

Large Portions in Marriage not to be sought after.

Acknowledgments from first

It is the sense of this Meeting, that if any who are in membership with us, do go from amongst us in their Marriage, after having been precautioned by an Overseer or other solid Friend against such a procedure, that they may be testified against without further dealing, unless they voluntarily condemn their disorderly proceedings to the satisfaction of the Monthly Meeting. 1722.

It is advised, that Parents who have Children to give in Marriage be not anxious to obtain for them large Portions and Settlements, but rather be careful that their Children be joined with Persons of Religious Inclinations, suitable Dispositions Temper, sobriety of manners, and diligent in their business, which are essentially necessary to a comfortable Life in a Married State, and watchfully guard against mixed Marriages, and unequally yoking their Children therein. 1723.

A Case of First Cousins having intermarried, and being brought to a proper sense of their misconduct, coming before the Meeting, after

after deliberate consideration it is concluded that a sincere acknowledgment from such may be received by the Monthly Meeting; but lest the acceptance of acknowledgments to reinstate such Persons, should tend to encourage Marriages of that kind, Monthly Meetings are enjoined to take the advice and assistance of their Quarterly Meetings, before they accept of such offerings, being well assured that the Parties are brought to a due sense of their Transgressions, manifested by uprightness of Life and Conversation, in order that they may be rightly restored with the concurrence of the Quarterly Meeting. 1725. 1779.

Cousins Marrying may be accepted with the approbation of Qu. Meetings.

This Meeting, after due consideration thereon, is of opinion, that no Marriages ought to be allowed amongst us, between any Man and his Wife's first Cousin; and so of other Relations equally near, or nearer of kin. 1734. 1755.

First Cousins by Affinity, or any nearer of Kin, not to Marry.

The Meeting being informed, that notwithstanding the sense of Friends declared against Marriages between first Cousins, it has been practiced by some who pretend to be of us; this Meeting therefore declares it as their sense, that where any Marriages of this kind shall happen for the future, that Monthly Meetings on notice thereof, do forthwith publish their Testimony against them. 1739.

Marriages between first Cousins to be testified against.

An application for the sense of this Meeting from one of the Quarters, whether a man may be restored into Fellowship, who has been Disowned for Marrying his Wife's half Sister, being solidly and deliberately considered, it is resulted, that as Marrying within that degree of kindred is forbidden by the Laws of the Government, and is contrary to our Christian Testimony, it will not be for the reputation of Truth to receive such into Membership with us as a religious Society, while they live in the breach thereof. 1760.

Marriage with Wife's half Sister, the Parties disowned cannot be restored to Membership.

The Increase of the breaches of our Testimony in going from amongst us in the weighty engagement of Marriage, being often for want of due care in Parents, and those who have the important charge of educating the Youth under their Trust, early to admonish and instruct them in the Principles of Truth, and of impressing their minds with the duty of religiously observing them; as much as possible restraining them from such Company as will be likely to entangle their affections in an improper manner; wherefore we tenderly advise to an increasing care amongst Friends in

Early care of the Youth.

all Quarters towards the Youth, that the consistency of our Principles in all respects with the nature of true Religion, may be enforced on their tender minds, by upright examples as well as by Precepts; and that where there is apparent danger of the affections of any being improperly entangled, and the care of Parents and Guardians and those who have their oversight appears not sufficient to prevent their taking imprudent steps in the accomplishing of their Marriage, care be taken, timely to apply for the help of their Friends. And on mature consideration we are of opinion, that such who run counter to the good advice of their Parents, or Guardians, and Friends, thus communicated to them, and accomplish their Marriage in a clandestine manner, more especially when they, contribute to the support of an hireling Ministry, do bring Scandal on Society by their undutiful, perverse conduct, and that Monthly Meetings when such aggravated Circumstances occur, ought to set forth the same in their Disownment, and may be justified in Publishing their Testimony against them, as well as the Papers of acknowledgment taken from such. 1761.

Where Testimonies or acknowledgments for Marrying out should be published.

Disownments for Marrying out to be speedy, without soliciting for acknowledgments.

A weighty concern attending this Meeting on account of the frequent transgressions of our Discipline in respect to Marriages accomplished contrary to the good order established in the Society, and the too ready acceptance of Papers of acknowledgment from such Persons on that account, which has not only been matter of great trouble to Friends, but likewise introductive of many Inconveniencies, tending to promote Libertinism and a manifest deviation from the purity of our Profession; it is therefore now earnestly recommended to Friends in their respective Monthly Meetings, that they be careful speedily to proceed to put the Rules of our Discipline in practice against such transgressors, without waiting for Papers of acknowledgment from them; and that when such Papers are voluntarily offered, they be careful to be well assured that they proceed from a true Ground of sincerity and conviction in the Transgressor, accompanied by due circumspection of Life and Conversation. 1762.

Persons in the degree between first and second Cousins not to intermarry.

A Request from one of the Quarters for the sense of this Meeting "Relating to the Marriage of Kindred in a degree between "first and second Cousins" coming under consideration; after a free communication of Sentiments, and a weight and solidity attending, it is the sense and Judgment of this Meeting, that Marriages

ages within that degree of kindred ought not to be allowed to be accomplished amongst us. 1774.

Some doubts having been entertained respecting the authority of Monthly Meetings to disown such Parents or Guardians, who consent to, connive at, or encourage the Marriages of their Children and those under their care (members of our religious Society) contrary to the good order established amongst us: this Meeting taking the subject into solid consideration, it appears to be the judgment thereof, that it is clear from the nature of the case, that Monthly Meetings are authorized to give forth testimonies of denial against such who transgress our Discipline and testimony in these respects, if after Christian and Brotherly labour with them, they cannot be convinced of their Error, and brought, from a due sense thereof, to make satisfactory acknowledgment of the same.

Parents conniving at outgoings in Marriage to be dealt with and disowned.

1792.

M E E T-

## M E E T I N G H O U S E S.

Titles to be  
carefully inspec-  
ted.

Records of  
conveyances to  
be kept.  
And where de-  
posited.

**I**T is recommended to Quarterly and Monthly Meetings to make timely and careful inspection into the situation of the Titles of Meeting Houses, Burial Grounds, and other estates which have been vested in Trustees and by them held for the use and benefit of the Society at large, or of any of those Meetings; so that if it should appear needful by the death of any such Trustees or otherwise, due and seasonable care may be taken to appoint some others to the trust; that Friends may avoid future difficulties, and the risk of being deprived of such Estates. And it is further recommended that Quarterly and Monthly Meetings respectively as the Case may require, keep exact Records of all such Trusts and conveyances, and also that a clear and regular account be kept by each respective Meeting, of the place where, and the Persons with whom the Papers, Minutes, and Records belonging to our religious Society are from time to time deposited; wherein due care should be taken to lodge them with suitable Friends.

M E E T-

## MEETING FOR SUFFERINGS.

IT being moved at this Meeting, that all Friends within the limits thereof, from their several Quarterly Meetings, bring in an account of all Friends Sufferings, that have been or may happen among them for their Testimony to the Truth; that it may be done Yearly, unto which the Meeting agrees, and recommends the care thereof to the respective Quarterly Meetings. 1709.

Accounts of  
Sufferings for  
Truth's testi-  
mony to be  
brought in.

The following proposal was laid before the Yearly Meeting (to wit) " We of the Committee appointed to correspond with Friends in England, and to visit the Monthly Meetings, having had a conference with the Committee appointed to adjust the Yearly Meetings accounts; and taking into consideration the distressed state of the Frontier Settlements of these Provinces, and that we have just grounds to apprehend that many of our Friends, who are now situate in parts immediately exposed to danger, may soon stand in need of relief and assistance, and for want of a timely care and Provision being made, may, in the approaching Winter suffer deeply, are unanimously of opinion that it will be expedient to raise such a sum of money for the stock of the Yearly Meeting as may enable those with whom the distribution of it may be entrusted, to do more considerable service than the sums usually raised would answer, and therefore conclude, that less than One Thousand Pounds may not be sufficient. And in order that due care may be taken to distribute or employ the Money to general satisfaction; we propose, that the Treasurers of this Meeting should observe the directions of a Committee to be appointed by this Meeting. And that such a Committee may be constituted in the most equal manner, and the several Quarterly Meetings be properly represented, we propose that this Meeting should nominate twelve Friends, living in or near Philadelphia for the convenience of their getting soon together; and that it be recommended to the several Quarterly Meetings to appoint four Friends to represent each Quarter, and that the

Meeting for  
Sufferings estab-  
lished.

T

" whole

“ whole number should meet at Philadelphia as soon as they can  
 “ conveniently, and at their first Meeting that they should regu-  
 “ late the manner and time of their future Meetings.

Their services.

“ That the services proposed to be transacted by them be, to  
 “ hear and consider the Cases of any Friends under Sufferings,  
 “ especially such as suffer from the Indians or others, and to admi-  
 “ ster such relief as they find necessary, or to apply to the Go-  
 “ vernment or Persons in power on their behalf.

“ To correspond with the Meeting for Sufferings, or the Yearly  
 “ Meeting of London, and to represent the state of affairs of  
 “ Friends here; and in general, to represent this Meeting, and  
 “ appear in all cases where the reputation and interest of Truth  
 “ and our religious Society are concerned: Provided that they do  
 “ not meddle with matters of Faith or Discipline not already de-  
 “ termined in the Yearly Meeting; and that at least twelve should  
 “ concur on all occasions; and in matters of great importance,  
 “ that Notice be given or sent to all the Members of the Com-  
 “ mittee.”

Minutes to be  
 kept.

After a deliberate and weighty Consideration of which, a spirit  
 of sympathy and brotherly concern appearing, and many useful  
 and necessary observations and exhortations to excite Friends to a  
 religious attention to the present humbling Dispensations of Divine  
 Providence; the Meeting very unanimously agrees, that the Sum  
 of One Thousand Pounds be raised in the usual manner as soon as  
 may be; and the Meeting confirms the Proposal of appointing a  
 Committee, and the limitation of their Trust, with this addition,  
 that the said Committee should keep fair Minutes of all their Pro-  
 ceedings, and produce the same to the next Yearly Meeting; and  
 the Representatives of the several Quarterly Meetings are desired  
 to meet together and nominate twelve Friends to be returned To-  
 morrow for the approbation of this Meeting. And twelve Friends  
 being accordingly nominated, were approved of and appointed  
 Members of the Meeting for Sufferings; and the Treasurers of  
 this Meeting are desired to attend, and assist in the business of the  
 said Meeting as constantly as they can; and in case of the decease  
 of any of the Friends nominated or to be nominated by the Quar-  
 terly Meetings, or of any declining the service, it is the Judgment  
 of this Meeting, that the Survivors may, at a general Meeting,  
 if they think it necessary, choose others in their stead to serve for  
 the

the remainder of the Year. And the Representatives are desired to inform Friends in their respective Quarters, that it is the Mind of this Meeting, that they should at their next Quarterly Meetings nominate the four Friends to be chosen by them; and the Quota of each Meeting should be raised and paid to the Treasurers as soon as possible, lest for want of it the good purposes proposed should be, in some measure, frustrated or delayed.

And as this Meeting when settled will be capable of discharging, the services for which the Committee appointed to consider the uses and manner of application of Charitable Legacies and Donations, and to advise respecting the Title of any Lands or other Estate belonging to the several Meetings &c. was intended; it is the sense of this Meeting that the necessary care in such matters will be a part of the proper concern of the Meeting for Sufferings; and that Friends in their several particular Meetings should keep an account of any Sufferings they may be subjected to for the Testimony of Truth, and send the same to the said Meeting. 1756.

Further services.

Agreed to continue the Meeting for Sufferings as expressed in former Minutes; and experience having shown the use and service arising from the institution of that Meeting, and that there is a necessity of its being duly attended by the Members thereof, where there is an apparent neglect of any of those appointed by the Yearly Meeting, the said Meeting for Sufferings is authorized to appoint other Friends in the room of such, if, after reasonable admonition, they continue to neglect or decline attending, and to acquaint the Quarterly Meetings respectively, where they observe any, appointed to represent them, continue neglectful of giving proper attendance, in order that such Quarterly Meeting may appoint others. 1764.

Accounts of Sufferings for Truth's testimony to be kept and sent to this Meeting.

Negligent Members, how to be supplied by others.

The Minutes of the Meeting for Sufferings for the Year past were read, and the transactions being approved, that Meeting is agreed to be continued, agreeable to former Minutes, until this Meeting may think necessary to direct the contrary. 1768.

Meeting for Sufferings continued without limitation.

Meeting for Sufferings appointed Overseers of the Prefs. See Books Folio 11. 1771.

Appointed Overseers of the Prefs.

As many of our Brethren in various Places have of late been brought under Sufferings for the Testimony of Truth, and of a good Conscience, the continuance and increase whereof there is reason to expect; it is recommended to the Monthly Meetings, faith-

Accounts of Sufferings to be collected and sent by Monthly Meetings.

faithfully to collect, and keep a regular Record of all such Sufferings, agreeable to the ancient practice of Friends, and that these accounts be annually transmitted to the Quarterly Meetings, and from thence to our Meeting for Sufferings, that they may be laid before the Yearly Meeting; and Monthly Meetings are desired not to be negligent in the performance of this Duty, as some Meetings appear to have been. 1776. 1778. 1779.

Accounts to be clear and explicit.

It appearing by the Minutes of the Meeting for Sufferings that considerable difficulty has occurred, on inspection of the accounts of Sufferings brought up from the Quarterly Meetings, by their not sufficiently expressing what the particular cases of Suffering they contain, were for, it is now recommended to the Monthly and Quarterly Meetings to avoid, as much as may be, in future, such Instances as do not appear clearly consistent with the united sense of the Body; and that they continue faithfully to collect and send up accounts of Sufferings as heretofore directed. 1784.

Friends, suffering for non-payment of taxes for war, to be encouraged to send up a clear account thereof.

It is requested that such of our Brethren who believe themselves religiously called to a passive submission of restraint of their Property for the payment of Taxes levied for the purposes of War, be encouraged by Quarterly and Monthly Meetings to keep a clear account of such Sufferings, that they may be collected and transmitted to our Meeting for Sufferings as directed by former Minutes. 1786.

Who are Members of this Meeting.

Agreed after a serious Consideration, that none are proper Members of the Meeting for Sufferings, but such who are appointed by this Yearly Meeting, or by the several Quarterly Meetings; nevertheless approved Ministering Friends, and Members of any Meeting for Sufferings of other Places, that correspond with this Meeting; *also* have liberty granted them to attend. E. D.

M E E T-

## MEETINGS FOR WORSHIP.

**D**EAR Friends, keep your Meetings in the authority, wisdom and power of Truth, and unity of the blessed Spirit, and the God of Peace be with you. And it is advised that such as come late to Meetings, or when there fall asleep, or be restless, or do not stay in the Meeting, but go forth unnecessarily, or otherwise demean themselves unbecoming our holy Profession, as soon as Meeting is over, be admonished thereof by such as are appointed to take care of such things. 1694. 1695.

Persons coming late to Meetings, being restless, falling asleep, going out &c. to be admonished.

Advised, that all Friends keep constantly both to First Day and Week Day Meetings, and therein diligently wait upon the Lord, with fervent Desires and cries in Spirit after the enjoyment of his blessed presence, that they may know a travel and right exercise of Mind, by which heaviness and drowsiness will be done away; but those who give way to a heavy sleepy Spirit, are great lets and hindrances to the weak, as well as great weights and burthens to the faithful, and show that through their own negligence they are not favoured with the quickening Spirit of Christ Jesus, at the time when they meet with the Lords People, professedly to worship him in Spirit and in Truth. And solid Friends are desired to labour in a Christian Spirit with such from time to time; it may be that such religious endeavours may awaken and bring them to a sense of their Condition. 1706. 1710.

Persons giving way to drowsiness to be laboured with.

We exhort all Friends to be diligent in attending our religious Meetings on First and other Days of the Week, not suffering any slight pretence or worldly Business to occasion our absence from them; and when met together, let our minds be exercised in great gravity and seriousness, considering ourselves as in the Presence of God, whom we ought devoutly to fear worship and serve, being assured that he will not be mocked, for such as we sow such shall we reap. And although our Meetings are sometimes held in silence, let not that discourage us from assembling ourselves together, remembering that silence is necessary, in order to wait upon God,

Persons neglecting, or coming late to Meetings, going out and in unnecessarily &c. to be admonished.

for a due preparation of Heart (which is his work) to worship and serve him, and to speak and hear with steadiness and a good understanding, as well as for retrospection, recollection and self examination, to find how matters stand between him and our Soul; and that we may be duly exercised in mental Prayer to him for what we may see and feel we want. And let those who frequently neglect, or do not in time attend our Meetings, or go out and in unnecessarily, or otherwise disturb the Meeting, be rebuked and cautioned. And all Parents, Masters, and Mistresses, ought at all Times to have a Godly care over their Children, Servants and Families in those respects; and admonish them accordingly. 1719. 1724. 1734. 1760.

Neglect of Meetings and contending against the duty of attending them cause of public Disfowment.

This Meeting declares it as their sense that such amongst us who neglect the assembling of themselves together for the worship of Almighty God, and contend against that necessary duty, if they cannot be brought to repent of their evil Conduct, and condemn the same by acknowledgment to the satisfaction of the Meeting should be publickly testified against, as in Cases of Public scandal. 1739. 1740.

Zeal in the performance of Worship recommended.

We exhort all to a Christian exercise and zeal in the performance of Worship to Almighty God; and as we are not capable in our own Strength to perform this great Duty, we recommend to a diligent waiting in true silence and retirement of Mind, for the renewed sense of the inward power and virtue of his Spirit, whereby we shall be qualified to worship him in an acceptable manner. Let our faithfulness and sincerity herein appear, by the Humility, meekness and circumspection of our Lives and Conversations, adorning the Doctrines and Principles of Truth, as they were declared by Christ and his Apostles. Thus you may witness the Lords holy Spirit to influence and direct you in all your Words and Actions, and you will be preserved from looking outward, and from having your expectations from Man, remembering the caution of our blessed Saviour. If any Man say unto you, lo here is Christ, or lo there is Christ, believe him not. Mark XIII. 21. But let every one of you in particular closely attend to the voice of the holy Spirit in his own Soul, which only can secure you from being drawn aside by the Doctrines and Traditions of Men. And Beloveds believe not every Spirit, but try the Spirits whether they are of God,

God, because many false Prophets are gone out into the World.  
I. John. III. 24. IV. I. 1746.

It appearing, by the Reports brought up to this Meeting, that there is a neglect and deviation in some, from that ancient and honourable practice of Meeting together on Week Days for the worship of him that lives forever, it would be a matter of comfort that there might be a general amendment in this respect: Those who have been preserved in faithfulness therein, having livingly to testify from that experience which cannot deceive, that it hath been very profitable, and knowing the benefit of such a Practice, their regard for those Providentially placed under their Care so prevails, that they cannot be easy without encouraging and putting forward their Children, Apprentices and Servants to this religious Duty, as well as other behaviour suitable thereunto. And if this useful Practice was more generally attended to, it would do more for us and them than any outward acquisition of Wealth; and without doubt, some such may with thankfulness have to view our pious Care in taking them from Worldly Business to seek a City eternal in the Heavens. 1760.

Attendance of  
week day Meet-  
ings.

This Meeting again recommends, that Friends who are exercised in the Discipline, would early extend their Brotherly love and care, in visiting such amongst us who are neglectful of their Duty in attending our Meetings for Public Worship. And as a wilful neglect of this important Duty is an evidence of manifest ingratitude to the Divine Being, contrary to the example and Practice of the primitive Believers in Christ, and our religious Testimony; after due deliberation, and having fully discharged their duty towards them, and finding their endeavours to reclaim them ineffectual, it is the sense of this Meeting, that such who are thus insensible of their religious Duty, disunite themselves from Christian fellowship with Friends, and Monthly Meetings should testify their disunion with them. 1763. 1771.

Wilful neglect  
of Meetings  
cause of Dis-  
ownment.

It being observed that our Meeting Houses in various Places have been forcibly possessed and applied to purposes contrary to our Christian Profession; this Meeting desires, that when attempts are made in like manner, to deprive us of the use of any of our Meeting Houses, Friends may be careful to manifest a disapprobation thereof. And where our peaceable endeavours do not avail to prevent it, let a lively zeal be exerted to maintain our Christian Testimony

Being turned  
out of our Meet-  
ing Houses we  
are to meet as  
near them as  
we can.

Testimony for the public Worship of Almighty God, after the example of our worthy ancients in times of close Persecution, by meeting as near the usual Place as they can; that we may in this trying Dispensation, be instructed and excited to greater steadiness in supporting all our religious Meetings, with that diligence and circumspection which so important a Duty calls for; which will contribute to the prevalence of Love and Unity on solid Ground, and qualify the Members of the Church to labour harmoniously for the edification of each other, to strengthen the Weak, and comfort the feeble minded, and for the support of our Christian Discipline in general.

Persons indulging in drowsiness, or in the neglect of Meetings, not to be employed in Truths service.

As the minds of many are turned towards Friends, and giving way to a drowsy spirit in our religious Meetings, is an offence both to God and Man, it is earnestly desired, that this cause of stumbling to sober Inquirers may be done away: and as such shameful Indulgence must necessarily have a disqualifying effect, it is the sense and judgment of this Meeting, that Quarterly, Monthly, and other Meetings should not employ such Members in the affairs of Truth. 1778.

M E M O-

## M E M O R I A L S.

IT is recommended to the several Quarterly and Monthly Meetings to collect as fully as they can, some account of what Ministers and Elders have deceased within the limits of their respective Meetings, since the last account was sent into this Meeting; and such Memorials as they think necessary concerning those whose Lives and Gospel Labours are remembered with a sweet favour. And the particular care of Friends is desired every Year hereafter, to send up such accounts to the Yearly Meeting, that our concern may be thereby manifested, to preserve the name of the Righteous in remembrance. 1755.

Memorials of  
Ministers and  
Elders to be  
sent up.

On consideration of the mode sometime in use for the examination of Memorials or Testimonies respecting deceased Friends, previous to their being read in this meeting, some inconvenience being found to attend the same; Quarterly Meetings are therefore desired, in future to forward such Memorials timely to the Meeting for Sufferings, for Inspection and Consideration, before they are brought here, that the necessity of appointing a Committee thereon during the sitting of this Meeting may be avoided. 1786.

Memorials of  
deceased friends  
to be inspected  
by the Meeting  
for Sufferings.

## MINISTERS AND ELDERS, AND MEETINGS OF MINISTERS AND ELDERS.

Ministers desirous of travelling to remote Parts, to lay their concern before a Monthly Meeting.

Ministers in Unity, not to be opposed publicly.

Elders to be appointed.

Ministers called to travel are to open their concern to Monthly Meetings, and take a Certificate.

How Elders are to be appointed.

**A**GREED, that if any Friend have it on his or her Mind to travel in the service of Truth, to any remote parts, that before they so do, they lay their Concern before the respective Monthly Meeting which they belong to, in order to have the approbation of the same. 1681.

If any shall take upon them publicly to oppose a Ministering Friend, whether recommended or not, in his or her Preaching or Exhortation; the disapprobation of the Elders to such public appearances not being made known to them, or who are not disowned by any Monthly Meeting; or shall keep on the Hat, or show any other remarkable dislike against such in time of Prayer, let them be speedily dealt with in such Manner as the Meeting may think requisite; but if any think they have ought against what was delivered, they are first to speak to them privately and deal with them orderly. 1719.

This Meeting agrees that each Monthly Meeting choose two or more Friends of each Sex to sit with the Ministers, and they, together to compose the Meeting of Ministers and Elders; taking care that the Friends chosen for that service, be prudent solid Friends, and that they do carefully discharge their Trust, in such Matters, and in such manner as the Monthly Meeting shall from time to time appoint to them. 1714. 1740. 1755.

When any Friend finds it to be, his or her duty to Travel in Truth's service, he or she is to open it to the Monthly Meeting to which they belong, and obtain the unity and concurrence of their Friends, with a Certificate thereof, for the information of Friends whom they may be led to visit.

It is considered a safe and consistent practice, when the nomination of an Elder is needed in any Meeting, that the consideration of the Person best suited to that Station, should begin in a judicious Committee occasionally appointed for the purpose by the Monthly Meeting;

Meeting; and such Person whose Name they are easy to bring forward for this service, be mentioned in the Monthly Meeting of Business for the concurrence thereof, or otherwise, it being deemed an improper subject to be introduced into Preparative Meetings of Business.

When the Gifts of Ministers are considered and approved by a Monthly Meeting, and a Minute thereof forwarded to the Quarterly Meeting of Ministers and Elders, the sense and concurrence of that Meeting ought to be had, before such Minister be reputed as a received and approved Minister, or admitted to sit in the Meeting of Ministers and Elders, or travel abroad in the Ministry.

Ministers how approved.

It is desired that the Ministers and Elders of each Monthly Meeting, hold a select Meeting once in three Months; and being met together, after some time spent in solid Retirement, they should proceed to read and consider the Queries, and how their purport is answered by the members of that Meeting, and tenderly advise and assist one another, as the nature of the case may require; from which Monthly Meeting two or more of their Members ought to be appointed to the select Quarterly Meeting, constituted and conducted in like manner as the Monthly Meeting; where the Queries are again to be read and answered, and the import of such answers entered in Writing, and by that Meeting sent up to the Yearly Meeting. And as it may contribute to the advantage of the Society to have a Meeting of Ministers and Elders established, and held at Philadelphia, to begin at the tenth hour in the Morning of the seventh Day of the Week preceding the Yearly Meeting, to continue by adjournments in the course thereof, and that a like Meeting be held, to begin at the same hour on the seventh Day of the week preceding the time of our general Spring Meeting, to each of which Meetings every Quarterly Meeting within its verge should by their Representatives, render a just account in Writing of the state of that Meeting to which they belong; by which an opportunity may be given to the said Meetings of Ministers and Elders, to impart such advice as they may see cause. And that the said Meetings of Ministers and Elders do nominate a suitable number of weighty and experienced Elders to attend the several sittings of the Meetings for Worship, during the Yearly and general Spring Meetings, in order to take a prudent oversight of

Mo. Meetings of Ministers and Elders to be held.

Qu. Meetings of Ministers and Elders.

Yearly Meetings of Do.

Elders to have oversight of public Meetings.

Meetings of  
Ministers and  
Elders not to  
interfere with  
the discipline.

of the conduct thereof, and make such report to the adjournments of the said Meetings as they may see necessary; whose proper Business it will be to communicate such advices as in the wisdom of Truth may be found expedient: And that the said Meetings of Ministers and Elders shall not in any wise take upon them, or interfere with any part of the exercise of the Discipline of the Church belonging to the Yearly Meeting for Business, or any subordinate Meeting for Discipline, nor adjourn so as to interfere with the sittings of this Meeting. E. D. 1721. 1722.

Ministers and  
Elders to advise  
young Ministers  
in tendernefs.

It is observed that the God and Fountain of all our mercies has opened, and is opening in divers of our Young People, a Spring of living ministry; therefore our earnest desire is, that both Ministers and Elders may be as nursing Fathers and Mothers to those that are young in the ministry, and with all care and diligence advise and admonish them, and if they see occasion reprove them in a tender and Christian Spirit, observing the Rules of our Discipline and counsel of Friends in that respect; also exhort them frequently to read the holy Scriptures, and earnestly seek the mind of the Spirit of Truth, to open the mysteries thereof, and as they keep in true Patience and submission to the will of God, stand faithful, and abide in the simplicity of the Gospel, being exercised in their proper Gifts, keeping down to the openings of Divine Love and Life in themselves, they will witness a gradual growth, and be content to wait for it in the will of God, and not strive to extend their Declarations further than they find the Life and Power of Truth to bear them up.

Ministers for  
what to be dealt  
with.

And our advice is to all our Ministers, that they be frequent in reading the Scriptures of the old and new Testament; and if any in the course of their ministry, shall misapply, or draw unsound inferences or wrong conclusions from the Text, or otherwise misbehave themselves in point of Conduct or Conversation, let them be admonished in Love and Tendernefs by the Elders or Overseers where they live, and if they refuse to acknowledge and give satisfaction for their offences, let them be further dealt with, in the wisdom of Truth, as the case may require. 1723.

Ministers and  
Elders to watch  
over the Flock,  
and be good ex-  
amples.

We tenderly recommend to faithful Friends, and especially Ministers and Elders, to watch over the Flock of Christ in their respective Places and Stations, always approving themselves by their  
pious

pious examples in conversation and conduct, to be such as faithfully and diligently walk up to the Testimony of the blessed Truth whereunto the Lord hath gathered us in this his Gospel Day. 1724.

It is the Judgment of this Meeting that no Minister should travel in Truths service to parts beyond the seas, without the concurrence of both the Quarterly and Monthly Meetings of Business to which he or she belongs, signified by an endorsement made at the Quarterly Meeting on the Certificate granted by the Monthly Meeting. And as the most weighty, clear, and deliberate evidence should be obtained on the undertaking this important service, in which the Reputation of Truth is immediately concerned; it is therefore earnestly recommended, that unless such Considerations should prevent; which the Quarterly and Monthly Meetings may judge sufficient, the approbation of the annual or general Spring Meeting of Ministers and Elders should be likewise obtained on such occasions, and signified by their Certificate. And that no such approved Minister appoint any Meeting out of the limits of the Quarterly Meeting to which he or she belongs, without a Certificate from the Monthly Meeting for Discipline, or the concurrence thereof. 1755.

Ministers travelling beyond sea, to have the concurrence of Qu. Meetings, endorsed on Mo. Meeting Certificates. And also of the general Meeting of Ministers & Elders, if it can be.

Agreed that when any Friend feels a religious engagement of Mind to pay a general Visit to the Meetings of Friends in New England, or parts further Eastward or Northward, or to the Carolina's or the settlements further Southward or Westward, or to any Places on this Continent equally remote, where Meetings of Friends are not established, according to the Rules and Order of our Discipline; after having regularly obtained a Certificate from the Monthly Meeting of business of which they are Members; that it will be expedient, and tend to the Reputation of Truth, as well as the encouragement and preservation of the individuals aforesaid to go forth in this weighty Service, to lay the same before the Quarterly Meeting of Business, where it can be done without manifest inconvenience, in order for the sympathy and concurrence thereof, and that the same should be expressed by an endorsement on the Monthly Meetings Certificate, signed by the Clerk of the said Quarterly Meeting. 1785.

Ministers travelling to New England &c. on a general Visit, to lay their concern before the Qu. Meeting.

Agreed, that in future the certificates issued by the general Meeting of Ministers and Elders, be signed on behalf and by direction thereof by the Friend acting in the station of Clerk. 1796.

Certificates, how to be signed.

## MODERATION AND TEMPERANCE.

Taking Drams  
cautioned  
against.

**A**DVISED, that none accustom themselves to vain and idle company, sipping and tipping of Drams and strong drink; for though such who use that evil practice may not suddenly become drunken to the greatest degree, yet they often thereby become like Ground fitted for the Seeds of the greatest transgressions, and some who have had the good example of virtuous Parents, have from small beginnings in Corners, arrived to a shameful excess, to the ruin of themselves, their Wives and Families, and the scandal of that holy Name by which they have been called. 1706. 1737.

Giving or re-  
ceiving strong  
Liquors at Ven-  
dues censurable.

It having been observed that a pernicious Custom has prevailed upon People, of giving Rum and other Strong Liquors to excite such to bid at Vendues to advance the Price, which, besides the injustice of the artifice, is scandalous, and leads to Intemperance and Disorder; it is therefore the unanimous sense of this Meeting to caution Friends against the same. And if any under our Profession do fall into this evil Practice, by giving or taking Drams or other strong Liquors at Vendues, or any noisy revelling gatherings, they should be speedily dealt with as disorderly Persons. 1726. 1734.

See Conduct and Conversation. Page 35.

Not to distil  
Spirits out of  
Grain, and to be  
very cautious of  
other distillati-  
on.

An increasing concern and exercise having prevailed amongst Friends in several of our Quarterly Meetings, respecting the unnecessary use of Spirituous Liquors, which hath greatly tended to the Corruption and depravity of the morals of mankind, thereby increasing Guilt on our Country; under which Consideration this Meeting is engaged to exhort and admonish Friends to use great caution in distilling, or encouraging the Distillery or use of Distilled or Spirituous Liquors of any kind. And in regard to the practice of destroying Grain by distilling Spirits out of it; it is the sense and Judgment of this Meeting, that that practice should be wholly discouraged and disused amongst Friends; and that Friends ought

ought not to sell their Grain for that purpose, nor to use or partake of Liquors made out of grain. And in the Year 1781 it appears, by a Minute, that the labour of Friends in these respects had been found useful, and the same Concern is afresh recommended, “ It being the Judgment of this Meeting that no member of our religious Society should be found in these Practices.” 1777. 1781.

See Conduct and Conversation Page 35.

Many just and pertinent Remarks being made in this Meeting, clearly setting forth the corrupting, debasing, and ruinous effects consequent on the importation and retailing large quantities of distilled Spirits, whereby the intemperate use of them is greatly aided and encouraged, to the impoverishment of many, distemperring the Constitutions and Understandings of many more, and increasing Vice and Dissoluteness in the Land, wherewith many religiously attentive minds have been long painfully burthened; it is the united sense of the Meeting, that well concerned Friends in all Quarters, be earnestly excited to suffer the affecting importance of this mighty evil, religiously to impress their minds, and animate them with a lively concern to exert honest endeavours, both by Example and loving entreaty, to caution and dissuade all our Members from being concerned in the importation or retailing distilled Spirits, or giving Countenance thereto. 1784. 1787.

Friends to be cautioned against importing or retailing Distilled Spirits.

A fervent concern attending this Meeting, respecting the melancholy fruits of a too unguarded love of Lucre in promoting the intemperate use of Spirituous Liquors, by importing, distilling, and retailing them; a sense of the mighty and extensive mischiefs produced thereby, being expressed with much weight and energy; the importance of which evil, and promoting a Remedy thereto, requiring deliberate care as well as deep and faithful attention; and it appearing there is an increasing concern harmoniously prevailing against the practice of trading in, and making use of an article, which is attended with obvious pernicious effects on the morals and Health of the People in general; it is recommended in the most tender earnest manner to our Quarterly and Monthly Meetings, to manifest a true disinterested regard and attention to the judgment and pressing exhortation of the collective body of Friends, as expressed in the Minute of this Meeting in 1777, and the subsequent

Friends who import retail or distill spirituous Liquors to be treated with.

advices

advices to this time, as well as the renewed exercise which has attended the minds of Friends now assembled, for the preservation of our fellow Members from the temptation of partaking in the Gain of unrighteousness. And for the effecting this desirable purpose, we think it expedient, that Quarterly and Monthly Meetings be excited and enjoined early to appoint Committees unitedly to proceed in visiting and treating with our Members individually who are concerned in importing distilled Spirituous Liquors, either on their own account, or as Agents for others; and those who purchase and retail them; as also those Members who are concerned in the Distillation of those Liquors from Grain or other Produce, either in their own Families, or encouraging or promoting it in others.

Spirituous Liquors to be used cautiously as Medicine and refrained from in Harvest.

And we apprehend it is expedient to recommend and advise those who make use of Spirituous Liquors in their Families in a medicinal way, that they be careful to keep within the bounds of true moderation in the use of them for such a purpose; and that our Members in general refrain from the practice of using them in the time of Harvest or otherwise; hoping, that the brotherly labour with all who continue in the practices here recited, may be effectual to convince them of the impropriety of their conduct, and the benefit of Christian fellowship. 1788.

Moderation in all respects recommended.

It is affectionately recommended, that Friends be careful to use moderation on account of Marriages, Births, and Burials, and on all other occasions; a departure from which being a cause of stumbling to many, and a great obstruction to a more full reformation, as well as attended with other evil consequences, tending to obstruct that Light which we have to hold up to others, and should have more abundantly, if we were faithful; lessening that favour which we ought ever carefully to preserve, agreeable to the monition of the holy Apostle, "Let your moderation be known unto all men, the Lord is at hand. Philip. IV. 5." And as the allseeing Eye beholds our thoughts, and views us in all our ways and actions, what manner of men ought we to be in all Godliness of Life, and sobriety of Department? 1789.

Those persisting in the distillation &c of Spirits not to be employed in Truth's service.

Should any of our Members continue to reject the labour and advice of their Friends and persist in the practice of Importing or vending distilled spirituous Liquors, either on their own account or as Agents for others; or Distill or retail such Liquors; or sell or grind

grind Grain for the use of Distillation, such should not be employed in any services in the Church, nor their Contributions received for the use thereof. And if any should distill Spirits out of Grain, or retail such Liquors, Monthly Meetings should deal with them as other offenders, and if they cannot be prevailed upon to desist from such a Practice, be at liberty to declare their disunity with them.

Such as distill or sell Spirits from Grain, to be treated with as offenders.

1794.

Z

M O U R N -

M O U R N I N G   H A B I T S .

Mourning Habits and immoderate expences about the Dead cautioned against.

**A** D V I S E D , against imitating the vain Custom of wearing or giving Mourning Habits, and all extravagant expences about the interment of the Dead. 1724.

N E G R O E S

## N E G R O E S   O R   S L A V E S .

**I**T appearing to have been the concern of this Meeting from time to time revived with increasing weight, to testify their uneasiness and disunity with the importation and purchasing of Negroes and other Slaves, and to direct the Overseers of the several Meetings to advise and deal with such as engage therein; and it hath likewise been the continued care of many weighty Friends, to press those that bear our name to guard as much as possible against being in any respect concerned in promoting the bondage of such unhappy people; yet as we have with sorrow to observe that their number is of late increased amongst us, we have thought proper to make our advice and judgment more public, that none may plead Ignorance of our Principles therein, and also again earnestly exhort all, to avoid in any manner encouraging that practice, of making Slaves of our fellow creatures.—For if we continually bear in mind the Royal Law of doing to others as we would be done by, we shall never bereave our fellow Creatures of that valuable Blessing, Liberty, nor endure to grow Rich by their bondage; to live in ease and plenty by the toil of those whom violence and cruelty have put in our power, is neither consistent with Christianity or common justice, and we have good reason to believe draws down the displeasure of Heaven; it being a melancholy but true reflection, that where Slave keeping prevails, pure Religion and Sobriety decline, as it evidently tends to harden the heart, and render the Soul less susceptible of that holy spirit of Love, Meekness and Charity which form the peculiar characteristic of a true Christian. How then can we who have been concerned to publish the Gospel of universal Love and Peace amongst mankind, be so inconsistent with ourselves, as to purchase such who are Prisoners of War, and thereby encourage this antichristian practice; and more especially as many of those poor Creatures are stolen away, Parents from Children, and Children from Parents; and others who were in good circumstances in their native Country, inhumanly torn from  
what

Evil effects of  
Slave keeping—

what they esteemed a happy situation, and compelled to toil in a state of slavery, too often extremely cruel.—What dreadful scenes of Murder and cruelty those barbarous Ravages must occasion in the country of those unhappy People, are too obvious, Remember our blessed Saviours positive command to do unto others as we would have them do unto us; and that with what measure we mete it should be measured to us again. And we entreat all to examine whether the purchasing of a Negro, either born here or imported, doth not contribute to a further importation, and consequently to the upholding all the evils above mentioned, and to the promotion of Man stealing, the only theft, which by the Mosaic Law was punished with death. “He that stealeth a Man and selleth him, or if he be found in his hands, he shall surely be put to death.” Exod. XXI. 16.

Badge of a true Christian.

The distinguishing Mark and Badge of a true Christian is Love and good works; our Saviours whole Life on Earth was one continued exercise of them—“Love one another as I have loved you.” How can we be said to love our Brethren, who bring, or for selfish ends keep them in Bondage?—Do we act consistent with this noble principle, who lay such heavy Burthens on our fellow Creatures? Do we consider that they are called, and sincerely desire that they may become Heirs with us in Glory? and rejoice in the liberty of the Sons of God, whilst we are withholding from them the common Liberties of Mankind? or can the Spirit of God by which we have always professed to be led, be the author of those oppressive and unrighteous Measures? Or do we not thereby manifest that temporal Interest hath more influence on our conduct herein than the dictates of that merciful, holy, and unerring Guide?

And we likewise earnestly recommend to all who have slaves, to be careful to come up in the performance of their duty towards them, and to be particularly watchful over their own Hearts, it being by sorrowful experience remarkable, that custom, and a familiarity with evil of any kind, hath a tendency to bias the judgment and deprave the mind; and it is obvious, that the future welfare of those poor Slaves who are now in bondage, is generally too much disregarded by those who keep them; if their daily task of labour is but fulfilled, little else perhaps is thought of; Yea, even that which in others would be looked upon with horror and Detestation

tation is little regarded in them by their Masters, such as the frequent separation of Husbands from Wives, and Wives from Husbands, whereby they are tempted to breaks their Marriage Covenants, and live in Adultery, in direct opposition to the Laws both of God and Man, although we believe that Christ died for all Men without respect of Persons; how fearful then ought we to be of engaging in what hath so material a tendency to lessen our Humanity, and of suffering ourselves to be inured to the exercise of hard and cruel measures, lest we thereby in any degree lose our tender and feeling sense of the miseries of our fellow Creatures, and become worse than those who have not believed.

And Dear Friends, you who by Inheritance have Slaves born in your Families, we beseech you to consider them as Souls committed to your trust, whom the Lord will require at your hands, and who, as well as you, are made partakers of the Spirit of Grace, and called to be Heirs of Salvation; and let it be your constant care to watch over them for good, instructing them in the fear of God, and the knowledge of the Gospel of Christ, that they may answer the end of their Creation, and God be glorified and honoured by them, as well as by us; and so train them up, that if you should come to behold their unhappy situation in the same light that many worthy men, who are at rest, have done, and many of your Brethren now do, and should think it your duty to set them free, they may be the more capable to make a proper use of their liberty.

Finally Brethren, we intreat you in the Bowels of Gospel Love, seriously to weigh the cause of detaining them in Bondage; if it be for your own private gain, it is much to be feared that the love of God, and the influence of the holy spirit is not the prevailing Principle in you, and that your Hearts are not sufficiently redeemed from the World, which that you with ourselves may more and more come to Witness, through the cleansing virtue of the holy spirit of Jesus Christ, is our earnest desire. 1754.

The inconsistency of the Practice of being concerned in importing or buying Slaves, with our Christian Principles being considered: It is the sense and judgment of this Meeting, if any transgress, Overseers ought speedily to inform the Monthly Meeting of such Transgressors, in order that the Meeting may proceed to treat further with them, as they may be directed in the Wisdom of Truth. 1755.

Concern against  
importing or  
buying Slaves,  
made Rule of  
Discipline.

Importing,  
Buying or selling  
Slaves,  
cause of denial  
of certain Privileges.

An unanimous concern prevailing to put a stop to the increase of the practice of importing, buying, selling, or keeping of Slaves for term of Life, or purchasing them for such a number of years as manifests that such Purchasers do only in terms but not in fact avoid the imputation of being keepers of Slaves.—And observing with thankfulness, that although many of our fellow subjects have by the desolating Calamities of War, with which these Provinces are now visited, been carried into Captivity, and slain, yet none of our Friends and Brethren in Profession have, as we have yet heard, suffered in like manner; under a sense whereof, this Meeting affectionately entreats, that Friends would steadily observe the Injunction of Our Lord and Master, to do unto others as we would they should do unto us, which would induce such Friends who have any Slaves to set them at liberty, making a Christian provision for them according to their Ages &c. And several Friends signifying their being so fully devoted to render this advice effectual, that they were willing to visit, and treat with all Friends who have any Slaves, Five were therefore approved by the Meeting, to be accompanied by some Elders or other faithful Friends in each Quarter; and if, after the sense and judgment of this Meeting now given against every branch of this Practice, any professing with us should persist to vindicate it, and be concerned in importing, selling, or purchasing Slaves, the Monthly Meetings to which they belong should manifest their disunion with such, by refusing to permit them to sit in Meetings for Discipline, or to be employed in the affairs of Truth, or to receive from them any Contribution for the relief of the Poor, or other services of the Meeting.

Certain Friends  
appointed to visit  
all who hold  
Slaves.

This concern  
weightily recommended to  
attention.

From this to the Year 1774 many minutes appear, exciting Friends in their Monthly Meetings, and more individually, with weight to attend to the religious exercise now remaining upon us, that such among us who have Negroes in their Families, may partake of the true Brotherly assistance of well concerned Friends, in order that all may be encouraged not only to instruct them in Reading and other useful Learning while they are young, but so to conduct towards these poor people, that equity may take place throughout our Borders, notwithstanding their different colour or circumstance, and report their proceedings from time to time. 1758.

It is the present sense and judgment of this Meeting, that such of our Members who are concerned in importing, selling, or purchasing; or that shall give away or transfer any Negro or other Slave, with or without any other Consideration than to clear their Estate of any future incumbrance, or in such manner that their Bondage is continued beyond the time limited by Law or Custom for white Persons; and those who accept of such gift or assignment, ought to be speedily treated with in the Spirit of true Love and Wisdom, and the iniquity of their Conduct laid before them. And if, after all this Christian labour, they cannot be brought to such a sense of their injustice, as to do every thing which the Monthly Meeting shall judge to be reasonable and necessary for the restoring such Slave to his or her natural and just right to Liberty, and condemn their deviation from the Law of Righteousness and Equity, to the satisfaction of the said Meeting, that such Member be testified against as other Transgressors are by the Rules of our Discipline for other immoral, unjust, or reproachful conduct.

Friends who import, sell, purchase or give away slaves to be disowned publicly.

And understanding that some Members of our religious Society through inattention, and others from different motives, have been induced to be concerned in hiring Slaves on Wages, such should be excited to consider, that this Practice manifestly contributes to promote the unrighteous Traffic we are desirous to suppress; and therefore, they should be advised and admonished against being thus accessory to promoting it. Also that Friends be cautioned and advised against acting as Executors or Administrators to such Estates where Slaves are bequeathed or likely to be detained in Bondage.

Difficult cases how to be managed.

And we are of the Mind, that where any Member has been heretofore so far excluded from religious fellowship as the Minute of 1758 gives Authority, nevertheless, in case of other disorderly conduct, that they be treated with agreeable to our Discipline.

Friends heretofore in part disowned for this practice, to be further treated with & disowned for other Breaches of discipline.

1774.

Under the calming influences of pure Love, we do with great unanimity give it as our sense and judgment, that Quarterly and Monthly Meetings should speedily unite in a further close Labour with all such as are Slave holders, and have any right of Membership with us; and where any continue to reject the advice of their Brethren, and refuse to execute proper Instruments of Writing, for releasing from a state of Slavery such as are in their power, or to whom they have any claim, whether arrived to full age, or

Slave holders to be treated with and disowned.

in

in their Minority, and no hopes of a continuance of Friends labour being profitable to them, that Monthly Meetings, after having discharged a Christian duty to such, should testify their disunion with them.

Complicated Cases to be submitted to Quarterly Meetings whose advice to be regarded, & disowned for a refusal.

And it appearing from the Reports of the several Quarters, that there are many difficult and complicated cases, which relate to those oppressed and much injured People, requiring great Circumspection and close attention, in order that our religious Testimony may be promoted, and that the cause of Truth may not suffer by unprofitable delays, we apprehend all such Cases might well be submitted to Quarterly Meetings where they subsist, whose advice and judgment should be observed and regarded; so that any Member who refuses or declines complying therewith, after being laboured with in the Spirit of Love and Wisdom should be testified against.

Record of Manumissions to be kept.

It is recommended that a regular Record be kept in each Monthly Meeting, in a Book provided for that purpose, of all the Manumissions of Slaves already set free, or who may hereafter be set free. 1776.

Slaves set free and their Children to be advised and instructed.

It is recommended to Friends in their several Quarterly and Monthly Meetings, seriously and attentively to consider the circumstances of such Negroes and their Children who have been restored to freedom, and the obligation we are under to discharge our religious duty to them, which being disinterestedly pursued, will lead the Professors of Truth to advise and assist them on all occasions, particularly in promoting their Instruction in the Principles of the Christian Religion, and the pious Education of their Children, as also to advise them in respect to their engagements in Worldly concerns as occasions offer. And it is desired that Friends of judgment and experience may be nominated for this weighty service; it being the solid sense of this Meeting, that we of the present generation are under strong obligations to manifest our concern and care for the Offspring of those People, who by their labour have greatly contributed toward the cultivation of several of these Colonies, under the afflicting disadvantage of enduring a hard Bondage, and many amongst us are enjoying the benefit of their Toil.

Women whose Husbands are not members, to unite with us in this concern or be disowned.

It is the sense of this Meeting that where only the Mistresses of Families where Slaves are held, are Members of our religious Society, and any such Women evidently discover a disposition of

Mind

Mind to reject or oppose the judgment and concern of the Yearly Meeting heretofore given, that Monthly Meetings, after due labour and Christian endeavours have been used to convince them of their Error, without effect, should proceed to declare that they are not in fellowship with us. And it is further desired, that Friends in the course of their labour with such who continue to hold Slaves in Bondage, may be well assured of the disposition of Mind of the Mistresses of Families, that they unite with us in our Concern and Testimony against the iniquitous Practice; and where a contrary disposition appears, and is persisted in, our Discipline should be exercised against them. 1778.

We are united in judgment that the state of the oppressed People who have been held by any of us or our Predecessors in Captivity and Slavery, calls for a deep inquiry and close examination, how far we are clear of withholding from them, what under such an exercise may open to view as their just right; and therefore we earnestly and affectionately entreat our Brethren in religious Profession to bring this matter home, and that all who have let the oppressed go free may attend to the further openings of Duty.

Slaves set free to have their just rights attended to by those concerned.

A tender Christian sympathy appears to be awakened in the minds of many who are not in religious Profession with us, who have seriously considered the oppressions and disadvantages under which these People have long laboured, and whether a pious care to be extended to these, and to their Offspring is not justly due from us to them, is a consideration worthy of our serious and deep attention, or if this obligation did not weightily lay upon us, can benevolent Minds be directed to any object more worthy of their liberality and encouragement than that of laying a foundation in the rising Generation for their becoming good and useful Men? Remembering what was formerly enjoined, "If thy Brother be waxen Poor, and fallen in decay with thee, then thou shalt relieve him; yea though he be a stranger or a sojourner, that he may live with thee." Lev. XXV, 35. 1779.

This concern to be spread among those who are not in unity with us.

Friends are again exhorted to use their endeavours for completing the releasement of our fellow Men from Bondage in the few instances remaining, and to assist and advise for their religious and temporal benefit such Negroes as have been set free, and to promote the pious Education of their Offspring, as well as their school learning; and to cherish amongst Friends an upright concern that

Attention to the releasement of those slaves who remain in Bondage.

And to do them full justice recommended.

they be not found deficient in doing them full justice, as far as may be in their power. 1780. 1781. 1782. 1784. 1785.

This concern recommended to the care of the Meeting for Sufferings.

The deeply affecting concern, on account of the continued Traffic in some parts of this Continent, in the Persons of our fellow Men, the People of Africa, afresh reviving; and the minds of many Friends being warmly animated with a sense of its interesting Import, it is with much earnestness recommended to the diligent attention and care of the Meeting for Sufferings, that no proper means may be omitted, nor any opportunity lost, whereby the Testimony of Truth in this matter may be advanced, and the cause of Mercy and Equity promoted and strengthened in the minds of Men generally. 1786. 1787.

A Slave not to be purchased and manumitted for servitude.

It being enquired whether it is not a breach of our Testimony for a Friend to make a purchase of a Slave, and then manumit him or her, and by agreement take an Indenture or other obligation of servitude until the purchase money is paid, it appears to be the sense of this Meeting, that such purchase and agreement is contrary to our testimony against slavery. 1790.

O A T H S.

## O A T H S.

**A**DVISED that our Christian Testimony be faithfully maintained against the burthen and imposition of Oaths, according to the express 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 Jerusalem, for it is the City of the Great “King. Neither shalt thou swear by thy Head, because thou “canst not make one Hair white or black: but let your communi- “cation be, Yea, yea, Nay, nay, for whatsoever is more than “these cometh of evil Matt. V. 33 to 37. E. D.

Testimony  
against Oaths to  
be maintained.

“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.” James. V. 12.

From the Year 1718 to 1771 divers Minutes of this Meeting appear, declaring that Oaths administered by Clerks or others, under the notice of Friends, either in Court or elsewhere, violate our ancient Testimony. And particularly in the Year 1758. It is earnestly recommended to Quarterly and Monthly Meetings, that where any under our name are concerned in administering Oaths, to be careful to proceed in dealing with them; and if they will not decline the Practice and give suitable satisfaction to the Meeting they belong to, to testify against them agreeable to the Rules of our Discipline. And in the Year 1762 it is desired that all Friends may be particularly careful that they be not accessory in promoting or choosing their Brethren to such offices which may subject them to the temptation of deviating from our Christian Testimony in this or any other branch thereof. 1758.

Oaths admini-  
stered by Clerks  
&c. a violation  
of it.

Friend admi-  
nistering Oaths  
to be testified  
against.

Friends not to  
chuse their Bre-  
thren to Offices  
inconsistent for  
us.

See Civil Government Page 32. 1710. 1758.

Quarterly

Quarterly and  
Monthly Meet-  
ings to support  
our testimony  
and Discipline  
against Oaths.

Quarterly and Monthly Meetings are again earnestly desired fe-  
riously to attend to the support of our Christian Testimony against  
Oaths, many minds being at this time much affected in observing  
by the accounts now sent, that there are Members remaining in  
some places, who preferring the temporal Honours and Profits of  
this uncertain Life are led into a disregard of the solemn injunction  
of our blessed Lord, and the Doctrine of the Apostle against swear-  
ing; which we have grounds to believe was the Testimony and  
Practice of the Believers in Antient Times carefully to observe;  
and which our worthy Predecessors in the Truth were zealously  
concerned to promote and maintain, through much reviling, per-  
secution, and sufferings. And as we are convinced it remains to  
be our duty to support this part of our Christian Testimony, faith-  
ful Friends are affectionately excited to unite in extending their  
brotherly labour and endeavours towards those who are the occasi-  
on of this Exercise; which proving unsuccessful, it is the sense of  
this Meeting that such be treated with and proceeded against as  
Persons regardless of the unity of the Brethren, and of our anti-  
ent Testimony.

Friends not to  
Elect their Bre-  
thren to Offices  
which subject  
them to a Vio-  
lation of our  
Testimony a-  
gainst Oaths.

And in order to prevent, as much as possible, such occasions of  
weakness, and that we may be qualified uniformly to support this  
weighty part of our Christian Testimony; we find it necessary  
again to exhort Friends in all Places, carefully to avoid electing or  
promoting their Brethren to such stations in Civil Government as  
may subject them to the temptation of violating it. And where  
any Members shew an inclination or desire of soliciting or accepting  
of such offices, faithful Friends should take timely care to discour-  
age and caution them against it.

O V E R-

## O V E R S E E R S.

**L**ET each Monthly Meeting chuse a proper number of sober judicious Men and Women Friends, to have the oversight and reside within the limits of the several particular and preparative Meetings for which they are appointed. This choice may be made from time to time as they may see fit; which Overseers are to render an account of their services and duties to the Monthly Meeting when thereunto required.

Overseers to be appointed.

Who are to render an account.

It is the advice of this Meeting, that in speaking to, or dealing with any, it be done in a Christian Spirit of Love and Tendernefs; labouring in Meeknefs to lay the Evil before the Offenders, to bring them to a sense of it in themselves, and to promote their right restoration. And although such as transgress, or lose their hold of Truth, are apt to oppose or be testy, while they are in that condition, yet we ought patiently and meekly to instruct and advise them, so that we may not only have the reward of Peace in ourselves, but that it may so affect the Spirits of those spoken to, as that they may be sensible we have only performed a Christian duty, and an office of brotherly love towards them. After which tender dealing, if any reject the admonition, counsel or advice given them, the Overseers are to acquaint the Preparative Meeting thereof, in order if needful, that the same may be laid before the Monthly Meeting, that further care may be taken with such according to our established Rules, of which, Notice should be previously given to the Persons so dealt with, when that can be conveniently done. 1719.

Overseers to deal with offenders in a Christian Spirit.

And acquaint Preparative and Monthly Meetings if they are refractory.

## P L A I N N E S S.

Plainness of  
Speech Apparel  
&c recommended.

**A**DVISED, that all Friends, both old and young, keep out of the worlds corrupt Language, Manners, vain and needless things and fashions, in Apparel, Buildings, and furniture of Houses, some of which are immodest, indecent, and unbecoming. And that they avoid the immoderate or vain use of Lawful things, which though innocent in themselves, may thereby become hurtful; avoid also such kinds of stuffs, colours and dress, as are calculated more to please a vain and wanton, or proud mind, than for their real usefulness; and let Tradesmen and others, Members of our religious Society be admonished accordingly, that they may not make themselves accessory to these evils; for we ought in all things to take up the daily Cross of Christ; minding the Grace of God which brings Salvation, and teaches to deny all ungodliness, and worldly Lusts, and to live soberly, righteously, and godly, in this present World, that we may adorn the Gospel of our Lord Jesus Christ, so shall we feel his Blessing, and may be instrumental in his hand, for the good of others. 1682. 1694. 1695. 1711.

Watchfulness  
against vain cus-  
toms and Fash-  
ions.

It comes before this Meeting, to press all Friends to diligence, and watchfulness, against the vain customs and growing Fashions, which have been so nobly denied and avoided by our Elders and Forefathers, who stood their ground in a faithful Testimony against those things, which now too much appear in some places, especially among our Youth, that our Discipline may be observed, and duly put in practice, in this, as well as more weighty Points. 1715.

Self denial and  
true circum-  
spection recom-  
mended.

As we have been redeemed from the confused Doctrines of the Schools, and the unwarrantable power of Men in their unscriptural impositions of Articles, Modes, and Ceremonies, and turned to an inward work in the simplicity of the Gospel of Jesus our Lord; so, from the beginning, it hath fallen closely on our elder Brethren to bear Testimony against all Vanity and Pride; all superfluity and excess: being rightly made to see, in the first place, the great necessity of sincerity and uprightness of Heart towards God,  
and

and obedience to his Commands; and next how inconsistent it is with this inward work, to retain or launch into the vain Customs and Fashions prevailing amongst the Professors of Christianity; for how is it possible for a mind truly religious to be delighted in such follies. Let our Youth and others, who may make light of that plainness of Speech, Apparel, and Furniture, which our elder Brethren have been led into, but seriously examine their own Hearts, with due application and regard to the Grace of God placed there, and they will find, that so far as they embrace such Vanities, they weaken themselves in the true practice of religious Duties, and invite further Temptations, and more dangerous Vices. Neither can it be a satisfactory excuse, if they should observe any one who may conceive the appearance of plainness to be some temporal advantage to them, do put it on with unsanctified Hearts, and Minds filled with deceit, for such as these are an abomination to God and good Men, and ought no more to deter the sincere hearted from an exemplary behaviour and conduct, than it should a just Man from speaking Truth, because some Persons when they covertly can, will be guilty of Falsehood. From these considerations, and in true love to the Youth and others, a solid concern came upon Friends at this time, to encourage all to a Christian Life of self denial, with all comeliness of conversation and simplicity of Manners; observing that in some there appears too much carelessness and neglect of this beautiful circumspection, and in others too much highmindedness, whereby they err from the narrow Path which leads to true Peace and Happiness; it is therefore the advice of this Meeting, that Friends in their respective Quarterly and Monthly Meetings, as they find occasion, do cause former Epistles or Minutes, or such parts of them as regard any growing or rising Evil, to be read in our Youth's or other Meetings, as may be thought best. 1726.

Hypocrites being plain no reason to discourage plainness in sincere Friends.

Former Epistles or Minutes to be read in Youth's or other Meetings.

We tenderly exhort all, seriously to consider the plainness and simplicity which the Gospel enjoins and to manifest it in their Speech, Apparel, Furniture and appearance in all things; in their Salutations and Conversation, into which our Forefathers were led by the Spirit of Jesus Christ, his Precepts and example; and for which they patiently suffered long imprisonments, and great persecutions; being convinced that it was their duty thus to bear a Testimony against the vain Spirit of the World, 1746.

Plainness and simplicity of the Gospel our forefathers suffered for it.

Whereas

A watchful  
care recommen-  
ded. Our Sa-  
viours example  
still leads to it.

Whereas we have with deep concern observed that there is a great declension from that simplicity in Speech, Behaviour, and Apparel, which our worthy Ancestors were led into; and as we find by experience, that the same spirit of Truth which led our Antients to lay aside every thing unbecoming the Followers of Christ, will still lead in the same Path, all who submit to its guidance, we earnestly entreat all Friends to watch over themselves in these respects—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.

Misconduct of  
plain Persons,  
no objection to  
plainness.

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: such a mean spirited Practice seems to be cautioned against by the Apostle, when he advises. I. Tim. “That the Deacons be Grave, not double Tongued;” a caution plainly importing that it is inconsistent with the gravity of the Gospel. E. D. 1743.

Evil effects of  
a departure  
from Plainness.

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 the reproach and contradiction of Sinners, is now departed from by 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

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, 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.” 1. Thef. V. 22. E. D. 1753.

D d

P O O R.

## P O O R.

Support of the  
Poor our anti-  
ent Practice.

**I**T is the advice of this Meeting, that all poor Friends amongst us be taken due care of, according to Friends antient practice; their Cases duly inspected, and they advised, relieved, and assisted in such Business as they are capable of; and that none of them be sent to others for relief. 1721.

We support  
our own Poor,  
and contribute  
to others.

As Mercy, Compassion, and Charity are eminently required in this New Covenant Dispensation we are under; so respecting the Poor, and Indigent amongst us, and to see that there be no Beggar in Israel; it is the advice of this Meeting, that all poor Friends be taken due care of, and none of them sent to the Township to be relieved; and that nothing be wanting for their necessary supply; which has been according to our antient Practice and Testimony. Hence it has long been of good report, that we have not only maintained our own Poor, but also contributed our Share to the Poor of the Townships wherein we dwell. E. D. 1720.

Riches should  
not be prostituted  
to Pleasure,  
Ambition &c.

As it has pleased the Lord to favour many amongst us with the outward Blessings of this Life in so plentiful a manner, as that we are placed in a capacity of doing much good, and of exercising the offices of Christian Love and Charity, to the comfort and assistance of the Poor and Needy; those in affluence especially, ought ever to bear in mind, that none are intrusted with Riches that they may indulge themselves in pleasures, or for the gratification of Luxury, Ambition, or vain Glory; but to do good, and to communicate thereof; by which the afflictions of the Distressed will be mitigated. E. D. Page. 89. 1750. & 1757.

Mode of pro-  
viding for and  
taking care of  
the Poor.

As one of the first and great Causes which engaged our antient Friends to the orderly establishing our Christian Discipline was the care of the Poor; and as expences must necessarily arise for their support, and the education of their Children; it is recommended to each Monthly Meeting of Men and Women Friends, to be open hearted and liberal in their subscriptions to raise and support a Fund for these purposes; and that a Treasurer be appointed to receive

the

the same; which Fund should be open to each Meeting of Men and Women Friends; and that two or more suitable Friends, Men and Women, be appointed to have the care of the Poor, whose Business and Duty it should be to visit, inspect, and relieve them, as becometh the Followers of Christ; and that two or more Friends be annually appointed as an Audit to settle the Treasurers and Overseers Account, and report the same to the Meeting. N. E. D.

P R I E S T S

## PRIESTS WAGES OR HIRELING MINISTRY.

Unfaithfulness  
herein to be te-  
stified against.

**I**T is earnestly recommended to Friends in their several Meetings, where there are any who balk the Testimony of Truth, by paying the Hireling Priests, and vindicate their Conduct therein; to labour in true Love and tenderness to convince them of their Error; and if their endeavours prove ineffectual, it is the sense of this Meeting, that such Persons persisting in their unfaithfulness and opposition to the sense of the Body, the Monthly Meeting should proceed to testify against their conduct for the clearing of Truth and Friends. 1757.

Christ's Mini-  
sters ought to  
preach freely.

Let us 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. E. D.

Q U E-

## Q U E R I E S.

**A**GREED that the nine following Queries be distinctly read, Mode and times of reading and answering our Queries. and deliberately considered, in each Preparative and Monthly Meeting preceding each Quarterly Meeting,\* at which time Friends may have the opportunity of making such observations as may tend to excite to vigilance and care in the diligent exercise of our Christian Discipline, and promote an united labour for the good of the Church. And in order to convey a general account of the state of Friends in such Cases as may be most immediately necessary, to the Quarterly Meetings, full and explicit answers be given in writing to the first, second, and ninth of the said Queries, three times in the Year; and once in the Year, that is to say, at the Preparative, Monthly and Quarterly Meetings, next preceding the Yearly Meeting, that the said nine Queries be in like manner read and considered, and each of them particularly and distinctly answered in writing, in order to convey to the Yearly Meeting the most clear account of the state of said Meetings.

I. Are all our religious Meetings for worship and discipline duly attended, the Hour observed, and are Friends preserved from sleeping, or any other unbecoming behaviour therein? † The nine Queries.

II. Is Love and Unity maintained amongst you, as becomes the Followers of Christ? Are tale bearing, back biting, and evil reports discouraged? And where any differences arise are endeavours used speedily to end them?

III. Are Friends careful to bring up those under their direction, in plainness of Speech, Behaviour, and Apparel, in frequent reading the holy Scriptures, to restrain them from reading pernicious Books, and the corrupt conversation of the World?

\* The injunction to read and answer the Queries once a Quarter to be understood as binding on those Preparative Meetings only, where more than one constitute a Monthly Meeting; except that in every preparative Meeting, the nine Queries should be revived by reading them once a Year, in that previous to the Quarterly next preceding the Yearly Meeting.

† This Query was revised and thus improved in the Year 1782.

IV. Are Friends careful to discourage the unnecessary distillation, or use of Spirituous Liquors, frequenting of Taverns and Places of Diversion, and to keep in true Moderation and Temperance on the account of Births, Marriages, Burials, and other occasions? \*

V. Are poor Friends necessities duly inspected, they relieved or assisted in such Business as they are capable of? Do their Children freely partake of Learning to fit them for Business? And are they and other Friends Children placed amongst Friends?

VI. Do you maintain a faithful Testimony against Oaths, an hireling Ministry, bearing Arms, Training, or Military Services, being concerned in any fraudulent or clandestine Trade, buying or vending Goods so imported, or Prize Goods; and against encouraging Lotteries of any kind? \*

VII. Are Friends clear of importing, purchasing, disposing of, or holding Mankind as Slaves? And do they use those well who are set free, and are necessarily under their care, and not in circumstances, through non-age or incapacity to minister to their own necessities? And are they careful to educate and encourage them in a religious and virtuous Life? †

VIII. Are Friends careful to live within the Bounds of their Circumstances, and to avoid launching into Trade or Business beyond their Ability to manage, as becomes our religious profession? Are they punctual to their promises, and just in the payment of their Debts, and are such as give reasonable ground for fear on these accounts, timely laboured with for their preservation or recovery.

IX. Do you take due care regularly to deal with all offenders, in the Spirit of Meekness and Wisdom, without partiality or unnecessary delay, in order that where any continue obstinate, judgment according to the nature of the Case may be placed upon them in the Authority of Truth?

And in the Preparative and Monthly Meetings, when the foregoing Queries are read, it is recommended that inquiry be made.

Inquiries.

Whether any young or single Persons make or encourage proposals of Marriage with each other without consent of Parents or Guardians, or keep company with those who are not of our religious Society, upon that account; and if Parents give their con-

\* These Queries were revised, and thus improved in the Year 1782.

† And this in the Year 1776.

sent to, or connive at their Childrens thus keeping Company, or marrying with such, are they dealt with according to our Discipline? or are there any professing with us, who have been present at Marriages accomplished contrary to the Rules of our Discipline?

Whether any Widowers or Widows make or admit of propofals of Marriage too early after the Decease of Husband or Wife, and the Rights of Children not neglected?

Whether Friends are careful to make their Wills and settle their outward Estates whilst in Health, and to apply public Gifts and Legacies to the uses intended by the donors?

Whether any remove without Certificates, or come from other Places, appearing as Friends, who have not produced Certificates?

Whether due care is taken to keep a regular Record of Births and Burials?

And it is further recommended, that all Contention and personal reflection be kept out of our Meetings; that all Friends be careful to keep out of Heats and Passions, and doubtful Disputations. And that we suffer no turbulent contentious Persons among us, in ordering or managing the affairs of Truth; but that the same be managed in the peaceable spirit and Wisdom of Jesus, with decency, Forbearance, and Love of each other.

Recommendatory caution.

It is also directed, that the seven following Queries be read and considered in the Meetings of Ministers and Elders; and that a general account be given in writing to the Quarterly Meetings of Ministers and Elders three times in the Year, comprehending a clear and intelligible account of the state of Ministers and Elders in their respective Stations; and that particular and distinct answers be given in writing to the said seven Queries from each Monthly Meeting of Ministers and Elders once a Year to the Quarterly Meeting preceding the Yearly Meeting, and particular and distinct answers transmitted in writing from thence to the Yearly Meeting of Ministers and Elders.

The 7 Queries of Ministers & Elders.

I. Are Ministers and Elders careful to attend Meetings for divine worship, and in bringing their Families with them; and are they careful to attend Meetings for Discipline, and to encourage such of their Families to this Duty as are of proper age, and suitable deportment; and are they good examples in humble waiting, not giving way to drowsiness?\*

\* This Query was revised and thus improved in the Year 1795.

II. Are Ministers found in Word and Doctrine, careful to minister in the ability which God gives, and thereby kept from burthening the living?

III. Are the lives and Conversations of Ministers and Elders clean and blameless amongst Men? Are they in unity one with another, and with the Meeting they belong to, harmoniously labouring together for Truths Honour, and careful to give no just occasion of offence to any?

IV. Do they rule their own houses well, bringing up their Families in plainness, which Truth requires, in dress, language, and true moderation? And are they good examples in these respects themselves?

V. Are they Peace-makers in Families and in the Church, not concerned in raising or spreading evil reports, nor busy Bodies where they have no proper business?

VI. Are they careful to maintain the Discipline in every part thereof, not even to hide their own Families from Truth's Judgment, if occasion be given, but impartially to administer Justice as faithful Servants?

VII. Do any travel abroad as Ministers without being first recommended to and accepted by the Quarterly Meeting of Ministers and Elders as such? And do any appoint Meetings out of the limits of the Quarterly Meeting they belong to without a Certificate from the Monthly Meeting of Business, or the concurrence thereof?

Recommendatory  
Caution  
and Care.

And it is earnestly and affectionately recommended, that Ministers and Elders watch over one another for good, to help those who are young in the Ministry in the right line, discouraging forward Spirits that run into words without Life and power, advising against affectation of Tones and Gestures and every thing that would hurt their service; yet encouraging the humble careful Traveller; "Speaking a Word in season to them that are weary." And let all dwell in that which gives ability to labour successfully in the Church of Christ, adorning the Doctrine which they deliver to others, being Examples of the Believers in word, in conversation, in charity, in spirit, in faith, and in purity.

It is recommended that the three following annual Queries be used in future, instead of the four agreed upon in the Year 1755, which should be answered in the Yearly Meeting, being first read  
and

and considered in each Monthly and Quarterly Meeting previous to the Yearly Meeting, viz.

I. What Ministers and Elders deceased, and when, and what Memorials concerning them, or other deceased Friends which may be profitable to Survivors?\*

Three Annual  
Queries.

II. What new Meeting Houses built, or new Meetings settled?

III. Are the Queries recommended to the Quarterly, Monthly, and Preparative Meetings. read and answered agreeable to the direction of the Yearly Meeting?\*

\* These two Queries were revised and thus improved in the Year 1782. The second originated in the Year 1755.

F f

S C H O O L S.

## S C H O O L S.

Care and liberality to assist each other in support of Schools recommended.

WE desire Friends in their several Monthly Meetings to encourage and assist each other in the settlement and support of Schools, for the instruction of their Children, at least to read and write, and some further useful Learning to such whose Circumstances will permit it; and that they observe as much as possible to employ such Masters and Mistresses as are concerned, not only to instruct their Children in their Learning, but are likewise careful in a spirit of Meekness gradually to bring them to the knowledge of their duty to God, and one to another; and we doubt not such endeavours will be blessed with success; and on the contrary, we think there is much cause to apprehend that some children, by the evil example and principles of their School Masters, have been leavened with those Principles, which have led them to bad practices in the course of their Lives—We also exhort our Members to bring up their Children to some useful and necessary employment, under the care of honest Friends, that they may not spend their precious time in Idleness, which is of evil example, and an inlet to vice and extravagance, and naturally leads to a familiarity and friendship with the World, and to a conformity therewith, and often into hasty and imprudent Marriages, by which they are rendered unhappy in this Life, and in great danger of failing to attain to eternal Happiness hereafter. 1746.

Observations on Schools recommended to consideration, and care to execute them.

There appearing an united concern in this Meeting for the establishment of Schools for the instruction of our Children in useful Learning; and some observations relating thereto being prepared by a Committee, and Printed, are earnestly recommended to the serious attention of Friends in their Preparative, Monthly, and Quarterly Meetings, and to Friends generally, in order to excite and revive a pious Care therein, and to make such progress in promoting the Institution of such Schools as their Circumstances and the importance of the matter requires.

They are as follows (to wit)

Some

## Some Observations relating to the Establishment of Schools.

It is the opinion of the Committee, that Friends having united with others, in employing such Persons for Masters, who have not submitted to the operation of Truth, hath had a tendency to strengthen a disposition in our Youth to avoid the Cross, and unite with the spirit of the World; whereby many hurtful and corrupt things have gained ground amongst us.

On reviewing the Minutes of the Yearly Meeting, we find, that at several Meetings, particularly at and since the Year 1750, the consideration of the importance of training up our Youth in useful Learning, under the tuition of religious, prudent Persons, suitably qualified for that service, came weightily before the Meeting; when it was recommended, that Friends should exert themselves therein as fully as their circumstances would permit; and that the likeliest means to induce Persons properly qualified, to undertake the business would be, to have some certain income fixed, in consideration of which the Master should be obliged to teach so many Children, on behalf of each Monthly or Particular Meeting, as the said Meeting shall judge adequate to the Salary; and that no Master should be employed, but with the approbation of a Committee of the Monthly Meeting, appointed for that and other services, relating to such Schools: But we find that notwithstanding those pressing recommendations, very little has been effectually done therein. We therefore think it necessary that it be recommended to the Quarterly, and from thence to the Monthly and Preparative Meetings, that the former advice of collecting a Fund, for the establishment and support of Schools, under the care of a standing Committee appointed by the several Monthly or Particular Meetings, should generally take place, and that it be recommended by the Yearly Meeting, to Friends of each Quarter, to send up the next Year an account of what they have done therein. And we also think it necessary, that this weighty concern should in future become the continued care of the Yearly Meeting, by an Annual Query; that so the matter may rest on a solid foundation, and every possible encouragement and assistance may be afforded to  
Friends,

Friends, in the settlement of Schools, procuring Masters &c. &c. through the whole extent of the Yearly Meeting. And, notwithstanding some difficulties may appear in the raising a sufficiency, fully to answer the end proposed, yet as improvements of this kind have often arisen from small beginnings, it is desired, that Friends be not discouraged, by their inability, but having faith in the divine blessing, being conferred on their benevolent intentions, would begin, by making some provision, agreeable to the circumstances of their respective Meetings. That within the compass of each Meeting, where the settlement of a school is necessary, a lot of Ground be provided, sufficient for a Garden, Orchard, Grass for a Cow, &c. And that a suitable House, Stable &c. be erected thereon. There are but few Meetings but which may, in labour, in materials or money, raise so much as would answer this charge. Such a provision would be an encouragement for a steady Person with a family, who will be likely to remain a considerable time, perhaps, his whole life, in the service, to engage therein. This will obviate the necessity Friends often think themselves under, of hiring no other but a single person, for a Master, on account of boarding him, from one House to another, amongst themselves; hence they are induced to bargain with transient Persons, often of doubtful characters; some of whom have proved to be Men of corrupt minds; and even where their conduct is moral, yet they are seldom likely to remain in the service any longer than some employ more agreeable to support themselves offers: Whereby the Teachers miss of opportunity of improvement, which nothing will give, equal to that experience gained by long practice, in the education of the Youth. A service, which, however it may be slighted by many, if duly performed, is as arduous to the Teacher, as it is of advantage to the Youth: And which if it was undertaken by pious minded Persons, more from an inclination of benefiting the Youth, than from a desire of gain, would afford a satisfaction far exceeding that of spending their time either in supineness and ease, delighting themselves in the enjoyment of their Wealth, or in the pleasure of amassing more. For indeed as the Apostle observes I. Cor. VI. 20. II. Cor. V. 15. “Ye are not your own, for ye are bought with a price—that they which live should not henceforth live unto themselves, but unto him which died for them.” And here a sorrowful consideration occurs, which we  
 desire

desire to mention with caution and tenderness, that is the backwardness so apparent amongst us to contribute that part of our substance, which the circumstance of things and the necessities of the People, have on different occasions made necessary; if this had not been the case, a matter of so great importance as the virtuous education of our Youth, would not have lain neglected, for so long a course of Years; after such pressing advices had been, so expressly, handed down from the Yearly Meeting: Hence arises a query, how far our neglect of applying to the necessary service of our fellow-men, such part of the goods many have laid up in store, is one of the causes of the deep affliction which now so feelingly attends, and how small a part of what has been forcibly taken from many, if it had been seasonably, and cheerfully contributed, would have answered the several good purposes, which have either been refused, or neglected by us.

The giving proper encouragement to such Teachers as are capable by example and precept, to promote the growth of piety and virtue; as well as due instruction in our Youth, and are likely to continue in the service, would be attended with further advantages as well from the experience the Teachers would necessarily gain, as the opportunity they would have of training up lame Children, and such, who in other respects, may be incapable of supporting themselves by labour, to be educated and qualified to serve as School Masters; a consideration well worthy our particular Care, as well from duty as interest. The benefit of the Youth, and the means of a comfortable living for the Master, may be increased, by the conveniency which might be made, for boarding some children, under his care, whose distant situation might otherwise impede their instruction.

And if to what has been proposed, Friends were willing to add the promoting a subscription, towards a Fund, the increase of which might be employed in paying the Master's Salary, if necessary, and promoting the education of the poorer Friend's children; such a Fund though it might be but small in the beginning, being a fixed object, would draw the attention of Friends to contribute, whereas so long as there is no beginning made, this weighty service is neglected, by many, who would be glad of giving encouragement to so necessary and good a work. And although many may not be able to give much, yet as they are willing to contribute,

bute, in proportion to their abilities, it will, like the Widow's Mite, entitle them to the blessing: People frequently appear to think it is at their option to do what they will with their substance which they call their own, to give or to withhold, at their pleasure, forgetting that they are but as Stewards, accountable to him who has entrusted them: Others think they are justifiable, though in the neglect of this plain Duty, in order to heap up the more Riches for their offspring, contrary to our Blessed Saviour's express Command, "Lay not up for yourselves treasures on the Earth," and notwithstanding the multiplied experience, daily before our Eyes, that Riches, generally prove as Wings to raise their Children above Truth; or as thick Clay to bind them to the Earth; But neither of these conclusions will stand the test of that Gospel injunction, "Thou shalt love thy Neighbour as thyself;" nor enable to give a satisfactory account when that alarming proclamation will be made, "Steward, give an account of thy Stewardship, for thou mayest be no longer Steward."

Signed on behalf of the Committee

29th of the 9th Month 1778. by

ANTHONY BENEZET.  
ISAAC ZANE.

Unremitted  
Care and industry  
in support  
of Schools recommended.

The account of attention given by Quarterly and Monthly Meetings to the concern recommended to their especial and diligent care relative to the making a liberal provision for the due instruction of the Youth, being read, and the necessity of persevering in unwearyed endeavours, to effect in a greater degree, than has yet been done, the good purposes desired, being obvious, continued attention, and further unremitted industry is renewedly urged, that Friends of the respective Meetings may be enabled to give a more satisfactory account in Reports of their further progress therein.  
1784. 1785.

A Care also  
recommended  
for the instruction  
of black  
Children.

A desire prevailing that our Brethren every where; may be encouraged to persevere in the desirable work of establishing well regulated Schools, under the conduct of religious, well qualified Tutors; a continued close regard to its importance, and the evil consequence resulting from a neglect of it, the same is earnestly urged afresh to the vigilant care of concerned Friends, to be extended not only to the Children of Friends of more easy circumstances.

stances in Life, but also to the offspring of such as are Poor, and of the black People whose condition gives them a claim to that Benefit. 1787.

It sorrowfully appearing, that there are affecting deviations from that plainness of speech, behaviour and apparel, which Truth has, and if obeyed does lead into; it is affectionately recommended to Parents and Heads of Families, to seek after best wisdom for the government of those under their care, and that proper endeavours may be used to inculcate on the tender Minds of the rising Youth the essential Principles and Doctrines of the Christian Religion, that so, that obvious rawness and ignorance which appears in many, may be done away; and as helpful thereto, Friends are again earnestly desired, with true liberality, to encourage and promote Schools under the care of religious, exemplary Tutors, and to establish Funds as recommended by this Meeting in the Year 1778. to revive which five hundred Copies of the said recommendatory Minute are now directed to be printed and sent down to the Quarterly and Monthly Meetings.

Liberality again recommended to promote Schools under exemplary Teachers.

A proposition from one of the Quarters respecting the Institution of a School, to be established and supported by Donations from Persons of different religious Denominations, and for the education of poor Children not of our religious Society, having been carefully attended to by Friends; it appears to be the prevailing sense, that it will not be safe for this or any subordinate Meeting, to patronize or take under their Care such an Institution. 1789.

The Liberality and Schools of others, not proper for Friends to undertake in their Meeting. Capacity.

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)

The importance of a religious education.

Admonition to Teachers.

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 subtil Disputations, after the Rudiments of the World, and not after Christ. E. D. p. 78.

S C R I P-

## SCRIPTURES OF THE OLD AND NEW TESTAMENT.

**A**DVISED, that no Friends Suffer Romances, 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 other good and religious Books. 1721.

The Holy Scriptures to be preferred to other Books.

Recommended as an incumbent duty on Friends to cause their children to be frequent in reading the holy Scriptures, and in observing 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 therein; labouring to impress their Minds with reverence towards God, from whom they have their daily support; shewing them that they ought not to offend him, but love, serve, and honour him, in whose hands all Blessings are. E. D. 1709.

Frequent reading the Scriptures recommended.

Inasmuch as the Scriptures of Truth, are the external means of conveying and preserving to us an account of the things most surely believed, concerning the coming of our Lord Jesus Christ in the Flesh, and the fulfilling of the Prophecies relating thereto; we recommend to all Friends, especially Elders in the Church, and Heads of Families, that they would, both by example and advice, impress on the minds of the younger Rank, a reverend esteem of those excellent 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 operation 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; on which occasions, some account of your own experience may be helpful to them. And this may be the means under the Divine Blessing, of leading their Minds in-

An esteem for the Scriptures to be raised in the Minds of Youth.

Concerned Friends to recommend their usefulness

And tell the Youth their experience.

to a firm belief of the Christian Doctrine in general, and in particular the necessity of the aid and help of the operations of the holy Spirit of God in the Hearts of Men, abundantly declared in that most excellent Book the Bible; and for preserving them from being defiled with the many pernicious notions and Principles, contrary to such sound doctrine, which are at this time industriously dispersed, to the reproach of the Christian Profession. E. D. 1728.

Parents &c.  
to instruct their  
Children in the  
Scriptures and  
point out the  
great Truths  
they contain.

We tenderly and earnestly advise and exhort all Parents and Heads 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 excellent 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 careful in this respect, a neglect herein being in our Judgment very blame-worthy. E. D. p. 224. 1732.

S O R C E R Y .

## S O R C E R Y.

**I**T is our Sense and Judgment, that if any of our religious Society, shall apply to such Person or Persons, as by colour of any art or skill whatsoever, as Jugglers, or those called Fortune-tellers, do or shall pretend knowledge to foretell future events, discover things hiddenly transacted, or tell where things lost or stolen may be found; or if any of our Members do or shall use, or pretend to such art or skill; we do hereby in a just abhorrence of such doings, direct, that they be speedily dealt with, and if they do not manifest a due sense of their evil conduct, that they be testified against. 1723.

Pretending to  
knowledge of  
things hiddenly  
transacted, Cen-  
surable

S T O C K.

## S T O C K.

Collections for  
a Stock antiently  
recommended.

**A** GREED, that there be Collections brought in from each Quarterly, unto the next Yearly Meeting, for a Yearly Meeting Stock, to defray the charges of the said Meeting, according to the several agreements made, or hereafter to be made. 1695.

It was proposed, in behalf, and at the request of the Women Friends, that they may be permitted to have a Yearly Meeting Stock of their own, for such service as may fall more properly under their notice, to which this Meeting agrees.

Mode of raising a Stock and its uses.

A Stock having been generally kept, and by experience found necessary and useful; it is agreed, that the same be occasionally renewed by a collection from each Quarter of this Yearly Meeting, for defraying the expences of Society; and that it be continued in the hands of a Treasurer to be appointed by this Meeting, and subject to be drawn out by the direction of this Meeting, or by the Meeting for sufferings, for the general purposes and exigencies of our religious Society.

Proportions of each Quarterly Meeting.

The Sums which may be thought necessary, it is agreed shall be raised by each Quarter, in the Proportions which may be ascertained by this Meeting from time to time 1705.

An arrangement of the Quotas of the several Quarterly Meetings produced by a Committee appointed for that purpose was read, and concurred with as follows, viz? 1790.

Philadelphia quarter to pay	£. 17 .	in every hundred.
Abington. - - - -	10 .	15
Bucks. - - - -	11 .	
Chester. - - - -	14 .	10
Western. - - - -	13 .	
Southern. - - - -	4 .	
Burlington. - - - -	11 .	
Gloucester and Salem. -	13 .	10
Shrewsbury and Rahway. -	5 .	5
	<hr/>	
	£. 100	0
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T A V E R N S.

## T A V E R N S.

**I**T is advised, that Friends unite in endeavouring to lessen the number of Taverns, and to be careful in respect to signing Petitions to recommend Persons for that employment. 1738.

Number of  
Taverns discour-  
aged.

We entreat our young Friends, with readiness to receive and observe the loving wholesome admonition of their Parents and Friends, and carefully to avoid all evil Company, and communication which corrupt good manners: And we think it necessary to renew our advice, not only to the Young, but to those of riper Age, to avoid the keeping of much Company, and resorting to Taverns and Places of entertainment when necessary Business does not call them, whereby they are not only subjected to the temptation of drinking to excess, the dismal effects of which in many we see and lament, but hereby an opportunity is offered, for Men of corrupt Minds to sow the evil Seeds of loose Principles, to the calling in Question the great Truths of Religion set forth in the Scriptures of Truth, and striking at the Foundation of Godliness and holy living, the ensnaring Consequences whereof we desire all may lay to Heart in time. And in order that those who are unhappily taken in these Snares, or engaged in such dangerous Conversation, may be induced to break off before it is too late; it is our desire, that the Elders, and considerate concerned Friends, may show a disposition to engage them in their Company, and treat them with freedom and kindness, which will very much make way for such advice as they may have to communicate to them; but if after all this labour no fruits of amendment appear, then proceed to a regular discharge of Duty, by dealing with them according to Gospel Order 1746.

Unnecessary  
resort to Ta-  
verns discour-  
aged.

Considering the difficulties and Snares, both to our young People and others, which are attendant on keeping Houses of public entertainment, Beer Houses and Dram Shops, whereby the reputation of Truth has greatly suffered, and in some Places the children and Families of Persons concerned herein have been brought into dis-

Caution against  
keeping Ta-  
verns,

grace and ruin; it is the united sense of this Meeting, that Friends ought not to give way to the desire of outward Gain arising from such employments; but to keep themselves clear thereof by attending to the pointings of pure wisdom, which will lead us to seek for a way of supporting ourselves and Families in Business more consistent with our holy Profession, and not liable to such snares and dangers. And that all professing with us be advised not to go into these Practices; and that such as are already engaged therein should be advised to decline them, as being opposite to the sense of this Meeting now expressed. And that Quarterly and Monthly Meetings do keep this subject closely in view, and by no means neglect the proper care towards all such who are in danger of deviating in these respects. 1777.

See Moderation and Temperance page 87.

T R A D E

## T R A D E O R T R A D I N G.

**A**DVISED, that all Friends be careful of entering into hasty engagements, but when they give their words, that they as carefully abide by and perform them to the utmost of their power, the Reputation which Truth gives them being otherwise wounded, and such often occasion great disappointments to others, and give great offence, and where any fail herein, it is desired that they be admonished to give satisfaction, and do better. And let none Trade beyond their ability, to the hazard of others; nor suffer their Minds to be defiled or oppressed by the Earth. 1695.

Punctual performance of promises.

None to Trade beyond ability.

1701.

This Meeting being under an earnest care and concern for the Glory of God, the reputation of our religious Profession, and safety, and growth of every Member, do advise and counsel all Friends in true love, and for their own good, that they keep to such honest and lawful employments as they well understand, and are able to manage for a necessary support of themselves and Families; and that they do not launch out beyond their abilities, especially upon such credit as their Profession of the Truth may have given them, more at the Hazard of others who trust them, than at their own, which is not only a dishonour to Truth, but dishonest as Men; such cannot be owned therein to have a place in the Body.

Friends not to launch out too far; but keep to their proper Business.

It is the advice of this Meeting that Overseers and other concerned Friends do visit every Family amongst us where they think there is occasion to suspect they are so declining in their worldly circumstances as to be likely to bring reproach on our Christian Profession, by falling short of honestly discharging their contracts, to the injury of their just Creditors; and if they will not take the advice of Friends, then the Monthly Meeting to which such belong ought to deal further with them, with liberty after due inquiry into the case to testify against them as the nature of the case, and reputation of Truth may be found to require. 1710.

Friends to visit Persons suspected of going backward in their Circumstances.

Advised,

Friends to keep  
their words, &  
pay their debts  
in time.

Advised, that such be dealt with, as Trade by Sea or Land, or buy, bargain or contract, beyond their ability; and such as keep not their words, promises, or engagements in their dealings; nor pay their just debts according to time agreed on, these being a reproach to Truth; and if they do not amend, and duly answer they are to be further proceeded against. 1719.

To avoid ha-  
zards, live plain,  
avoiding evasi-  
ons and Deceit.

It is our earnest desire that all Friends be very careful to avoid an inordinate pursuit after the things of this world, by such ways and means as depend too much upon the uncertain probabilities of 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 tranquility of Mind requisite to a religious conduct through this world. Our primitive Friends were very remarkable for their uprightness and honesty in their Commerce and Converse; very exact in performing their words and promises, without evasive excuses; and in their dealings they were sincere, to the reputation of the Society; much less did they by deceitful pretences, involve themselves in a multitude of affairs which they had not understanding or Stock to manage, or contract debts which they were unable to pay, and thereby wrong their Neighbours, which the Testimony of Friends has ever been against. 1724. 1734. 1746.

Care of our  
first Friends  
herein.

Advised, that a conscientious care dwell on all our Minds, not only to be just in our Trade and Dealings, neither deceiving the Buyer in what we sell, or falsifying the Balances, but that we keep to our promises, and pay our Debts in due time, not exceeding our circumstances in our way of living, or in our Trade, and when any Member of our religious Society finds himself not able to comply with his contracts, that he call his Creditors together, and declare his condition in time, and where any thus circumstanced refuse so to do, let such be testified against. 1737.

Friends in dan-  
ger of failing,  
to call their cre-  
ditors together,  
and refusing so  
to do, to be  
censured.

Glorious free-  
dom of the Spi-  
rit of Truth.

It being evident, that the Spirit of Truth, where it is received and given way to, brings into such a glorious Liberty and freedom of Spirit, that those who keep under the influence of it, are not in Bondage to the Spirit of this World; We therefore desire both Old and Young to bear in Mind the advice and promise of our Blessed Saviour, "Seek ye first the Kingdom of God and his righteousness, and all these things shall be added." Mat. VI. 33. But we are jealous that the lukewarmness and indifferency which

which is manifest in too many respecting the maintaining our antient Testimony, hath crept in and prevailed, and the progress of the work of Religion in their Hearts hath been obstructed by the inordinate pursuit of Worldly Riches. 1746.

See this Sentiment further pursued under the head Conduct and Conversation. Page 35. 1734.

Advised, that Friends every where should be careful, not only to be in no respect concerned in defrauding the Government of its Duties, but in our Conversation that we do not by any means abet or encourage the Practice in others; wherein we desire that all Friends would sincerely unite in a becoming zeal, to maintain a faithful Testimony. 1755. 1771.

Not to defraud the Government of its dues

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 the advice of their Brethren how to act, and be particularly careful not to pay one Creditor in preference to another.

Friends to disclose their circumstances when dangerous.

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 Assignees or Trustees, how they have acted in the above respects, and report to the Meeting.

To keep their accounts with care.

And it is advised, that when Friends accept the office of Trustee or Assignee, they be active in collecting the effects of the Estate, and punctual in making 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.

Duty of Trustees or Assignees.

And when failures of this kind do occur, and such Persons decline or refuse to pay their just Debts, when of ability so to do, Monthly Meetings ought to inquire into the cause, and where they discover a conduct attended with circumstances which bring reproach or scandal on the Society, that then Friends ought to testify against such offenders, unless they condemn their misconduct in a satisfactory manner. E. D. p. 250.

Collections, &c. not to be received from such who fail, until they make full payments.

And when failures of this kind do occur, and such Persons decline or refuse to pay their just Debts, when of ability so to do, Monthly Meetings ought to inquire into the cause, and where they discover a conduct attended with circumstances which bring reproach or scandal on the Society, that then Friends ought to testify against such offenders, unless they condemn their misconduct in a satisfactory manner.

Causes of failures to be inquired into and testified against where reproachful.

## W A R, A N D T A X E S T H E R E F O R.

Carefully to  
act up to our  
peaceable Prin-  
ciples.

**A**DVISED, that Friends be careful to keep up to the peaceable principles professed by us as a People, and no way unite with such who make warlike preparations, offensive or defensive, but upon all occasions to demean themselves in a Christian and peaceable manner, thereby demonstrating to the World, that when put to the trial, we are uniform in Practice and principle. 1739.

Certificates not  
to be given to  
excuse from  
Militia Fines.

It appearing that a Militia Law is lately passed in the lower Counties, by which Friends are to be excused from some part of the penalties inflicted, on producing Certificates from the Monthly Meetings to which they respectively belong, of their being Members; which being considered, it is the sense of this Meeting, that the granting of such Certificates may be attended with inconvenience, and therefore adviseth against them. 1742.

Privateering  
or going with  
Letters of Mart  
cause of Dis-  
owment.

It having been represented and complained of, that notwithstanding we as a People have looked upon ourselves, as the primitive Christians also did, included in that notable Prophecy, "They shall beat their Swords into Ploughshares and their Spears into Pruning hooks, and learn War no more." Isa. II. Agreeable to which is the Doctrine of our Blessed Lord and Saviour Jesus Christ and his Apostles; whereto our antient Friends abundantly bore testimony, both in Doctrine and Practice, and suffered deeply for; which hath been confirmed by several of our Yearly Meetings, by their express declarations and testimonies against carrying of Guns for defending our Ships, Persons, and Goods; being under many strong obligations to observe the same; nevertheless, some professing to be of our Society have slighted and neglected this our antient and Christian Testimony to that degree as to be concerned in Privateering, or as Owners of Ships going with Letters of Mart, 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 as these practices are attended with injustice, barbarity, and blood-

bloodshed, this Meeting, after a serious consideration thereon, have thought it our incumbent duty to bear our Testimony against the same; and it is the unanimous sense of this Meeting, that all Quarterly and Monthly Meetings, ought speedily to deal, in the Spirit of Truth and love, with every Person found in the practice of any of these things, 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 it is also the Judgment of this Meeting, that all our Members be cautioned and earnestly admonished against purchasing of prize goods, knowing, or having reasonable cause to suspect them to be such, as a thing altogether inconsistent with our principles. 1744.

Not to purchase  
prize goods.

As it hath pleased the Lord, by the breaking forth of the glorious light of the Gospel, and the shedding abroad of his holy Spirit, to gather us to be a People, and to unite in Love, not only one to another, but to the whole Creation of God; we therefore entreat all who profess themselves Members of our Society, to be faithful to that ancient testimony borne by us ever since we were a People, against bearing of arms, and fighting, that by a conduct agreeable to our Profession we may demonstrate ourselves to be real followers of the Messiah, "The Prince of Peace, of the increase of whose government and Peace there shall be no end." Isa. IX. 6. 7. 1746.

Bearing of  
Arms and fighting,  
unlawful to  
us.

It being represented to this Meeting, that in some Places where distraint hath been made of Friends goods for not paying fines, for nonperformance of warlike services, the officers after sale of them, have proposed returning the overplus, after deducting the Fine and costs; it was unanimously agreed, that in all such cases, Friends should rather suffer cheerfully than accept such overplus, unless where, without any change of the species the officers return the same goods which they distrained, or a part of them. 1755.

Friends not to  
accept the Balance  
after distraint and sale  
of their property  
for Fines, &c.

It is declared to be the sense of this Meeting, that furnishing Waggons or other means for conveying of Military Stores, is a Military service, and that the care of Elders, Overseers, and faithful Friends, should be extended, in true love and christian tenderness, to such as deviate herein, in order to convince them of their error. 1758.

Furnishing  
Waggons to  
convey Military  
Stores a Military  
service.

We desire that all Friends would be careful, that in no part of their conduct they manifest an approbation or countenance to such things;

Friends not to  
be spectators of  
Military preparations,  
&c.

things as are obviously contrary to our peaceable profession and principles, either as spectators or otherwise, at the same time avoiding to give just occasion of offence to any who do not make religious profession with us, thereby discovering that we are actuated solely by a conscientious Principle and christian spirit, agreeable to the repeated cautions and advices heretofore given forth by this Meeting, our Meeting for Sufferings, and the Epistles from our Brethren in Great Britain. 1775.

Friends not to pay fines, Penalty or Tax in lieu of personal service, or allow their Children or servants to act therein,

As we cannot, consistent with our Christian peaceable Testimony, founded on the example and precepts of our Lord and Saviour Jesus Christ, and of his Apostles, be concerned in the promoting of War, or warlike measures of any kind; it is our judgment, that such who make religious profession with us, and do either openly or by connivance, pay any Fine, Penalty, or Tax, in lieu of their personal services for carrying on War; or who do consent to, and allow their Children, Apprentices, or Servants to act therein, do thereby violate our Christian Testimony, and by so doing manifest that they are not in religious fellowship with us. And that the sincerity and integrity of our conduct, with a constant care to have a conscience void of offence towards God and Men may clearly appear, we affectionately desire that Friends may be careful to avoid engaging in any Trade or Business tending to promote War; and particularly against sharing or partaking of the spoils of War, by buying or vending prize goods of any kind. And as we are thus steadily concerned to manifest that it is our principal care truly to confess Christ before Men, and to deny ourselves of the profits and honours of the World for his sake, we may be confirmed in an humble trust and confidence, that he will confess us before the Father, according to his gracious Promise. Mat. X. 32.

Nor carry on Trade or Business promotive of War, or buy Prize Goods.

A Tax for purchasing Drums Colours, &c. not to be paid.

It is the sense of this Meeting, that a Tax levied for the purchasing of Drums, Colours, and other warlike uses, cannot be paid consistent with our Christian Testimony. 1776.

Taxes for carrying on War cautioned against.

Finding that in several Quarters a religious scruple hath appeared, and increaseth among Friends against the payment of Taxes imposed for the purposes of carrying on War, their Minds being deeply concerned and engaged, faithfully to maintain our Christian testimony against joining with or supporting the spirit of Wars and fightings, which hath remarkably tended to unite us in deep sympathy with the seed of Life in their Hearts: And feeling a sincere desire

desire for the advancement of the Kingdom of the Prince of Peace, in such a gradual progress as may be consistent with his divine will; it is the united sense of this Meeting, fervently to recommend to all the Members of our religious Society, that in singleness of Heart we may be truly exercised in giving due attention to the dictates of unerring Grace, and strictly careful not to stifle or suppress the secret monitions thereof in our Minds; and that all may be closely excited to watchfulness and care to avoid complying with the injunctions and requisitions made for the purposes of carrying on war, which may produce uneasiness to themselves, or tend to increase the sufferings of their Brethren, which we apprehend will be the most effectual means of advancing our Christian testimony in purity, and of preserving us in a conduct consistent with the holy principle we profess. And thus we shall experience fervent love and concord to prevail amongst us, which will enable us to seek and promote the edification one of another, in that Faith which worketh by love, freed from every censure inconsistent therewith. 1778.

A compliance with requisitions for the purposes of War cautioned against.

Being favoured with that solemn covering which produceth unanimity and brotherly love, this Meeting doth agree, that although our solid sense hath been frequently given to excite and encourage all Friends to stand faithful to our antient testimony against the spirit of Wars and Fighting, yet it may be seasonable and proper, for the preservation of the weak, and strengthening the faithful, to advise and exhort the Members of our religious Society to great watchfulness and circumspection in their conduct, conversation, dealing, and commerce. And such of our Members who are concerned in armed Vessels should be admonished and dealt with agreeable to the Rules of our Discipline.—And it is further recommended that our Members individually religiously cherish the tender intimations of the peaceable Spirit of the Gospel, with respect to suffering motives of worldly advantage to induce them to ship or order their goods shipped in armed Vessels: And that all Friends be vigilant and careful that they do not suffer their Minds to be drawn out by prospects of Gain to deal in or purchase goods so imported.

Not to be concerned in armed Vessels or the purchase of goods imported in them.

And we are desirous, and earnestly recommend that Friends in every Quarter be encouraged to attend to their tender scruples against contributing to the promotion of War, by grinding of

Friends to attend to their tender scruples against grinding Grain for the Army.

Grain, feeding of Cattle, or selling their property for the use of the army, or other such warlike purposes. And that in Christian love and tenderness, advice should be extended to such among us who have deviated, or are in danger of deviating from the testimony of Truth in these respects, in order that a concern and labour may be manifested for the advancement of the peaceable Kingdom, and for our preservation in that Bond of brotherly love which cements and unites the true followers of Christ. And it is with unanimity recommended to the Quarterly and Monthly Meetings, and to the Members of our religious Society in general, to observe and practise the advices and caution herein communicated.

1779.

Friends to attend to the monitions of Grace against sundry things promotive of War.

It is our unanimous sense and judgement, that a living concern for the advancement of our testimony to the peaceable Kingdom of Christ, by refraining from such compliances as evidently tend to war and bloodshed, still continues to spread in many minds; and a fervent desire hath prevailed amongst us, that according to the advices given forth by this Meeting at sundry times, particularly in the Year 1776, 1778 and 1779, respecting an engagement in any Business tending to promote War; sharing or partaking of the spoils of War, by purchasing or selling Prize Goods; payment of Taxes for the purposes of War, being concerned in armed Vessels, importing or shipping of goods in such Vessels; dealing in or purchasing goods so imported; grinding of Grain; feeding of Cattle; or selling their property for the use of the army; the Members of our religious Society be again exhorted to attend to the monitions of Divine Grace, and carefully guard against suppressing them, either in themselves or others, that so they may be preserved in a conduct consistent with our holy Profession, and from wounding the minds or increasing the sufferings of each other; not at all doubting, that he to whom appertains the Kingdom and the power, who is wonderful in working, will continue to carry on and perfect his blessed cause of Peace in the Earth. And a solid attention to this concern is recommended to the diligent care and practice of Quarterly, Monthly, and Preparative Meetings, and our Brethren in general, having a due regard to the movings of divine wisdom, which will produce a single eye to the honour of Truth and the unity of the Church. 1780. 1781.

It is the united sense and judgement of this Meeting that it is inconsistent with our religious Testimony and Principle for any Friend to pay a Fine or Tax levied on them on account of their refusal to serve in the Militia, although such Fine or imposition may be applied towards defraying the expences of civil Government. 1790.

Military Fines  
not to be paid,  
however appli-  
ed.

It is recommended to Monthly Meetings to extend labour to such Members as have dealt, or hereafter may deal in public Certificates issued as a compensation for expences accrued and services performed in the late War, and as we are united in sentiment that such a traffic is inconsistent with our peaceable Testimony and Principles, if any after proper counsel and admonition should so far disregard the sense of this Meeting and the advice of Friends as to continue in the practice, Monthly Meetings may safely proceed to testify against them as in cases of other breaches of our Discipline, 1791.

Military Cer-  
tificates not to  
be dealt in.

W I L L S.

## W I L L S.

Friends to make  
their Wills in  
health.

**W**E think it proper to recommend, that Friends make their Wills in time of health; and that they be careful to renew them as often as occasion may require. 1721. 1722.

Making Wills  
in time of health,  
and without re-  
membrance of  
resentments ad-  
vised.

Knowing how quickly many are removed by Death, it is weightily recommended, that care be taken by each Monthly Meeting, that Friends who have Estates to dispose of, be advised to make their Wills, in time of health, and strength of Judgement, and therein to direct their substance as in Justice and Wisdom may be to their satisfaction and peace; laying aside all resentment, though occasion may have been given, lest it should go with them to the Grave, remembering we all stand in need of Mercy and Forgiveness. Making such Wills in due time can shorten no ones days, but the omission, or delay thereof to the time of a Sick Bed, when the Mind should not be diverted from a solemn consideration of the approaching awful period of Life, has often proved very injurious to many, and been the occasion of creating animosities in Families, which the timely performance of this necessary duty, before the painful struggles of Nature impaired the understanding, or rendered so arduous a temporal consideration unseasonable, might have effectually prevented. E. D.

and to employ  
skilful Persons  
to draw them.

Friends are earnestly recommended to employ Persons skilful in the Law, and of good repute, to make their Wills, as great inconvenience and loss, and sometimes the ruin of Families hath happened through the unskilfulness of some who have taken upon them to write Wills, being unqualified to act in a matter of such importance. And all Friends who may become Executors or Administrators are advised to make a full clear and perfect Inventory of the estate and effects of the deceased, as soon as possible after the Interment, as many difficulties and disputes have arisen, and sometimes injustice been done for want of it, or by deferring it too long. E. D.

Inventory  
speedily to be  
made.

Y E A R L Y

## Y E A R L Y M E E T I N G .

**I**T appears by the Records, that the first Yearly Meeting was held at Burlington the 31st day of the Sixth Month 1681, for the Provinces of Pennsylvania and New Jersey. 1681.

First Yearly Meeting.

It is unanimously agreed by this Meeting, that there be but one Yearly and General Meeting in Pennsylvania and West Jersey, one Year at Burlington, and another at Philadelphia for Men and Women. 1685.

One Yearly Meeting for Pennsylvania & New Jersey.

Agreed, that some approved Friends be from time to time appointed to read and examine all Papers that may be sent to the Meeting, to have their approbation, whether they be read publicly or not, before they are read. 1695.

Friends to be appointed to examine Papers.

As to the proposal for an alteration of the Yearly Meeting of Business to Philadelphia, to be there held every Year; this Meeting concludes it best, for divers considerations, to remain as it is at present established: But being of opinion that a Yearly Meeting for worship to be held at Philadelphia annually may be of service, this Meeting appoints that a Meeting shall be held at Philadelphia on the second first day of the Week in the next third Month, and to hold two days for worship, and so to be continued annually on the same day. 1712.

Spring Meeting established.

The time fixed upon for the Spring Yearly Meeting at Philadelphia, was altered to the third First day of the Week in the first Month. 1713.

Time of holding Spring Meeting.

This Meeting apprehending it may be of good service, doth agree, and desire it may be observed for the future, that Friends hereafter appointed to draw the Epistles from this Meeting, do all meet together, and jointly read and consider their Draughts before they are brought in. 1724.

Friends appointed to draw Epistles, to meet and compare their Draughts.

It is the sense of this Meeting, that full copies of Extracts of the Minutes of this Meeting, and of all other Papers which are sent at any time by direction of this Meeting to the several Quarterly Meetings, should, by the Clerk or such other Friend as each Quar-

Extracts, &c. from Yearly Meeting to be sent by Quarterly to Monthly Meetings.

terly Meeting may appoint, be sent to the respective Monthly Meetings, so that each Monthly Meeting may have a copy thereof to have recourse to as occasions may require. 1754.

Times of holding the Yearly and Spring Meeting altered.

Agreed, to continue to hold our Yearly Meetings on the third First day of the Week in the ninth Month, and that the General Meeting in the Spring be held on the fourth First Day of the Week in the third Month. 1755.

Time of holding Y. Meeting.

Agreed to hold the Yearly Meeting on the fourth First Day of the Week in the ninth Month. 1758.

Yearly Meeting fixed at Philadelphia.

The consideration of the Place most proper for holding our Yearly Meetings for Business in future, now coming under the solid notice and thought of this Meeting, and much time being spent thereon, and full opportunity given for a free communication of Friends sentiments, and the calming influences of Gospel love being over us ; it appears to be the most general sense, that as Philadelphia is the nearest Central for the Body of the Society, it is therefore the most convenient for that purpose. 1760.

Time of opening the Yearly Meeting of Ministers and Elders, and Yearly Meeting of Business.

By a Minute from our Meeting of Ministers and Elders now produced and read, it appears, that they have had for several Years under consideration, the benefit and expediency of opening that Meeting on the Seventh day of the Week preceding the Yearly Meeting, at the tenth hour in the forenoon, instead of the eleventh, and that the Yearly Meeting for Business should begin on Second Day at the tenth hour in the forenoon instead of the third in the afternoon ; and that the Meetings for public worship on that Day should hereafter be discontinued, which being solidly attended to is concurred with and adopted. 1789.

## YEARLY AND OTHER MEETINGS FOR DISCIPLINE OF WOMEN FRIENDS.

**F**ORASMUCH as our Women's Meetings for Discipline were at first set up and established in divine wisdom, and by long experience have been found of manifest advantage, not only to the Society in general, but the Youth of their own sex in particular. It is earnestly desired, that our Sisters in the Truth, whom the Lord hath endued with Spiritual Gifts, may be encouraged to come up to the help of their Brethren in that part of the Discipline of the Church properly claiming their attention and care: On considering the nature and extent whereof, it is apprehended a benefit might accrue, by explicitly setting forth their distinct allotment and separate services in their Monthly and Quarterly Meetings, and also in their Yearly Meeting.

### Women's Monthly Meetings—are.

I. To inspect and relieve the wants of the Poor of their own sex, and when necessary, to apply to the Men's Meeting for the means, and for their concurrence as cases shall require. To take care of the Poor.

II. To take cognizance of proposals of Marriage, and appoint two of their Members to inquire into the conversation and clearness of the Woman; also two to the oversight of the Marriage. Marriages.

III. They are to appoint a suitable number of Overseers, who are to treat with offenders of their own sex, that their cases be laid before the Women's Preparative, and if needful their Monthly Meeting, which should proceed to deal further with such Delinquent, and report the result of their labours to the Men's Meeting, who may join with them in the dealing if expedient; and 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. Overseers. Dealing with offenders.

termination—No proceedings of the Women only, are to be a sufficient ground for a Testimony of Disownment.

Admission, &c.  
into Member-  
ship.

IV. On application of a Woman for admission or reinstatement into Membership; after a religious care therein hath been exercised by Women Overseers, and in the Preparative Meeting as the case may require, the Women's Monthly Meeting is to make an appointment to join the Men, the report of which united Committee is to be made to the Meetings, and the sense of the Men's Meeting thereon, communicated to the Women's Meeting.

Certificates.

V. They are to join in Certificates of removal for Women Friends; in order whereto, the Women's Monthly Meeting is to appoint two or more of their Members to make the necessary inquiry, that the same may be prepared and laid before the Men's Meeting: But if the Certificate is intended to include one or more Males, then they are to report the result of their inquiry to the Friends named on the like inquiry by the Men's Meeting, to which all Certificates applied for, are to be first introduced for approbation and signing. And all Certificates received for Women Friends, are to be laid before the Men's Meeting, before they can be fully accepted by the Women's Meeting.

Concern of  
Ministers.

VI. When a Woman Minister apprehends herself under a religious engagement to travel in Truth's service, she is first to spread her concern before the Women's Meeting, and if united with, the same is to be laid before the Men's Meeting, whose result is to be communicated to the Women's Meeting; to which, when a Certificate for that purpose is prepared and signed by the Men's Meeting, it is to be sent for their concurrence and signing.

Elders, how  
to be chosen.

VII. When the nomination of a Woman Elder is judged expedient, the Women's Meeting should appoint a judicious Committee to join with a Committee of the Men's Meeting in the consideration thereof, whose united result is first to be communicated to the Men's Meeting, and their conclusion afterwards imparted to the Women's.

Queries, &c.

VIII. The Women's Preparative Meetings, especially those where more than one constitute a Monthly Meeting, are to consider and answer the Queries; which is likewise to be done in their Monthly Meetings; from which they are to report the state of each Monthly Meeting to their respective Quarterly Meeting; to attend which as their Representatives, they should nominate two or more of their Members.

## Women's Quarterly Meetings.

I. When a Woman Minister under a religious concern to travel in Truth's service, produces a Certificate of the approbation of the Monthly Meeting of which she is a member, if the same is concurred with, and an endorsement made and signed on behalf of the Men's Quarterly Meeting by their Clerk, it is to be returned to the Women's Meeting, and also signed by their Clerk. Certificates for Ministers.

II. They are to receive the written Accounts sent from the respective Women's Monthly Meetings, and transmit the collected answers to the Queries, with such other matters as appear needful, to the Women's Yearly Meeting; to attend the service whereof, each Quarterly Meeting is to appoint a suitable number of Representatives. Report to Yearly Meeting.

III. They are to communicate to their respective Monthly Meetings, such advices as they apprehend necessary, with any epistles or writings issued for that purpose by their Yearly Meeting; nominate Committees at the request of the Men's Meeting to visit their Monthly Meetings, or for any other service which the Men's Meeting shall judge expedient; and in all respects, they are to attend to those matters which may properly come under the notice and care of Women's Quarterly Meetings. Divers services.

## The Yearly Meeting of Women Friends,

Held annually in Philadelphia, at the time of holding this Meeting, is at liberty to correspond with any other Yearly Meetings of their own sex, either in America or elsewhere, and to issue such counsel and admonition to their own Quarterly and Monthly Meetings, as in the wisdom of Truth shall appear conducive to real benefit and mutual edification; but the said Yearly Meeting is not to hear or determine on any appeal, nor at liberty to make or alter any Rules of Discipline or Queries.

They are to have a Stock of their own, for such services as may fall more properly under their notice.

And finally it is desired that a fair Record be kept of the Minutes and proceedings of the Yearly, Quarterly and Monthly Meetings of Women Friends: And that annually their Representatives to the Yearly Meeting exercise a proper religious care in the choice of a Clerk.—And it is also further recommended, that a discreet and seasonable change or reappointment of Clerks, in Quarterly and Monthly Meetings be duly attended to.

## F I N I S.

## E R R A T A.

Page	5	Line	6	for <i>Commaded</i> , read Commanded.
	36		19	for <i>Spiritual</i> , read Spiritually.
			31	for <i>their</i> , read there.
	75		35	for <i>Folio 11</i> , read Folio 15.
	84	36 & 37		for <i>Miinfters</i> , read Ministers.
	87		28	for <i>mportance</i> , read importance.











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