

DISCIPLINE OF  
GENESEE YEARLY MEETING  
OF FRIENDS



FRIENDS, SOCIETY OF

Eli  
To ~~John~~ Ellis of  
Wilmington Del.

From his friends  
Sunderland P Gardner of  
Farmington N. Y.

**DISCIPLINE**  
  
OF  
  
**GENESEE YEARLY MEETING OF FRIENDS,**  
  
HELD AT FARMINGTON,  
  
**IN WESTERN NEW-YORK.**

REVISED IN THE SIXTH MONTH,

*Friends, Society of*  
" 1842.

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ROCHESTER, N. Y.  
1842.

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WELLES, PRINTER.

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## INTRODUCTION

It appears by the Scriptures of truth, that in the morning of the gospel dispensation, the apostles and believers in Christ found it expedient to meet together for the purpose of divine worship, and for the promotion of the cause of righteousness ; manifesting a Godly care for the preservation one of another, that all might walk by the same rule, and mind the same thing, answerable to that precept of our Lord, " One is your master, even Christ ; and all ye are Brethren."

But in succeeding times, the usefulness of these meetings was much lessened by certain men, with selfish and sinister views, assuming authority, and exercising lordship over the flock. It, however, pleased the Almighty, after a long night of apostacy, to bring many out of that darkness which had over-spread the professors of the Christian religion, and in process of time to gather us to be a people, distinguished by peculiar principles and testimonies, which we believe to be consonant with the true meaning of the Scriptures, and the teachings of the Holy Spirit.

Agreeably to the practice of the primitive Christians, we believe it to be our duty not only to meet together for the worship of God, but also for the exercise of a christian care over each other, for the preservation of all in unity of faith and practice. For this important end, and as an exterior hedge of preservation against the temptations and dangers to which we are exposed, the following Rules of Discipline are adopted for the government of Friends, overseers, and meetings, with a view that in the ex-

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ercise thereof; the unfaithful, the immoral, and the libertine professors may be seasonably reminded of their danger and their duty; as well as of the labour which in gospel love hath been from time to time bestowed for their help and recovery; and that such as continue to reject the convictions of truth, and the counsel of their brethren, and refuse to be reclaimed, may be made sensible that they themselves are the sole cause of their separation from our religious fellowship and communion. For when any, by their inconsistent or disorderly conduct, or by imbibing and adopting principles and practices contrary to the doctrines which we hold, have first openly manifested their disunity with the society, it is just and requisite, that after endeavouring to restore them without effect, the body should testify its disunity with such erring and refractory members; at the same time earnestly desiring, that they may be convinced of the error of their ways, and that through unfeigned repentance, and a consistent, orderly conduct in future, they may be reunited. This being the utmost extent of our discipline respecting offenders, it is very evident that from the right exercise thereof, no degree of persecution or imposition can be justly inferred; for the imposition would rest entirely on the part of those who might insist on being retained as members, whilst at open variance with the Body, either in principle or practice.

In the administration of the Discipline, it is our duty to treat with offenders, in tenderness and love, agreeably to apostolic advice, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." And according to gospel order, "if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gain-

ed thy brother; but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established; and if he shall neglect to hear them, tell it unto the Church."

For the more regular and effectual support of the order of the Society, besides the usual meetings for the purpose of divine worship, others for the exercise of our Discipline are instituted, subordinate to each other, as, First—Preparative Meetings, which commonly consist of the members of a meeting for worship: Secondly, Monthly Meetings, which generally consist of several Preparative Meetings; Thirdly, Quarterly Meetings, consisting of several Monthly Meetings; and Fourthly, The Yearly Meeting, consisting of all the Quarterly Meetings.

These Meetings have distinct allotments of service; and experience has abundantly shown, that when they are attended in humility and the fear of the Lord, with a single eye to his honour, and the benefit and edification one of another, they do not require man to preside in them; being favoured with spiritual aid and direction from the Holy Head, by which Friends are preserved in harmony and christian condescension. It is, therefore, the indispensable duty of Friends, in their meetings for the exercise of the Discipline, humbly to wait for divine influence, which will endue with patience, and qualify them in their several stations and movements, to build up one another in "that faith which works by love to the purifying the heart."

"Finally, Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

NOTE.

In accordance with the declaration of the apostle, that male and female are one in Christ Jesus, the following rules of Discipline are to be understood as alike applicable to both sexes, although the masculine gender is generally made use of.

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MEETINGS FOR WORSHIP.

FRIENDS are affectionately and pressingly advised duly to attend all our public meetings held for the solemn purpose of divine worship ; and carefully to avoid permitting any slight pretence or worldly business to occasion their absence from them ; or induce them to leave their children, or those placed under their care, engaged in their temporal concerns ; bearing in remembrance, that the solemn inquiry will be made, " What hast thou done with those lambs committed to thy care ? " Happy will it be for those who feel the supporting evidence, that they have endeavoured, in preference to all other concerns, to train them up in the nurture and admonition of the Lord.

When assembled, Friends should be diligent in waiting upon the Lord, with fervent desires to be favoured with the enjoyment of his life-giving presence, and to be preserved from wandering thoughts, and from a lukewarm and drowsy state. Thus, tender-hearted inquirers would be encouraged to come and partake in our solemn assemblies, of that inward and spiritual refreshment, which is at times graciously imparted to the souls of the humbly devoted ; who are taught by experience, that faithfulness in devoting time to the attendance of religious Meetings, qualifies to fulfil, with more propriety, the duties they owe to God, to their families, and to mankind.



Those who frequently neglect, or do not seasonably attend our religious Meetings, or go out and in, unnecessarily, or otherwise disturb them, should be cautioned and admonished : and parents and heads of families are exhorted to have a religious care, in these respects, over their children, and those who are under their tuition.

When any so manifest their want of love to God, and the unity of the brethren, as to continue to neglect the attendance of our religious Meetings, and disregard the repeated advice of Friends, with respect to this incumbent duty, they are to be treated with by the monthly meeting to which they belong, and disowned if their cases should appear to require it;

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## MEETINGS FOR DISCIPLINE.

MEETINGS for Discipline having by long experience been found of manifest benefit to those who are concerned to attend them, as well as to the Society at large, Friends are entreated to be diligent in this important duty, and to encourage the attendance of the youth.

Meetings for Discipline are subordinate and accountable in the following manner: preparative meetings to the monthly meeting; monthly meetings to the quarterly meeting; and quarterly meetings to the yearly meeting.

No quarterly meeting is to be set up or discontinued but by the yearly meeting; no monthly meeting, but by the quarterly meeting; no preparative meeting, or a meeting for worship, but by the monthly meeting, with the approbation of the quarterly meeting: and if at any time the yearly meeting be dissatisfied with the proceedings of any of the said meetings, or a quarterly meeting with the proceed-

ings of any of its monthly meetings, or a monthly meeting with the proceedings of any of its preparative meetings; they are to render a full and clear account when required.

Each established meeting for worship should be a preparative meeting, except in cases where a quarterly meeting shall judge it inexpedient.

Business from persons not of our society should be brought to the preparative meeting by the overseers.

As the use and design of preparative meetings are, in general, to prepare business for monthly meetings, Friends should be careful not to occasion unnecessary delay; and preparative meetings are not to receive or disown members, nor decide in any case which ought to claim the attention of monthly meetings: and each preparative meeting should keep a record of its proceedings.

While the case of an offender is before the meeting, he is not to attend any of our meetings for Discipline.

Each monthly meeting should appoint a treasurer, who is to keep a regular account of all monies received and paid on behalf of the meeting.

Monthly meetings should carefully endeavour to conclude such business as may come before them, without unnecessary delay; but should a monthly meeting find a subject too weighty or difficult to decide upon, it may be removed to the quarterly meeting, and in like manner, after due care, the quarterly meeting may remove it to the yearly meeting; except in a case where the privileges of an individual member are concerned so as to affect his right of appeal; in such an instance, provided a monthly meeting cannot decide, it may inform the quarterly meeting that a subject is before it in which it desires assistance; and the quarterly meeting should appoint a committee to sit with and assist the monthly meet-

MEETINGS FOR DISCIPLINE.

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ing, and report their attendance: the merits of the case not to be adverted to, either in their report, or in the application of the monthly meeting.

Records should be made in every monthly and quarterly meeting, of such matters as come before, and are determined by them; and they should, in all cases, contain a clear and explicit narrative.

Minutes and reports which are sent from one meeting to another should be signed by the Clerk.

Business from preparative to monthly meetings, and from monthly to quarterly meetings, should, in general, be read at the opening of the respective meetings to which it is forwarded; together with the minutes of the preceding monthly or quarterly meeting.

It is advised, that, in general, two representatives be appointed by each preparative meeting, to attend the monthly meeting, unless the monthly meeting be composed of only one preparative meeting: each monthly meeting is to appoint two or more representatives to attend the quarterly meeting; and at least four representatives should be appointed by each quarterly meeting, to attend the yearly meeting. Representatives are to present to the meetings they are appointed to attend, such business as shall be given them in charge, which shall be in writing; and it is earnestly desired, that they weightily consider the importance of their appointment.

Committees should enter seasonably on the business of their appointment, and agree on a report, to be made verbally by one of their number, or in writing, if the case require it; and when they report the business unaccomplished, they should offer reasons therefor, that the meeting may be satisfied there has been no unprofitable delay.

When Friends appointed to services are prevented from attending to them, (and it is expected that noth-

ing but sickness, or other extraordinary cause, will prevent them) they should render an account thereof to the meeting appointing them; and, if they are representatives, they are also to render an account to the meeting which they were appointed to attend. And it is advised that Friends do not, unnecessarily, withdraw from their meetings, until the business be finished.

Lest the progress of truth in our religious Society be obstructed by injudicious appointments to services in the Church, Friends are advised to be weighty in their nominations; that spiritually minded persons, concerned to walk consistently with their profession, may be separated to the service of the Society; for the right maintenance of our christian discipline, in its various branches, very much depends on a solemn attention to the pointings of divine wisdom therein.

In order that our christian discipline may be supported agreeably to the design of its institution, it is important that quarterly meetings should wait for the influence of the Spirit of Truth that they may be qualified to administer such advice and assistance to monthly meetings, as circumstances shall require: and monthly meetings should also be impressed with the necessity of a close attention to the tenor and spirit of the discipline; as much depends on their care and concern for the support and maintenance of the wholesome regulations recommended for general use and practice.

It is earnestly desired, that religiously concerned members in the Society consider the need there is of faithfulness on their part in discharging with diligence and circumspection, the trust committed to them; as the welfare of our religious Society, and the support of the various testimonies borne by it to the world, materially depend upon their devotedness to the Lord's work and service.

Agreeably to the conclusion of our Yearly Meeting, men's and women's meetings for discipline stand on the equal footing of common interest and common right. These meetings are therefore properly to be considered as constituted of men and women Friends, and, in all cases involving the general interests of the Society, or, which are not otherwise provided for, the concurrence of both meetings is required before final action can take place. Preparative, Monthly, Quarterly, and Yearly Meetings of men and women Friends, although held separately for the transaction of business, are accordingly to convene at the same time, and in contiguous places, and are each to observe the same order and method of proceeding. In their operations they are to be distinct in the following particulars—viz: It is not thought necessary for women's monthly meetings to record marriage and removal certificates, or the lists of births and deaths; but they are, in the former case, to hand to the men's recorder such certificates to be registered. Both meetings are to make seasonable collections for the relief of the poor of their own sex, and should the women's fund be inadequate to afford competent relief, they are to apply to the men's meeting, or to its committee having charge of the poor, for assistance. The men's yearly meeting may correspond with other yearly meetings of men Friends, and the women's with other yearly meetings of women Friends. And it is advised that men and women be ready in all their meetings for discipline, to afford advice and assistance to each other, in all cases when requested, or as it may appear best.

## MEETINGS OF MINISTERS AND ELDERS.

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WHEN the preparative meeting of Ministers and Elders, constituted as hereafter directed, is united in proposing to the monthly meeting for discipline the consideration of acknowledging a Friend a Minister, it is to inform the quarterly meeting of Ministers and Elders. If the quarterly meeting concur with the proposal, it is to give information to the monthly meeting of which the Friend is a member. Should the monthly meeting, after due and weighty deliberation, and the necessary attention of a joint committee, unite in approving the ministry of the Friend proposed, they are to inform the preparative meeting of Ministers and Elders. The Friend is then to be a member of the meeting of Ministers and Elders, and information is to be forwarded to the quarterly meeting of Ministers and Elders.

"Monthly Meetings shall once in three years, and oftener if circumstances require, appoint a joint committee of Men and Women Friends to consider of and report the names of two or more Friends of each sex, to fill the station of Elders.

"The names of the men are to be reported to the men's meeting, and those of the women to the women's meeting; where they shall be deliberately, and weightily considered; if approved in their own respective meetings, the names shall then be reciprocally submitted, the men to the women's meeting and the women to the men's, for concurrence, and if approved they are to be considered members of the meeting for Ministers and Elders, until the expiration of the triennial term, unless sooner released;

and information thereof shall be communicated to the Preparative Meeting of Ministers and Elders.

When Elders remove from one monthly meeting to another, they are not to be recommended as Elders to the monthly meeting to which they remove.

No Friend is to travel abroad as a Minister, or appoint meetings, unless previously recommended by the monthly meeting; but it is not hereby intended to debar a Friend, not recommended, from accompanying, in a short journey, a recommended Minister travelling in the ministry; or, in a more extensive one, if he obtain the concurrence of the monthly meeting; and, in a minute given him, nothing should be mentioned relative to his ministry.

When a Minister has a religious concern to travel in the ministry within the limits of the quarterly meeting to which he belongs, the approbation of the monthly meeting should be obtained, except in appointing a few meetings near home, when the approbation of the Ministers and Elders, collectively, will be sufficient: if his concern be to travel in other parts of the yearly meeting, a certificate or minute will be requisite, unless, in making a visit in a neighboring quarterly meeting, the monthly meeting should judge a minute unnecessary.

Should a minister have a concern to make an extensive visit, amongst those not of our society, or a general visit in another yearly meeting, the concurrence of the quarterly meeting is to be obtained, and endorsed on the monthly meeting's certificate, signed by the clerks unless from some peculiar circumstances the monthly meeting should conclude that too great inconvenience would result from his waiting for the quarterly meeting; the certificate of the monthly meeting is to be signed by the clerks or by the meeting more at large, as the case may require.

When a Minister has a concern to make a religious visit to Europe, or to other foreign parts, as the clearest evidence should be obtained in the undertaking, the concern, together with the certificates of the monthly and quarterly meetings, is to be laid before the yearly meeting for its approbation, and, if that be obtained, a certificate thereof, signed by the clerks should be given.

As the performance of religious visits to families is a service which, under right direction, has proved useful and instructive; for the encouragement of Ministers, it is advised, that those who have a concern to make a general visit of this kind, even in the monthly meeting to which they belong, should have the concurrence of the meeting; and if the concern extend to the families in another monthly meeting, a minute of concurrence ought to be obtained.

Should a Minister, when remote from home, on appointments of the yearly meeting, or meeting for sufferings, have a concern to appoint a few meetings, he is at liberty to proceed therein, after obtaining the approbation of the committee in company, together with such other Friends as can be conveniently consulted.

In order to guard against impositions, Friends are advised when strangers come amongst them in the capacity of Ministers, to see that they are furnished with minutes or certificates.

Monthly meetings should take care that Friends, to whom certificates or minutes to travel have been granted, return them seasonably.

As the occasion of our religious meetings is solemn, a care should be maintained to guard against every thing tending to disorder or interruption; none are to oppose, in a religious meeting, a Friend when publicly speaking, whether he be a recommended Minister or not, whilst in unity as a member; but



should any Friend have objections to what is delivered, he is to speak to the individual privately; previous to which, it is advised, that the dissatisfaction be communicated to one or more of the Elders for advice and assistance.

When meetings are disturbed by improper communications, it should be the care of the Ministers and Elders to take suitable opportunities with the person who has given cause for concern, and to extend advice and counsel as may appear necessary; and if he continue to disturb our meetings for worship, he should be further admonished; and provided the desired effect should not be produced, the case should be laid before the preparative meeting of Ministers and Elders, that farther care may be extended; but should the Friend still persist therein, this meeting ought to lay it before the monthly meeting for discipline, which should proceed to treat with, and discipline him, if it appear to be necessary.

As much depends on the conduct and example of Ministers and Elders, Meetings have been established amongst them for the purpose of examining whether they are all preserved in an exemplary walking, answerable to their station; where advice and caution may be administered for the help and strength one of another, as may appear necessary: and with this view the following queries are recommended to be read and answered in them?

**Query I.** Are Ministers and Elders diligent in attending meetings for worship and discipline, and careful in bringing their families with them?

**II.** Are they careful to labor honestly to maintain our christian discipline in every part, and not to screen their own families from the operation of it?

**III.** Are Ministers careful to minister in the ability which Truth gives; to avoid tones, unbecoming ges-

tures, and enlarging their testimonies so as to be burdensome?

IV. Are the Elders careful to encourage those who are young in the ministry in the right line; and do they discourage forward persons, whose communications do not proceed from right authority?

V. Are Ministers and Elders preserved in love and unity one with another, and with the meetings to which they belong?

VI. Are they good examples in uprightness and moderation; and careful to train up their families in plainness of dress and simplicity of manners, becoming our religious profession?

Ministers and Elders are exhorted to dwell in that life which gives ability to labor successfully in the Church of Christ.

The meetings of Ministers and Elders are constituted and held in the following manner, namely:

The Ministers and Elders of each monthly meeting are to meet once in three months, and compose a preparative meeting of Ministers and Elders; unless the quarterly meeting for discipline, from some peculiar circumstances, should judge it most advisable that it be constituted of the Ministers and Elders of more than one monthly meeting; and after some time spent in solid retirement, they are to read the afore-said Queries, and prepare answers suitable to their state. Each preparative meeting is to appoint a suitable number of representatives to attend the quarterly meeting of Ministers and Elders, and to lay before it the answers to the queries, and such other business as the preparative meeting may direct. The quarterly meeting is composed of all the preparative meetings of Ministers and Elders within the limits of the quarterly meeting for discipline; and the queries, with the answers from the preparative meetings, are to be read in that meeting, and the sub-

stance of them entered on its minutes; a summary of the answers received at the quarterly meeting preceding the yearly meeting is to be sent by the representatives to the yearly meeting of Ministers and Elders; by which an opportunity will be furnished for the extension of such advice and care as may appear necessary.

The meetings of Ministers and Elders are not to interfere with any part of the exercise of the discipline of the Church, appertaining to meetings for discipline.

Preparative meetings of Ministers and Elders are desired to have a watchful care over the members of their meetings; and should any of them, by negligence, unfaithfulness, or otherwise, lose their usefulness; so as to render it adviseable that they should be released from their stations, the said meetings, if their brotherly care toward them do not produce the desired effect, are to put the cases in a way to come before the monthly meeting, in order that they may be released from being members of the meeting of Ministers and Elders, should the monthly meeting deem it necessary.

As the Author of all Good continues from time to time to open amongst us the spring of living ministry, it is fervently desired, that Ministers and Elders may so dwell under the Divine influence as to be enabled to discern when offerings proceed from the right source, and when they do not, and thus experience a qualification to be nursing fathers and mothers to those who are young in the ministry; with gentleness and wisdom advising and encouraging them to abide in simple and patient submission to the will of God, and to keep to the openings of Divine love in themselves in order that they may witness a gradual growth in their gifts.

Ministers and Elders are tenderly advised to watch over the flock in their respective places and stations, evincing by their pious example, in conduct and conversation, that they are faithfully devoted to support the testimonies of the blessed Truth.

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## REPRESENTATIVE COMMITTEE OR MEETING FOR SUFFERINGS.

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In order that the yearly Meeting may be properly represented in its intervals, a committee of Friends is to be appointed by said meeting once in three years, to meet at such time and place as it may direct or authorize, by the name of the Representative committee or meeting for Sufferings.

The following directions are to be observed by the Meeting for Sufferings:

1st. It shall keep minutes of its proceedings, and lay them annually before the yearly meeting.

2d. Twelve members shall constitute a meeting capable of transacting business.

3d. Four members may call a special meeting when they shall judge it necessary.

4th. Provided a vacancy occur by the decease or removal of a member, the Meeting for Sufferings is to notify the yearly meeting of such death or removal, in order that the vacancy may be filled up by a new appointment.

The services confided to the Meeting for Sufferings, are,

1st. In general, to represent the yearly meeting, and to act on its behalf in cases where the interest or reputation of our religious society may render it necessary.

2d. To have the oversight and inspection of all manuscripts proposed to be printed, relating to our religious principles or testimonies, and to promote or discourage the publication of them at their discretion; to reprint and distribute any writings already published, which they may judge would be useful; and when expenses are incurred in the execution of these duties, they are to draw on the treasurer of the yearly meeting for the amount.

3d. To inspect and ascertain titles to land, or other estates, belonging to any of our meetings; and to attend to the appropriation of charitable legacies and donations.

4th. To receive from the quarterly meetings, such memorials concerning deceased Friends as shall be forwarded; that, after the necessary inspection and correction, they may be laid before the yearly meeting; unless, in some cases, the Meeting for Sufferings should, on solid consideration, judge it inexpedient.

5th. To extend such advice and assistance to persons under sufferings for our testimonies, as their cases may require; and to apply to the government, or persons in authority, on these and other occasions as they may judge necessary.

6th. To correspond as occasion may require, with other Meetings for Sufferings.

Any member who feels a concern shall be at liberty to attend the sittings of this meeting.

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## OVERSEERS.

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Although it is the duty of every faithful member of our society to advise and admonish those who are guilty of unbecoming or disorderly conduct; yet that

it may not be overlooked or neglected, it should be more particularly the business of overseers; who, it is desired, may treat with them, in the spirit of meekness and restoring love, patiently endeavoring to instruct and advise them; but should their labor prove ineffectual, the preparative meeting should, in due season, be informed of the cases, that, if necessary, they may be laid before the monthly meeting.

Two or more faithful and judicious Friends should be appointed by the monthly meeting to be overseers in each preparative meeting; who ought to exercise a tender and vigilant care over their fellow members, that if any thing contrary to the harmony and good order of our religious society appear, it may be seasonably attended to.

Although it is considered necessary that overseers should be invested with some discretionary power, yet, as the reputation of the society may sometimes suffer by their retaining cases too long, and as offenders may not be benefited by the indulgence, overseers are advised to a due and careful consideration of the important trust committed to them, and of the responsibility of their station, that cases may not be unseasonably kept from the meeting.

Monthly meetings are earnestly desired to give weighty attention to the pointings of Wisdom in their choice for this important service in the church; that those may be appointed, whose concern for the support of our christian testimony, in its various branches, may tend to the preservation of good order.

As great care and deliberation are necessary in appointing overseers, it is advised, as a safe and prudent step, that monthly meetings appoint a committee to take the subject into consideration; and, at the succeeding meeting, to propose such Friends as they may agree upon to fill the station in each preparative meeting, and the names should be separately proposed and considered.

## QUERIES.

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The nine following Queries are to be distinctly read and deliberately considered in each preparative, and monthly meeting, preceding each quarterly meeting, in order that Friends may be led to an individual examination whether their practice is consistent with their profession; and that Ministers, Elders, Overseers, and other religiously concerned Friends, may be excited to discharge their duty faithfully, in administering counsel and admonition, tending to the promotion of vigilance and care in the exercise of our Christian discipline.

In order to convey to each quarterly meeting a general account of the state of our society, full and explicit answers are to be given by each preparative meeting preceding the monthly meeting, which precedes the quarterly meeting, to the first, second, third, fourth, and ninth queries, three times in the year; and these answers are to be digested in the monthly meeting, and sent to the quarterly meeting; where they are in like manner to be read and considered: and once in the year, namely, in the preparative and monthly meetings before the quarterly meeting, which precedes the yearly meeting, the first nine queries are in like manner to be read and considered; and each of them is to be particularly and distinctly answered, and the answers to be forwarded by the quarterly meeting, in order that they may convey to the yearly meeting a clear account of the state of society within its limits.

The tenth query is to be read and answered in the

monthly and quarterly meetings preceding the yearly meeting.

**First Query.** Are Friends careful to attend all our meetings for religious worship and discipline; is the hour observed; and are they clear of sleeping and of all other unbecoming behavior in them?

**Second Query.** Are love and unity maintained as becomes brethren; if differences arise, is due care taken speedily to end them; and do Friends avoid and discourage tale-bearing and detraction?

**Third Query.** Are Friends careful to keep themselves, their own, and other Friends' children under their care, in plainness of speech, behavior and apparel; and do they endeavor, by example and precept to train them up in a life and conversation, consistent with our christian profession and do they extend a due care in these respects, towards others under their tuition?

**Fourth Query.** Do Friends avoid the use of all intoxicating liquors as a beverage, frequenting taverns, and attending places of diversion?

**Fifth Query.** Are the circumstances of the poor and of those who appear likely to require assistance duly inspected; is relief seasonably afforded them, and are they advised and assisted in such employments as they are capable of; and are their children, and all others under our care, instructed in school-learning to fit them for business?

**Sixth Query.** Do any, by attending marriages or otherwise, countenance a hireling ministry?

**Seventh Query.** Are Friends clear of bearing arms, of complying with military requisitions, and of paying any fine or tax in lieu thereof?

**Eighth Query.** Are there any deficient in performing their promises, or paying their just debts; do any extend their business beyond their ability to manage as becomes our religious profession; and are those



who give occasion for fear on those accounts, timely labored with for their preservation and recovery?

**Ninth Query.** Is care taken seasonably to deal with offenders in the spirit of meekness, and agreeably to our discipline?

**Tenth Query.** Are the answers to the queries, forwarded by subordinate to superior meetings, the substance of, and founded on, the answers from the preparative meetings?

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The following advices are to be read and carefully attended to in the preparative, monthly, and quarterly meetings, after the queries are answered.

Friends are earnestly desired to guard against the corrupt conversation of the world; to avoid reading pernicious books, and to prevent the introduction of them into their families; to observe due moderation at marriages, in the furniture of their houses, in their manner of living, and on all other occasions; to inspect frequently the state of their temporal affairs; and to be always provided with wills agreeably to the tenor of the discipline on that subject.

Due care should be taken that all our members are clear of being concerned in lotteries; that no children are placed out contrary to discipline; that the necessary care is extended respecting certificates of removal; and that none of our members are concerned in illegal trade, or in dealing in prize goods; and Friends are pressinglly advised not to violate our testimony against war in any respect: it is also affectionately desired, that when any Friends are brought into suffering on this account, they may manifest a disposition comporting with our christian profession. Friends are earnestly advised, to encourage the frequent reading of the Scriptures of truth in their families.

We affectionately recommend, that our members take no part in elections; believing that such a participation in political contests, is at variance with our principles.

It is also recommended, that we duly consider, whether by dealing in, or consuming the produce of the labor of slaves, we are not supporting and encouraging the system of slavery.

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The following recommendation is to be read once a year, in the preparative, monthly, and quarterly meetings, preceding the yearly meeting.

Friends should avoid all contention and personal reflections in our meetings for discipline; and be careful to keep out of heats and doubtful disputations; that they may be conducted in the peaceable spirit and wisdom of Jesus, with decency, forbearance, and love to each other.

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## TREATING WITH OFFENDERS.

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It is advised that offenders be treated with in a christian spirit, and in the persuasive language of love and tenderness; that the evil of their conduct may be laid before them, in order to bring them to a sense of it in themselves, and to promote their restoration.

Although those who transgress should manifest a spirit of opposition, yet we ought patiently and meekly to instruct and advise them, 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 to make them sensible that we have performed a

christian duty, and an office of brotherly love towards them. If any reject this tender labor, the overseers are to acquaint the preparative meeting thereof in order, if necessary, that the case may be forwarded to the monthly meeting; that further care may be taken, according to our established rules; and notice should be given to the party, when it can reasonably be done, previous to its being laid before the preparative meeting.

In all cases, when it appears to a monthly meeting, that the necessary labor has been bestowed on an offending member, and it apprehends it right that he should be disowned, the monthly meeting is to appoint a committee to have a suitable interview with him, to inform him of the judgment of the meeting; and furnish him with a copy of the complaint against him, if required, and acquaint him with his privilege of appealing.

On this occasion, it is particularly necessary that the committee should take a solid opportunity with the individual, and endeavor to leave him in a tender disposition of mind.

Persons who have been disowned, and wish to become members, stand on the ground of requesters.

If any member of our society should be guilty of gross or notorious crimes, or such other disorderly and indecent practices as occasion public scandal; he should be specially labored with by monthly meeting, and if he cannot be brought to a proper sense of his misconduct, he should be disowned.

For the maintenance of our testimony against war, as well as against matters which are publicly known to be scandalous or inconsistent, monthly meetings are to be at liberty to disown members who have been guilty of such misconduct, and afterwards abscond or depart from amongst us, and thus deprive

Friends of an opportunity of discharging the care they might otherwise extend.

When a person commits an offense within the verge of a monthly meeting where he resides, but of which he is not a member by the rules of settlement, the overseers of that meeting are to treat with him, provided they are satisfied he is a member of our society, and if the case be of such a nature that it ought to be laid before a meeting for discipline, they are to inform the overseers of the meeting of which he is a member; and if said meeting should request the monthly meeting where he resides to deal with him on their behalf, such meeting may, after the extension of the necessary care, proceed to disown him, if the case requires it, and the result of their labor shall be communicated to the meeting of which he was a member.

Should any member of our society become dissatisfied with retaining his right of membership, he is to be released on his application to the monthly meeting in writing; if, after the necessary care of a committee, in his case, he shall still desire it; but no such release is to be granted to any member, whose conduct renders him liable to be dealt with as a disorderly person.

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## APPEALS.

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If any person be dissatisfied with the judgment of a monthly meeting, he may notify the first or second meeting, but no other, of his intention to appeal to the next ensuing quarterly meeting; which notification the monthly meeting should enter on its minutes, and appoint four or more Friends to attend the quar-

terly meeting with copies of the minutes relative to the case, and give such explanations as may be necessary.

The quarterly meeting is to refer the subject to a committee, (omitting the members of the monthly meeting appealed from,) who are carefully and deliberately to consider the case, and report their judgment respecting it; and the quarterly meeting shall confirm or reverse the judgment of the monthly meeting, as, on impartial deliberation, shall appear to be right, and inform the appellant of the result.

Should the appellant be dissatisfied with the judgment of the quarterly meeting, and notify the next quarterly meeting, or the one succeeding it, but not afterwards, of his intention to apply to the yearly meeting for a further hearing, the quarterly meeting should record the notification, and appoint four or more Friends to attend the yearly meeting, with copies of the monthly and quarterly meetings' minutes in the case; and the decision of the yearly meeting shall be final.

Should the appellant desire the action of both the Men's and Women's meetings in the case, a joint committee shall be appointed to hear the appeal, and report their judgment respecting it.

Appellants have a right to be present during the appointment of the committee in their cases; and objections which they may then make to persons nominated on the committee are to be attended to.

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WAR.

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CONSONANT with the precepts and doctrines of the gospel, which breathes peace on earth and good will

towards men, we have found it to be our indispensable duty to bear a faithful testimony against war: it is, therefore, affectionately enjoined on the members of our Society, to demean themselves, on all occasions, in a christian and peaceable manner, demonstrating to the world, that they are uniform in profession and practice. Friends are earnestly advised not to ~~unite~~ with any, directly or indirectly, in a way calculated to promote the spirit of war, or which may encourage or strengthen them therein; to avoid engaging in any business tending to promote war, underwriting on armed vessels, or being concerned in any company where such insurance is made, or shipping or ordering goods shipped, in armed vessels.

But should members of our society be so unmindful of our christian testimony against war, as to bear arms, or actively comply with military requisitions, be concerned in warlike preparations, offensive or defensive, by sea or land, pay a fine, penalty, or tax, in lieu of personal service, deal in prize goods, directly or indirectly, or be concerned in promoting the publication of writings which tend to excite the spirit of war; advice should be speedily given them; and, after being tenderly treated with, in order to bring them to a sense of their error, in departing from this distinguishing testimony of the society, unless they give satisfaction to the monthly meeting, they are to be disowned.

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OATHS.

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Our testimony against oaths is founded upon the following express and positive command of Christ: "Ye have heard that it has been said by them of old

"time, thou shalt not forswear thyself, but shalt per-  
"form 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 foot-  
"stool; 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 communication be yea, yea,  
"nay, nay; for whatsoever is more than these cometh  
"of evil."—Matth. v. 33 to 37.

This testimony, we also find, was clearly held up  
and emphatically enjoined by the apostle James upon  
his christian brethren: "But above all things, my  
"brethren, swear not; neither by heaven, neither by  
"the earth, neither by any other oath; but let you  
"yea be yea, and your nay, nay, lest ye fall into  
"condemnation."—James v. 12.

Believing that no argument can invalidate prohibitions, thus clear and positive, we are bound religiously to regard them.

But should any member of our society so far disregard our testimony herein, as in any case to take or administer an oath, he should be labored with, and unless he give satisfaction, disowned.

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## SLAVERY.

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As it has been, and continues to be, the concern of our society to testify its disunity with the practice of enslaving mankind, if any of our members should be concerned in buying or selling, or should give away or transfer any negro, or other slave, in such manner as to cause his service to be extended beyond the time limited by law or custom for white persons;

and those who accept of such gift or assignment, or hold any descendants of slaves transferred in the manner before-mentioned, or hire any from those who hold them in bondage, or take them by indenture, or otherwise, unless their freedom be first secured, they ought to be speedily labored with, in a christian spirit; and if they cannot be brought to such a sense of their injustice, as to do whatever the monthly meeting should judge reasonable and necessary, to restore those injured persons to their natural and just right of liberty, they should be disowned.

Friends are desired to avoid any act by which the right of slavery is acknowledged; but it is not hereby intended to debar them from the exercise of benevolence toward those who are held in slavery.

Friends who have youth of African descent under their tuition, are exhorted to treat them in a christian manner, it being their religious duty to give them useful and necessary learning to fit them for business, and to instruct them in morality and the principles of religion.

The state of those who have been held as slaves by Friends, or by their predecessors, calls for serious inquiry and close examination, how far they are clear of withholding from them, or their children, that assistance which may be found to be their just right; and the descendants of those Friends who have held them in bondage, are affectionately entreated to attend to the openings of duty on this subject. Even if no such obligations to this people existed amongst us, it is worthy of serious consideration whether there is any object of beneficence more deserving attention, than that of training up the youth of this injured part of the human family, in such virtuous principles and habits, as may render them useful and respectable members of the community.



## **SPIRITUOUS LIQUORS.**

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IN consideration of the corrupting and ruinous effects produced by the use of intoxicating drinks, resulting in the destruction of those noble powers given to man by his Creator, for wise and benevolent purposes; it is affectionately desired, that none in membership with us contribute to the spreading of this great evil, by the use of such drinks as a beverage. But if any should so far disregard the concern of the society, and the labor of their friends, as to be concerned in the importation, distillation, or sale of ardent spirits; should unnecessarily use it themselves, or furnish it to those in their employ; or should sell their grain or other produce for the purpose of distillation, and cannot be brought to such a sense of their misconduct as to desist from it, they are to be disowned.

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## **TAVERNS.**

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THE youth, as well as those of riper age, are cautioned against unnecessarily frequenting taverns, and other places of public resort; that they may not be exposed to noisy company and unprofitable conversation, or betrayed into the use of intoxicating drinks; by which many have been corrupted in principle and practice, to the ruin of themselves and their families.

If any give way to these evil practices, they should be timely and tenderly treated with, in order to con-

vince them of their danger ; but if no fruits of amendment appear, monthly meetings, after discharging their duty, should proceed to disown them.

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## GAMING AND DIVERSIONS.

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FRIENDS are not to attend stage plays, horse races, places of music or dancing, or other places of diversion ; nor lay wagers, nor be concerned in lotteries, nor practice any other kind of gaming : but should any be concerned in, or give way to, either of these practices, and they cannot, after tender labor in the spirit of restoring love, be brought to a due sense of their misconduct, monthly meetings should manifest their disunion with them by separating them from the society.

Friends are advised to be careful respecting the use of tobacco ; and it is recommended to our youth, in an especial manner, to refrain from this unnecessary practice, which is so liable to become habitual, and injurious to health.

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## DEFAMATION AND DETRACTION.

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SHOULD any of our members be guilty of tale-bearing, traducing, or speaking evil of others, or busily meddling with their affairs, when not concerned, tending to excite strife and discord, or cause disesteem amongst brethren or neighbors, they are to be suitably treated with, and, if they do not make satisfaction they should be disowned.

Friends are exhorted to act with due circumspection, that, in their conversation and conduct amongst men, they may do nothing to the hurt or reproach of any; and should a Friend hear of a scandalous and injurious report of another, he ought to discountenance it, by showing the reporter the evil and injustice thereof; and then, without further spreading it, he should go to the person whom it concerns, or advise him of it, that he may have an opportunity to clear himself, if innocent, or make satisfaction if guilty; and should this private labor prove ineffectual, the overseers ought to be informed, that he may be treated with consistently with our discipline.

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## HIRELING MINISTRY.

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As it is by the immediate teaching and influence of the Holy Spirit, that acceptable worship is performed, and gospel ministry brought forth; as this powerful influence is the essential qualification for the work; and as the gift is divine, the service is freely and faithfully to be performed without any view to reward from man.

Should any Friends be so regardless of this testimony, as to contribute to the support of a hireling ministry, monthly meetings are to labor in love and tenderness to convince them of their error; and, if their endeavors prove ineffectual, and the offenders persist in their unfaithfulness, they are to be disowned.

## MARRIAGES.

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UNMARRIED persons, in membership with us, before they make any procedure with a view to marriage, should seek for right direction in this important concern, should early acquaint their parents or guardians with their intentions, and wait for their consent ; by which they may be preserved from the dangerous bias of forward and uncertain affections.

Proposals of marriage are to be presented in writing to the preparative meeting of which the woman is a member, signed by the parties, in substance as follows :

*To the Monthly Meeting of ———*

We, the subscribers, A. B. son of C. & D. B. and F. G. daughter of H. & I. G. purpose taking each other in marriage ; which we hereby offer for the approbation of Friends.

(Signed,)

A. B.  
F. G.

Should the parties be members of one monthly meeting, the preparative meeting is to appoint two or more Friends, to see if the way be clear for the man's proceeding in marriage ; and a similar care should be taken by the women's meeting, concerning the woman. If she be a widow, having children, two or more men Friends should also be appointed to see that their rights are legally secured.

The preparative meeting is to forward the said written proposals, together with the names of the committee appointed in the case, to the next month-

ly meeting; when the said committee are required to report, the men to the men's meeting, and the women to the women's meeting, and where consent of parents or guardians is also to be produced, and the parties are to be present separately in their respective meetings, should they be members of different monthly meetings, the man is to produce to the monthly meeting a certificate from the monthly meeting of which he is a member, to be applied for at the preparative meeting to which he belongs, and obtained as in the above case, expressive of his clearness from other like engagements; and should the committee report that there appears to be no obstruction to their proceeding, the meeting is to leave them at liberty to accomplish their marriage according to the order of our society, either at a public meeting of Friends, or at such other suitable place, and at such time, as the monthly meeting may approve.

Marriages should be accomplished with a gravity and weight becoming the occasion; and the parties and others concerned, are to exercise due care that no cause of reproach take place by any disorderly conduct, but that all behave with that order and sobriety which become our religious profession.

And for the assistance of those immediately concerned, two men and two women Friends are to be appointed, by the monthly meeting, to attend at the marriage, and should they, or other Friends, observe any inconsistent conduct, they ought as soon as they conveniently can, to admonish those who are disorderly: and the Friends appointed to attend at the marriage, are to report to the next monthly meeting whether it has been conducted according to good order, and whether the marriage certificate is handed to the Recorder.

Friends are advised to avoid making expensive entertainments, and inviting large companies,

Marriage implies union, as well in spiritual as temporal concerns. While the parties differ in religious principles, they stand disunited in the main point, even in that which should increase and confirm their mutual happiness, and render them helpmates and blessings to each other.

It is therefore earnestly recommended, that parents, and those who have the important charge of educating youth, instruct them early in the principles of truth, and impress their minds with the necessity of religiously observing them. And when it is apprehended that any are likely to form improper connexions, it becomes the duty, not only of parents, but other concerned Friends, as soon as may be, in a gentle, tender manner, to labor with them, and endeavor to show them the inconsistency and danger thereof.

When a member of our society has a prospect of accomplishing marriage with a person not in membership with us, should the latter be of orderly life and conversation, and the parties desire to accomplish it according to our order, monthly meetings may permit them to proceed, in the same manner as if both were members, the same care being observed throughout. In such cases the member remains such, but the other is not thereby constituted a member.

If a member of our society shall marry one not in membership with us, and accomplish the marriage contrary to our established order, the overseers are to visit him on the account, and if said connexion appear to them to be attended with reproach to our religious profession, they are to forward the case to the monthly meeting, for farther care therein, and shall it appear to the monthly meeting that the testimony of Truth require it, he is to be disowned.

In order to prevent marriages between persons of too near a kin, no marriage between first cousins,

shall be permitted amongst us; and when any persons of degrees of kindred as near as these shall intermarry, they shall be treated with, and unless they make satisfaction, disowned.

Should persons, who are both members of our society, accomplish their marriage with each other, in any manner contrary to our established order, they should be treated with, and, unless they give satisfaction, they are to be disowned.

Monthly meetings are not to permit proposals of marriage to be made in them sooner than a year after the decease of the husband or wife of the party.

No charge of misconduct should be brought forward against any person at the time of proposing his marriage, or during its progress in the meeting.

*Form of Marriage Certificate.*

A. B. of ———, town of ———, county of ———, and state of ———, son of C. B. and E. his wife, and F. G. daughter of H. G. and I. his wife, of ———, town of ———, county of ———, and state of ———, having laid their intentions of marriage with each other before a monthly meeting of the religious society of Friends, held at ———, in the state of ———, they having consent of\* ———, and nothing appearing to obstruct; their proposal of marriage was allowed by the meeting: These are to certify, that for the accomplishment of their intentions, this                      day of the month, in the year                      †                      they, the said A. B. and F. G. appeared in a public meeting of said society, held at                      and the said A.

\*If there be parents and guardians, insert both; if only parents, or only guardians, let it be so expressed.

†If the marriage is accomplished at a dwelling-house, insert:—At the dwelling house of                      in the town of                      in the presence of a committee appointed for that purpose by the monthly meeting of said society, and the said A. B.

B. taking the said F. G. by the hand, did on this solemn occasion declare, that he took her to be his wife; promising, through Divine assistance, to be unto her a faithful and loving husband, until separated by death, or words to that effect; and then the said F. G. did, in like manner, declare, that she took the said A. B. to be her husband; promising, through Divine assistance, to be unto him a faithful and loving wife, until separated by death, or words to that import. And they, the said A. B. and F. G. she, according to the custom of marriage, assuming the name of her husband, as a farther confirmation thereof, did then and there to these presents set their hands.

A. B.

F. B.

And we being present, have  
subscribed our names as  
witnesses thereof.

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PLAINNESS IN DRESS, ADDRESS, &c.

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UPON the first of these subjects, our object is to let decency, simplicity, and utility, be our motives: and not a conformity to the vain and changeable fashions of the world. This is a principle the propriety of which, we apprehend, no serious christian will deny; and whilst, in ages of pride and extravagance in dress, the adoption of it may make us appear singular, yet, in relation to us, this singularity is not without its use. It is in some respects like a hedge about us, which, though it may not make the ground it encloses, rich and fruitful, yet it frequently prevents those intrusions, by which the labor of the husbandman is injured, or destroyed.



The conduct which our society has adopted in this respect, is in accordance with the Scriptures of Truth:—"Be not conformed to this world, but be ye transformed by the renewing of your mind;" was the advice of the Apostle to the Christians who dwelt at the seat of Roman grandeur and luxury.

And, again, in relation to the female sex:—"I will," says he, "that women adorn themselves in modest apparel, with shamefacedness, and sobriety; not with broidered hair, or gold, or pearls, or costly array; but, which becometh women professing godliness, with good works"—plainly showing, that such adornings are contrary to the profession of godliness.

The Apostle Peter, also, is very full in his exhortations upon this subject: "Whose adorning," saith he, "let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel: but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is, in the sight of God, of great price."

It is, however, highly important, that we should maintain more than the form of godliness: and, whilst we avoid a conformity to this world, seek after that Divine power which will enable us to fulfill the other part of the exhortation:

"Be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

Thus, having our minds and conduct rightly regulated, we shall fulfill another important apostolic injunction: "Let not your good be evil spoken of."

In our address, also, we are bound to differ from the world, in several respects; such as using the singular number in speaking to a single person; our disuse of the appellation of master, mistress, &c. in a complimentary manner, to such as do not stand in

these relations to us; and our calling the months and days of the week by their numerical names, instead of those which are derived from the Heathen deities, &c.

From these, and other erroneous and corrupt practices, the spirit of truth led our predecessors in religious profession, and, we believe, will continue to lead us, as we faithfully follow it.

The origin of applying the plural number to an individual, and of giving complimentary titles to one another, is to be traced to vanity and pride.

Besides this consideration, our practice of using the singular number to a single person, is both more correct and perspicuous. Nevertheless, it is not by reason and propriety alone, that our conduct in these things, may be supported.

Religion, if an attention to the precepts and practice recorded in the scriptures of truth has a claim to that name, also justifies our conduct. It was, no doubt, in allusion to the complimentary, and not to the proper use of the appellations of Rabbi, Father, and Master, that our Lord prohibited the practice amongst his followers.

Speaking of the disposition of the Scribes and Pharisees, he says, "They love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets; and to be called of men, Rabbi, Rabbi; but be not ye called Rabbi, for one is your master, even Christ, and all ye are brethren." This is also the case with respect to our refusing to call the days and months by heathen names; a practice which is contrary to the injunction given to the Israelites: "In all things that I have said unto you be circumspect; and make no mention of the name of other gods, neither let it be heard out of thy mouth."

We therefore tenderly exhort all to consider seri-

ously the plainness and simplicity which the gospel enjoins; and to manifest it in their dress, speech, furniture of their houses, manner of living, and general deportment. A declension herein being attended with hurtful consequences in many respects, besides opening the way for some of our youth more easily and unobservedly to attend places of public resort, for the exercise of sports, plays, and other pernicious diversions, from which, truth taught our ancients, and still teaches us, to refrain.

And, in order that Friends who are active members of the society, may be useful in their several stations, in checking the increase of deviations from plainness, as well as in removing those which already sorrowfully exist, it is affectionately desired, that they may evince their dedication to the Lord's cause, by the uprightness and consistency of their own example, showing forth a general moderation, and true simplicity in all things, becoming the followers of Jesus Christ: thus, they will be qualified availingly to labor in the vineyard; to nip the early buddings of wrong things: and to prune away those that have become stronger, and which, being suffered to remain, may entirely spoil the vine.

And it is earnestly advised, that not only parents and heads of families, but overseers and monthly meetings, exercise a vigilant care for the promotion among Friends of our testimony in regard to plainness, that they may be preserved from imitating and adopting the vain and extravagant fashions of the world, in speech, behavior, apparel, the furniture of their houses, and in all other respects.

## **DAYS AND TIMES.**

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**FRIENDS** should keep to the simplicity of Truth, and our ancient testimony against the superstitious observance of days and times, and calling the days and months by heathen names.

In order that the importance of this christian testimony may be the more clearly discerned, the following account is recommended to the serious consideration of Friends.

A brief account of the origin of the names, commonly used, of some of the months in the year, and of all the days of the week :

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

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

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

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

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

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

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

VIII. August, so named in honor of Augustus Cæsar, another of the Roman emperors. This month before was 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 last regulation of the calendar, are improperly applied. However, from the continued use of them hitherto, as well as from the practice of the Jews before the Babylonish captivity, it seems highly probable that the method of distinguishing the months by their numerical order only, was the most ancient, as it is the most plain, simple, and rational.

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

The first day of the week they called Sunday, from their customary adoration of the sun on that day.

The second day of the week they called Monday, from their usual custom of worshiping the moon on that day.

The third day of the week they named Tuesday, in honor of one of their idols called Tuisco.

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 Freya, an imaginary goddess, by them worshiped.

The seventh day was called Saturday, from Seater, by them worshiped; or from Saturn, an imaginary deity of the Romans.

Seeing, therefore, that these appellations and names of days, months and times, are of an idolatrous or superstitious origin, or 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 any aside from the simplicity of the gospel, nor discourage them from keeping to the language of truth, in denominating the months and days according to the plain and numerical way of expression; thereby following the example of our worthy predecessors and coming up in a noble and honorable testimony against those, and all other remains of idolatry and superstition.

Believing that no religious act can be acceptable to God unless produced by the influence of his Holy Spirit, our members cannot consistently join with any in the observance of public fasts, feasts, or what are termed holy days; or such injunctions and forms as are devised by the will of man in these respects, nor conform to the custom of illuminating houses, nor do any act as a mark of joy for victory obtained in war, or for any other occasion of public rejoicing.

## TRADE.

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THE manifestations of the spirit of truth, when duly regarded, lead out of bondage to the spirit of this world; but the inordinate love and pursuit of wordly riches, often lead those who are captivated thereby into many difficulties and dangers, and obstruct the work of religion in the heart: And in order that the service of our religious society may not be lessened, nor its reputation dishonored, by the imprudence of its members in their worldly engagements, let them be careful not to engage in such business as they do not understand, and avoid extending their concerns beyond their abilities to manage, and at the risk of others; and endeavor on all occasions, strictly to perform their promises, and fulfill their contracts.

It is particularly advised that none "make haste to be rich," by engaging in hazardous enterprises; but that all content themselves with a plain and moderate way of living, consistent with our religious profession. When any amongst us err, or are in danger of erring, in these respects, let them be seasonably and faithfully admonished.

It is recommended that Friends annually inspect the state of their affairs and keep their accounts so clear and accurate, that they may, at any time, easily ascertain whether they live within the bounds of their circumstances.

When any find that there is danger of their not having sufficient property to discharge their just debts, they should immediately consult with some judicious Friends, and if they advise it, without loss of time,

make their circumstances known to their creditors ; being careful to make a just and equal distribution, avoiding the too common and injurious practice of paying those who stand as securities, in preference to other creditors.\*

When any persons, by living above their means, or from a want of punctuality in fulfilling their contracts, give overseers sufficient cause to believe that they are declining in their circumstances, and likely to fail, it is advised that they be seasonably treated with ; and if it appear requisite, counselled to call their creditors together without delay. If, notwithstanding this advice, they still persist, and run into embarrassment to the injury of others, and to their own disreputation, the monthly meeting to which they belong, is to be timely informed thereof, and the meeting should proceed to treat with them. If this labor also prove ineffectual, the meeting is at liberty to disown them.

Cases of public failure in business should be brought to the monthly meeting, unless in cases which are attended with such circumstances as shall induce the overseers and other concerned Friends, whom they may consult, to be united in prospect that it is unnecessary.

And when monthly meetings, in examining the cases of those who have fallen short of the payment of their just debts, discover conduct which brings a reproach on our religious society, such offenders, after the extension of suitable labor, should be disowned, unless they condemn their misconduct in a satisfactory manner.

When failures occur, and the cases are under the care of monthly meetings, committees, appointed to visit the parties, are to make due inquiry in what manner their accounts have been kept, and how their deficiencies have happened, and report accordingly.



Friends are advised to be cautious in receiving collections, or bequests, for the use of the poor, or other purposes of society, from persons who have fallen short of the payment of their just debts, although they may be legally discharged by the voluntary act of their creditors; for, until such persons have discharged their debts, their possessions cannot, in equity be called their own. When failures of this kind occur, and the debtors decline making further payments towards the remaining balances of their just debts, when of ability to do it, the overseers, after extending the necessary labor, should inform the monthly meeting thereof, which ought to inquire into the cause; and if after a tender and brotherly examination, it should appear that their circumstances are such, as to render it clearly advisable, that a farther payment be offered to the creditors, or that a statement of the debtors' affairs should be laid before the creditors, and the question submitted to them, whether a payment should be made at that time, or referred to a future day, let advice be given to them accordingly; and on their refusal, after the continued extension of tender labor, the monthly meeting is at liberty to disown them.

When Friends accept the office of trustee or assignee, they should be active in collecting the effects of the estate, and punctual in making speedy distribution.

When any in profession with us are about entering into partnerships in trade, they should keep in view the propriety and safety of connecting themselves with members of our society; but should any Friend become a partner with a person not in membership with us, and a failure in the performance of engagements, or neglect of the seasonable payment of just debts on the part of the said partnership, should give reasonable occasion for a procedure at

law; in such case, a creditor, who may be a member of our society, shall be at liberty to proceed in a legal way: it appearing very improper that the usual course of justice should be obstructed by any of our members connecting themselves with those who are not in profession with us.

And let all consider well the ground on which they become endorsers, or joint securities; lest, for want of due consideration, any involve themselves and families in ruinous circumstances, and risk their own peace of mind.

It is affectionately desired, that Friends may be cautious in all their engagements, and not suffer their minds to be captivated by an inordinate desire of riches; remembering the observations made by the Apostle, in his day, and often verified in ours, that "They who will be rich, fall into temptation and a "snare:" and erring from the faith, "pierce themselves through with many sorrows."

Even when riches, to any extraordinary degree, have been amassed by the successful industry of parents, how often have they proved like wings to their children; carrying them beyond the limitations of truth, into liberties inconsistent with our religious testimonies, and sometimes into enterprises, which have terminated in irreparable damage to their temporal affairs, and a sorrowful neglect of the great work of the soul's salvation.

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## PARENTS AND CHILDREN.

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As, next to our own souls, our children are the immediate objects of our care and concern, parents and heads of families are entreated to lay to heart

the great and lasting importance of a religious education to the youth; and to be solicitous that their tender and susceptible minds may be impressed with virtuous principles, and a just sense of the Divine Being, his wisdom, goodness, power, and omnipresence.

The importance of an early instruction in the law of God, is set forth with peculiar strength, clearness, and solemnity, in Deut. vi. 4th, &c. "Hear, O Israel, "the Lord our God is one Lord, and thou shalt love "the Lord thy God with all thine heart, and with "all thy soul, and with all thy might: and these "words which I command thee this day, shall be in "thine heart: and thou shalt teach them diligently "unto thy children, and shalt talk of them when "thou sittest in thine house, and when thou walkest "by the way, and when thou liest down, and when "thou risest up."

Although virtue does not descend by lineal succession, nor piety by inheritance, yet the Almighty graciously regards the sincere endeavors of those parents, whose early and pious care is over their offspring for good. Be ye, therefore, examples to them in your meetings, your families, and employments. Keep them out of the vain fashions, the corrupt customs, and unprofitable conversation of the world; laboring to convince their young and tender minds of the propriety of restraint, when necessary; exhorting them in meekness, and commanding in wisdom; and, as they advance in age, guard them against reading plays, romances, and all other publications of a nature prejudicial to the promotion of christianity; likewise against public pastimes and diversions: all which have a tendency to draw the incautious mind from a sense of religious duty; to bring it into a state of alienation from the divine life; and to deprive it of that inexpressible comfort and

delight attendant upon the daily exercise of religion and virtue. And be ye concerned to discharge your important and awful duty with scrupulous attention. It is often too late to warn the youthful mind of danger, when your own negligence, or indulgence, hath suffered your offspring to deviate from the path of simplicity. If you fail to suppress the early beginnings of undue liberty, how can you expect a blessing on your endeavors, when farther deviations at length arouse your attention? Early, therefore, add restraint to instruction, lest your children become so accustomed to improper indulgences, as to slight and disregard your authority, when its exertion has at length appeared to you absolutely necessary for their safety and preservation.

If any Friends willingly indulge children, under their care, in such extravagancies and excesses as are herein pointed out, and persist therein, disregarding the continued, tender labor of their friends to bring them to a sense of their religious duty, monthly meetings are at liberty to disown them.

In much love to the rising generation, they are exhorted to avoid the many vanities and ensnaring corruptions to which they are exposed. Bear in mind, dear youth, that "the fear of the Lord is the beginning of wisdom." Take the advice of religiously concerned parents, guardians, and friends; ever remembering, that children ought to obey their parents in the Lord, and that disobedience herein is a breach of the moral law, and offensive in the Divine sight.

## POOR.

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THE poor amongst us, claim, and ought to receive, our particular and tender care and attention; and, in order that competent assistance may be afforded to this class, not only by relieving their immediate necessities, but by aiding them in such business as they may be best qualified for, each monthly meeting should have seasonable collections made, and the money placed in the hands of the treasurer of said meeting, for the exclusive purpose of assisting those of this description; and, as it is reasonable to expect, from the vicissitudes attending human life, that we shall always have more or less poor in our society, amongst whom may be some who have a peculiar claim to our sympathy, having to struggle with accumulated difficulties to support themselves and their families, it is affectionately desired, that Friends may show a liberality, proportionate to their means, in contributing to this benevolent purpose.

And, in order that this concern may be carried more fully into effect, a suitable number of judicious men and women Friends should be separated in each monthly meeting, to inspect into the necessities of the poor, and those who may appear likely to require assistance; and not only relieve their immediate necessities, but assist them in such employments as they may be capable of; in doing which, they are to proceed with great tenderness to the feelings of those who are the objects of their appointment; carefully avoiding any unnecessary disclosure of their names, or the assistance rendered them.

And that Friends, appointed to the oversight of

the poor, may be enabled to proceed in a manner above described, they should have the appropriation of the fund herein alluded to, and the drafts on the monthly meeting's treasurer, signed by as many of the overseers of the poor as the monthly meeting may think proper, should not designate the individuals to whom assistance is to be, or has been rendered; but their proceedings are to be subject, at any time, to the inspection of a committee of the monthly meeting.

Overseers of the poor are to consider it their duty to give particular attention that the children of Friends in low circumstances be furnished with an opportunity of getting a competent portion of school learning, to fit them for business.

And Friends are advised, in disposing of their estates by will, to consider of the propriety of applying a portion thereof to the use of the poor; which the establishment of this fund will afford an opportunity of doing, and placing their bequests under the immediate care of the society; and, to aid them therein, the following form of a bequest is inserted; namely:

I give and bequeath (or if it be land, I give and devise) unto A. B. treasurer of the fund established by the monthly meeting of \_\_\_\_\_, of the religious society of Friends, for the relief of poor Friends, and the assistance of those who are in straitened circumstances, within the limits of the said monthly meeting, and to his successor and successors in that trust; and, if the said monthly meeting should be discontinued, the said bequest, (or devise) is to go to the quarterly meeting to which the said monthly meeting belonged, for the same purpose.

## **REQUESTS TO BE RECEIVED INTO MEMBERSHIP.**

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**REQUESTS** from those who desire to be received into membership are to be introduced by the overseers, and read in the preparative meeting; and, if no impropriety appear in their being forwarded to the monthly meeting, they should be sent with the minutes of the preparative meeting.

The preparative meeting, or the overseers, are not to judge of a request so as to prevent its going to the monthly meeting, though either may observe to the requester any manifest obstruction; but, should he continue desirous to have it laid before the monthly meeting, it is to be forwarded accordingly.

The monthly meeting should appoint some suitable Friends to inquire into the life and conversation of the requester, and to take the necessary opportunities with him in order to ascertain whether the motives for the request be sincere, and on the ground of convincement, and to report their sense thereon; and when the meeting concludes to receive the person into membership, a minute to that import is to be made, and two or more Friends are to be appointed to inform him of it.

Monthly meetings are to receive into membership young children, whose parents are members, on the application of their parents, unless it should appear to the meeting that they are not likely to be educated consistently with our profession.

When the request is for children, one of whose parents is a member and the other not, monthly meetings are to receive such children at the request of the parent who is a member, when there is a probability of their being educated agreeably to our religious profession.

## BIRTHS AND DEATHS.

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As much inconvenience would be likely to result from a want of due attention to keeping a record of births and deaths, monthly meetings are annually to appoint a committee, of which one or more should be from each preparative meeting, to collect an account of all the births and deaths of members, which have occurred within their respective limits, during the preceding year; to be by them handed to a Friend, appointed by the monthly meeting, to record them, in a book provided for that purpose.

The form of the record is as follows, viz :

### BIRTHS.

| Names of<br>children. | When<br>born. | Names of<br>the parents. | Their<br>residence. |
|-----------------------|---------------|--------------------------|---------------------|
| _____                 | _____         | _____                    | _____               |

### DEATHS.

| Names of<br>the deceased. | When<br>deceased. | Age.  | Parents'<br>names. | Late<br>resid'e. |
|---------------------------|-------------------|-------|--------------------|------------------|
| _____                     | _____             | _____ | _____              | _____            |

That funerals may be accomplished in an orderly manner, monthly meetings are directed to appoint a committee to attend those of our society, and the burials of those not in membership with us, at the place of interment; permission for the interment of the latter is to be obtained from this committee; which is to see that they are conducted in a manner agreeably to our practice. This committee are also



to take care that our burial grounds be properly inclosed, and kept in decent order.

Friends are to avoid the vain custom of wearing or giving mourning habits, and all extravagant expenses about the interment of the dead; and they are not to erect grave or tomb stones.

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## REMOVALS AND CERTIFICATES.

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WHEN Friends have a prospect of removing, they should be careful not to suffer wrong motives to influence their conclusions: and before such steps are taken as may close the way to receiving advice, they are recommended to consult some of their experienced friends, on the propriety of the proposed removal.

When any remove, they should have a certificate from the monthly meeting of which they are members, recommending them to the monthly meeting where they are going to reside, expressive only of their right of membership, and settlement of temporal concerns, to be founded on inquiry made by a committee appointed for that purpose, and the committee are not to confine their inquiries to the monthly meeting where the person resides, if there be reason to believe that his affairs are not settled in other places. If the certificate be for a recommended minister, it should be expressive of the fact.

When a certificate of removal is produced to the meeting to which it is directed, it shall be the duty of that meeting to accept it, unless there be some manifest obstruction; and when accepted, the Friend recommended by it shall be a member of that meeting.

Removal certificates should be forwarded for ap-

prentices, and others under age, who are placed within the limits of another monthly meeting.

Monthly meetings are advised to extend due care that certificates of removal be seasonably forwarded to the meetings to which they are directed.

Certificates of removal are to be preserved, by record or otherwise, by the monthly meeting accepting them; and each meeting should keep records of all certificates which it issues.

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## DIFFERENCES AND ARBITRATIONS.

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SHOULD differences arise between any members of our society, about their temporal concerns according to ancient and comely order, brother ought not to go to law with brother, except from apparent and urgent necessity, as is hereafter expressed and limited; namely, the party thinking he has reason of complaint, is to speak in a calm and friendly manner, or, if he live at a distance too great to do it in person he should write to the party by whom he thinks himself injured, or in danger of suffering in his just right; endeavoring by gentle means, in a brotherly manner, to obtain it; but if this orderly proceeding prove ineffectual, either himself, or, if he live at a distance, some friend to whom he may write and empower on his behalf, should take one or more of the overseers, or other judicious Friends, and in like manner make the claim; and the Friends accompanying the complainant are to use their endeavors to have the matter justly and expeditiously settled between the parties. Should the case appear to be a plain one, or a debt against which no reasonable objection is made by the debtor, they are to advise the party

complained of to make satisfaction, without carrying it either to arbitrators or to the meeting: but should there appear to be either unsettled differences in accounts, or cause for dispute, and they cannot effect a settlement between the parties themselves, they are to advise them to submit it to arbitration. If either party refuse to do this, such refusal ought to be represented to the preparative meeting by the overseers, or by the other party, if neglected by them; previous notice of which is to be given to the person complained of. And, provided the parties cannot, by the meetings' care, be brought to an agreement, or to refer the subject to arbitration, the complaint should be carried from the preparative to the monthly meeting, previously notifying the party complained of. The first proceeding of the monthly meeting should be to inquire whether the beforementioned gospel order has been duly observed: and if it has not, the complaint is to be referred back to the preparative meeting, and no notice of the subject taken on minute: but should it appear, that the necessary care has been previously taken, the monthly meeting is to appoint a committee to have a conference with the parties, and to ascertain whether the case be attended with such circumstances as will justify the monthly meeting in advising it to be left to arbitration. Should this appear to be the case by the report of the committee, the parties are to be again advised to submit the subject to arbitration; and if either of them refuse to comply, the monthly meeting, after the necessary labor with the person refusing, should proceed to disown him.

When a case of difference has been submitted to arbitration, the award ought to be final, unless it should appear evident, that the arbitrators have materially erred in their judgment, or proceedings, or have not given sufficient opportunity of producing

the necessary evidence in the case: where this appears evident to the monthly meeting, the quarterly meeting should be informed, that the monthly meeting has a case before it, in which it desires assistance; and the quarterly meeting is to appoint a committee to sit with, and assist the monthly meeting therein; and should it appear on mature consideration, that there is cause for dissatisfaction, a rehearing is to be granted by the same, or other arbitrators, and their award shall be final.

When arbitrators are chosen in any case, they ought, as speedily as may be, to appoint time and place, and attend duly to the subject, giving the parties and their witnesses a full and fair hearing, in the presence of each other; they should avoid unnecessary delay, and make the award within the time appointed.

As there may be circumstances which would render it unreasonable to require a compliance with the beforementioned procedure, such as, firstly, the party absconding, or leaving the country with the design of defrauding his creditors; or, secondly, when the time it would take to go through the meeting, might be a manifest damage to the creditor or claimant, as in cases of apparent danger of bankruptcy, and the party being largely in debt, and other creditors generally commencing suits, or otherwise securing their demands; or when, by the statute of limitation, a claim may be barred in law; or, thirdly, when there may be danger of future damage to those who may submit thereto, as in the case of executors, administrators, trustees, or Friends who stand as security for those who are not in membership with us; it may therefore be necessary, and it is advised, that monthly meetings hold excused such as shall appear to them to be thus necessitated to proceed at law; and the parties are cautioned to conduct themselves towards

each other with decency and moderation, without anger or animosity, which will be a becoming testimony even in courts, and show that nothing but the nature of the case, and our common station with our neighbors, under the laws of the land, bring any of us there.

If any person in membership with us, shall arrest, or sue at law, another member, without proceeding in the manner herein before prescribed, he should be treated with for it; and, unless he make satisfaction, he is to be disowned.

It is advised that persons differing about temporal concerns, do, as seldom as may be, choose ministers for arbitrators.

And as it is our duty to seek peace with all men, and to avoid giving provocation, or just offense to any, it is advised that Friends do not go to law with others not of our profession, without due consideration, and having sufficient cause for it; manifesting, in contested cases, a decided preference for a settlement by arbitration.

Friends ought to give no just cause for others to go to law with them; but they should carefully comply with their promises and contracts; and, when they have reason for objecting to a demand, they should show a readiness to settle it between themselves, or submit it to reference.

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## SCRIPTURES OF THE OLD AND NEW TESTAMENTS.

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It is affectionately recommended to Friends, especially parents and heads of families, to endeavor, both by precept and example, to impress on the

minds of the younger class a due regard and esteem for those excellent writings, the Scriptures of the Old and New Testaments, and to advise them frequently to read and meditate therein, and, at proper seasons to instruct them, that the same blessed experience of the work of sanctification, through the operation of the Spirit of Truth, to which they clearly bear testimony, is to be witnessed now, as in former ages, by all who attend to its manifestations, Thus, by the Divine blessing on this pious care, their youthful minds may be led into a firm belief of the christian religion, as held forth in the Scriptures, and particularly in those parts which relate to the miraculous birth, holy life, blessed example, doctrine and precepts, of our Lord and Savior Jesus Christ.

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BOOKS.

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AGREEABLY to the directions given to the meeting for sufferings to take the oversight of all writings proposed to be printed, which relate to our religious principles and doctrines, Friends who may have such publications in view, are to lay them before that meeting for its advice and concurrence.

Should any of our members print or publish any writing against the advice of the meeting for sufferings, or which tends to excite disunity and discord amongst us, they should be treated with, and, if they cannot be convinced of the impropriety of their conduct, and condemn the same to the satisfaction of the monthly meeting, they should be disowned.

It is incumbent on parents and heads of families to prevent, as much as possible, all those under their direction from perusing publications which may tend

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to weaken their confidence in the christian religion, or may excite doubts concerning the authenticity of the Scriptures, and those important truths declared in them; lest their inexperienced minds should be poisoned thereby, and a foundation be laid for the greatest evils.

It is also enjoined on all the members of our religious society, to discourage and suppress the reading of plays, romances, and all other corrupting books and publications, that have a tendency to awaken and invigorate those evil propensities "which war against the soul," and which it is the duty, as well as interest, of every christian mind to keep in subjection.

Printers and booksellers, in membership with us, are cautioned against printing, selling or lending such books or publications.

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**SCHOOLS.**

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As it is important that suitable schools for the right education of our youth should be established, Friends are advised to cherish a liberal disposition, and make such provision as may encourage well-qualified persons to engage in this useful employment. For want of teachers of this description, there is reason to apprehend, that children have sometimes been committed to the care of persons, whose example and influence have betrayed them into principles and habits, which have had an injurious effect on them in more advanced life.

Friends should endeavor to procure teachers of our own religious profession, who are not only qual-

ified to instruct the youth in school-learning, but to co-operate with the society in their religious endeavors to excite in them a love of virtue, and to afford them the good example of a conduct consistent with our principles.

Friends are desired to be careful in the choice of suitable school-books, and to select such as are calculated to direct the susceptible and tender minds of youth in the practice of piety and virtue.

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## APPRENTICES.

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CHILDREN, who are members of our society, should be placed, by their parents or guardians, with Friends, unless, after due inquiry, no suitable place can be found; when application should be made to the monthly meeting for advice, which is to appoint a committee to render the necessary assistance.

It is advised, that Friends who take children or apprentices, give a preference to our own members, and that they be moderate in their terms, that the children of Friends in low circumstances, in an especial manner, may be brought up to such trades and business, as may, with a blessing on their prudence and industry, procure them a comfortable living.

It is the incumbent duty of Friends to instruct all children placed under their care in school-learning, to fit them for business.



## **CIVIL GOVERNMENT.**

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**FRIENDS** are advised to demean themselves circum-spectly towards all men, in the peaceable spirit of the gospel, to avoid political controversies, or giving just occasion of offense to those in government: if we dwell in the principle of Truth, our testimonies will be preferred to every temporal consideration, and the offices of profit and honor in government will neither be sought for nor accepted, by us.

But should any disregard the concern of the society and accept of a post of profit and honor in government, he is not to be appointed to any services in the church, or his collections received.

Friends are not to receive unlawful interest, or be concerned in any trade contrary to law; or in any-wise encourage such practices in others.

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## **SUFFERINGS.**

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**As**, in support of our christian testimonies, Friends are sometimes brought into suffering, they are tenderly advised and exhorted, when requisitions repugnant to our principles are made, that they do not, by any indirect means, attempt to evade them; but, in the spirit of meekness, patiently and cheerfully submit; for, by such a temper only, we can show that we suffer for conscience' sake.

Friends should keep an accurate account of their sufferings, specifying the sum, the time when taken,

for what, and by whom; to be handed to, and carefully inspected by a committee of the monthly meeting; and, if approved, the particulars are to be recorded in a book kept by the meeting for that purpose; the statement of the amount, and the cause for which it was taken, are to be sent from the monthly to the quarterly and yearly meetings.

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## WILLS AND DONATIONS.

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FRIENDS should be provided with wills; and be careful to renew them as often as occasion may require; to dispose of their property according to justice, that it may tend to their satisfaction and peace, and the promotion of harmony in their families.

They are advised, on such occasions, as a prudent measure, to consult some of their judicious Friends with respect to the disposition of their estates.

The making of suitable wills in time of health may prevent the subject from claiming attention on a sick bed, when the mind should not be diverted from a solemn consideration of the awful period of life.

As much may depend on the confidential trust of executorship, both with respect to a due care of the property, as well as the education and welfare of children in their minority, Friends should be careful in whom they place that important charge.

Persons employed to draft wills should be of good repute, and have a competent knowledge of the subject. Wills should contain a clause empowering executors to submit to reference all disputed matters relative to the estate: and executors and administrators are to have a full, clear, and perfect inventory of

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the estate made out as soon as it can be conveniently accomplished.

All concerned in wills and settlements, are advised to a punctual and faithful discharge of their respective trusts, according to the intent of the donors, or testators.

Meetings, concerned in any charitable gifts, legacies, or bequests, for the use of the poor, or other purposes of the society, should take special care that they be not appropriated to any other use than such as the donors, or testators, have directed or enjoined, by legal settlement, will, or testament.

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**MEMORIALS.**

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To commemorate the lives of the righteous, is a tribute due to their memory, and may prove an incentive to the living to emulate their virtues. Should a monthly meeting prepare a memorial concerning a deceased member, it may be sent to the quarterly meeting; and should the quarterly meeting, after careful attention, approve of it, it is to be forwarded to the meeting for sufferings, for inspection and correction, and then be laid before the yearly meeting, unless the meeting for sufferings should, in some instances, deem it inexpedient.

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**TITLES OF LANDS.**

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It is recommended to quarterly and monthly meetings to make timely and careful inspection into the

titles of meeting houses, burial grounds, and other estates, which have been vested in trustees for the use and benefit of the society, or of any of its meetings, that in case the death of any trustees, or other circumstances, should render it necessary, seasonable care may be taken to appoint others to the trust, that future difficulties, and the risk of being deprived of such estates, may be avoided. Quarterly and monthly meetings are to keep correct records of all such trusts and conveyances; and also a clear and regular account of the place where, and the persons with whom the papers, minutes, and records, belonging to our religious society, are deposited; and due care should be taken to lodge them with suitable Friends.

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