

exposed themselves to the corrupting influence of evil company, and a consequent irregularity of conduct; such ought to be timely, and tenderly expostulated with, to convince them of the dangerous tendency of their conduct; and, if they cannot be prevailed on to amend their ways, they ought to be treated with, by the respective Preparative or Monthly Meetings, as in other cases of offence; and if after due labour and forbearance, they prove irreclaimable, they may be disowned.

Care on the part of parents in placing their children under exemplary members of society.

And if any parents in membership with us, willingly indulge their children or youth under their care, in such extravagance and excesses, they ought in like manner to be treated with and disowned. It is our desire, that Friends may bring up the youth under their care, in habits of industry, placing them with sober and exemplary members of the society, for instruction in such occupations as are consistent with our religious principles and testimonies; so that they may be preserved in a becoming conduct and demeanour. Also that those whose circumstances may furnish them with ability for instructing in useful and suitable employments, the children of members who are in situations less affluent, may receive them into their families upon terms so moderate and equitable, as to remove every plausible reason for placing them with those not in membership with us.

PLAINNESS IN DRESS AND ADDRESS.

Decency & simplicity. Upon the first of these subjects our principle is, to let decency, simplicity and utility be our principal motives, and not to conform to the vain and changeable fashions of the world; though we

may occasionally adopt alterations which appear convenient or useful. 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 this rule 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 does not make the ground it encloses rich and fruitful, yet it frequently prevents those intrusions by which the labour of the husbandman is injured or destroyed.

Scripture advice on the subject.

The conduct which our society has adopted in this respect, is supported by many passages in holy writ. "Be not conformed to this world; but be ye transformed by the renewing of your minds," 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." 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 putting on of apparel, but let it be the hidden man of the heart, in that which is not corruptible; even the ornament of a meek and quiet spirit, which is in the sight of God of great price; for after this manner in old time, the holy women also, who trusted in God, adorned themselves."

It is, however, highly important to maintain more than the form of godliness, and whilst we

Compliance must be the result of principle.

avoid a conformity to this world, to be careful to seek after that divine power, by which we may be transformed, by the renewing of our minds, and prove what is that good, and acceptable, and perfect will of God.

Plainness in address.

In our address also, we are bound to differ from the world, in several respects, such as our using the singular number in speaking to a single person; our disuse of the appellation of master, mistress, &c. in a complimentary manner to those who 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, in which we profess to believe, as guiding into all truth, led our predecessors in religious profession, and we believe still leads us as we faithfully follow it. Our conduct in these respects, is supported by the practices mentioned in holy writ, as well as by the simplicity and reasonableness of it.

A departure therefrom originating in pride.

The origin of applying the plural number to an individual, and of giving complimentary titles to one another, is to be traced in vanity and pride. Besides this consideration the application of the singular number to a single person, is both more correct and more perspicuous, to say nothing of its consistency with that form of sound words, recommended by Paul to Timothy. This is also the case with respect to our names of days and months; nevertheless it is not by reason and propriety alone, that our conduct in these things may be supported. The practice and precepts recorded in the scriptures also justify 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; and call no man your father upon the earth, for one is your father, which is in heaven; neither be ye called masters, for one is your master even Christ." The following expressions of Elihu, a pious young man, mentioned in the book of Job, are also applicable. "Let me not, I pray you, accept any man's person; neither let me give flattering titles unto man; for I know not to give flattering titles; in so doing my maker would soon take me away."

Names of days and months.

Also to give the names of heathen deities, &c. to days and months, we apprehend is not only inconsistent with the "form of sound words," just mentioned, but is contrary to the spirit of the injunction given to the Israelites, as a preservative from contaminating themselves with idolatry. "In all things that I have said unto you, be circumspect, and make no mention of the names of other gods, neither let it be heard out of thy mouth." When the reformation of the Jews was foretold by the prophets, these, amongst other things, were stated as a part: "I will take the names of Balim out of her mouth; I will turn to the people a pure language; and I will cut off the names of the Idols out of the land, and they shall no more be remembered."

From religious scruples also, we cannot how the body, and take off the hat, in order to express our respect to man. The reason for this is, that

knowing of the body, &c.

it is a token of reverence enjoined and used in our solemn approaches to the Supreme Being, when exercising the religious duties of preaching or prayer. On this account, and not from any disrespect, we think it right not to confound this solemn act of reverence to the Almighty, with the marks of respect to our fellow-creatures. True civility and due respect may be better shown by conduct, than by compliment, and we are far from desiring to disunite those social duties from our attention and regard in our salutations.

Consequence of departing from plainness, &c.

We therefore tenderly exhort all, seriously to consider the plainness and simplicity, which the gospel enjoins, and to manifest it in their habits, speech and deportment. A declension herein we fear is attended with hurtful consequences, in 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 ancestors, and still teaches us to refrain.

Uniformity in adhering to them.

We also tenderly advise, that Friends take heed, especially those who should be exemplary to others under their care, that they adhere to plainness of speech, without respect of persons, in all their intercourse with men; and not balk their testimony by a cowardly compliance, varying their language according to their company; a practice of very ill example, rendering those who use it contemptible, and to be looked upon as a kind of hypocrites, even by those with whom they so comply. This seems to be cautioned against by the apostle when he advises Timothy, "That the deacons be grave, and not double tongued," plainly imparting that it is inconsistent with the gravity of the gospel.

POOR.

As mercy, compassion and charity are eminently required by the gospel, it is desired that the cases of our members, who are in indigent circumstances, be duly inspected, in order that advice and relief may be seasonably extended, and assistance afforded them, in such business as they are capable of. To defray the expenses which their support and the education of their children will necessarily occasion, it is recommended to each Monthly or Preparative Meeting of men and women Friends to be liberal in subscriptions for raising, and continuing funds for these purposes. And in the exercise of this benevolent care, it is desired that we may always guard against unnecessarily exposing the names or situations of our fellow-members. Those who require pecuniary aid, ought to accept the deliberate advice of their friends, and manifest a becoming disposition to conform to their judgment; remembering that it is said, "in the multitude of counsellors there is safety." Prov. xi. 14.

Necessary attention to.

Where there is an obstinate refusal to conform to such advice, committees are to be governed in the distribution of the intended liberality by a prudent discretion.

Women's Monthly or Preparative Meetings are to inspect and relieve the wants of the poor of their own sex, and where their own funds are insufficient they are to apply to the men's meeting for their aid, and for their concurrence, as cases may require.

Women.

HIRELING MINISTRY.

Ground of gospel ministry.

LET us keep in remembrance this fundamental principle of our profession, that it is under the immediate teaching and influence of the Holy Spirit, that all acceptable worship is performed, and all gospel ministry supplied, that this pure and powerful influence, in vessels prepared by the Divine hand, is the essential qualification to that work. The gift, therefore, being divine, the service is freely and faithfully to be discharged, without any view to reward from man; agreeably to the express command of Christ, our head and high-priest, "freely ye have received, freely give." Matt. x. 8.

Testimony against hireling ministry.

Where any of our members are so regardless of this testimony, as to contribute to the support of a hireling ministry, they ought to be tenderly laboured with, to convince them of their error; and if this prove ineffectual, and they persist in their unfaithfulness, the Monthly Meetings to which they belong, should proceed to disown them, such conduct being opposed to our testimony for the free ministry of the gospel, which is "without money and without price."

QUERIES.

In order that the Yearly Meeting may be clearly informed of the state of society, the following Queries are directed to the subordinate meetings, and in desiring answers to them, the design of the Yearly Meeting is, not only to be informed of the due observance of the several branches of our christian testimony, but also to impress on the

minds of our members a profitable individual examination of themselves, how far they act consistently with their religious profession; and also to excite elders, overseers and other concerned Friends, to discharge their duty faithfully, in administering counsel and admonition, when necessary.

It is concluded that the following twelve queries be read, deliberately considered, and answered in each Preparative and Monthly Meeting of men and women Friends, once in the year; in order to convey an explicit account, in writing, to their Quarterly Meetings, next preceding the Yearly Meeting, and from thence an account is to be forwarded to the Yearly Meetings.

Also that the first, second and ninth of those queries be read and considered, and explicit written answers to them be prepared in the two Quarterly Meetings preceding the one before mentioned, and also in the Preparative and Monthly Meetings which report thereto. But none of the queries are to be read or answered in those Quarterly Meetings for Discipline, which immediately succeed the Yearly Meetings; nor in the Preparative or Monthly Meetings which report to those Quarters.

And further, it is not obligatory on meetings to read any other of the queries than such as are to be answered. Nor is the reading and answering of them enjoined on any Preparative Meeting where the members of that and the Monthly Meeting are the same.

First Query. Are all meetings for worship and discipline duly attended? Do Friends avoid unbecoming behaviour therein? And is the hour of meeting observed?