

ly attendant thereon; but that they sincerely labour to experience a settlement, on the alone sure foundation of pure unchangeable truth, whereby through the prevalence of unfeigned christian love and good will to men, we may convincingly demonstrate, that the kingdom we seek is not of this world, but a kingdom and government, whose subjects are free indeed, redeemed from those captivating lusts, from which wars and fightings proceed.

And that the members of our religious society, would carefully avoid engaging in any trade or business promotive of war, sharing or partaking of the spoils of war, by purchasing or selling, prize goods; importing or shipping goods in armed vessels; paying taxes for the express purpose of war; or from pecuniary motives grinding of grain; feeding of cattle; or disposing of their property for the use of the army; that through a close attention to the motions of divine grace, they may be preserved in a conduct consistent with our holy profession, and from wounding the minds, or increasing the sufferings of each other, not at all doubting, that He, to whom appertains the kingdom and the power; who is wonderful in working, will continue to carry on and perfect his blessed cause of peace on earth. A due attention to this concern is recommended to Quarterly, Monthly and Preparative Meetings, and to Friends in general, it being our judgment that if any of our members do, either openly or by connivance, pay any fine, penalty, or tax, in lieu of personal service, for carrying on war, or allow their children, or apprentices, who are members, to act in the performance of what is called military duty, or are concerned in arming or equipping vessels with guns, or deal in public certificates

issued as a compensation for expenses accrued, or services performed in war, that they be tenderly treated with by Monthly Meetings, and if they cannot be brought to an acknowledgment of their error, they are to be disowned.

It is further the sense and judgment of the Yearly Meeting, that it is inconsistent with our religious testimony and principle, for any Friend to pay a fine or tax levied on account of their refusal to muster, or to serve in the militia, although such fine or imposition may be applied towards defraying the expenses of civil government; and where deviations in this respect occur, tender dealing and advice should be extended to the party, by Monthly Meetings, in order to their conviction and restoration; and if this prove ineffectual, they should proceed to disown them.

And finally, dear Friends, upon the calamitous subject of war, you are not ignorant of what adorns our profession. Let us seek peace and pursue it, remembering that we are called to love. Oh! that every germ of enmity might be eradicated from our enclosure, and truly there is a soil in which it cannot live—this soil is christian humility. May we, therefore, be peaceable ourselves in words and actions, seeking for that disposition in which we can pray to the Father of the Universe, that he may breathe the spirit of reconciliation into the hearts of his erring and contending creatures.

Knowing how quickly many are removed by death, it is recommended that Friends who have estates to dispose of, make their wills in time of health and strength of judgment, and therein dis-

pose of their substance as in justice and wisdom may be to their satisfaction and peace, laying aside all resentment, though occasion may have been given, lest it should go with them to the grave, remembering we all stand in need of mercy and forgiveness. Making such wills in due time cannot shorten life, but the omission or delay thereof to a time of sickness, when the mind should not be diverted from a solemn consideration of the approaching awful period of life, has often proved very injurious to many, and been the occasion of creating discontents and animosities in families, which the more seasonable and deliberate performance of this necessary duty might have prevented.

We also recommend to Friends to employ persons of competent legal knowledge to write their wills, as great inconvenience and injury to families have sometimes happened through the unskillfulness of some who have taken upon them to write wills.

We further desire that the executors and trustees concerned in wills and settlements may take especial care to discharge, faithfully, their respective trusts according to the intent of the donors and testators. A violation herein being an obvious perversion of justice, offenders, in these respects, should be treated with, and unless they make due satisfaction to the injured parties, and to the meeting to which they belong, should be disowned.

WOMEN'S MEETINGS.

As our women's meetings for discipline, by long experience, have been found of advantage, not only to the society in general, but to the youth of their own sex in particular, it is earnestly desired, that they may be encouraged to come up to the help of their brethren in that part of the discipline of the church properly claiming their attention and care. For which purpose Preparative, Monthly and Quarterly Meetings of women Friends having been established, are to be held at the same times and places as meetings of the same denomination by men Friends, and in all the cases which shall properly claim their attention, the same rules of government and methods of proceeding are to be adopted by them, as are directed for the regulation of men's meetings, except where it is necessarily otherwise directed in this discipline.

THE YEARLY MEETING OF WOMEN FRIENDS.

HELD annually in Baltimore at the time of holding men's Yearly Meeting, is at liberty to correspond with any other Yearly Meeting of their own sex, either in America or elsewhere; and to issue such counsel and admonition to their own Quarterly and Monthly Meetings as in the wisdom of truth shall appear conducive to real benefit and mutual edification. But the said Yearly Meeting is not to make or alter any rules of discipline or queries.

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

And finally, it is desired that a fair record be kept of their minutes and proceedings; and that annually their representatives exercise a religious care in the choice of a clerk.

YEARLY MEETING.

From ancient records it appears that the first Yearly Meeting, in Maryland, was held on West River, in the year 1672. That for many years the meeting was held alternately at West River, on the western shore, and at Tredhaven, on the eastern shore of Maryland. That agreeably to an arrangement which took place in the year 1790, the Yearly Meeting was removed to be held in Baltimore only, and to be composed of representatives from the Quarterly Meetings on the western shore of Maryland, and the adjacent parts of Pennsylvania and Virginia, to which was afterwards added the state of Ohio. But in the year 1812, Friends west of the Alleghany mountains were separated from it, and authorized to establish a new Yearly Meeting in the state of Ohio; and it is now composed of Friends on the western shore of Maryland and the adjoining parts of Pennsylvania and Virginia.

The Yearly Meeting is held on the last second day in the tenth month. A public meeting for worship at ten o'clock, in the morning of the day preceding, and another at three o'clock, in the afternoon. The meeting for discipline is opened at ten o'clock, on second day morning. The Yearly Meeting of ministers and elders is held on the seventh day of the week preceding, and concluded to be opened also at ten o'clock, in the morning.

The representatives from the Quarterly Meetings are annually to propose a clerk and an assistant, at the close of the first sitting of the meeting for discipline, whose names are to be reported at the opening of the next sitting.

Representatives having the care of the reports from the Quarterly Meetings, are to put them into the hands of the clerk to the meeting for the preceding year, before the opening of the meeting for discipline, in order that time may be saved to the meeting, by a previous entry of the names of the representatives. No representative ought to withdraw from, or leave the meeting before the Yearly Meeting ends, without permission being first requested and granted.

All communications directed to the Yearly Meeting, except from such meetings as correspond regularly therewith, are to be previously perused by a nomination of Friends, for the purpose, who are to consider and report whether the same be proper to be read in the Yearly Meeting.

The design of our annual meetings in their first constitution being, in order to a general oversight and care of the churches pertaining to our christian communion, it remains to be our fervent desire that good order, unity and concord may be maintained amongst us. We know that love and unity, founded upon christian principles, are promotive of truth and righteousness amongst ourselves; and we believe also that when conspicuous in us, they have their influence upon those around us. Under these considerations we fervently desire and humbly hope that He who bath to the present day preserved us a people, highly favoured, will be graciously pleased still to animate us with a zealous concern, that love and good will may predominate in us individually, and that

union, peace and concord may prevail in every department of the family. And finally, Friends collectively and individually, may all our meetings be held as in the immediate presence of the Head of the church; may the aged amongst us be examples of every christian virtue, and evince, by the calmness of their evening, that their day has been blessed. May the middle aged not faint in their stations, but together with their elder and younger brethren, firmly support, yea, exalt the several testimonies which we are called to maintain. And, Oh! may the beloved youth bend early and cheerfully under the forming power of truth, that each standing in his allotment, the harmony of the building may be preserved, and we may truly grow up into a holy temple for the Lord.

APPENDIX.

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

1. 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.

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

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

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

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

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

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

8. August so named in honour of Augustus Caesar, another of the Roman emperors. This month was before called sextilis, or the sixth.

The other four months, namely, September, October, November and December, still retain their numerical Latin names, which, according to the late calculation of the calendar, will, for the future, be improperly applied. However, from the continued use of them hitherto, as well as from the practice of the Jews before the Babylonish captivity,* it 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 honour of their pretended deities, so the like idolatry prevailing among our Saxon ancestors, induced them to call the days of the week by the name of the idol which, on that day, they peculiarly worshipped. Hence the first day of the week was, by them, called sunday, from their accustomed adoration of the sun upon that day.

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

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

The fourth day of the week they called wednesday, from the appellation of Woden, another of their idols.

The fifth day of the week was called thursday, from the name of an idol called Thor, to whom they paid their devotions on that day.

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

The seventh day of the week they styled saturday, as is supposed from Saturn or Sater, by them then worshipped.*