

A treatise concerning Christian discipline. Compiled with the advice of a national meeting of the people called Quakers, held in Dublin, in the year 1746. Lately annexed to the history of the rise and progress of the said people. Now published separately, and humbly recommended to the consideration of Christians of other denominations / By John Ruty M.D.

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John Peroyd, Lucy Peroyd

A

T R E A T I S E

Concerning

Christian Discipline.

C O M P I L E D

With the Advice of a NATIONAL MEETING
of the People called *QUAKERS*,
held in *Dublin*, in the Year 1746.

Lately annexed to the History of the RISE and
PROGRESS of the said People.

Now Published separately, and

Humbly recommended to the consideration of Christians
of other Denominations.

By *JOHN RUTTY*, M. D.

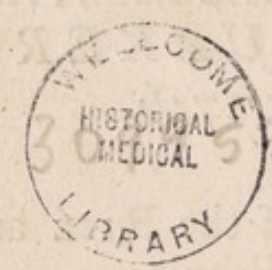
LUKE xii. 2, 3. *There is nothing covered that shall not
be revealed, neither hid that shall not be known; There-
fore whatsoever ye have spoken in darkness shall be
heard in the light: and that which ye have spoken in
the ear, in closets, shall be proclaimed on the house-tops.*

Printed in the Year 1752.

TRAVEL

Christian Discipline

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With the Advice of a National ...

... and ...

... and ...

BY JOHN W. ... M.D.

... in ...

Printed in ...

P R E F A C E.

ALTHO' the Doctrines peculiar to this People have been amply treated of by many, yet I do not find that any but brief accounts have as yet been published to the World of the Discipline exercised among them; a more particular and minute account of which, however, appeared to me, upon a careful perusal of their Records, to be not less worthy to be preserved from Oblivion.

With this View, the Reader is here presented with a faithful Collection of the real Practices and Recommendations of the several Monthly, Quarterly, and Yearly or National Meetings in England and Ireland, the Harmony between which seems to be an evidence of the same good Spirit being the author of both.

The

The Compiler proposes two principal ends in this Work : 1st. To do justice to the Character of this People, who, even in some late Writings, have been represented as Enthusiasts and Madmen. How far the Plan of Discipline, here described, may suffice to wipe off this Aspersions, whether or no it be not rather the Result of Wisdom, if an Essay towards the Restoration of christian Discipline to the primitive Pattern is to be deemed such, is now left to the consideration of the impartial Reader.

The method which is observed in this Collection was the result of a Perusal of CAVE'S Primitive Christianity, from a conceived, considerable degree of Similarity between the ancient state of Discipline in the christian Church and that which is here described, as established among this despised People.

And

Another instance, wherein the Compiler hopes these his Labours may contribute to clear up the character of this People, is, to shew the groundlessness of certain Insinuations that have been published and entertained of them, as tho' the Whole of their Discipline consisted in a few uncouth singularities in Dress and Address, by demonstrating both to the People themselves and to the World, that the Exercise of an Uniform, christian Moderation, Temperance and Self-denial, in its full extent, was certainly conspicuous among this People at the beginning; so that their Care as Elders and Overseers, was (and still is among the sensible and faithful) far from being restricted to that simplicity of Habit, Speech and Equipage, by which they are yet visibly distinguished, (the strictest conformity to which is undoubtedly, of it self, but a very insipid Qualification) but extended itself

also to the rescinding of Superfluities in Eating and Drinking, and even in Trading, Farming, and all their temporal concerns, and was accordingly exercised in entreating and admonishing such as were culpable herein; and why? In order that they might be more at leisure to promote Truth upon Earth, as deeming themselves called of God out of the Corruptions of the World, and to bear a faithful Testimony, by their Example, against not only the Pride and Luxury, but Avarice also, which hath too much prevailed over the Professors of the christian Name, and the inordinate Pursuit of Riches (those Irritamenta malorum, even in the language of a Heathen Poet) proved very hurtful, in a particular manner, to those of this Society.

But secondly, the Compiler professes, that it was however far from being his principal end to serve the Interest of a particular Society, but being engaged

gaged in this Undertaking from the Dignity and Usefulness of the Subject, recommends it to the Attention of Christians of other Denominations, even at this juncture, when too general a Relaxation of christian Discipline prevails.

The Church of England, in the Book of Common-Prayer, acknowledgeth the Antiquity of the godly Discipline of the primitive Church, and wisheth for the Restoration of it; to whom therefore, as well as all other Societies, this Specimen is humbly offered, as purged from the Abuses of Ecclesiastical Tyranny, on the one hand, and Licentiousness on the other.

If indeed their Censures of such as pay Tythes or marry by the Priests (tho' not extended farther than to a Declaration of the unfaithfulness of such with regard to their particular Profession) may appear to some too rigorous, let them, however, take an im-

partial Survey of the lively Examples of Piety and Charity, (even the Love of God and Man, the fulfilling of the Law) together with the Specimens here given of the Nature and Extent of the Duties of Elders in the christian Church, from the Precepts and Practice of this People; and then the Author humbly hopes that they will concur with him in thinking the present Undertaking neither useless nor unseasonable.

THE
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OF the first Rise of Christian Discipline among the People called Quakers; the Constitution, Power and Authority of the Meetings established for this purpose, with a particular account of their Visits of Families.

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The Reader is desired to correct the following *Errata* with his Pen, or any others that may have been overlooked by the Editor.

PAGE 48 line 24, for thence, read then.
Page 106 line 11, for Section, read Chapter.
Page 108 line 7, for were, read were and are,
line 10, for were, read are.

A
T R E A T I S E
C O N C E R N I N G
Christian Discipline.

C H A P T E R I.

The first Rise of Christian Discipline among the People called Quakers ; the Constitution of the Meetings held for that purpose. The Power and Authority exercised by this People upon Transgressors described. A Defence of the Establishment of Discipline in the Christian Church. The requisite Qualifications of the Members constituting those Meetings ; and more particularly of the Elders appointed to visit Families, with an account of their Office and the Exercise of it.

IN the year 1667 *, this People increasing daily, the Charge of the Poor, the Number of Orphans, Sufferings, Marriages, &c. multiplied ; and among the Professors of Truth some walking disorderly, it pleased the

* See *William Penn's Rise and Progress of the People called Quakers*, and *George Fox's Journal*.

the Lord, in his Wisdom and Goodness, to open the Understanding of *George Fox*, about a good and orderly way of proceeding on these Occasions ; whose Account of this matter in his Journal, is, in his own Words, as follows :

‘ In the year 1667, I was moved to
 ‘ recommend the setting up of Monthly
 ‘ Meetings throughout the Nation, Friends
 ‘ hitherto having only had their general
 ‘ Quarterly Meetings * ; and the Lord
 ‘ opened unto me, and let me see what I
 ‘ must do, and how *Mens* and *Womens*
 ‘ Monthly and Quarterly Meetings should
 ‘ be ordered and established in *England* and
 ‘ other Nations ; and that I should write
 ‘ to them, where I came not, to do the
 ‘ same. Accordingly, having recommended
 ‘ the setting up of five Monthly Meetings
 ‘ in the City of *London* to take care of God’s
 ‘ Glory, and to admonish and exhort such
 ‘ as walked disorderly, and not according to
 ‘ Truth ; then I passed forth into the Coun-
 ‘ ties again, and advised that Monthly Meet-
 ‘ ings should be settled there also, for the
 ‘ same

* In the beginning the Business now properly belonging to the Monthly Meetings was transacted at the Quarterly Meetings, where a larger Body of Friends being assembled was more necessary for mutual Help and Advice, especially in those times of suffering and weakness.

‘ same purpose, which was done, according
 ‘ to the Gospel order, in and by the Power
 ‘ of God, the Authority of our Meetings
 ‘ being the Power of God ; and in the year
 ‘ 1668, I writ to *Ireland*, and to *Scotland*,
 ‘ *Holland*, *Barbadoes* and other parts of *Ame-*
 ‘ *rica*, advising Friends to settle their Month-
 ‘ ly Meetings in those Countries also, which
 ‘ was likewise accordingly done † ; and in-
 ‘ deed the good effects of the Settlement
 ‘ of those Meetings soon appeared. They
 ‘ did (continues the same *George Fox*) make
 ‘ a great Reformation amongst people, in-
 ‘ somuch that the very Justices took notice
 ‘ of the usefulness and service thereof ; and
 ‘ several who had run out were brought to
 ‘ condemn what they had done amiss, and
 ‘ through Repentance came in again--- and
 ‘ many have bless’d the Lord God that ever
 ‘ he did send me forth in this Service, now
 ‘ all coming to have a concern and care for
 ‘ God’s Honour and Glory, that his name
 ‘ be not blasphemed which they do pro-
 ‘ fess, and to see that all who profess the
 ‘ Truth do walk in the Truth, and Righ-
 ‘ teousness and Holiness.”

Thus

† He afterwards visited those Countries in person,
 and assisted them in the establishment of those Meetings.

Thus were *Monthly Meetings* formed, not for the Men, only but the *Women* also *, the Service of which latter is thus expressed by the said *George Fox*, ' that the faithful
' Women who were called to the Belief of
' the

* And indeed it seems to be one of the peculiar Glories of this People, to have effectually removed that one instance of Apostacy and Corruption in the christian Church, that, Women were in a great measure excluded from a share in the publick religious Duties, whereas, even under the Law, there was work for the Women about the Tabernacle and holy things as well as for the Men. (See *Exod.* xxxv. 25, 26.) And we read of several Prophetesses under the Old Testament as well as the New; and this People maintains, that now in the Gospel-day wherein God's Spirit is more plentifully poured forth upon Sons and Daughters according to the Prophecy of *Joel*, cited by the Apostle *Peter* Acts ii. the completion of which was not to be limited to the day of Pentecost, but to be extended to the latest Generations, (according to the Promise of Christ, that he would be with his Disciples always even to the end of the World) Women yielding obedience to the measure of Grace received, come to be Coheirs, Fellow-labourers and spiritual Help-meets to the Men in the work of the Gospel and service of the Church, as they were in the Apostles days. *Rom.* xvi. 1, 2, 3. *Philip.* iv. 3. *Titus* ii. 3, 4, 5.

The Apostle's Instructions, *1 Cor.* xi. to the Women how they should demean themselves when they prayed or prophesied, imply, that they did exercise those Gifts in the Primitive Church; and that the same Gifts have been conferred on some Women in these days we are not ashamed to confess, to the Glory of God: Nor are they to be acknowledged as useful Helpmeets in the Ministry only, but also in the Discipline of the Church.

There

' the Truth, being made partakers of the
 ' same precious Faith, and heirs of the same
 ' everlasting Gospel of Life and Salvation,
 ' might in like manner come into the pos-
 ' session and practice of the Gospel-order,
 ' and be therein Meet-helps to the Men in
 ' the Restoration, in the service of the
 ' Truth, in the Affairs of the Church, as
 ' they are outwardly in civil or temporal
 ' things, that so the Family of God, Wo-
 ' men as well as Men, might know, possess,
 ' perform and discharge their Offices and
 ' Services in the House of God, whereby
 ' the Poor might be the better taken care
 ' of,

There are several Concerns that are the proper Province of Women, for instance, an Inspection into the peculiar Wants of those of their own Sex, whether of their aged, poor, infirm or otherwise distressed, or of those of a younger sort, often left destitute of proper employment and education; and lastly, the Care and Tuition of the Children in each christian Family, a matter of no small consequence in forming the Minds of the succeeding Generation, in which Women have a great share.

Now in order that *Women* might have opportunities of conferring together for mutual Assistance and Edification in the prosecution of these good ends and purposes, it was deemed requisite that *Monthly Meetings* should be established for them as well as the Men. And CAVE, in his *Primitive Christianity*, observes, that in the ancient Writings of the Church frequent mention is made of *Deaconesses*, who were employed in many Offices in the Church, whose Original was very early and of equal standing with the Infancy of the Church: Such was *Phœbe*, &c.

‘ of, the younger sort instructed and in-
 ‘ formed in the way of God, the loose and
 ‘ disorderly reprov'd and admonish'd in the
 ‘ fear of the Lord, the clearness of persons
 ‘ propounding Marriage more closely and
 ‘ strictly enquir'd into, in the Wisdom of
 ‘ God; and all the Members of the spiri-
 ‘ tual Body, the Church, might watch over
 ‘ and be helpful to one another in Love.”
 ‘ So far *George Fox*.

‘ * The Monthly Meetings so set up were
 ‘ more or fewer, as the case required, in
 ‘ every respective County, four or six Meet-
 ‘ ings of Worship usually making one Meet-
 ‘ ing of Business, and these *Monthly* Meetings
 ‘ in each County made up one *Quarterly*
 ‘ Meeting †, where the most zealous and e-
 ‘ minent Friends of the County assembled to
 ‘ communicate, advise and help one another,
 ‘ especially when any Business seem'd dif-
 ‘ ficult, or a *Monthly* Meeting was tender of
 ‘ determining a matter; and these several
 ‘ *Quarterly* Meetings digested the Reports
 ‘ of their *Monthly* Meetings, and prepared
 ‘ one

* *Penn's* Account of the Rise and Progress of the
 People called Quakers.

† The Monthly Meetings in each Province, and the
 Provincial Meetings in the several Provinces are held at
 different times, for the conveniency of corresponding
 with each other, and being attended by Ministers or
 Elders from different places for mutual Edification and
 Assistance.

‘ one for each respective County against the
 ‘ *Yearly* Meeting, in which all *Quarterly*
 ‘ Meetings resolve, which is held in *Lon-*
 ‘ *don*, where the Churches in this Nation,
 ‘ and other Nations and Provinces meet, by
 ‘ chosen Members of their respective Coun-
 ‘ ties, both mutually to communicate their
 ‘ Church-affairs, and to advise and be ad-
 ‘ vised in any depending case to Edification *.

‘ The Minutes of the *Yearly* Meeting
 ‘ upon the several matters that have been
 ‘ under consideration therein, are drawn up,
 ‘ (to the end that the respective *Quarterly*
 ‘ and *Monthly* Meetings may be informed of
 ‘ all Proceedings) together with a general
 ‘ Exhortation

* *George Fox* having, in the year 1668, written to
 Friends of *Ireland* advising them to settle Meetings for
 Discipline, in the year 1669 visited this Kingdom, and
 in person assisted Friends in settling their men and wo-
 mens Meetings throughout the Nation, in a method
 nearly corresponding to that above described in *England*,
 with these variations, that the men and womens Meet-
 ings in *Dublin* (where the occasions for convening are
 more frequent) should be held every two Weeks, and
 in some parts of *Ulster* every three Weeks; and that
 these, with all the Monthly Meetings of each respective
 Province, should resolve themselves in a Province-
 Meeting, which is analogous to the *Quarterly* Meetings
 in *England* aforesaid, being held in each Province of the
 Kingdom (excepting *Connaught*, where there is not a
 body of Friends sufficient to constitute such a Meeting)
 with this difference, that it is held every six Weeks, and
 the *National* Meeting twice a Year, in which all the
Province-Meetings resolve.

‘ Exhortation to Holiness, Purity and Cha-
 ‘ rity.

‘ These Meetings are opened and usually
 ‘ concluded in their solemn Waiting upon
 ‘ God ; and it is further to be noted, in these
 ‘ solemn Assemblies for the Church’s Ser-
 ‘ vice, there is no one presides among them,
 ‘ after the manner of the Assemblies of other
 ‘ people ; Christ only being their President,
 ‘ as he is pleased to appear in Life and
 ‘ Wisdom in any one or more of them, to
 ‘ whom, whatever be their Capacity or De-
 ‘ gree, the rest adhere with a firm Unity ;
 ‘ not of Authority, but Conviction, which
 ‘ is the Divine Authority and way of Christ’s
 ‘ Power and Spirit in his People, making
 ‘ good his blessed Promise, that he would
 ‘ be in the midst of his, where and when-
 ‘ ever they were met together in his Name,
 ‘ even to the end of the World.’ So far

William Penn.

Such was the Constitution of the several Meetings for Discipline, and the orderly Subordination of *Monthly* to *Quarterly*, and of these to the *Yearly* Meeting, this last being the Representative of the whole Body of the People.

Thus, if any Brother apprehend himself injured by the Determination of a *Monthly* Meeting, he hath liberty of Appeal from thence to the *Quarterly*, and from this last,
 if

if need be, to the *Yearly* or *National* Meeting. And *Monthly* Meetings are so far subordinate to the *Quarterly*, that at the *Yearly* Meeting 1715 it was agreed, that no *Monthly* Meeting shall divide itself into two separate monthly Meetings, either by reason of the decrease of Love, or any other Difference among them in that Meeting; nor without the Consent or Concurrence of the *Quarterly* Meeting.

Before I close my Account of the Meetings for Discipline, it is necessary to observe that there is also another Meeting which convenes for the benefit of the whole Body, in the Intervals of the *Yearly* Meeting, being a Deputation or *Committee* of the *Yearly* Meeting, commonly called *The Meeting for Sufferings*, which holds Correspondence with the several Counties, and even with other Nations, in order to solicit for Ease from the Government in any case of Suffering for Conscience sake, or to be otherwise helpful to any of the inferior Meetings on any emergency.

A Meeting analogous hereunto, with respect to a like correspondence with the several *Monthly* and *Provincial* Meetings on the like occasions, is also settled in *Dublin*.

Concerning the *Power and Authority* which is exercised by this People, upon such Members of their Society as correspond not in

their Lives with their Profession, and that are refractory to the good order settled among them, *William Penn*, in the before-cited Tract, thus speaks :

‘ The Power they exercise is such as
 ‘ Christ has given to his own People to the
 ‘ end of the World in the persons of his
 ‘ Disciples, *viz.* to oversee, exhort, re-
 ‘ prove, and, after long-suffering and wait-
 ‘ ing upon the Disobedient and Refractory,
 ‘ to disown them as any more of their Com-
 ‘ munion, or that they will any longer stand
 ‘ charged in the Sight or Judgment of God
 ‘ or man, with their Conversation and Be-
 ‘ haviour as one of them, until they re-
 ‘ pent.’

‘ The subject matter about which this
 ‘ Authority, in any of the foregoing branches
 ‘ of it, is exercised, is, first, in relation to
 ‘ common and general practice; and, se-
 ‘ condly, about those things that more strict-
 ‘ ly refer to their own Character and Pro-
 ‘ fession, and which distinguish them from
 ‘ all other Professors of Christianity, avoid-
 ‘ ing two Extremes upon which many split,
 ‘ *i. e.* a coercive power to whip Men into
 ‘ the Temple, that such as will not con-
 ‘ form, tho’ against Faith and Conscience,
 ‘ shall be punished in their Persons or
 ‘ Estates; or leaving all loose and at large as
 ‘ to Practice, and so unaccountable to all but
 ‘ God

God and the Magistrate ; to which hurtful
 extreme nothing has more contributed
 than the Abuse of *Church-power*, by such
 as suffer their Passion and private Interest
 to prevail with them to carry it to *outward*
Force and * *corporal Punishment* : A prac-
 tice they have been taught to dislike by
 their extreme Sufferings, as well as their
 known principle for an universal Liberty
 of Conscience. On the other hand, they
 equally dislike an Independency in Society,
 an unaccountableness in Practice and Con-
 versation to the rules and terms of their
 own Communion, and to those that are
 members of it. They distinguish between
imposing any practice that immediately re-
 lates to Faith or Worship (which is never
 to be done, or suffered, or submitted unto)
 and requiring christian Compliance with
 those methods that only respect Church
 Business in its more civil part and concern,
 and that regard the discreet and orderly
 maintenance of the Character of the So-
 ciety, as a sober and religious Community.

B 2

In

* *Rapin*, in describing the state of the Church, from
 the year 1155 to 1272, Vol. III. observes, that it was
 ordained in the Councils that “ if within 40 days after
 “ Excommunication the party excommunicated do not
 “ sue to be reconciled to the Church, the Magistrate,
 “ upon the Bishop’s complaint, shall be obliged to cast
 “ him into Prison and confiscate his Estate.”

‘ In ſhort, what is for the promotion of
 ‘ Holineſs and Charity, that men may prac-
 ‘ tiſe what they profeſs, live up to their own
 ‘ Principles, and not be at liberty to give the
 ‘ lye to their own Profeſſion without Re-
 ‘ buke, is their Uſe and limit of Church
 ‘ power. They compel none to them, but
 ‘ oblige thoſe that are of them to walk ſuit-
 ‘ able, or they are denied by them ; that
 ‘ is all the Mark they ſet upon them, and
 ‘ the Power they exerciſe or judge a chri-
 ‘ ſtian Society can exerciſe upon thoſe that
 ‘ are the Members of it.’ So far *William*
Penn.

Notwithſtanding this Eſtabliſhment of
 chriſtian Diſcipline, in a medium between
 the two oppoſite extremes of ſpiritual Ty-
 ranny, on the one hand, and Libertiniſm on
 the other, there were not wanting, at the
 beginning, divers, even of the Profeſſors of
 the ſame Faith, who oppoſed it, *viz.* Some
 probably through Emulation, ſome, who
 having caſt off the Yoke of Chriſt in them-
 ſelves, refuſed all Subjection and Govern-
 ment ; and others, who tho’ not ſo wilful
 and obſtinate, yet were fearful and ſcrupu-
 lous in the matter, in reſpect of the dan-
 gerous conſequences they apprehended ſuch
 a thing might draw after it. Now in order
 to answer as well the Cavils of the one, as
 clear up the Miſtakes of the other of theſe
 Oppoſers,

Opposers, *Robert Barclay*, in the year 1674, wrote a Book called, *The Anarchy of the Ranters and other Libertines, and the Hierarchy of the Romans, and other pretended Churches, equally refused and refuted.*

I shall here beg leave to recite two principal Arguments by him advanced in support of the good order and Government established, as a Preliminary to the subsequent Exemplification of christian Discipline, the first of which Arguments is deduced from a Precept of our Lord; the second from the Practice of the Apostles and primitive Christians, *viz.*

First; ‘ That Christ, the King and Head
 ‘ of the Church, did appoint that there
 ‘ should be Order and Government in it is
 ‘ plain from his own Words, *Matth. xviii.*
 ‘ 15, 16, 17, 18. *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 gained 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 Wit-*
 ‘ *nesses every Word may be established. And if*
 ‘ *he shall neglect to hear them, tell it unto the*
 ‘ *Church; but if he neglect to hear the Church,*
 ‘ *let him be unto thee as a Heathen-man and a*
 ‘ *Publican. Verily I say unto you, whatsoever*
 ‘ *ye shall bind on Earth, shall be bound in*
 ‘ *Heaven;*

‘ Heaven; and whatsoever ye shall loose on
 ‘ Earth, shall be loosed in Heaven.

‘ From which Scripture it evidently fol-
 ‘ loweth,

‘ *First.* That Christ Jesus intended there
 ‘ should be a certain Order and Method in
 ‘ his Church, in the Procedure towards such
 ‘ as transgress.

‘ 2. That he that refuseth to hear Two,
 ‘ is become more guilty than in refusing
 ‘ him that first reprov'd him alone.

‘ 3. That refusing to hear the Church, or
 ‘ whole Assembly, he doth thereby exclude
 ‘ himself from being a Member, and is
 ‘ justly judged by his Brethren as an Hea-
 ‘ then and a Publican. And

‘ Lastly; That the Church, Gathering,
 ‘ or Assembly of God's People, hath Power
 ‘ to examine and call to account such as ap-
 ‘ pearing to be among them, or owning the
 ‘ same Faith with them, do transgress; and
 ‘ in case of their refusing to hear or repent,
 ‘ to exclude them their Fellowship: and
 ‘ that God hath a special Regard to the
 ‘ Sense and Judgment of his People thus
 ‘ orderly proceeding, so as to hold such
 ‘ bound in Heaven whom they bind on
 ‘ Earth, and such loosed in Heaven whom
 ‘ they loose on Earth.

‘ Secondly, that the Apostles and pri-
 ‘ mitive Christians did practise Order and

‘ Government

Government is evident from the first
 Chapter of the *Acts*, where at the very
 first meeting the Apostles and Brethren
 held together after the Ascension of Christ,
 they began orderly to appoint one to fill
 the place of *Judas*; and, *Acts* vi. we see,
 so soon as there was opportunity, how
 they wisely gave order concerning the Di-
 stribution for the Poor, and appointed
 some men for that purpose; and in dif-
 ferences occuring, as when the Business
 of Circumcision fell in, whether it was fit
 or not to circumcise the Gentiles, the
 Apostles did not see meet to suffer every
 one to follow their own minds and wills,
 but took another method. It is said ex-
 pressly, *Acts* xv. the Apostles and Elders
 came together to consider of this matter;
 and after there had been much disputing
 about it, the Apostles and Elders told their
 Judgments, and they, with the whole
 Church and Brethren, (see v. 22, 23.)
 came to a positive conclusion, and were
 bold to say, that it seemed good not only
 to them but the Holy Ghost.

To these may be added a third Argument
 from divers Precepts of the Apostle, as
2 Thess. iii. 6. *We command you, Brethren,*
in the name of our Lord Jesus Christ, that ye
withdraw yourselves from every Brother that
walketh disorderly. And 1 Cor. v. 11. *I have*

written unto you not to keep company, if any man that is called a Brother be a Fornicator or covetous, or an Idolator, or a Railer, or a Drunkard, or an Extortioner, with such an one, no not to eat. And 1 Cor. v. 5, 13. That the Incestuous Person should be put away from among them, and delivered unto Satan for the destruction of the Flesh, that the Spirit may be saved in the day of the Lord Jesus.

‘ From the Premises it appears, that the
 ‘ People of God may (and do well to) ex-
 ‘ ercise the like Government upon the like
 ‘ occasions: For what proved good and
 ‘ wholesome Cures to the Distemper of the
 ‘ Church in former Ages, will not, the very
 ‘ like Distemper falling in, prove hurtful
 ‘ and poisonable. We find, to our great
 ‘ Grief, that some walk disorderly; and must
 ‘ not such be admonished, and withdrawn
 ‘ from as of old? or is such to be the Con-
 ‘ dition of the Church in these latter times,
 ‘ that all Iniquity must go unreproved?
 ‘ Must it be Heresy or Oppression to watch
 ‘ over one another in Love? to take care
 ‘ for the Poor? to see that there be no
 ‘ corrupt, no defiled Members of the Body,
 ‘ and carefully and christianly to deal with
 ‘ them for restoring them if possible, and
 ‘ for withdrawing from them if incurable?’
 So far *Barclay*.

I proceed next to give some Account of the Qualifications that were required in those that were deemed fit persons to sit and judge in the Meetings for Discipline above-mentioned.

Now I find it to be the declared and unanimous Sense of the Elders, that as these Meetings were first set up by the same holy Spirit and Power by which the Ministry was also raised, so must they be upheld and maintained by no other means, so that as it was the Counsel of *Jethro* to *Moses*, recorded in *Exod. xviii.* that he should chuse out of the people, to his assistance for Judges and Rulers, men *fearing God* and *bating Covetousness*; the same Qualifications are also strongly recommended as necessary to the Members of their Meetings for Discipline, and that some degree of the influence of the holy Spirit should be waited for, to season their minds in their Deliberations upon those weighty matters that come before them.

Let us hear the concurrent Sense of the Brethren to this purpose, *viz.*

Yearly Meeting Epistle, A. D. 1700. ‘Keep
 ‘ all your Meetings, as well those for good
 ‘ Order, Charity, and christian Discipline,
 ‘ as those set apart entirely for the worship
 ‘ of God, in his Love, and in the Name,
 ‘ Power and peaceable Spirit of his dear Son
 ‘ Christ Jesus, which is the alone true Au-
 ‘ thority of our Meetings.’

Ibid.

Ibid. A. D. 1709. 'Tis only divine Wisdom from above that truly qualifies faithful Elders for Helps in Government in the Church of Christ.

Ibid. 1715. ' Let none exercise Rule or Government in the Church as Elders or Overseers, but such who are unblameable in Conversation and Example, free from Covetousness, Over-reaching, Oppression, Extortion, &c. and of good Report even among those that are without.'

To these agree divers Minutes of the Province-Meeting Books in *Ireland*; particularly,

Leinster Province, 4th month 1698, and 3d month 1716. ' Covetous, or earthly-minded men, or such as are not clear of invading other mens Properties, or that indulge Pride in their own Families, appearing as Members of Men and Womens Meetings, cannot add any Comfort to such as sit and act there to God's Glory, nor ought to be put on Service in the weighty Affairs of Truth.' Again,

Ibid. 1703, ' Transgressors and refractory persons should sit under Judgment, and not as Judges in Men and Womens Meetings.*'

* Thus also in the primitive Church regard was had to the Qualifications of *Deacons*, it having been required that they should be grave, not double tongued, not given to much wine, nor greedy of filthy lucre----- blameless, ruling their children and their own houses well, &c. *1 Tim.* iii. 8, 10, 12.

Moreover, as those Meetings became established, and Friends grew in the Exercise of christian Discipline, it was, in divers places, judged expedient to choose out of them persons of approved Integrity, to *visit the Families* of Friends †, whose business in general seems to have been well described,

† Elders well qualified are undoubtedly useful Help-meets to Ministers in the Government of the Church, and in the performance of divers Offices of Love to the Members of the spiritual body. It is true, the word *Elder* in the Writings of the New Testament was of a larger extent, and comprehended both their Bishops or Overseers who were to feed the Flock, and other Elders who were exercised in the Government of the Church, distinct from those who laboured in the Word and Doctrine, as appears from that distinction, *1 Tim. v. 17. Let the Elders that rule well, be counted worthy of double honour, especially they who labour in the Word and Doctrine.* compared with *Acts xx. 17, 28.* and *1 Pet. v. 1, 2.*—And in the Apostles days it was deemed necessary that Elders should be ordained in every Church and City, as appears from the practice of *Paul* and *Barnabas*, *Acts xiv. 23.* and *Paul's* precept, *Titus i. 5.* consonant thereunto.

How far the Office of these Elders might agree to that of those *επιδοστας* or *Visitors*, taken notice of by *Cave* in his *Primitive Christianity*, in the primitive Church, in each Diocese, as often mentioned in the antient Canons and Acts of Councils, “ who being tied to no certain
“ place, were wont to observe and correct what was
“ amiss,” I shall not take upon me to determine, nor deem it necessary so to do in this place, being well persuaded, that the new Commandment of our dear Lord to his Disciples, *Love one another*, comprehends all Instances of Love, whether *visiting the Sick, Fatherless*
and

described, in those terms which the nature of the thing rendered familiar among the Brethren, of *watching over one another in Love.*

This Branch of christian Discipline still remains to be exercised in this Nation, as well

and *Widows*, recommended by *James*, v. 14. and i. 27. or *warning* the unruly, *comforting* the feeble-minded, *supporting* the weak, and *being patient* towards all men, *1 Theff.* v. 14.

Even other Societies, that have been zealous for a Reformation, have also ever esteemed the institution of *Elders*, as Coadjutors to the Ministers or Teachers necessary in the christian Church, these being appointed to visit and watch over the Life and Behaviour of every man of the same profession, as the *Deacons* were to inspect the necessities of the Poor and Sick. (See NEAL'S History of the *Puritans*.)

May I add, that even among the Heathens, (who, in the language of the Apostle, *Romans* ii. *not having the Law, do by nature the things contained in the Law, and are a Law unto themselves, shewing the works of the Law written in their Hearts*) there are some traces of an Institution whereby certain persons were invested with a greater Authority than those I here mention? *viz.*

“ The *Athenians* had two distinct Numbers of Men
 “ called the *Gynæcosmi* and *Gynæconomii*. These were
 “ appointed by the Magistrates to overlook the Actions
 “ of the People. The first was to see that they appa-
 “ relled and behaved themselves gravely; especially
 “ that Women were of modest behaviour: The other
 “ was to be present at their Treats and Festivals, to
 “ see that there was no Excess nor disorderly Carriage;
 “ and in case any were found Criminal, they had full
 “ power to punish them.” PENN'S No Cross, no
 CROWN.

well as divers parts of *Great-Britain* and *America*, tho' let drop in some places where it was formerly in Practice. But as in my View it hath been, and still is a Service of Importance, and such as well deserves to be recommended to the Churches, I shall therefore here endeavour to trace out its Origin, and support the Practice, by the Authority and tender Recommendation of divers National Assemblies of this People, as well as by the Example of many of the Churches consonant thereunto.

In the Epistle of the *Yearly Meeting of London* 1708, is the following Recommendation to the monthly Meetings, *viz.*

‘ In that a godly Care is growing among
 ‘ Friends, that all things which are unfavoury and hurtful might be removed, that
 ‘ so all, that profess the Truth with us, may
 ‘ come up together in the good order of the
 ‘ Gospel ; now, for the furthering and encouraging thereunto, it is recommended,
 ‘ that weighty and sensible Friends of unblameable Conversations be chosen in the
 ‘ Wisdom of God, to *visit the Families of Friends* in his Love, who are desired to
 ‘ admonish and advise in the peaceable Spirit of Truth, as occasion may be seen.’
 The same Advice is repeated, *A. D.* 1729, and in Manuscript in 1733, and in the printed Epistle in 1751.

This

This Institution of Elders, to visit the *Families of Friends*, did not however derive its Origin (tho' it received Confirmation) from those Advices of the *Yearly Meeting*, but was a Practice prior to those Advices, into which Truth and the Love of it had led the Brethren, and which was in these Advices recommended from the experienced Advantages of it. For in the Epistle from the *Quarterly Meeting in Lancashire*, to the *Yearly Meeting* in 1701, and 1707, it is signified that 'care is taken in *visiting Friends Families*' as likewise from *Westmorland* in their Epistle of the same Date, and in 1706; and I found, on consulting the Epistles, from the several Counties where Friends were settled, to the *Yearly Meeting in London*, that they generally were, or had been at some time or other, more or less in the practice of this branch of Church-Discipline; particularly in *Lincolnshire* * A. D. 1704; *Norfolk*, 1705; *Cheshire*, 1706; *North and South-Wales*, 1710; *Cumberland*, 1711; *Dorsetshire*, 1712 and 1716; *Buckinghamshire*, 1713; *Staffordshire*, 1714 and 1717; *Herefordshire*, 1726 and 1727; *Gloucestershire* and several other Counties, 1734 and 1735; and *London* *, in 1704,

* * I am far from maintaining that this Institution is essential to the Being of a christian Church, or that Appointments made unto this Service by man will avail, unless God at the same time, in some measure, anoint---
but

1704, 1708, and 1709; from whence we have the following Testimony concerning the Encouragement they met with in the discharge of this Service. ' A Concern is
 ' upon some in *visiting of Families*, which
 ' hath had good effect, the Lord owning
 ' their Service therein.' The like Account is repeated in 1713; and indeed I found that most of the Counties concurred in testifying their Approbation of the Practice, their Satisfaction and Comfort in the Performance of it, and the good effects of it as found by Experience.

The Friends of *Ireland* were not behind their Brethren in *England* in the discharge of this weighty Service; for I find in their Records some mention made of *visiting Friends* so early as 1687, and in the year
 1692,

but this I may without rashness affirm, that where the Love of God prevails, that of the Brethren follows, and consequently a readiness to serve and promote the welfare of each other, according to our several Capacities and Opportunities: But where Self-love prevails, these noble Sentiments are extinguished; and whereas it is possible that divers of the Churches here mentioned may have fallen into a total Disuse of the Practice here treated of, let those that are concerned remember, that it is no new thing for Churches that have been duly called and established, to suffer loss in divers respects, as may be seen in several of the seven Churches of *Asia*, particularly that of *Laodicea*, which is taxed with Lukewarmness, and that of *Ephesus*, which, notwithstanding its Labour and Patience, is pronounced to have left its *first Love*. See *Rev.* chap. ii and iii.

1692 there was a general, solemn Appointment of Friends unto this Office.

These *Visitors* being appointed by the *Monthly Meetings*, whereof they were Members, commonly performed their Visit to the several Families within the limits of their respective Meetings once a year, or oftener, as occasion might require, and returned an account of their Labours to the Meeting which constituted them, and when they had performed their Visit, a new Nomination of persons was made for this Service.

The Qualifications required in these men are thus described, in general terms, in the Records of the *National Meeting* at the first Institution of them, *viz.* ‘ That they should
 ‘ be just in their Dealings among men, free
 ‘ from worldly incumbrances, and all coming up in their places to answer their high
 ‘ and honourable calling, according to their
 ‘ capacities and abilities.’ * And the general Tenor of their Commission is thus described.
 ‘ That

* Thus the primitive Elders or Overseers were to be blameless, Husbands of one wife, having faithful children, not accused of riot, or unruly, not self-willed, not soon angry, not given to wine, no strikers, not given unto filthy lucre, but lovers of Hospitality, lovers of good men, sober, just, holy, temperate, and holding fast the faithful Word as they had been taught. Tit. i. 5, 6, 7, 8, 9.

‘ That Friends might be cautioned against
 ‘ running into any Excess, or Extreme in
 ‘ Trading or Farming ; that they might be
 ‘ kept out of airyness in Deportment, and
 ‘ multiplicity of words in Bargaining, Buy-
 ‘ ing or Selling ; and Superfluity in Apparel,
 ‘ Furniture or Household-stuff.’

They were not however restricted to these particulars only ; but, in the course of their Exercise in this weighty Service, were led to many other necessary subjects of Counsel and Admonition ; and indeed the Zeal and Vigilance of the Brethren in *Ireland*, in this branch of Discipline, was truly memorable, of which I think it well worth while to give a short Specimen from the Writings of an experienced Elder †, and other Records. *viz.*

First of all, they that were chosen for *Visitors*, met together, and after waiting for a time in silence upon the Lord, any one, as he found it upon his mind, spoke what appeared to him suitable to the occasion, and every one in a tender, brotherly manner submitted himself to the examination of his Brethren, *viz.* how far each one stood clear himself with respect to those things concerning which he was about to advise others.

Such Examination being premised, they thus proceeded in their Visits : When they
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† *Joseph Pike*, in an Epistle to the National Meeting, published in *Dublin*, A. D. 1726.

came to a Family, they sat down with them, and first waited a while upon the Lord, and then, as it arose upon the minds of any, Advice was given them suitable to their respective States and Conditions ; sometimes to all the Family together, and sometimes to particular persons apart, as they saw occasion, particularly and principally directing them to the Witness of God, and Gift of his holy Spirit in themselves, as that by which alone they could grow in Truth, and witness their Hearts cleansed, which would work an effectual Regulation in their outward Demeanour ; and then they proceeded to the mention of some Instances of this, as occasion offered, and recommended to their observation the particular Minutes or Advices which had been given forth from Meetings : But more particularly,

In these Family-visits, Friends were exhorted to Diligence in the *Worship* of Almighty God, and a zealous attendance of the Meetings appointed for that purpose, both on the first days and on other days of the week ; and not only so, but to a fervent Exercise of Spirit in those Meetings ; and Parents, Masters and Mistresses of Families were advised to encourage their Children and Servants in this religious Exercise.

They were also severally advised to answer the high and holy Calling of the Lord, in coming up in their Services in the Church,

Church, according to the Understanding received, and Ability of Body and Substance.

Next, as to *Trading* and *Dealing*, -----
That none might involve themselves in the Cares and Incumbrances of the World, so as to be hindred from serving the Lord with that freedom of Spirit which becomes a People called by his name. Also, that none professing Truth and Righteousness might run into Debts, or contract great Trades beyond the bounds of Moderation, or their Capacities to manage---- that they should be punctual in keeping their Words and Promises----that they should be circumspect in their Lives and Conversations at all times;---- avoid unnecessary frequenting of Ale-houses and Taverns, and fashioning themselves according to the vain, unsettled customs of the World, whether in Apparel or House-furniture. Lastly, the good Education of Youth was strongly recommended to Parents, particularly in Plainness of Habit and Speech, honest Labour, and suitable Trades and Employments; and that they should restrain them as much as in their power from all unfit Liberties in Recreations, and those hurtful Pleasures that Youth is inclined unto.

Nor was all this Labour fruitless; for Friends of all the three Provinces testified both the Comfort they felt in the performance

mance of this Service, and their Encouragement to persevere in it, from the good effects of it.

Is not this an Evidence of God's tender, providential care over his Church, that he should raise up not only Ministers, but other Elders also and Overseers, who might be Helps to each other, and co-operate by publick and general Exhortations and Applications to particular persons, to edify the body in Love, and preserve it from all things hurtful and unfavoury? And

Doth it not also hence appear, that this People is not that confused Society which some would represent it to be, but truly an orderly Body, consisting of Christ the Head, and a due Subordination of Members, as *Elders, Deacons*, and I might add *Bishops*; not indeed Lords spiritual, according to the modern Corruption, but *laborious Overseers*, according to the Sense and Pattern of the New Testament.

N. B. The curious Reader may see more at large a Specimen of the Sentiments of the Elders, in a general Account of the chief Subjects of Church-Discipline, in an Epistle from a Province Meeting held at *Limerick*, A. D. 1672, published in the History of the Rise and Progress of the People called Quakers in *Ireland*, which, as being adapted more particularly to this People, is here omitted.

Of their P I E T Y.

C H A P. II.

Their Zeal for the Worship of Almighty God, Their heavenly Disposition of Mind and Contempt of the World, Their method of treating with such as erred in points of Faith, Two Digressions, the first exhibiting the true grounds of their Opposition to Tythes, and their Censure of such of their Profession as pay them : The second, their Conduct towards their own Ministers, and the Discipline to which these are subject.

AS I purpose to give a distinct Account of the several matters which fell under the Cognizance of the Meetings for Discipline, I shall begin with their Zeal for the Worship of Almighty God.

This People, though they are not fond of multiplying Forms nor have any stated, publick Morning and Evening Prayers *, are, however, sensible of the Advantage and Necessity of the great Duty of Prayer, and divers Advices for the performance of religious Du-

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ties

* But were I to affirm that they had no stated, private morning or evening Prayers, I should wrong some of them : and Evening Meetings for Worship have been frequently held, as Opportunity favoured.

ties in Families, as Reading the Scriptures, pious Conferences and waiting on God for the influence of that good Spirit which teaches us our Wants and what to pray for, have been from time to time tenderly recommended as very profitable: But that there should be certain stated Times and Places for *publick* Worship hath been not only judged necessary, but if any were observed to be remiss in attending the Meetings appointed for that purpose, whether on First days, whereon even the Laws of the Land prohibit us from transacting our worldly Affairs, or on those other days of the week set apart for that end, I find frequent Entries in their Monthly-meeting Books of the Names of such as were so deficient, with a Deputation of Persons, by the Authority of the Meeting, to exhort them to more Diligence.

They likewise sometimes called on one another to know whether they forwarded their Children, Servants and Apprentices to Week-day Meetings: Nor was the empty Formality of a bare attendance on those Meetings the only object of their Care, but a proper and devout Behaviour therein; for I find upon record Nominations of particular Persons to admonish such as may be overtaken with Drowsiness in Meetings; and it is a Recommendation from a certain Provincial

Provincial Meeting held in the year 1704, that all be advised, not to concern themselves in discoursing of worldly matters, either immediately before or after religious Meetings.

The Yearly Meeting of *London* frequently takes this Subject of the neglect of publick Worship into their Cognizance, and imputes the cause of it to an earthly Spirit, or an inordinate Love of the World; and in a National Meeting held in *Dublin* in the year 1691, ‘ Friends are desired not to travel
 ‘ upon the first day of the Week about their
 ‘ worldly occasions, so as to be hindred from
 ‘ coming to Meetings to worship God, such
 ‘ a Practice being unprofitable to themselves
 ‘ and offensive to others.

I shall conclude my account of their Zeal and Constancy in the performance of divine Worship, by a transcript of a memorable Minute of the *Yearly Meeting* of *London*, A. D. 1675, viz.

‘ It hath been our Care and Practice from
 ‘ the beginning, that an open Testimony
 ‘ for the Lord should be born, and a publick
 ‘ Standard for Truth and Righteousness up-
 ‘ held in the Power and Spirit of God, by
 ‘ our open and known Meetings, against the
 ‘ Spirit of Persecution that in all Ages hath
 ‘ fought to lay waste God’s Heritage, and
 ‘ that only through Faithfulness, Constancy

‘ and Patience, Victory hath been and is
 ‘ obtained: So it is our Advice and Judg-
 ‘ ment that all Friends gathered in the name
 ‘ of Jesus keep up these publick Testimo-
 ‘ nies in their respective places, and not
 ‘ Decline, Forsake or Remove their publick
 ‘ Assemblies because of times of Suffering,
 ‘ as worldly, politick and fearful Professors
 ‘ have done, because of Informers or the
 ‘ like Persecutors; for such Practices are not
 ‘ consistent with the nobility of Truth, and
 ‘ therefore not to be owned in the Church
 ‘ of Christ.’ *

Whilst I am upon this Head relating to
 the Duties of the first Table, it may not be
 foreign to the purpose to give some Speci-
 mens of the *heavenly Disposition* of mind and
 contempt of the World, which was conspi-
 cuous among the Brethren in the Morning
 of the Day in this Nation.

It is well known that this People hath
 been always distinguished by a peculiar Plain-
 ness of Apparel, and zealous in retrenching
 Superfluities in that respect; as also upon se-
 veral occasions in Eating and Drinking; but
 it

* Thus *Daniel*, even whilst a Captive in a strange
 land, did not forbear to pray and give thanks to his
 God, three times a day, whilst the Windows of his
 Chamber were open towards *Jerusalem*, notwithstanding
 the Decree of *Darius* to the contrary, the severe penalty
 annexed, and the vigilance of Informers to betray him.

it is not so well known (and therefore I hold it incumbent on me to shew) that their Zeal and Care over one another was also extended to a Superfluity of another kind, viz. *the inordinate pursuit of the Riches and Grandeur of this World.*

Now I find it to have been one of the express Queries, to be answered from several of the Monthly to the more General Meetings, not only in *Ireland*, but in *England* also, *Whether Friends be too much encumbered with the cares of this Life, and eager pursuit of Riches and worldly Greatness, so as to hinder their Growth in the Truth, and the Service of it?* And that particular persons have been admonished on this account.

And that this Subject of Christian-Discipline did not subsist merely in Precept, or as a matter of Speculation only, may be seen in the History of the Rise and Progress of this People in *Ireland*; particularly in the remarkable interval of Time between the years 1690 and 1699.

I must indeed own that the Society, especially in later times, hath not been exempt from some Members of a Pharisaical turn of mind, who have shewn a great fervour of Zeal against Superfluities in Apparel and Furniture, whilst they have connived, or at least have beheld with a disproportionate degree of Concern, another Evil, equally,
not

not to say more, gross, *viz.* Covetousness, or Superfluity and Extravagance in Trading or Farming; but this hath happened both for want of their being possessed of the genuine Spirit of uniform, christian Moderation, as well as of a due Attendance to the declared Sense of our Elder Brethren in this matter, which in the year 1696, at their *National Meeting*, is thus expressed: ‘ Many
 ‘ Elders and Brethren being sensible that
 ‘ there is a Spirit which strives mightily to
 ‘ break in among Friends, to draw them
 ‘ into the Cares and Cumbers of this
 ‘ World, and the Riches and Height
 ‘ thereof, as Tares and Thorns to choak
 ‘ all that’s good, and lay God’s Heritage
 ‘ waste, forfeit the mind, and darken the
 ‘ spiritual Eye from the right understanding
 ‘ of the things appertaining to God’s King-
 ‘ dom, and mens assurance of their future
 ‘ Happiness, many faithful Warnings were
 ‘ given to Friends to beware of that Spirit
 ‘ that leads men into the things of this
 ‘ World beyond the bounds of Food and
 ‘ Raiment, and such necessaries as the Lord
 ‘ knows mankind hath need of.’

And that our Brethren in *England* did not deem this matter foreign to the Business of Meetings for Discipline, appears from a Minute of the Yearly Meeting of *London* 1720, wherein

wherein *Covetousness and hastening to be Rich* in the World, are said to be pernicious and growing Evils which ought to be watched against, resisted and suppressed, and the Elders are entreated to be watchful against these Evils, and discourage them in others: And accordingly this was one principal object of the Care of those who were originally appointed to visit the Families of Friends, of whom I have given an account in the preceding Chapter. *

Now

* These may be corroborated by certain Minutes of greater Authority, *i. e.* the Precept of our Lord, and the Exhortation of the Apostle, *viz.* Matth. vi. 19, 20. *Lay not up for your selves Treasures upon earth, where moth and rust doth corrupt, and where Thieves break through and steal; but lay up for your selves Treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.* Which is enforced by a strong and permanent reason in the subsequent verse, *viz.* *for where your Treasure is, there will your Heart be also.* 1 Tim. vi. 6, 7, 8, 9, 10, 11. *Godliness with Contentment is great Gain. For we brought nothing into this World, and it is certain we can carry nothing out: and having Food and Raiment let us be therewith content. But they that will be Rich, fall into temptation and a snare, and into many foolish and hurtful Lusts which drown men in destruction and perdition. For the Love of Money is the root of all evil, which while some coveted after, they have erred from the faith and pierced themselves through with many Sorrows. But thou, O man of God, flee these things, &c.* And when the genuine Spirit of Christianity was really prevalent in the Hearts of its Professors, I find that these Precepts did
not

Now this Concern of our Elders remains as an Evidence of the just Estimate they had of Christian Moderation in its due Extent.

They did not indulge themselves or their Brethren in the gratification of one Appetite, whilst they laid restrictions upon them in another (like the Pharisees of old, who, whilst they were exact in paying Tythes of Mint, Anise and Cummin, were yet overrun with Covetousness and Hypocrisy) No; but they well knew the necessity of every Appetite being subjected to the holy Limits that God hath prescribed; and, in the Words of an eminent Elder of this Community *,
 ‘ that the working of the Love of Riches out
 ‘ of the Hearts of people, is as much the
 ‘ Business of the Cross of Christ, as the
 ‘ rooting out of any Sin that man is fallen
 ‘ into.’

Yet notwithstanding the Justness of this Care of the Faithful, it might, and sometimes did, so happen that some of the Professors of the same Faith would not suffer themselves to be restrained from worldly Incumbrances,

not subsist in Speculation only; for CAVE, in his *Primitive Christianity*, tells us, that ‘ the Primitive Christians were not concerned for more Estate than what
 ‘ would supply the necessities of Nature or the Wants
 ‘ of others, not solicitous to get or possess such Revenues as might make them the objects of mens Fear or Envy.’

* PENN’S No Cross, no Crown.

Incumbrances, but were thereby hindered in their service for Truth, to the Hurt of their own Souls and the Offence of others; it therefore may be queried what Penalty was enjoined on such? To which I answer, as in other parallel cases, an exclusion from that close degree of Fellowship which they might otherwise enjoy; and accordingly it is the declared sense of the aforesaid National Meeting, 1696, that such as these shall *not be put upon Service* in the Affairs of Truth.

Moreover, this Concern of the Elders is also (in my view) no less a standing Evidence of their true Wisdom and Fore-cast, with regard to the Preservation of the succeeding Generations, which seems to be expressed in those terms of '*laying God's Heritage waste*;' and indeed that a great Desolation, in respect to the Posterity of Friends, hath been the natural tendency of this inordinate pursuit of Riches and Grandeur in the Parents, hath been amply verified by the Observation of succeeding times. 'Not all the Persecutions,' said a certain eminent Elder, 'not all the Apostates, nor all the open or private Enemies we have ever had, have done us, as a christian Society, the damage that *Riches* have done.' And, in fact, we find scarce any thing more frequent than this, that when the laborious
and

and frugal Father has amassed a great Estate and left it to his Children ; these grow too high to stoop to those Singularities and Instances of Self-denial wherein they have been educated, the Quakers Religion becomes a Burthen, is thrown off and changed for that which is most in Fashion.

The Weight and Importance of this Affair was such, in the view of the Elders in the year 1698, that being assembled at a Province-Meeting at *Castledermot*, they made a solemn Adjournment of the Meeting, consisting both of Men and of ancient concerned Women, in order to wait on and seek the Lord for his Aid and Counsel, concerning the proper *Bounds* of getting, and the *right using the lawful things of this World* ; and they testify, that the Glory of the Lord covered their Assembly and many Hearts were melted in his Presence, and that under this influence the Persons constituting that Meeting, did, by unanimous consent, one by one, offer themselves to be subject to the Province Meeting, or any Elders appointed by that Meeting, with regard to their outward Callings, Holdings, Trading or Dealing among men, if in any thing they should be judged to exceed the Bounds of Moderation.

This was a singular, free-will Offering made in the Openness of their Hearts upon
this

this solemn occasion *, an instance of great Simplicity and great Confidence one in another, such as, I doubt, is hardly to be met with at this day. I do not indeed find that they enjoined unto their Brethren the same Subjection of themselves to a Province-Meeting, but they drew up an Epistle from that Meeting † whereof two thousand were ordered to be printed for a general Service, wherein they do pathetically set forth the lively Sense they had of the great Danger impending on the Church, in this time of outward Ease and Liberty (even a far greater than attended the time of Persecution and Sufferings), from the unbounded desire and pursuit of Riches and worldly Greatness,
and

* A yet higher degree of Contempt of this World seems to have obtained among the primitive Believers, who had all in things in common, and sold their Possessions and Goods, and parted them to all men, as every man had need. Acts ii. 44, 45. And perhaps it may not be wholly impertinent to desire such who may be disposed to slight this instance of heavenly-mindedness among the early Brethren, to have recourse to two Instances of Heathen Philosophers mentioned in PENN'S *No Cross, no Crown*, viz. *Antisthenes* and *Crates*, who being possessed of considerable Estates, sold and distributed them to the Poor, in order to be at leisure for receiving and giving Instruction with regard to the best and most useful, (viz. Moral) Philosophy tending to the Regulation of the Manners of Men and promotion of Virtue.

† See the Epistle, &c. in the History of the Rise and Progress of the People called *Quakers* in *Ireland*. Page 188, &c.

and that now, though Friends might justly be supposed to be generally free from the gross Corruptions and Vices that prevailed in the World, the Enemy lays his Snares in the lawful things, tempting to the pursuit thereof beyond the Bounds of Truth and the Use for which they were given of God, in order to captivate their Souls and hinder them from running the christian Race with Freedom of Spirit, and from shining, as they ought to do, as Lights of the World, and Patterns of true Self-denial and christian Moderation.

To this Epistle is subjoined a Postscript by *William Edmundson*, importing, that ‘ at
 ‘ the first, when the Lord called and ga-
 ‘ thered them to be a People, he opened
 ‘ their Understandings not only to see the
 ‘ exceeding sinfulness of Sin, and the
 ‘ Wickedness that was in the World, (but
 ‘ the Abuse of the goodly and lawful things
 ‘ of the World) and the troubles, tempta-
 ‘ tions and dangers attending them; and
 ‘ that then ~~the~~ great Trading became to them
 ‘ a Burthen, and great Concerns a great
 ‘ Trouble, which they were careful to cast
 ‘ off, and to reduce their Affairs to such a
 ‘ compass, that, not being chargeable to
 ‘ others, they might be ready to run the
 ‘ Race that God had set before them, and
 ‘ follow Christ their Captain under the Di-
 ‘ scipline

' discipline of his holy Cross and Self-denial,
 ' Hence some of them voluntarily declined
 ' Opportunities they had of getting Riches---
 ' the Glory of the Lord so affected their
 ' minds that it stained the Glory of all earth-
 ' ly things,----and this (continues he) an-
 ' swered God's Witness in all Consciences,
 ' and gave us great credit among Men.'

Thus much I thought not useless to spe-
 cify of the Care and Vigilance of our elder
 Brethren, with regard to this Evil of Co-
 vetousness, an Evil so dangerous, that our
 Lord thought meet to give a redoubled cau-
 tion against it, *viz. Take heed, and beware of*
Covetousness. Luke xii. 15. An Evil, tho' fre-
 quently disguised under the cloaks of Tem-
 perance, Industry and Frugality, yet en-
 grossing the Affections as much as the Lust
 of the Flesh or other more infamous Sins,
 and as effectually excluding from the King-
 dom of God, if we may believe the Doctrine
 of the Apostle *, compared with that of our
 Lord himself in the Parable of the Seed
 sown, which was as certainly choaked among
 the Briars and Thorns, and hindred from
 bringing forth Fruit to perfection, as that
 which was lost on the Highway and stony
 Ground.

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I pro-

* 1 Cor. vi. 10,

I proceed next to consider their Method of treating with such as *erred in points of Faith*.

Now I do not find that this People hath ever so far established any Articles of Faith, except those contained in the Scriptures of the Old and New Testament, as to require a professed Assent to them as a necessary term of Communion, having deemed those contained in the Holy Scriptures sufficient, and ever paid a great veneration to their Authority; but the multiplicity of Creeds they dislike, as a Bone of Contention, and choose rather to follow the example of the Christians of the first Ages, whose Creed, as Dr. *Cave* tells us, was short and simple, their Faith lying then not so much in nice and numerous Articles as in a good and holy Life.

Accordingly, the ordinary Subjects of their *Church Censures* are much more frequently Unfaithfulness in Life, or vicious Practices, than Errors in Speculation; but yet, if any did notoriously depart from the Faith professed by the Body, and propagate hurtful Opinions contrary to the plain Doctrines of the Holy Scriptures, these, after christian Endeavours to convince and reclaim them proving fruitless, were censured, and excluded their Fellowship and Communion by a Testimony published against them.

Thus

Thus in the early times they had much Exercise with, and did publickly censure some who were corrupted by the erroneous and blasphemous Opinions of *Muggleton*: Again, I find a Record of a certain Person being admonished concerning his Belief that *the Soul of Man died with the Body, and that there was no future Reward nor Punishment, Heaven nor Hell, but what is in the Consciences of Men*; which Opinion he owning, and endeavouring to justify, Friends laboured with him much, and at length were constrained to let him know that ‘ it
 ‘ must be his unfaithfulness to the Lord,
 ‘ and his Witness in his Conscience, that
 ‘ had been the cause that his Heart was so
 ‘ darkened and hardened as to be given up
 ‘ to such strange Delusions; and that, as by
 ‘ his erroneous Assertions he had made a
 ‘ Separation from them and the Principles
 ‘ they professed, unless he could become
 ‘ sensible of his Errors and condemn them,
 ‘ Friends must publish a Testimony against
 ‘ him, and deny both him and that erro-
 ‘ neous Spirit by which he was acted.

DIGRESSION I.

Concerning Tythes.

I proceed next to consider a certain important Singularity attending this People, whereby they have been not only distinguished from others, but rendered the Objects of the Hatred of the established Ministry; I mean, *their refusing to pay TYTHES for Conscience-sake*, as believing themselves called to bear Testimony against this Method of supporting a christian Ministry, as a Corruption crept into the Church, which they have constantly done, and sometimes through great Sufferings; and which altho' I doubt not but my annexing to an account of their Zeal and Piety, may appear strange, and even offensive to many; yet as I have looked upon their Conduct in this respect as an instance of their tender regard to Christ Jesus, as by them conceived to be the Mediator of the New Testament and better Covenant, and his unchangeable Priesthood causing a necessity of a Change of that Law which enjoined the payment of *Tythes*, according to *Heb. ch. vii. viii and ix.* for this reason I have inserted the following remarks in this Chapter, exhibiting the several Reasons for this their Opposition to *Tythes*, or other Maintenance

tenance of a professed christian Ministry extorted by Force,

It may not however be useles to premise and acknowledge, that this People hath ever deemed the Reformation from Popery to be a great Blessing from Providence to these Nations, and are one with the Church of *England* in renouncing the Superstition and Idolatry of that of *Rome*, and wish to see the former thoroughly cleansed from the remaining Dross and Corruptions of the latter; and that they do also own the Moderation of many of the present Establishment, and their remoteness from the persecuting Spirit of divers of their Predecessors; and even that some of them in their Labours and Writings have manifested a christian Spirit and done honour to their Profession, whom, notwithstanding their diversity of Sentiments in several cases, they believe to be Members of the Catholick Church, and as such would gladly embrace them as christian Brethren and Sheep of the same Pastor, tho' not of the same Fold, many of whom are undoubtedly sensible of the deficiency of the Reformation, and heartily wish it might be carried on to greater degrees of Perfection.

Notwithstanding all this, they both were and are firmly persuaded, that the receiving or paying *Tytbes* under the Gospel Dispensation is condemnable on several Accounts, *viz.*

First, because the Gospel is a Promulgation of Liberty from all Jewish Yokes of Bondage ; Tythes being a part of the Jewish, Ceremonial Law abolished by Christ, as appears from their being prescribed to be offered as an *Heave-offering* to the Lord, as was also the Tenth of the Tythe which was to be given by the *Levites* to the *Priests*. *Numb.* xviii .24, 26, 27, 28. and moreover, Tythes were also given not only to the *Levites* and *Priests*, as a Reward for their continual attendance and service in the Tabernacle of the Congregation, and in lieu of, or in compensation for their part or share in the Land of *Canaan*, which they were hereupon expressly cut off from, *Numb.* xviii, 20, 23, 24. but for the Support of the Stranger, the Fatherless and the Widow. *Deut.* xiv. 28, 29. and xxvi. 12. all which bears no Analogy to the application of our modern Tythes. However, as the Claim of Tythes among Christians, was set up on this Foundation, and Tythes were by some * preached up as due by that Law which had required them to be paid to the Levitical Priesthood, and such a Claim, thus supported, is, in effect, a Denial of Christ Jesus, his having put an end to the ceremonial Law of *Moses*
by

* *Ellwood's Account of Tythes.*

by his Coming and Death on the Cross, it has been pronounced by this People Antichristian, and the Imposition of it an Antichristian Yoke.

2dly. The present Imposition and compulsive Exaction of Tythes, is an Innovation in Christianity, not only not heard of in the New Testament, but a Corruption introduced, or at least established in the Night of Popish Darkness and Apostacy.

The Mystery of Iniquity which even in the Apostles time, *2 Theff. ii. 7.* began to work, did at length so far prevail, as to pervert the minds of some professed Christians from the Purity and Simplicity of the Gospel, and even to induce them to form and model the Church, in many things, according to the Jewish Pattern; and among other ceremonial parts of the Jewish Religion, this also was introduced; For I am assured from good Authority, that no Use of Tythes occurs until about 300 years after Christ, but that the Church's Maintenance was at the free Benevolence and Contribution of the People, as *Tertullian, Origen, and Cyprian* testify-----but that * about the Eighth Century Tythes began to be insisted on as the

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* Father *Paul's* Treatise of Ecclesiastical Benefices and Revenues.

Divine Right of the Church †, and ‡ that there is no Canon of any general *Council* before that of *Lateran*, A. D. 1216. (near the Midnight of Popish Darknes) which either expressly commanded the Payment of Tythes, or supposed them due of common Right §,----That every one, 'till about the Twelfth Century, gave his Tythe at his own pleasure; but that Pope *Innocent III.* sent his decretal Epistle to the Bishop of *Canterbury*, commanding him to enjoyn every man to pay his temporal Goods to those that

† This Claim however, by the prevalence of the growing Light of the Reformation, is of late abandoned to the Shades of the Night from whence it sprung. “ In Truth (says Father *Paul*) the Law of Tythes was a divine Mosaical Law, binding only to the Jewish People, not a divine, natural Law, nor christian, and consequently binding to no man now. Indeed, the Legislature of any Government may enact the same Laws with those of *Moses*, but they cannot be said to be as binding, nor to carry the same Authority, nor can they be called Divine, but meerly Civil, Political Laws of the Prince who constituted them----- and so all Right whatsoever of Tythes is meerly human.” Father *Paul*, *ibid.* ch. ii. So *Selden*, in his History of Tythes published A. D. 1618, proves them not to be of divine but human Appointment.

‡ “ About the year 1170, *Alexander III.* ordered Proceedings, by Censures, to enforce the entire Payment of Tythes of Mills, Fisheries, Hay, Wool and Bees; and in the year 1195, *Celestin III.* decreed the Payment of Tythes under pain of Excommunication.” *Ibid.* ch. 28.

§ See *Selden*, and the Roll of *Winton*, called *Doomsday Book*, cited by *Pearson* in his great case of Tythes.

that ministred spiritual things to him, which was *enforced* by Ecclesiastical Censures. Afterwards King *Henry VIII.* (a Papist, as were also his Parliament, and as such believing that Tythes were due to God and Holy Church) made a *Law* that every one should set out and pay Tythes. Thus was *Law* substituted to Gospel, and *Force* to that *Free-will* which from the superior power of Love engaging the Hearts of Men, was ever sufficient to supply the necessities of a heavenly-minded Ministry; but such a Method as this suited best the Temper of a carnal and apostatized one, and such an Acquisition, once established, was too gainful and agreeable to such men that they should be willing to part with it, tho' it is certain that several of the most eminent of the first Reformers did also, as well as this People, look upon Tythes as an Innovation and Corruption; particularly *John Wickliff*, who was censured for this, among several other Articles he held, *viz.* that Tythes are pure Alms; and one, among other Truths, for which *Walter Brute*, in King *Richard* the II'd's time, did contend, was, That Tythes are not due by the Law of *Moses*, nor the Law of Christ, but by the Tradition of men only. And *A. D.* 1407, *William Thorpe* preached publickly, that Priests have no Title to Tythes: and about the same time, the Reformation taking
place

place among the *Bohemians*, who followed the Sentiments of those two eminent Reformers *John Hus* and *Jerom of Prague*, they laid open the Corruptions of the Popish Clergy in several Articles; among which are Covetousness and receiving of Tythes. See *Fox's Acts and Monuments*.

3dly. Because the Payment of Tythes is not necessary to the Being and Support of a christian Ministry, and consequently is a Grievance on the People. This is partly a consequence of the preceding Argument, from which it is evident, that the Gospel-Ministers in the first and purest Ages of Christianity, even when their Labours were more effectual than of later times, to the Conversion of Souls, were supported without this Taxation, and whatsoever was given them was meerly free and voluntary; And it is confirmed by the happy Experience of later Ages, blessed with the glorious Dawn and Revival of long eclipsed Gospel-Light, that the Holy Ghost hath not forsaken the christian Church, nor Christ broken his Promise of being with his Disciples always, even to the end of the World, but still attends his humble, depending Children, and as their spiritual Head prepares and furnishes every Member to discharge its respective Office in the Church, among the rest inspiring his Ministers, and carrying them forth in that
strength

Strength of Divine Love (a Gift of the Holy Spirit of greater efficacy than any Injunctions of men) which was to engage *Peter* of old to feed the Sheep.

This, I say, thro' the Goodness of God and his providential care over his Church, was experienced by those eminent Reformers, the *Waldenses*, who tho' insulted by their Adversaries on the account of their Teachers, as being Weavers and Coblers, were not at a loss to answer them, that this was conformable to the Example of the Apostles, *Acts* xx. 34. *These hands, says Paul, have ministered to my Necessities, as also to those that were with me.*

The Experience also of this despised People called *Quakers* hath been a standing Evidence of this Truth, amongst whom that there are many endued with the Gift of Propheying (in the Apostolical Sense, *1 Cor.* xiv. 3. *He that prophesieth speaketh unto men to Edification, Exhortation and Comfort,*) will be allowed even by those of different Sentiments in other respects: And moreover, that Tythes are far from being essential to the Support of a christian Ministry is justly inferred from even the practice of the Men of the Establishment in several Cases, (to say nothing of the Dissenters of all kinds) particularly from their Maintenance of their own Curates, and from the Usage
of

of several particular Towns which enjoy the privilege of an Exemption from the payment of Tythes, and support their Clergy at their own free Benevolence, which is also the practice, as I am told, of the whole Empire of *Russia* * and of several Colonies in *America* †, with respect to the Clergy of the Church of *England* there residing.

There are yet other weighty Reasons for which this People conscienciously refuse to contribute to the Maintenance and Support of the established Ministry, *viz.*

4thly. Because it were in effect an Acknowledgment of the Validity of their Call, which in reality is but human and worldly, derived from and supported by the Arm and Power of the Flesh.

Next, because they have made a Trade of Preaching the Gospel. Against this Ministry indeed we are sometimes ready to cry out for their Negligence of the poor, dark Natives of this Kingdom, overwhelmed
in

* “ No Tythes are paid or exacted in the wide
“ *Russian* Empire; but they were introduced by the
“ craft of the *Western* Church long after Christ. In the
“ *Greek* Church, wherever diffused, and in the *Eastern*
“ Churches are no traces of Tythes.” Compare the
following Note confirming this by a known good Authority.

† “ History puts it out of all doubt, that Tythes
were never paid in *Afric*, nor in the *East*.” Father
PAUL, of Ecclesiastical Benefices and Revenues.

in the Superstition and Corruptions of Popery : But how can we expect any better from mercenary men ? As is the Tree, so is the Fruit. Far be it from me, however, to decry them so universally as not to suppose but that many among them are partakers of the Gifts of the holy Spirit, and conscientiously engaged in the discharge of their Duties according to their Understanding ; but as the Profession of Preaching, Praying, &c. is commonly here entered upon and exercised with the same general Views and Motives as any meerly human Calling, viz. the support and aggrandizement of Families, we are to expect little but the Fruits of the Flesh from such a Ministry ; and accordingly we find, in fact, that upon any Ecclesiastical Revolutions, such Ministers have proved Advocates not so much for Truth as their own Bellies ; and indeed it is observable, that the great Work of the Reformation was chiefly conducted by those called *Lay-Counsels*, and in opposition to those called *The Clergy*, who have generally (such is the natural tendency of human Establishments) turned about like Weather-cocks with the reigning Power. Thus, when *Henry VIII.* denied the Supremacy of the old Head of the Church, called *St. Peter's* Successor, they likewise veered about, and took an Oath acknowledging their

their holding their Bishopricks of the King only. Then in Queen *Mary's* Days they generally took an Oath acknowledging again the Pope for their Head. In Queen *Elizabeth's* time, the Parliament confirming to the Queen the title of Supreme Head of the Church, and an Oath being tendered to the Bishops and others who had been Papists in Queen *Mary's* days, and as many as refused to take it being deprived of their Livings, most of the inferior beneficed Clergy complying, kept their places, as they had done through all the Changes of the three preceding Reigns *.

Again, in the time of the *Long Parliament*, the *Common-Prayer* being rejected, and a *Directory* for the publick Worship of God being set up, *A. D.* 1644, by a *Synod* sitting at *Westminster*, the generality of the Priests, rather than quit their Benefices conformed to that Power likewise; and lastly, when King *Charles II.* came in and re-established the *Common-Prayer*, they revolved again.

Such have been, and such ever will be the genuine Fruits of a human and carnal Ministry.

There remains yet one reason more for this People's refusing to contribute any thing towards the Support of the established Ministry, *viz.* their setting up a spiritual Monopoly

* See *Neal's History of the Puritans.*

nopoly and Tyranny over their christian Brethren, not only in excluding those they call the *Laity* from their Convocations, contrary to the sacred, inherent and inviolable Rights of Brethren, the Example of the Scripture, and the Usage of the christian Churches and Synods until Popery enormously prevailed, but likewise in assuming to themselves the sole Right of teaching in the Congregations of Christians, forbidding every other person whatsoever, be he ever so well qualified as to those Gifts of the Holy Ghost which were required in the primitive, christian Bishop, 1 *Tim.* 3. from Preaching or exercising the Office of a Bishop in the christian Church.

This, I say, according to the Sentiments of this People, is an antichristian Usurpation and Breach of Gospel-Liberty, and contrary to the practice of holy Men recorded in the *Old* and *New Testament*. For in the primitive Church, 1 *Cor.* xiv. 31. *All might prophesy* (i. e. *speak to Edification, Exhortation and Comfort*. See verse 3. of the same chapter,) *one by one, that all might learn and all might be comforted*. Nor were Mechanicks, Husbandmen, &c. excluded from this Office, for *Paul* was a Tentmaker, *Peter* and *John* were Fishermen,----- and, under the old Testament, *Moses*, *Jacob* and *David* were keepers of Sheep, *Elisha* a Plowman, and

Amos

Amos a Herdsman, and might be looked upon as *Lay-people* by the Priests of their several Ages, as are also those upon whom it hath pleased God, in these latter days of the fresh Dawn of Evangelical Light and Liberty to pour forth the Spirit of Prophecy, or Gift of speaking to Edification, Exhortation, and Comfort.

Behold the Sentiments of this People with regard to a truly Gospel-Ministry, and that which is merely of Man's Appointment, and the Tythes established for its Support, which they have always deemed a Jewish and antichristian Yoke of Oppression, against which they were called to bear Testimony ; and accordingly, if any of this Profession were found to be concerned in either paying or receiving Tythes, they were deemed unfaithful, and proper Subjects for Admonition, unworthy to sit in the Meetings appointed for Church-Discipline, and liable to further Censure if they should, notwithstanding the due exercise of Tendernefs and brotherly kindness towards them, persist in their Opposition : for a more particular account of which, see the Chapter of their *Church-Censures*.

DIGRESSION II.

Concerning their Ministry.

It should seem proper, in this place, to consider the Call and Qualifications of those who are to be allowed to exercise the ministerial Office among Christians, according to the Sentiments of this People ; but as this is a point rather of Doctrine than Discipline, I shall refer my Reader, for the discussion of it, to *Barclay* and others, and only give an account, in this place, of the Discipline to which the Ministers among them are subject.

Their Ministers then, although, according to the Apostle's advice *1 Tim. v. 17.* they are esteemed worthy of double Honour, yet do not, as among some others, exercise a Lordship over their Brethren, nor deem themselves to be of a Class or Order so far above other men, as not to need the assistance of their Brethren, or to be unaccountable to them for their Conduct, but do willingly own themselves also to be proper Objects of the Church's Care and as such responsible to them in the following important particulars, whereof an account is required to be

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returned

returned to the Quarterly Meetings, *viz.* *

1. How are ministring Friends in Love and Unity one with another, and with faithful Brethren in their own Meeting. †

2. Do none of them travel abroad, in the Work of the Ministry, without a Certificate from their own Monthly Meeting?

3. Do they give way to each other, and to Strangers, in the Exercise of their Gifts?

4. Do none overcharge themselves with Business to the Hindrance of their Service? ‡

5. Are

* In this Nation a faithful Friend or two recommended by each particular Meeting is chosen or approved of by the Province-Meeting, in order to inspect the conduct of each particular Meeting, in relation to Worship and the Exercise of the Ministry, that they may give Advice or Admonition as occasion may require. The like practice was also recommended from the Yearly Meeting of *London*, in the year 1727.

† ‘ Let Ministers have it very much at heart to maintain a perfect Harmony and good understanding with the Monthly Meeting to which they belong.’ Epistle from *London*, 1731.

‘ Let them be cautious of being prevailed on to be concerned as Referees in matters of Difference.’ Yearly Meeting Minute 1697, and National Meeting of *Dublin* 1724.

‘ Let them beware of intermeddling as Busy-bodies in Family or personal Affairs, in which they are not required or concerned to be assisting:’ And ‘ of giving ear to or spreading Reports tending to raise a disesteem of the Brotherhood.’ Epistle from *London* 1731.

‡ The christian Soldier ought not to entangle himself with the Affairs of this Life. 2. *Tim.* ii. 3. 4.

5. Are they found in their Ministry? *
6. Do any of them burthen their Hearers with Words without Life? †
7. Do they adorn their Doctrine by a fuitable Conduct and Conversation, as good Examples in all respects? ‡

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* ‘ Let them be cautioned against Misquotations and Misapplications of Scripture, and to this purpose they are advised to be conversant in reading the Holy Scriptures.’ Yearly Meeting 1728. To this agrees the Apostle’s Advice to *Timothy*, *1 Tim. iv. 13, 14, 15. Give attendance to Reading—Neglect not the Gift that is in thee—meditate on these things; give thy self wholly to them, that thy Profiting may appear to all.* To this may be subjoined certain Cautions relating to a decency of Demeanour in the exercise of their Gifts, *viz.* ‘ Let Monthly and Quarterly Meetings caution Ministers against all indecent Postures and Gestures, and unintelligible Sounds and Tones.’ Epistle from the Yearly Meeting of *London* 1728. To this agrees a like Caution from the National Meeting of *Dublin* 1693, against ‘ Singing in Preaching, as working rather on the Passions than Understanding.’

† This People maintaineth, that the Words of Gospel-Ministers are animated by the Divine Spirit, which seems to be represented by that *Salt* which was to season all their Offerings formerly, *Levit. ii 13.* and that without this, even the most elegant Speeches are but insipid and unprofitable.

‡ Two special Cautions, it may not perhaps be useless to subjoin here, *viz.* The *First*, from a *National Meeting* in the year 1699. ‘ That they should be cautious how they deport themselves towards disorderly persons who do not submit to the Advice of Friends, lest by an imprudent Intimacy they might strengthen and encourage such.’ The *Second*, from the *National Meeting* in *Dublin* 1713. ‘ That they should not treat with any on account of Marriage, whilst travelling in the Lord’s Service.’

These are the Queries relating to the Ministers among them, which are required to be answered to the Quarterly Meetings; and if in any of these Instances, respecting either Doctrine or Conversation, any Minister should prove disorderly, he is liable to be admonished; and if after due christian treatment with him he shall persist, so as to bring Reproach on the Profession, to be censured and silenced, or even denied by the Monthly Meeting to which he belongs.

I shall conclude with one short Observation more, (being willing to present my Reader, at one View, with the several Hints and Advices tending to the Help and Edification of the Ministry, which at present are dispersed in various Manuscripts) *viz.* that as in a well-constituted Church the Ministers and Elders are a mutual help and comfort to each other, so these latter have sometimes thought it to be a matter not altogether out of their Province, to stir up Ministers to Diligence in the Exercise of their Gifts.

To this purpose the *Yearly* Meeting of *London* 1695 thus accosteth their Brethren of the Ministry; ‘ This Meeting desires
 ‘ and hopes that you, whom the Lord hath
 ‘ gifted with a public Testimony for his
 ‘ Name and Truth, will, in this day of Li-
 ‘ berty, be diligent to visit the Heritage of
 ‘ God

‘ God in their Meetings, and more especially those least frequented.’ To this agrees the Sense of the Brethren assembled in their *National Meeting in Dublin 1693*, which is thus expressed. ‘ *Ministring Friends* qualified to preach the Gospel are to be stirred up, or encouraged to visit people in places where there is a Disposition to hear Truth declared ; and to this purpose it is required, that Accounts be returned to the *National Meeting* where such a Disposition appears *.’

* To these Advices agreeth that of the Apostle, perhaps on a not unlike occasion, *Col. iv. 17. Say to Archippus, Take heed to the Ministry which thou hast received in the Lord, that thou fulfil it.*

Of their CHARITY.

C H A P. III.

Their Love of one another exemplified in an account of their several Meetings for Conference, held severally with the Elders and with the Youth. The Education of Youth ever an Object of the Church's Care. Of the Meetings of Ministers and Elders. Of their Provincial Visits, performed sometimes to each Monthly Meeting within the Limits of the respective Province, and sometimes from one Province to another, for mutual Assistance and Edification. Their Care of their own Poor and Charity to others, both with respect to their Bodies and Souls. Their Method of composing Differences among one another, and forbidding one Brother to go to Law with another. Their christian Testimony against the modern Lawyers as well as Priests.

I Proceed next to give some account of their religious Observance of the Duties of the second Table ; and first of their Charity, without which the most specious Professions of Piety are vain. It seems indeed to be the genuine and natural Consequence of the Love of God himself, even as the
Want

Want of it is an Evidence of the Want of the Love of God, according to the beloved Disciple's way of reasoning, 1 *John* iv. 20, for how can he who loves God, hate his Work? Of this then, as it consists of two Branches; *First*, the fervent Charity that subsists between, and is the peculiar Badge of Christ's Disciples, and, *secondly*, the Love of Mankind in general, I am to give some instances among this People.

‘ If, (says *William Penn*, in his Account of their Rise and Progress) Loving one another, and having an intimate Communion in Religion, and constant care to meet and worship God, and help one another, be any mark of primitive Christianity, they had it in an ample manner.’

Nor was this any where more conspicuous than among the Brethren in *Ireland*, who, besides the Meetings peculiarly appointed for Divine Worship, were remarkably zealous and diligent in the holding of *Meetings of Conference*, tending to excite one another to the practice of Virtue in general, as well as to Faithfulness in that peculiar Testimony which they believed God had called them to bear against divers Corruptions that had crept in among the Professors of Christianity, and to preserve the christian Reputation of the Society, and

remove matters of Scandal and Offence out of the Church.

Of this sort, besides their Men and Womens Meetings, ordinarily held Monthly, Quarterly and Yearly, (of which in the first Chapter) there were also several other particular Meetings for the more effectual Execution of the good Purposes above-mentioned, which were either held occasionally, upon any Emergency, or at stated times. *v. g.*

Whereas many excellent Advices, respecting the religious and moral Conduct of Friends, had been from time to time given forth from National Meetings, which Advices, in process of time, became numerous and liable to be less noticed by lying dispersed, it was thought requisite that they should be collected in a Book in each Quarterly Meeting, that they might be either read every Quarter, or had recourse to upon any occasion *, in order to the Revival and due Execution of them. For this purpose Meetings of the Members of Mens Meetings (and sometimes of these together with the Women) were *formerly* pretty frequently held in this Nation.

Besides these, they also sometimes held Meetings of religious Conference, for the Help and Information of such as had not the Privilege of sitting in their Monthly Meetings,

* Yearly Meeting, *A. D.* 1681 and 1727.

Meetings, sometimes of the Youth, and sometimes of those of an elder sort; and in this Nation, since the year 1726, their Meetings with the Youth, to this purpose, have been recommended to be held every Quarter.

And indeed this weighty Affair, of the Education of Youth, appears, especially in the early times, to have been one principal Object of the Church's Care and Concern, both by a constant recommendation that Parents should instruct their Children in the Principles of Christianity, inure them to a frequent Reading of the Holy Scriptures, and train them up in the way of Truth, Sobriety, Industry, Plainness of Habit and Speech, and necessary Learning, and by a constant Enquiry how this Advice was put in Execution; and there are several instances, in the early Records of the Proceedings of Mens Meetings, of their admonishing such Parents as had notoriously neglected their Duty towards their Offspring in these respects. Agreeable to this, is the Advice of the *Yearly Meeting of London*, A. D. 1732, viz. 'Where any deficiency of this sort (*viz.* in Parents or Masters of Families) appears, we recommend to Monthly and Quarterly Meetings that they stir up those concerned to their Duty therein.'

There

There were also other Meetings of Conference frequently held, particularly those of Ministers and Elders one with another; *First* at home more privately, and *secondly* with those of the same Station within the Limits of each Province, where, by a National Minute, *A. D.* 1694, all Ministring Friends, not abroad in Truth's Service, are desired to attend once a Quarter at least, in order to confer with each other, and the Elders, for mutual Help and Edification in matters relating to their peculiar Stations in the Church; for which purpose is held also a Meeting of Ministers and Elders from the several Provinces of the Kingdom, at the beginning and conclusion of each National Meeting.

Another Instance of the fervency of Brotherly Love among them was, the *Visitation of the Families* of Friends in each Meeting, performed by Elders chosen for this purpose, of which having given a large account in the first Chapter, I need only refer thither for it: But besides this, there were also sometimes more General Visits, called *Provincial Visits*, being performed by Elders chosen by the Province Meeting to each Monthly Meeting, within the Limits of the respective Province, in order to inspect into and give Advice, in relation to the Management of Truth's Affairs in each
Monthly

Monthly Meeting, that the weak might be strengthened, and all encouraged in the maintenance and support of that wholesome Discipline, which divine Providence had been pleased to establish for the preservation of the Churches.

There are also instances of the Elders of one Province sometimes visiting those of another, at their Provincial Meetings, for the same good Purposes.*

Their Care to supply the Necessities of their Poor, and that the Offspring of these should be duly educated is a well-known and distinguishing branch of their Discipline, a Query to this purpose being constantly to be answered from the particular to the general Meetings : nor is their Charity in this respect confined to their own Poor, but extended to all others. †

There is yet another Branch of Charity for which this People hath not been less conspicuous, and that is, what respects the
Souls

* Such a Provincial Visit from the Brethren of *Leinster* to those of *Munster*, and of the last to the first was performed *A. D.* 1725, and of *Leinster* to *Ulster*, *A. D.* 1746.

† And this they were the better able to do, when they acted consistently with their own Maxims, in retrenching Superfluities in Furniture, Apparel, Meats, Drinks, and avoiding that great Profusion of both Time and Treasure which many others fall into, in vain Recreations.

Souls of Men, not of their Brethren only, but of Strangers, and even of Mankind in general. Their Zeal in doing Good, in this respect, appears in those Meetings which even unto this day are frequently held for the Worship of God, and spreading the Gospel among Strangers, not only without Fee or Reward, but oftentimes at considerable Expence. Instances of this also are those circular, Yearly Meetings for the Worship of God, which have been held both in the Northern and Southern Counties of *England*, and in *Wales*, by the Authority of the *Yearly Meeting of London*, and lesser Meetings, for the same purpose, sometimes held at particular Towns and Villages; Examples of which kind, indeed, were formerly more frequent in this Kingdom than of late. *

Lastly,

* This also is no new thing among Christians, although the Mercenaries of our time be Strangers to such Practices: for, in *CAVE'S Primitive Christianity*, I read that 'the primitive Christians were eminent in the exercises of Mercy and Charity, infinitely sollicitous to save mens Souls, and recover them out of the Snares of the Devil, and paths of Ruin, by making them Christians and bringing them over to the knowledge of the Truth: and that in pursuance of this design they spared neither pains nor cost, nor regarded their own Ease nor Safety, but exposed themselves to any danger that they might do good to the Souls of Men.—' And *Origen* testifies, that some of them had peculiarly undertaken to go up and down in Cities, Towns and Villages, to bring over others to the true Religion.'

Lastly, of how great importance they judged (and how zealous they were to maintain) Peace and good Harmony, one among another, appears, *First*, by the Establishment of the following Queries, required, in divers places, to be answered from the Monthly to the Quarterly Meetings, *viz.*

‘ Are Friends in Unity one with another ?
 ‘ Do they avoid Back-biting, and raising or
 ‘ spreading evil Reports of any ? and is
 ‘ care taken to put a speedy end to all
 ‘ Differences ?’

Secondly, Whereas *matters of Property* are commonly one principal Ground of Contention among men, it is an established Rule among them, that all Disputes on this head, between one Brother and another, be referred to the Determination of judicious and impartial Men chosen among themselves. For Brother to go to Law with Brother, among them, as it was among the primitive Christians *, is deemed an utter Fault and Breach of Fellowship ; and commencing or defending Suits at Law, without urgent necessity, is forbidden.

This Branch of their Discipline seems not unworthy the attention of those of other Denominations in these Countries, which
 are

* I Cor. vi.

are become a Prey, perhaps, not less to Lawyers than Priests.

Robert Barclay, in his Discourse called, *The Anarchy of the Ranters*, having repeated the Apostle's Reasoning on this occasion, 1 Cor. vi. what a Reproach it is to a Society truly christian to suppose, that though these be united in judgment, with respect to the great and weighty matters respecting Faith, and Salvation, yet that there should be none to be found among them able to determine Differences about matters of far less importance, the Concerns of this Life, and that not being able to find Equity and Justice among themselves, they should be forced to go out and seek it among others, he then proceeds to recommend this method of composing Differences in the following Words :

‘ The good Fruits and Effects which
 ‘ daily abound to the Household of Faith,
 ‘ in this as well as the other parts of the
 ‘ Government the Lord is establishing a-
 ‘ mong us, doth more and more commend
 ‘ itself unto us, and confirmeth our Hearts
 ‘ that God hath led us hereunto by his
 ‘ Spirit, and we see the hand of the Lord
 ‘ herein, which in due time will yet more
 ‘ appear, that as through our faithful Tes-
 ‘ timony in the hand of the Lord, that anti-
 ‘ christian and apostatized Generation, the
 ‘ national Ministry, hath received a deadly
 ‘ Blow,

‘ Blow, by our discovering and witnessing
 ‘ against their forced Maintenance and
 ‘ Tythes, against which we have testified by
 ‘ many cruel Sufferings of all kinds, so that
 ‘ their Kingdom, in the hearts of Thou-
 ‘ sands, begins to totter and lose its Strength ;
 ‘ so on the other hand do we, by coming to
 ‘ Righteousness and Innocency, weaken the
 ‘ Strength of their Kingdom, who *judge for*
 ‘ *Rewards* as well as such who preach for
 ‘ Hire, and by not ministring occasion to
 ‘ those who have heaped up Riches and
 ‘ lived in Excess, Lust and Riot, by feeding
 ‘ and preying on the Iniquities and Conten-
 ‘ tions of the People. For, as Truth and
 ‘ Righteousness prevails in the Earth, by
 ‘ our faithful witnessing and keeping to it,
 ‘ the Nations shall come to be eased and dis-
 ‘ burdened of that deceitful Tribe of *Lawyers*
 ‘ as well as Priests, who, by their many
 ‘ Tricks and endless Intricacies, have ren-
 ‘ dered Justice, in their method, burthen-
 ‘ some to honest men, and seek not so much
 ‘ to put an end to, as to foment Controver-
 ‘ sies and Contentions, that they themselves
 ‘ may be still fed and upheld, and their
 ‘ Trade kept up ; whereas by Truth’s pro-
 ‘ pagation, as many of those Controversies
 ‘ will die by mens becoming less conten-
 ‘ tious ; so when any Difference ariseth, the
 ‘ Saints giving judgment without Fee or
 ‘ Reward,

‘ Reward, or running into the Tricks and
 ‘ endless Labyrinths of the Lawyers, will
 ‘ soon compose them.’

Of their TEMPERANCE and Outward
 DEMEANOUR.

C H A P. IV.

*Of their Temperance in Eating and Drinking,
 Plainness or Simplicity in Apparel, Furni-
 ture, Speech and Salutations, and their Sense
 concerning Recreations,*

I AM now about to enumerate certain Peculiarities observable in the outward Demeanour of this People, which though I esteem Branches of Self-denial and Moderation, yet it must be owned that christian Temperance and Moderation is of a much more large extent, and truly an Uniform thing, setting proper limits to the Affections of Men, in all their pursuits and transactions, throughout the whole course of their Conduct*.

At

* *Martin Luther*, in one of his Sermons, justly deigns to take notice of Excess even in *Sleeping*, to the waste of our precious time, as inconsistent with christian Perfection. He also wrote against excess of Apparel among the *Germans*, and against their excess in the use of Spices, &c. *Fox's Ecclesiastical History.*

At the same time I cannot deny but that some of this Profession have been exact to a tittle, with respect to most of these Articles which I have made the Subjects of this Chapter, who yet have been not more remarkable for that heavenly disposition of Mind and contempt of the Riches of this World, which was conspicuous among their Predecessors in the morning of the Day, than other people: and indeed this inconsistency of Conduct, this difform Character has given occasion to some of late days to treat this outward Plainness and Simplicity with contempt, and openly to upbraid the People in general, as being as much Worshipers of Mammon as others.

It has therefore been one principal end of this Treatise to shew, that such an inconsistent Conduct is contrary to the primitive Discipline and Practice, which I trust my Reader will be abundantly convinced of, by comparing the Contents of this and the second Chapter above.

First then, as to *Eating and Drinking*,--- that *whether we eat or drink, or whatsoever we do, should be done to the Glory of God*, is a Precept of the Apostle, 1 Cor. x. 31. Nevertheless the Abuse of God's good creatures in Eating and Drinking, to the great prejudice of both Body and Mind, is a very frequent and prevailing Sin in these Countries,

to the no small Reproach of the christian Name. The Conduct therefore of those united in a Profession of being called out of the World and its corruptions, with respect unto any Transgression of this kind, was always judged to be a proper Object of the Discipline and care of the Church.

Agreeable to this I find, in the early Records, frequent instances of particular persons guilty of the Sin of Drunkenness being summoned before the Mens Meetings, in order to be admonished; and such as were irreclaimable, were, after long waiting for their return, expelled their Community, as we shall see in the Section concerning the Censures of the Church. Nor was this enough, but moreover, even those things that had a *tendency* to promote this Evil were condemned; such as drinking of Healths, as not only ministring occasion to Excess, but being a vain and heathenish custom in itself. * And to the same purpose, the unnecessary frequenting of Alehouses and Taverns is not only cautioned against, but a Return in divers places is made to each Quarterly Meeting, of the Observance or Non-observance of this caution †.

Again,

* *Penn's* Rise and Progress of the People called *Quakers*.

† ' Even in the Church of *Rome* it was always deemed scandalous, and a matter of just censure, for any of the Clergy to haunt Taverns or Alehouses, which accordingly was enquired into at their Visitations.'

Fox's Ecclesiastical History.

Again, whereas they had observed a great deal of Luxury, worldly Pomp and Ostentation at the Births, Marriages and Burials of those who called themselves Christians, they esteemed themselves called to bear their Testimony against these things; and, accordingly, it is an established Query, *Whether Friends avoid superfluous Provisions at Births, Marriages and Burials, and on other Occasions?* and such as transgress in these respects are liable to Admonition*.

Next, as to *Plainness of Apparel*.---- Notwithstanding that many look upon any Regulations in respect unto this variable Affair to be of little real Use; yet that this Subject really engrosses a great part of that time, care and attention of many, which might and ought to be applied to a Pursuit of the Ornaments of the inner Man; and that a Compliance with and Affectation of the never-settled Fashions of the Times, in

F 2

this

* Such a care and watching over one another in Love seems perfectly agreeable to the conduct of the Church, in early times, on the like occasions. For 'in
' the 53d Canon of the *Laodicean* Council, which was
' held between the year of our Lord 360 and 370, when
' the Christians of those days were invited to publick Solemnities at Marriages, or the like, the Prudence of
' the Church thought fit to lay Restraints upon them;
' and not only forbid them light and ludicrous Actions,
' as leaping or Dancing, but that they should dine
' and sup gravely and modestly, as becomes Christians.'

this respect, betrays a Love of the World; and that glaring instances of Ostentation and Vanity, in this respect, do not unfrequently present themselves in the Assemblies professedly devoted to Humiliation and Contrition, cannot be denied.

Now we find, *First*, that our blessed Lord himself, in the principal Sermon of his that is transmitted to us, thought fit not to omit condemning all Curiosity in this respect, as an instance of Corruption prevalent among the Gentiles, from which his Followers were to be redeemed, by having their hearts fixed upon sublimer and worthier Objects, in these Words: *Matth. vi. 31, 32, 33.---- take no thought, saying, what shall we eat or what shall we drink, or wherewithal shall we be cloathed? (for after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things, but seek ye first the Kingdom of God and his Righteousness, and all these things shall be added unto you.* And,

Secondly, that the Apostle *Paul* judged it neither unnecessary, nor beneath the dignity of his Design, to enumerate several particular instances of Female Vanity, *viz. 1 Tim. ii. 8, 9, 10. I will that men pray every where, lifting up holy hands without wrath and doubting. In like manner also, that Women adorn themselves in modest apparel, with Shamefaced-*
ness

ness and Sobriety, not with broidered hair, or Gold, or Pearls, or costly array; but, which becometh Women professing godliness, with good Works. To this agrees the Exhortation of Peter, 1 Pet, iii. 3, 4. Let not the Adorning (of the Wives) be that outward one, 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.

And lastly, the evangelical Prophet *Isaiab*, ch. iii. expressly saith, in the name of the Lord, *Because the Daughters of Zion are haughty, and walk with stretched forth Necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet, therefore the Lord will smite with a Scab the crown of the head of the Daughters of Zion, and the Lord will discover their secret parts.* And in the following verses he proceeds to specify divers particularities of their Ornaments, viz. their *Cauls*, their *round Tires like the moon*, their *Chains*, *Bracelets*, &c.

These Authorities may apologize for the frequency of the Recommendations from National Meetings to Parents, that they educate their Children in the use of plain and modest Apparel, and for their sometimes specifying particular instances to the contrary, such as extravagant Wigs among the

Males, and among the Females those glittering Vanities (which undoubtedly ought to be banished from the Assemblies appointed for divine Worship, as tending to divert the Spectators from their proper Business there) of Gold-watches exposed to open view, Gold-chains, Locketts and Necklaces.*

I proceed next to consider another instance of the Simplicity and Moderation of our elder Brethren, *viz.* with regard to the Furniture of their Houses, concerning which I am sorry to have occasion to observe, that not a few of the present Generation have deviated a much greater length from the primitive Precept and Example, than they have

* ‘The Fathers of the Church were zealous in de-
 claiming against Excess in this respect. Thus the
 ‘Garment that we should wear, says *Clement Alex-
 andrinus*, should be mean and frugal, not curiously
 wrought with divers colours.’ CAVE’S *Primitive Chri-
 stianity*. And it appears in the Book of Homilies, that
 the first Reformers were very strict in their regard to
 these things.

Besides all this, some Regulation, in respect of Apparel, hath also sometimes been the object of the prudential Care and Regard even of the Civil State, as may appear from those sumptuary Laws which have been enacted in different Counties, in order to lay a restraint upon the Vanity and Extravagance of their People in this respect: and a Member of a certain honourable Society lately erected in *Dublin* complains, that a single Head-dress of a Lady hath cost the price of as much Beef and Butter as would maintain twenty poor Families for a year.

have in respect to the Ornaments of their persons, whose conduct, in relation to these two particulars, is so little uniform that it should seem to imply, that provided they would retrench a little the modish Superfluities in cloathing their bodies, they had received an Indulgence to run into an unbounded Profusion and Extravagance in the Furniture of their Houses.

Now it is certain, not only that Extravagancies in the Furniture of Houses are condemned, together with those of Apparel, in the Epistle of Caution printed and transmitted to the Brethren from the Yearly Meeting of *London* 1718; but also that our elder Brethren in this Nation did both think and act much more *consistently*, in respect to these matters, than many of the succeeding Generation. This is evident from the Postscript of *William Edmundson* annexed to the Epistle from a Province Meeting at *Castledermat*. See page 198.

‘ At the first, when the Lord called us to
 ‘ be a People, the things of this World
 ‘ were of small Value to us.---Great Trad-
 ‘ ing was a great Burthen, and great Con-
 ‘ cerns a great Trouble; all needless things,
 ‘ fine Houses, rich Furniture and gaudy
 ‘ Apparel was an Eye-fore----- But as
 ‘ our Number increased, it happened that
 ‘ such a Spirit came in amongst us as was
 ‘ amongst

' amongst the Jews when they came out of
 ' *Egypt*, and this began to look back into
 ' World, and strove to be great in the
 ' Riches and Possessions of this World, and
 ' then fair Buildings in City and Country,
 ' fine and fashionable Furniture, and Ap-
 ' parel equivalent---- far from the footsteps
 ' of the Ministers and Elders the Lord raised
 ' and sent forth into his Work in the begin-
 ' ning. *

Next, as to *Burials*, whereas, among many
 other Professors of Christianity, there was a
 great deal of vain Pomp (in part laid aside
 indeed of late by many sober and confi-
 derate persons of other Communities) in-
 consistent, in the view of this people, with
 the Moderation becoming Christians, they
 observed the like Simplicity as in other
 cases, *viz.* ' † The Corps is carried in a plain
 ' Coffin without any Covering or Furniture
 ' upon it---- nor do the Kindred of the De-
 ' ceased ever wear *Mourning*, they looking
 ' upon it as a worldly Ceremony and piece of
 ' Pomp.' And accordingly, when some Friends
 in

* Thus also ' the primitive Christians did not study
 ' those Arts of Splendor and Gallantry which have since
 ' over-run the World, stately Palaces, costly Furniture,
 ' rich Hangings, fine Tables, curious Beds, Vessels of
 ' Gold and Silver, the very possession of which (as *Cle-
 ' mens Alexandrinus* speaks) creates Envy.'

CAVE'S *Primitive Christianity*.

† PENN'S Rise and Progress, &c.

in succeeding times departed from the primitive Example in this respect, the Yearly Meeting, *A. D.* 1717, expressly forbids Friends ‘*imitating the World in the Use of any distinction of Habit, or other Mark or Token of Mourning for the Dead,*’ * and recommends, that ‘if any, contrary to the ancient practice, had erected *Monuments* over the dead Bodies of Friends, such should be removed, as much as might be, with Discretion and Conveniency, and that none such should be set up in Friends Burying-places for the future.’

So much may suffice as to the Furniture and Dress, whether of the Living or Dead. It remains now that I consider them in their *Address* †, and herein also is still maintained among this People, that Simplicity which easily distinguishes them from other denominations of Christians; as first in their retaining the use of the Pronouns *Thou* and *Thee*, in their original and proper Signification, and rejecting that modern corruption of Speech, the applying the Word *you* to a single

* See *Thomas Raylton's* Preface to the fifth part of *Piety promoted*.

† ‘The primitive Christians were reproached by the Gentiles for their Ill-breeding, rude and unpolished Language, and unfashionable Behaviour, as a people that knew not how to carry themselves in their Addresses and Salutations, calling them Rusticks and Clowns.’ *PENN'S No Cross, no Crown: part 2.*

a single Person, as having had its rise from, and being still supported by its tendency to gratify the Pride of vain man ; a corruption indeed which only we and a few of the modern Nations have fallen into.

For the like reason they decline the use of *Flattering Titles* ascribed to man, not expressive of any real quality belonging to them, as of Master to a person who standeth in no such relation to us, your Excellency, your Grace, your sacred Majesty, &c. to persons not possessed of those qualities. *

They also decline *uncovering the Head*, and declare against bending the Knee or Body as tokens of Respect to mortal men ; these being Signs of Adoration proper to our Creator, whilst we are all Brethren.

To this Head may be referred their calling the *Days of the Week* and the *Months*, by the Scripture and christian distinction of *First, Second, Third, &c.* (a frequent Phrase also

* Thus ‘ the primitive Christians were very scrupulous of calling the Emperor *Dominus*, because the name *Lord* is an Attribute of God, and applied to him as his name in holy Scripture.’

STILLINGFLEET’S *Origines Sacrae*, chap. 9.

And ‘ *Tiberius* would not suffer himself to be called Lord, nor yet his sacred Majesty ; for, says he, they are divine Titles, and belong not to man.’

PENN’S No Cross, no Crown, part 2.

also amongst the first Reformers) and not by the Heathenish names of *Sunday, Monday, January, &c.* *

There is yet another Singularity observable in this People, not unworthy of Notice, *viz.* their entire Difuse and Condemning, as unlawful, *vain Sports*, and what are called *Pastimes*, a term surely reproachful in the Mouth of a Christian, inconsistent with the profession he bears, and bespeaking him senseless of the term of this Life, being rather too short than too long for the accomplishment of the great Work of preparing his Soul for a better Country, and no less senseless of the genuine Recreation or Renovation of mind which the Exercises of Piety and Charity afford, and of that chearfulness and resignation attending them, which are a far more effectual Support under the various Troubles of this Life, than many of those Sports with which some exercise themselves, to the Toil of both body and mind, and corrupting and weakening of both: Nay, truly many of them seem to be genuine Inventions of the

* *Polydore Virgil* observes the retention of these names to be a Reproach to Christianity, and it is plainly contrary to the injunction of God to his chosen people the Jews, *Exod. xxiii. 13. Make no mention of the names of other Gods, or let it be heard out of thy mouth.* See also this matter further discussed in an Epistle from the Meeting for Sufferings in *London 1751*, on occasion of the Alteration of the Stile.

the policy of Satan to stifle the voice of God's Witness in the Souls of Men, and divert them from a due Attention to its holy Calls ; (tho' I do not hereby condemn the use of any Exercise performed in the Fear of God, tending to invigorate the Body or Mind ;) and the following Recreations have been always held by this People to be of this sort, *viz.* Gaming *, Dancing, Musick-meetings, the use of Songs tending to debauch the Mind, frequenting of Playhouses †, Horse-races, &c.

The sense of our Brethren, in respect to these things, is strongly expressed in the Epistle from the *Yearly Meeting* 1739, where having enumerated divers of the Practices above-mentioned, and declared them to be Nurseries of Debauchery and Wickedness,

*. Even the Prudence of the Civil State hath thought fit to lay a restraint upon Gaming. And even in the *Popish Manual*, Dancing, Dicing and Carding (on the Lord's Day at least) are specified in their Table of Sins.

† ' Plays are in their nature the Schools and Exercises of Vice —and the Life of a Player is an Employ profane and unbecoming a Christian, and *all the Councils* command those who follow it to leave it ; and consequently it is not permitted for others to contribute to entertain them in a profession contrary to Christianity, nor to authorize it by their Presence.'

Moral Essays of Mess. de Port royal.

Even the Pope, in the holy year 1749, during the Carnival, forbade the representation of any Opera, Comedy, or other theatrical piece throughout the Ecclesiastical Territories.

Wickedness, the Burthen and Grief of the sober part of other Societies as well as our own, wholly unbecoming a people under the christian Profession, contrary to the tenour of the Doctrines of the Gospel and the Examples of the best men in the earliest ages of the Church *, they proceed thus.

‘ We do exhort all Parents of Children
 ‘ and Masters of Families to watch over
 ‘ their Children and Servants, and not only
 ‘ as much as in them lies, to restrain them
 ‘ from taking such undue liberties, but to
 ‘ inculcate into them an early aversion to
 ‘ such practices, by endeavouring to raise
 ‘ in them a sense of that inexpressible Com-
 ‘ fort and Delight which attends the exer-
 ‘ cise of true Religion and Virtue, the relish
 ‘ and taste of which real Pleasure will bring
 ‘ them to see the Vanity and Emptyness of
 ‘ what men falsely call so; and that the
 ‘ Sports and Diversions by them used, are
 ‘ but the Inventions of degenerate and cor-
 ‘ rupt minds, who being ignorant of that
 ‘ solid

* ‘ The Heathens charged it upon the primitive
 ‘ Christians as part of their crime, their abstaining
 ‘ even from *Lawful Pleasures.*’

CAVE’s *Primitive Christianity.*

‘ They held it unlawful to be present at the Gla-
 ‘ diatory Sports.’ *Ibid.* ‘ The Sights and Sports of the
 ‘ Theatre are by S. Cyril called the Devil’s Works,
 ‘ Poms and Pleasures.’ And in an eminent Popish
 ‘ Writer Romances and Comedies are called *Vehicles of*
 ‘ *Poison.*

‘ solid satisfaction of Soul which is of an
 ‘ enduring nature, vainly attempt to supply
 ‘ the want of it by temporary and fading
 ‘ Pleasures, the end of which is Anxiety and
 ‘ Sorrow.’

I shall conclude this Chapter with the mention of one more instance of *Singularity* and *Self-denial*, by which this People hath always been distinguished, and sometimes exposed to considerable Sufferings by the Insolence and Tyranny of the Rabble *; and that is, their consciencious, non-observance of the Days commonly called *Holy-days*, as being the meer Institutions of Men without Authority from Scripture, and consequently superstitious; and not only so, but at present scandalously perverted from their pretended original Intention, to serve the purposes of Riot, Drunkenness and Debauchery

* This however, with the growing Light of these days, is of late restrained by the Authority of the Civil Magistrate.-----Moreover, the multitude of Popish Holy-days observed in this Nation is so notoriously prejudicial, even to the temporal interest of the People, as to have become the consideration of the Politician. ‘ Numerous
 ‘ Holydays are the Bane of all Industry, and the Ruin
 ‘ of every Country where they are permitted; and in-
 ‘ deed there are too many allowed by Law: But as it is
 ‘ certain they are not required to be observed by the pre-
 ‘ cepts of our holy Religion, nay that they are thereby
 ‘ expressly forbidden, we make no Scruple to abridge
 ‘ even the legal ones.’

Sir RICH. COX's Letter to T. PRIOR.

chery of divers kinds; under which considerations they deem themselves called of God to bear a publick Testimony against this Corruption, by keeping open their Shops and following their lawful Occupations at these as well as other times.

Of their JUSTICE and HONESTY in
Dealing.

C H A P. V.

Their Regard to Justice exemplified in their Meetings of Conference held in order that the Testimony of Truth might be maintained by them in their Commerce and Dealing. The Discipline exercised on Insolvent persons. Divers particular instances of their Abhorrence of unjust Gain. Their care with respect to the timely making of Wills, and the due Execution of the Wills of the Deceased.

IT was the determined Sense and Judgment of the Elders, that as in all their civil Concerns, so particularly in their Dealing and Commerce, they were called to shine as Lights to the World, by shewing forth the same simplicity of conduct in this as in other cases.

What *Cave* observes of the primitive Christians, that ‘ they were singularly careful in their Words, that *Yea, Yea, and Nay, Nay,* was the usual measure of their Transactions, and to deal with others as they would be dealt with themselves,’ was applicable to this People.

The Testimony of a Brother * concerning them, that as in their Doctrine and Practice, Faith and Patience succeeded Fighting, so *Truth-speaking* succeeded *Swearing*, is strongly confirmed by that of a certain eminent and learned Politician of another Community, (which, by the by, how far it may tend to shew the needless, scandalous, and criminal frequency of Oaths, both solemn and prophane, among the people of these Nations, I submit to the judicious) *viz.* that ‘ the publick Treaty made between the person above-cited, being the Governour of *Pennsylvania* and the native *Indians* of that Country, was the only Treaty that is remarkable for being kept unviolated, whilst at the same time it was the only one that had not been ratified by an Oath.’

Now the Behaviour of those of this Profession, in their several Trades and Callings, hath been deemed a proper Object of the care and concern of the Brethren assembled
in

* The before-cited *William Penn.*

in a Church-capacity ; and for this purpose it was formerly a not unfrequent, nor useleſs Practice, tho' dropt of late, that Friends of ſeveral Trades and Callings ſhould reſpectively, by recommendations from the Mens Meetings, hold Meetings of Conference with each other, in order to conſider how the *Teſtimony of Truth* was by ſuch maintained, by their making their ſeveral Goods good and ſerviceable, as well as of juſt and lawful Meaſure. Such Meetings were held in ſeveral places, as at *Dublin* and *Mountmelick*, in the years 1698, 1701, 1702, and 1717, to ſatisfaction : and indeed their care in the due Obſervance of theſe matters was ſuch as gained them credit among the People to that degree, that ſeveral particular Goods, remarkable for their ſuperior Goodneſs and Uſefulneſs, have, even to this day, their Denomination from the People called Quakers ; of whom it hath moreover likewise been a well-known, diſtinguiſhing Characteriſtic, that, anciently, they did, from a religious principle, keep to a Word * in Buying and Selling, and forbear that multiplicity of Words in making Bargains, in which, how common ſoever among

G

Dealers,

* *Savary*, in his *Diſtionaire de Commerce*, makes honourable mention of the Quakers, for keeping to a certain ſet Price on their Goods without Variation.

Dealers, there wanteth not Sin, as the Wise man observes, nor very often Deceit.

That this Simplicity should be maintained among Friends, was the Subject of the care and concern of the Churches for many years, as appears from a Minute of the *Yearly Meeting of London* 1675: and I find by the Records of the Mens Meeting of *Dublin* in 1692 and 1702, upon an Observation of some Friends deviating from the primitive Integrity in this instance, a Meeting of Conference was held, in order that the ancient Practice, in this respect, might be revived, concerning one of which Meetings this Testimony is left us, *viz.* ‘ It was a good Meeting, and the Lord’s Goodness attended Friends therein;’ and in the year 1710 the like Concern was renewed.

Their care to do *justly* among Men is so settled a point, that in several places one of the Queries to be answered from the Monthly to the Quarterly Meetings is, Whether Friends keep their Words and Promises, and do not run into Debts which they are not able to discharge? For indeed, with the growing number of Professors, it is no wonder that in process of time divers that had little but the external Form, whilst Strangers to the Spirit and Simplicity of their Ancestors, should creep into the Society, who became proper Objects of the Discipline and
Censure

Censure of the Church, as they are to this day, (to the yet distinguishing Honour of this People, whilst most other Professors have in a manner lost all Discipline in this as well as other important respects) I mean such as fall into *Insolvency*.

To this purpose it is frequently recommended from the *Yearly Meeting in London* to the several *Monthly Meetings*, (particularly *A. D.* 1732 and 1735) that they have a watchful eye over all their Members, and where they observe any who by their deficiency in discharging their Contracts and just Debts in due time, and by breaking their Words and Promises give reasonable cause of Suspicion, that they do timely admonish and advise all such to a necessary Inspection into their Accounts, and to give up their Effects in due time; and from the Epistle *A. D.* 1710, it is recommended that *George Fox's Advice*, in his Epistle to Shopkeepers, Merchants, Factors, &c. be read in the *Quarterly* or *Monthly Meetings*, as they may see occasion, at least once a year. And if any should proceed contrary to such timely Advice and Precautions, and by their Failure bring open Scandal and Reproach upon the Society, it is declared in the printed Epistle from the *Yearly Meeting* 1732, that such Offenders ought to be Testified against.

And when it hath so happened, that any Brother hath fallen into Insolvency, it hath been a standing Recommendation (as well as practice in some good degree) here, that he should (not, as is customary among some, conceal his Person or Goods from his Creditors, but) deliver up his Substance and make an equal distribution thereof among them, and surrender his Body also if required; and that if any refuse so to do, they be admonished; and if they persist and stand upon their own Terms, in order to extort a Compliance from their Creditors, contrary to Justice and that great Precept of our Lord, *Matth. vii. 12. Whatsoever ye would that men should do to you, do ye even so to them*, it is the declared sense of the National Meeting held in *Dublin* 1728. (concurring with the above-cited Minute of the Yearly Meeting of *London*) that the monthly Meetings to which such persons belong, should publicly testify against them and their Practices.

There remain yet, worthy of Notice, certain particular instances of their tender regard to Justice, or their condemning the Acquisition of Riches, by means either unlawful, or such as interfered with the Dictates of their Consciences, *viz.*

1. I find it to have been the Concern of a National Meeting held in *Dublin* 1677, to recommend to Friends, that they should
 forbear

forbear selling needless things, and such as had a tendency to uphold Pride and Vanity. Such they deemed to be the merchandize of Gold and Silver-lace, gaudy Ribbons, Silks, &c. which kind of Traffick several persons who had been concerned in, when they became of this Judgment, did lay down for Conscience sake.

2. In a subsequent year it was esteemed a proper Subject of the cognizance of a National Meeting, that Landlords should decline all Oppression on their Tenants in setting their Lands at an exorbitant Rent, and Masters on their Servants and Labourers by paying them with Goods not contracted for, or instead of Money, to the disadvantage of such Servants.

3. Upon occasion of the publick troubles of this Nation, there arising great Confusion and Uncertainty with respect to the Property of divers Goods and Cattle, as Horses, Sheep, Hides and Tallow which had been plundered, being mixed with other Cattle and Goods, it was observed that some under this Profession had given cause of Suspicion, that they had made large Purchases of this kind to gratify a Desire after Riches, and had sat down too easy under the Enjoyment thereof; now this Practice tho' it had, as occasion offered, at divers times been discouraged and condemned, it was further-

more thought necessary, in the year 1700, that the Sense and Judgment of the National Meeting with regard hereunto should be declared and left upon record, which was accordingly done, and those concerned are censured as being prompted to such a practice by a Spirit of Covetousness.

4. The Importation of *Negroes* from their native Country is a practice censured by a Minute of the *Yearly Meeting*, *A. D.* 1727, in Manuscript ; and to this let me add, as an Evidence of the unlimitedness of their Charity towards all the Souls that God hath made, their Sense with regard to the Instruction of the *Blacks* and *Indians* in the christian Faith, *viz.* that this is a duty incumbent on their christian Masters, and that as the Gospel-day is to be spread over all Nations, so these ought to be made partakers of the Light of it, agreeable to the Precept of our Lord, *Teach all Nations*, and divers ancient Exhortations and Prophecies, as *Psalms* cxvii. *O praise the Lord, all ye Nations.* And *Malachi* i. 11. *From the Rising of the Sun to the going down of the same my Name shall be great among the Gentiles, and in every place Incense shall be offered unto my Name* *.

5. They

* So *George Fox* in his *Epistles* advises the Planters to invite the *Indians* to their religious Meetings : and my Reader may see the good effects of the putting such Advice

5. They were and are very careful to render unto *Cæsar* his Dues, not only from a principle of Justice, but from a grateful Sense of the precious Liberties they enjoy under the present Government, as is strongly expressed in an Epistle from *London* upon this occasion *A. D.* 172 $\frac{1}{2}$. And this is deemed a matter of such importance, that it is a Query constantly proposed from the Yearly meeting of *London* to the several Counties of *England*, and to this Nation, and as constantly answered; ‘ Whether each
 ‘ Monthly Meeting doth take care that
 ‘ none under our Profession defraud the
 ‘ King of his Duties, Customs or Excise, or
 ‘ any way encourage the Running of Goods,
 ‘ by buying or vending such Goods; and do
 ‘ they severely reprehend and testify against
 ‘ all such Offenders, and their unlawful,
 ‘ clandestine and unwarrantable Actions?’

Lastly, there is yet another matter which frequently becomes the subject of their Care, with which I shall take the liberty of closing this Chapter, as an Instance of their regard to Justice extending it self even to Posterity, and a means of preserving Peace and preventing Controversies; I mean, that

G 4

Friends

vice in execution in *David Brainard's* account of the Rise and Progress of a Work of Grace among the *Indians* in *New Jersey* and *Pennsylvania*, published *A. D.* 1748.

Friends should dispose of, and make timely Settlements of their Estates or Effects by Will or otherwise, whilst of ability of body and mind, and acquaint their Executors where their Effects and Substance lies, which is not only recommended in the Epistles of the Yearly Meeting of *London*, but a Query to this purpose constantly recurs, with its Answer, to the National Meeting here from each Quarter; and this is not all, but in divers places, Meetings of Conference are held in order to inspect into the due Execution of Wills, and to take care that Executors, Guardians and Trustees do faithfully discharge the Trust reposed in them.

Such a Care, how laudable soever, is not always so duely regarded as it deserves, by every professed Member of the Community, but inconsiderate and refractory persons sometimes occur, a Precedent of the Discipline due to whom it may not be useless here to specify from the Records in the Province of *Munster*, viz. ‘ In the year 1702, there
 ‘ was a certain Person, the Circumstances
 ‘ of whose Family strongly required a proper
 ‘ Settlement of his Estate to be made by
 ‘ Will, which accordingly he was earnestly
 ‘ entreated to do by his Brethren; but their
 ‘ Advices and repeated Endeavours to this
 ‘ purpose proved entirely fruitless: What
 ‘ Penalty then was inflicted? He was cen-
 fured

fured by a Record, as a Testimony of their
 Care and his Unworthiness of it, and of
 his being out of that Spirit of Condescen-
 sion and Concord that ought to subsist
 among Brethren.'

C H A P. VI,

*Their Church Censures, or Methods of dealing
 with Offenders described. What Crimes ren-
 dered any liable either to be Admonished or
 Disowned as Brethren. The Penalties in-
 flicted on such, and the Satisfaction required
 of them in order to their Restoration. Their
 Method of proceeding in cutting off or disown-
 ing the Refractory, specified in divers Ex-
 amples compared with the Popish Bills of Ex-
 communication, whereby the Difference be-
 tween the one and the other abundantly ap-
 pears.*

I AM now come to the most disagree-
 able part of my Subject, the Exercise
 of Ecclesiastical Discipline upon Offenders,
 consisting either of Admonition, or a total
 Exclusion of them from religious Fellow-
 ship, or disowning them as Brethren.

I here purposely shun the Use of the
 Word *Excommunication*, because of the Abuse
 that hath been made of it, especially by the
 Church of *Rome*, which on this pretence
 hath

hath exercised such a tyrannical Power over the Persons and Properties of Men as became first terrible, and at length, wanting Truth for its support, contemptible, at least to such as were happily situated beyond the sphere of its Activity.

But notwithstanding this, that Christ Jesus hath given unto his Church a Power to censure, and exclude from her Fellowship disorderly and refractory persons, hath been already proved in the first ^{chapter} ~~Section~~, and therefore I shall take it for granted here, and proceed to describe, *First*, What those Crimes or Irregularities were which rendered any that made Profession with this People liable either to be admonished, or disowned as Brethren. *Secondly*, what their methods of procedure with such disorderly persons were, what Penalties were enjoined them, and what Satisfaction was required in order to the Restoration of such, and how they proceeded in testifying against, disowning, or cutting off from their Fellowship the irreclaimable and refractory.

As to the first, the Errors that fell under their Cognizance were chiefly those respecting Practice; for tho' indeed matters respecting Faith and Worship were not by them overlooked, as hath been elsewhere observed, yet Unfaithfulness in the discharge of known and undisputed Duties
was

was the chief Subject of their Censure, and what most frequently called for it, whether any evil practice against universally acknowledged Duties, moral or religious, or any Breach of the Rules peculiar to this Society.

To the first of these belongs a neglect of the Meetings appointed for the Worship of God, Injustice and Frauds of all kinds, as is minutely specified in the preceding Chapter, Defamation, Breach of the Marriage-Covenant, Whoredom, Drunkenness, Gaming and Swearing, of any of which if any professing Fellowship with them were known to be guilty, such deservedly became the objects of their Censure.

But besides the above enumerated Evils condemned by them, in common with other professors of Christianity, there were also certain Practices, which seemed to be either lesser degrees of those Evils, or to have a tendency to promote them, or, in the view of this People, to be hurtful to the Souls of Men and their spiritual Prosperity, and inconsistent with that christian Testimony God had called them to bear against the Corruptions of the World, which became the Subjects of the Church's care to preserve her Members from, *v. g.* the unnecessary frequenting of Alehouses or Taverns, drinking of Healths, Superfluities of Provisions

visions at Marriages or Burials, the Abuse of our precious time in divers Exercises called Recreations; as Cock-fighting, Horse-races, and attending Play-houses and Musick-meetings. Also Extravagance and Superfluity in Habit, Furniture, Speech, and even in Trading and Farming; all these were, *and are,* deemed proper subjects of Reproof and Admonition. *and are,*

There were yet some other instances of Unfaithfulness peculiarly cognizable to the Church among this People, *viz.*

1. One Brother going to Law with another, of which above in Chap. 3.

2. Fighting, whether private or publick, was utterly condemned by this People, and divers of them who were possessed of honourable and profitable posts in the Army, did, for Conscience sake, resign them, being called to the spiritual Warfare.

‘ They affirm (says *William Penn*, afore said
 ‘ chap. 2. § 4. of the Rise and Progress &c.)
 ‘ that Christianity teacheth people to beat
 ‘ their Swords into Plough-shares, and their
 ‘ Spears into Pruning-hooks, and to learn
 ‘ War no more,---- exhorting them to em-
 ‘ ploy their zeal against Sin, and turn their
 ‘ anger against Satan, and no longer war
 ‘ against one another, because all Wars
 ‘ and Fightings come of mens own Hearts
 ‘ Lusts,

' Lusts, according to the Apostle *James*, and
 ' not of the meek Spirit of Christ Jesus,
 ' who is Captain of another Warfare which
 ' is carried on with other Weapons: Nor
 ' ought they for this to be obnoxious to Ci-
 ' vil Government, since if they cannot fight
 ' for it, neither can they fight against
 ' it, which is no mean Security to any
 ' State; nor is it reasonable that People
 ' should be blamed for not doing more for
 ' others than they can do for themselves.'

3. The payment of Tythes or Church-
 Rates, so called by any of this Profession,
 was always censured among this People,
 as a Deviation from the known Sense and
 Judgment of the Brethren, with regard
 to the Support of a Christian Ministry, and
 a trampling upon that Testimony which
 they believed God had called them to
 bear against this antichristian Yoak of Op-
 pression, and was faithfully maintained by
 divers of the ancient Brethren, by suffering
 Imprisonment, even unto Death, upon this
 account: A mean Submission to this Yoak,
 for fear of suffering, was further condemn-
 able, because of its tendency to increase the
 Sufferings of the Faithful and strengthen the
 hands of their Adversaries.

This hath been always deemed so essential
 a point, that from the first Publication of
 the

the Epistles from the Yearly Meeting of *London* to this present time, Accounts are transmitted from thence of the Sufferings of Friends in that behalf; and not only so, but Exhortations to Faithfulness, in this respect, are rarely omitted: Among which I think it worth while to transcribe the following, from [the Epistle published in the year 1733.

----- ‘ The Zeal of our Friends who have
 ‘ abode faithful in their Testimony against
 ‘ paying Tythes, Steeple-house-Rates and
 ‘ Priests Maintenance, has greatly tended
 ‘ to the opening of the eyes of many, not
 ‘ only in this, but also in other Countries.
 ‘ We received last year an account from
 ‘ *New-England*, where our Friends for-
 ‘ merly underwent grievous Sufferings, that
 ‘ a Law is made exempting them from
 ‘ paying either to the maintenance of the
 ‘ established Ministers, or the repairing of
 ‘ their Worship-houses; and ’tis our Belief
 ‘ that if all Friends here had been faithful
 ‘ in their Testimony against Tythes, the
 ‘ time of our Deliverance from that Op-
 ‘ pression under which this Nation yet
 ‘ groans, would have been nearer at hand.
 ‘ We do therefore earnestly exhort to a
 ‘ close coming up in that, and every other
 ‘ Branch of our Testimony tending to the
 ‘ promotion

' promotion of Gospel Liberty, which it
 ' has been our Concern ever since we were
 ' a People, through manifold Sufferings, to
 ' maintain.'

Moreover, that this Testimony may be
 maintained clearly and consistently, it is
 recommended ' that Friends every where
 ' may not consent to, nor connive at any
 ' Payments made for them by their Neigh-
 ' bours or Relations laying down Money for
 ' them, or making *Stoppages* on them or
 ' *Discounting* in the way of Trade, but that
 ' they sincerely discourage and endeavour
 ' to prevent all such Proceedings, as tend-
 ' ing to weaken or lessen their Testimony ;
 ' and that Friends, in their Books of Ac-
 ' counts, do not allow of such Payments,
 ' Stoppages or Discountings, as discharging
 ' any part of the Debts due from such Per-
 ' sons, but keep the Debts of such still
 ' equally in Demand ; nor are such Stop-
 ' pages admitted by the Yearly Meeting as
 ' Sufferings, inasmuch as they do not dis-
 ' charge any Debt ; for if they did, the Stop-
 ' page would thereby be allowed, and so
 ' the Testimony be let fall.' Yearly Meet-
 ' ing Minute in MSS. A. D. 1733.

4. Marrying by the Priest, and with per-
 sons of different Persuasions in Matters of
 Faith, was, and remains to be, a just ob-
 ject

ject of their Censure for divers reasons, *viz.*
1st. As it is an acknowledgment of the
 usurped Power of the Priest to marry,
 destitute of Support from Scripture-Authority,
 the Priest of old having no other part
 than that of a Witness among the rest; so
 that the modern undertaking of those called
 the Clergy to join any in Marriage, is
 looked upon by this people to be an Imposition
 to advance their own Power and Profits. *
2dly. Because such Marriages are
 commonly performed in a surreptitious
 and clandestine manner, and in violation of
 the Right of Parents in the disposal of their
 Children in Marriage. *3dly.* Because such
 Marriages commonly prove a fruitful source
 of many Calamities, both to the persons concerned
 and their Families, and to the Society in
 general, whilst the Man and Wife, who
 should be Help-meets to each other in
 the great affairs that concern Salvation,
 are hereby, in a great measure, hindered
 from being so, Distraction and Confusion
 attends the performance of religious Duties
 both public and private, great difficulties
 attend the Education of the Children that
 are the result of such Marriages, whose
 Manners and Language are liable to be
 corrupted, even as among the old *Israelites*
 from the

* PENN'S Rise and Progress.

the like occasion, mentioned in *Nehemiah* xiii. which spoke half the Language of the *Jews*, and half that of *Ashdod*; and not only so, but the like confusion in their religious Principles, if such Parents have zeal enough to instil any, is likely to succeed.

II. It remains next to be described, what their methods of Procedure with such disorderly persons were *, what Penalties were enjoined them, what Satisfaction was required in order to their Restoration, and how they proceeded in disowning the Refractory.

In doing this I shall deliver Facts drawn from Instances upon Record, not presuming to urge these as invariable Standards of Church-Discipline, but as a faithful History of the real state and exercise of Discipline among our Elders, well knowing that the diversity of circumstances frequently attending the same Crime requires such a diversity of treatment, as no precise Rules can be laid down for, but of which the Church of Christ, guided by the Wisdom which is from above, will always be the fit Judge.

The general method of their procedure with Transgressors is thus described by *William Penn*. ‘ He is visited by some of
 ‘ them, and the matter of Fact laid home
 ‘ to him. They labour with him in much
 ‘ Love and Zeal for the good of his Soul,
 ‘ the Honour of God, and the Reputation
 H of

* And still for the most part are,

of their Profession, to own his Fault, and
 condemn it in as ample a manner as the
 Scandal was given ; and if he or she shall
 clear their Profession by sincere acknow-
 ledgment of their fault, and godly Sorrow
 for the same, (which for the most part is
 performed by some written Testimony
 under the party's own hand), they are re-
 ceived and looked on again as Members
 of their Communion ; but if it so happen
 that the party prove refractory and is
 not willing to clear the Truth professed
 from his or her evil doing or unfaithful-
 ness, they, after repeated entreaties and due
 waiting for a token of Repentance, give
 forth a Paper to disown such a Fact and
 the party offending, recording the same as
 a Testimony of their care for the honour
 of the Truth they profess.* †

But besides this general Method, there
 were moreover certain Particularities of con-
 duct

* PENN'S Rise and Progress, &c.

† Tho' the milder methods of Persuasion and Ad-
 monition prove commonly most successful, especially
 with generous Dispositions, yet it must be owned that
 nothing less than the Terrors of public Censure are
 necessary, and sometimes are found effectual, to the
 awakening Offenders of a more stubborn kind ; and
 besides this there is yet another end answered by the
 Publication of Papers even in desperate cases, viz. to
 warn others and prevent the spreading of Evil. Thus
 the Apostle Paul, 1 Tim. v. 20. *Them that sin rebuke
 before all, that others also may fear.*

duct suited to particular Cafes, which seem not unworthy of being more minutely specified. I shall begin with gross Immoralities, or Practices universally condemned by all who bear the christian Name, and then proceed to those Irregularities which were deemed Breaches of Fellowship, or instances of Unfaithfulness in those of this particular Profession.

In the Case of *Drunkennes*, I find in the Records of this Nation, not only in the year 1678, but lower down, even in the year 1700, that those who had in any wise given public offence (in this and in several other cases also) were ordinarily required to appear, and did appear before the Mens Meetings, within the limits of which they lived, where they were admonished; and here the lowest degree of Satisfaction required was a *verbal Condemnation* from the party concerned, which, in Cases of a less heinous nature, was sometimes accepted of; but in the more early days I find but few cases that fell under the cognizance of a Mens Meeting, wherein a Condemnation or Acknowledgment was not required under the Party's own hand.

Persons addicted to Drunkennes were also excluded from the Privilege of sitting with faithful Brethren in the Meetings for Church-Discipline, nor were they deemed worthy

the honour of exercising any publick Office in the Church, as Treasurer, Visitor, &c.

In the years 1687 and 1700, I find that Drunkenness in a Quaker was deemed so scandalous, that some who had been guilty of it, having condemned themselves under their own hands, were furthermore required to give Copies of such their papers of Self-condemnation to the People of the Town where they were most known. Over this sort of Transgressors they however commonly exercised much christian patience, by long continued Admonitions, which when they proved ineffectual, a Testimony of Denial was published against them.

As to *Whoredom, Swearing, Fighting and Gaming*, if any were found guilty, they were not only severely censured, but excluded the Society by a public Testimony, where due Admonition proved ineffectual.

Next, as to *Injustice or Frauds in Dealing*: If any, under this Profession, were given to break their Words and Promises, particularly in the payment of their Debts, they were not permitted to sit in the Meetings for Discipline; and they were forbidden to join with Friends in their Collections, there being cause to suspect that what such give is not their own, and ' in such cases a man is
accepted

accepted according to what he hath, and not according to what he hath not *.

And, as to those who became *Bankrupts*, it was the constant Recommendation and Advice of Friends in this Nation †, to persons under these Circumstances, to give up, and make an equal Distribution of their Substance to their Creditors ; and if that did not satisfy, to surrender their Bodies also : But if any refuse so to do, that they be admonished ; and if they persist and stand upon their own Terms, in order to extort a compliance from their Creditors contrary to Justice, they are to be disowned and their Practices testified against in public, as hath been observed in the preceding Chapter, with the proper Authorities for so doing. ‡

Moreover, their Zeal, in this instance, did not extend itself only to private but to public Justice also, particularly in their care that none under this Profession should defraud the

H 3

King

* 2 *Cor.* viii. 12. and 9th month National Meeting of *Dublin* 1735.

† See 11th month 1719, of the Records of *Dublin* Mens Meeting.

‡ It may not be useless here to intimate, how far this Practice of disclaiming Fellowship, with persons guilty of several of the Immoralities here specified, is supportable by Scripture Authority. The Apostle *Paul*, 1 *Cor.* v. 11. says thus: *I have written unto you, not to keep company, if any man that is called a Brother, be a Fornicator, or covetous, or an Idolater, or a Railer, or a Drunkard, or an Extortioner, with such an one, no not to eat.*

King of his Duties, Customs or Excise ; and such who have been found guilty are to be, and accordingly actually have been, testified against.

Married persons who violated their mutual, solemn *Engagements* of Love and Fidelity, by falling into Variance and living separately, were also, if they persisted herein, after Admonition, testified against.

If any had proposed Marriage to a young Woman without the previous consent of her Parents or Guardians, he was obliged to condemn it in writing, previously to the Meeting's taking cognizance of his presentation of Marriage.

Such who had engaged the Affections of young Women on account of Marriage, and afterwards arbitrarily deserted them, were severely censured, and sometimes testified against.

There is another Transgression of a deeper Dye, which, in a faithful History of the christian Discipline exercised among this People, ought not, I think, to be passed over in silence, but that the proper Methods of procedure on such occasion ought to be specified, not only because we are warranted in so doing by Scripture Example, but also because the Crime hath been, is, and may be, but too frequent, is a Trespass of an heinous nature, and requires proper Satisfaction

faction to be made to the injured Person, and because we shall hence not be at a loss to determine what that Satisfaction ought to be, according to the Law of God, the Practice of the Elders, and the Sense of *George Fox*, the first Instrument of settling Discipline among this People.

The Case I mean is this: If a young or unmarried Man entice and defile a Virgin, what Penalty must he incur? Shall any Man under these Circumstances, yet professing himself a Member of the Church of Christ, be suffered to abandon such Female at pleasure, as is the practice of such as own no Subjection to Law or Discipline, or what Restitution must he make her for this great Injury done her?

N. B. The Case of common Prostitutes, as also that extraordinary one, which may possibly happen, of Maidens who may so far deviate from the native modesty of the Sex as to allure young Men, is out of the Question; the Discipline of the Church having never been intended for the Encouragement of either of these, but for the Protection of the injured Innocence of Virgins enticed, defiled, and then arbitrarily abandoned by young Men, which is the single point I here consider.

Now the Precepts of God, by *Moses*, are very express in this Case, *viz. Exod. xxii.*

16, 17. *If a Man entice a Maid that is not betrothed, and lie with her, he shall surely endow her to be his Wife. If her Father utterly refuse to give her to him, he shall pay money according to the Dowry of Virgins. This is repeated, Deut, xxii. 28. 29.----- The Man shall give unto the Damsel's Father fifty Shekels of Silver, and she shall be his Wife because he hath humbled her : he may not put her away all his days.*

And in *George Fox's* Judgment in this case, no Superiority, in respect to the Riches of this World, shall disengage the Man from his obligation to marry the Woman whom he hath thus defiled. For in his Epistles, page 282, he saith ; ‘ If any Man should
 ‘ defile a Woman, he must marry her, even
 ‘ if she be a Beggar, tho’ he have never so
 ‘ many hundreds ; for the Law of God
 ‘ commands it,’ And the Practice of Friends in such cases is thus related by the same *G. Fox*, in the place before-cited of his Epistles. *viz.*

‘ Such Marriages, where the Bed is de-
 ‘ filed, are not brought into our Men and
 ‘ Womens Meetings, but some Friends (if
 ‘ such a thing happen) draw up a Certificate,
 ‘ and they set their hands to it, that they
 ‘ will live faithfully together as Man and
 ‘ Wife, and fulfil the Law of God.’ *

And

* See hereafter an instance of a Man and Woman disowned for a Breach of this Rule.

And indeed many weighty reasons may be advanced in support of this Practice, *viz.*

1. The Violation of the Woman's Chastity is such an Injury as no meer pecuniary Satisfaction can be a just Equivalent for. 2. The persons thus defiled are hereby rendered unfit for any but themselves. 3. If they be equal in point of Education and other Circumstances, scarce any will object against their being married: But if the Woman be poor, and have fallen a Victim to the Lust of the Rich and Potent, nothing can be a more effectual Discouragement to such libidinous practice than a strict Exercise of the Discipline here laid down.

I proceed next to consider the Penalties inflicted on occasion of those Irregularities which are deemed Breaches of Fellowship, or instances of Unfaithfulness in those of this particular Profession, the principal of which are these.

1. Whereas in cases of *Difference* among Friends it is an established Rule * that such Friends shall refer the Determination of such cases to indifferent, impartial and judicious Friends chosen by the Parties themselves; if any Brother shall arrest, sue, or implead another at Law, before he hath made offer of a Reference as aforesaid, he shall be dealt with by the Meeting to which he belongs for such his disorderly Proceeding, in
order

* Yearly Meeting of *London* 1697.

order that he may either condemn it and himself therein, or that the Meeting disown him *.

However, since in process of time it was found by Experience to be very possible that bad Men, under the Cloak of this Profession, might endeavour fraudulently and hastily to remove themselves or their Effects in order to deprive their Creditors, who were Friends, of the opportunity of doing themselves justice, according to the method prescribed in the above-cited Minute of the *Yearly Meeting of London 1697*, it is declared, in a subsequent Explanation hereof made in the year 1720, that this Minute is not intended to prevent such bad Men from being dealt with by a legal Process, as the nature of the Case may require; of which the Monthly and Quarterly Meetings are the proper Judges.

And moreover, in order to prevent the Danger and Loss, that might sometimes attend Delays in compleating the determination of Differences, it is recommended by the *Yearly Meeting 1744*, to every Monthly Meeting, on any such occasion, to appoint proper persons out of their several Meetings, with whom the Friends concerned may advise in the *Intervals* of Monthly Meetings, in order that Justice may be done with speed.

2. In

* *Yearly Meeting of London 1697.*

2. In the Case of contracting Marriage with persons of different persuasions in matters of Faith, or Marriages by the Priests; it is declared, in the printed Epistle from the *Yearly Meeting in London 1719*, that *Judgment* ought to be fixed upon such as contract Marriages with persons of another Society, especially where such undue Liberty hath been taken contrary to the timely Precaution and Admonition of the Parents or Guardians. And in a Minute in Manuscript of the *Yearly Meeting in 1741 and 1744*, it is declared to be the Sense of that Meeting ‘ that such who marry contrary to the Rules of this Society, *i. e.* by the Priests, shall not be relieved as poor Friends *, nor be admitted to sit in Meetings for Discipline, nor their Collection be received by any Meeting until they be restored into Unity with the Monthly Meeting to which they formerly belonged.’

3. If any of this Profession should pay or receive *Tythes*, they are to be looked upon and dealt withal as unfaithful, as appears by many Recommendations from the *Yearly Meeting of London*, and particularly that in the year 1706 in Manuscript; ‘ that each Quarterly and Monthly Meeting do use their

* *Viz.* Not as faithful Members of the Society, though in cases of necessity they may be relieved as Objects of Charity.

‘ their best endeavours in the Spirit and Or-
 ‘ der of the Gospel, and in the exercise of
 ‘ great tenderness and brotherly kindness,
 ‘ to inform, convince, exhort, admonish
 ‘ and reprove all such, as they see cause, in
 ‘ order to gain and bring them to the ac-
 ‘ knowledgment and obedience of the Truth
 ‘ in that particular: and if they continue un-
 ‘ faithful, that then the Monthly or Quarterly
 ‘ Meeting unto which such belong, having
 ‘ exercised christian patience and forbearance
 ‘ toward such, do manifest and declare, that
 ‘ they are unworthy to be admitted to the
 ‘ Meetings of Business among Friends, or
 ‘ to join in the Collections for the Service
 ‘ of the Church; and if after that, such per-
 ‘ sons shall persist in their Unfaithfulness
 ‘ and Opposition, that then the Monthly
 ‘ or Quarterly Meeting proceed further to
 ‘ give Judgment, as in the holy Fear, Coun-
 ‘ sel and Wisdom of God they shall be di-
 ‘ rected and guided therein.’

It remains now that some Account be
 given of the method of publishing the Pa-
 pers of Condemnation, given forth in case of
 any of the Irregularities above-mentioned,
 whether by the party concerned, or the
 Meeting whereof he was a professed Mem-
 ber. The method of publishing these Papers
 admitted of some Variation, according to the
 greater or lesser Notoriety of the Offence.

The

The general Rule was, that the Publication should be made as amply as the Scandal had been given: Thus, whereas in some Cases, *viz.* where the Offence had been less public, it was deemed sufficient to publish the Papers of Condemnation in the Men and Women's Meetings, in others where the Scandal had been more public, they were read in the public Meetings.

And here it would be drawing a Veil over the Zeal and Simplicity which was prevalent in early days in this Nation, to suppress the mention of one Evidence of it, *viz.* I find in several Cases, in the years 1678, 1679, 1691 and 1692, that the Papers of Acknowledgment given forth by any Transgressor were frequently read in the public Meetings by the party himself; and when he could not read, it hath been required that he should deliver it to some other person who should read it, the Offender himself standing by in the mean while.

And how earnest they were, that the end of the Publication might be most effectually answered, may appear from this instance, that they have ordered a Paper of this kind to be read both in the Morning and Afternoon Meetings, on the same Day in *Dublin*; nor did it suffice, on all occasions, to cause such Papers to be published in their Meetings; but in some Cases, notoriously scandalous,

dalous, they have been distributed for the information of Strangers, and some of them have been set up in the Market-places: And lastly, some Papers of Condemnation against such as have contracted Marriage with persons of a different Community, and in Rebellion against their Parents, have been ordered to be shewed to such Priests who have joined them in Marriage, as a Testimony against them also, who upon these occasions, for the sake of a little sordid Lucre, prostitute their Consciences, violate all wholesome Discipline, and are Instruments of plunging many an unthinking Couple into Ruin.

Notwithstanding what hath been above observed concerning the Readmission of Transgressors upon an Acknowledgment of their Fault under their own hand, it is to be noted that here was still continued a View to their future Conduct, which if it did not correspond to their profession, the Church proceeded to testify against such.

There is one Abuse which proves sometimes a Misfortune to this Society, as its Members are distinguished by a peculiar simplicity of Habit, *viz.* That some, who have been denied or disowned for scandalous or immoral Practices, choose still to take shelter under this plain Garb, and sometimes use it as a Cloak to conceal their
Wicked-

Wickedness, being (though they possess nothing but the outward Form) still deemed by Strangers to be Members of this Community, which not unfrequently suffers in its Reputation unjustly on this account. In such cases it hath become necessary, and accordingly been sometimes practised, to republish the Papers, of Condemnation formerly given forth against such.

It remains, lastly, that I give some Examples of their Methods of testifying against, or excluding from religious Fellowship, or disowning as Brethren, such as proved refractory, or on whom the milder measures of Persuasion and Admonition took no place.

Example 1. *For Fraudulent Dealing.*

“Whereas *B. C.* of *Dublin*, Bricklayer, having for some time made profession of the blessed Truth with us the People called Quakers, but not minding, as he ought, the conduct of the Light and Spirit thereof, which teaches to walk honestly as in the Day, and to observe the good Rule of doing unto others as we would have them do unto us, hath, by his unfair and disorderly Actions, been the occasion of great Grief and Trouble to us, and brought Scandal and Reproach upon our holy Profession, *viz.* by plunging himself into Debt,
by

by getting either Money or Effects of other people into his hands, beyond what he could honestly answer or discharge, so that not only Reproach hath been brought upon Truth by his repeated breaking his Word, Promises and Engagements, but several Families are, or may be, in danger of sustaining considerable Loss by him; and we the said People being truly concerned for the honour of Truth, his Good, and on account of those who, we believe, were chiefly induced to trust him because he was of our Society, did, upon his entring into great Undertakings and Business, faithfully warn him of the danger he was in, if he was not very careful in the management thereof; and tho' he dissembled and concealed his Condition, yet at last getting some knowledge of his Circumstances, we advised him to deal honestly and plainly with his Creditors, in offering them his Body and delivering up what Substance he had for their Satisfaction, if upon laying open his Condition they should require it; and tho' he has often promised, when dealt with by us, to order his Concerns so as not to bring Scandal upon the Truth he made profession of.-----Now, after sufficient waiting and forbearance to see his Performance, we cannot but observe he still continues to evade, and there is cause to suspect he may get farther

ther into debt by his appearing still to be of our Society; We are therefore now concerned to declare, that we have no Unity with him the said *B. C.* nor can we own him to be of us, until he come to a true sight and sense of his Miscarriage, in causing the way of Truth to be evil spoken of by the above-mentioned, unfair and disorderly Actions, which are both inconsistent with true Religion and destructive to human Society; and until he make such Satisfaction to his Creditors as he shall be able; and that he may by true Repentance obtain Mercy from the Lord for these and all other his Transgressions, is our earnest Prayer unto God for him."

Signed in *Dublin*, on behalf of the Mens Meeting, the 14th of the 1st month *A. D.* 1703, by

George Rooke,
Joseph Thomas,
Thomas Ashton,
James Pettigrew,
Joseph Maddock,
George Newland,

Samuel Baker,
Robert Bradshaw,
William Spurrett,
Levi Barloe,
Anthony Sharpe.

Example 2. *For Drunkenness.*

"These are to certify to all People where this Writing may come, that whereas *A. B.* hath for divers years gone under the denomination of a Quaker, and yet in several
I thing

things hath walked disorderly, and more especially hath been subject to the vile and notorious Sin of Drunkenness; and tho' he hath from time to time, for the space of ten years and upwards, been very tenderly admonished, both privately and publickly, yet still he persists and is subject to be overcome by that notorious Sin, to the great Dishonour of God, his Truth and People, and to the saddening of the Hearts of the Upright, among whom he hath often assembled: Now for these considerations, and for the purging and cleansing God's House (which Holiness becomes) of all Pollutions and Defilements, and the Scandals and Reproaches that are cast upon it by the means and occasion of such unruly and disorderly Members; having, according to the nature of true Christianity, from time to time, for above the space of ten years aforesaid, sought to recover him from his Sin in true and unfeigned tenderness and love, and all along waited for his Amendment; and now finding, by sad Experience, no hope of answering our desire, we can do no less than declare against him and his evil course of Life; and hereby signify unto all the World, that we do disown him and all such unfavoury Members and Actions as he is found in. And the Lord our God, in whose Presence we are, knows that this is not done in any Rashness or Prejudice towards him as a man,

but

disowned to be of us the People called Quakers, hath suffered herself, in a disorderly manner, to be joyned unto the said *A. B.* as his Wife, to the defrauding of the said young Woman of her Right, being yet unmarried; we do hereby declare, that the said *E. F.* by her so doing hath gone out of Fellowship with us the said People, and we cannot own her to be of our Society, until, by unfeigned Repentance, she obtain Mercy of the Lord, which that she may is our sincere Desire." *

Signed in *Dublin* the 12th of the 5th month 1720, by

Henry Brookfield,
James Whitehill,
James Petticrew,
Joseph Inman,
George Rooke,
Timothy Forbes,
Peter Judd,
Jeremiah Duggan,
James Miller,
Amos Strettel,
John Stoddart,
Joseph Gill,
Thomas Bewly,
William Allen,
Paul Johnson,
Joseph Bourd,
Philip Martin,
Joseph Inman, jun.

John Thacker,
Elisha Francis,
Samuel Fuller,
John Jeffrys,
Samuel Watson,
Daniel Bewly,
Jonathan Eeves,
William Wyly,
Nicholas Carter,
John Chaytor,
Edward Fawcet,
Gawin Bigland,
Henry Pemberton,
Isaac Summers,
Francis Russell,
John Budd,
James Johnston.

Example

* This is inserted here, as an Exemplification of the Discipline exercised in the Case above discussed, page 118, 119, &c.

Example 4. *For marrying with a Man of a different Persuasion.*

“ Whereas *E. B.* Daughter of *C. B.* deceased, was educated in the Profession of us the People called Quakers, and did sometimes frequent our religious Meetings, but for want of a faithful adherence to the Dictates of that divine Principle which was sufficient to have preserved her in a due observance of the divine Command, “ Honour thy Father and Mother,” &c. as well as the known Rules of our Society, hath been prevailed on to suffer herself to be joined in Marriage, by a Priest, to a Man of a different Persuasion in matters of Faith, and without her Mother’s Consent ; we do therefore hereby disown the said *E. B.* to be of our Society, until she come to witness that godly Sorrow which worketh true Repentance, which that the Lord may mercifully grant her is our sincere Desire.”

Signed in *Dublin*, the 22d of the 11th month 1744, by

Peter Judd,

Daniel Bewly,

Gherret Hassen,

Thomas Martin,

John Barclay,

Henry Pemberton,

John Ruddy.

James Johnston,

Francis Russell,

These Specimens may suffice to shew the Spirit and Temper with which their Papers of Denial or Condemnation are drawn up, which how remote from that which accompanied the Excommunications of the Church of *Rome*, may appear from a Specimen of the latter, which I have thought worth my while to annex, and is as follows.

The Form of a *Romish* Excommunication.

By the Authority of GOD the Father Almighty, the Blessed Virgin *Mary*, St. *Peter* and St. *Paul*, and the Holy Saints.

“ **W**E Excommunicate, utterly Curse, Bann, Commit and deliver to the Devil of Hell *F---s F----n*, late of *Dublin*, now of *T--k--lls* in the County of *W-----w*, that hath in spight of GOD, St. *Peter*, and of all the holy Saints, and in spight of our holy Father the *Pope*, God's Vicar here on Earth, and in spight of our Right Reverend Father our *Diocesan*, and worshipful Canons who serve God daily, apostatized to a most damnable Religion full of Heresy and Blasphemy; excommunicated forever let him be, and delivered over to the Devil in Hell as a perpetual Malefactor and Schismatick: Accursed may he be in all Cities, and

and in all Towns, Fields, High-ways, Yards and Houses, and in all other Places, whether lying or rising, walking or running, leaning or standing, waking or sleeping, eating or drinking, and whatsoever Thing he does besides. We separate him from the Fold, and all the good Prayers of the Church, from the Participation of the Holy Jesus, from all Sacraments, Chapels and Altars, from holy Bread and holy Water, and from all the Merits of God's holy Priests and religious Men, and all our Cloysters, from all Pardon and privilege of Rights and Immunities, which all the holy Fathers have, and the *Pope* have given them ; and we give him over absolutely to the Power of the Fiend, and let him quench his Soul, when dead, in Flames of Hell-fire, as this Candle is now quenched and put out by us. And let us pray God, Our Lady, *St. Peter* and *St. Paul*, that his Eyes may be put out in this World, as this Candle is : Let us pray God that all his Senses of his Body may fail him, as the Light of this Candle doth, except he comes on sight hereof, and openly confesses his damnable Heresy and Blasphemy, and by Repentance, as much as in him lies, make Satisfaction to G O D, our Lady, *St. Peter* and *St. Paul*, and the worshipful Company of this Church ; and as the Staff of this holy Cross now falls
down,

down, so may he, except he recants and repents."

July 18, 1733. *P-----D-----n*, Bp.
B-----M-----r, Regr.

DUBLIN, Printed in the Year 1736.

C H A P. VII.

Of their Discipline in relation to Marriage.

THEIR Care in conducting this weighty Affair is so singular, and so effectual a Security to the Rights of Parents, and Check to all clandestine Proceedings, and withal so just a Rebuke upon the scandalous Licentiousness that in this respect prevails among many, that I have judged it to merit the Attention of other Professors of Christianity, and very well worthy of a distinct Chapter.

The Man and Woman present themselves to the Men and Womens Monthly Meetings for Church-Affairs where they reside, and there declare their intentions of taking each other as Man and Wife, if the said Meeting have no material Objection against it.

The principal Conditions of their Acceptance are these :

1. It is an established Rule, that no Man propose Marriage to a Woman without the previous

previous consent of his own and her Parents or Guardians, and if the unbridled Affections of any should have precipitated him into a Breach of this Rule, he is required, pursuant to the Advice of the *Yearly Meeting of London 1707*, to remove the Offence, and give Satisfaction * to such Parents and Guardians, and to the Meeting to which they do belong, by a due and open Acknowledgment of the Offence, and Condemnation of himself for it, and to get the Consent of such Parents or Guardians before he shall be permitted to proceed to accomplish his intended Marriage.

2. That the Parties be of the same Faith and Judgment in matters of Religion, and professed Members of this Society.

3. That none shall marry within such degrees of Consanguinity or Affinity as are forbidden by the Law of God.

4. Whereas the Admission of any Marriage to be celebrated, according to the Rules of this Society, is an Acknowledgment of the Persons thus admitted as Brethren and Sisters of the Community; if either of these should formerly have been guilty of any misdemeanour, whereby Scandal had been brought on the Society, it hath, in such case, been

* As is also the Woman, if she have encouraged it.

been the constant Practice in this Nation; that, upon this solemn Occasion, such should condemn their Fault, which for the most part is done in Writing.

Where no Obstacles on any of these Accounts appear, or having appeared, are removed, the Meeting passes the Proposals of Marriage, takes a Minute thereof, and appoints proper persons to enquire into the clearness of the Parties from all others, and to hold correspondence with other Monthly Meetings to the same purpose, if the Parties have resided in different places. It also orders the intentions of Marriage to be published at least in two sundry public Meetings where the Man and Woman reside, or have resided, before the Marriage be solemnized, in order that convenient time may be allowed for Satisfaction concerning their clearness from all Scandal, Precontracts, &c. *

The Parties are required to give their Attendance a second time at the Monthly Meeting, which is usually the next ensuing, or the next after, where the persons appointed to make the Enquiry above-mentioned return an account of the result, which if it prove satisfactory to the Meeting, the Parties are at liberty to proceed to the accomplishment of their Marriage, for which purpose it was the ancient practice to appoint a particular Meeting,

* See the yearly Meeting Epistle 1692.

Meeting, whereat twelve faithful Witnesses, at least, were required to be present ; but of later years Marriages in this Nation have been commonly solemnized in the ordinary public Meetings for Worship, which hath had this good effect, to make public and strongly recommend this decent and comely order to all sober and impartial Observers. Here the Man and Woman take each other as Husband and Wife, and promise each other, with God's Assistance, to be loving and faithful in that relation 'till Death separate them.

Of all these Proceedings a Narrative is kept in the way of Certificate, to which the said Parties first set their hands, thereby making it their own Act and Deed, and then divers of the Relations, Spectators and Auditors set their Names, as Witnesses of what they have said and signed, and this Certificate is afterwards registered in the Record belonging to the Meeting where the Marriage is solemnized. *

There is yet another thing that always, in this Nation, becomes the subject of the care of the same Monthly Meeting, *viz.* to appoint two persons as Overseers to take care that the Marriage be solemnized with modesty and gravity, and to discourage Superfluties

* PENN'S History of the Rise and Progress of the People called Quakers.

fluities of Eating, Drinking, Apparel, wanton Behaviour, &c. upon this Occasion.

As to Second Marriages, these two things chiefly fall under their Care and Cognizance :

1. If the Man be a Widower, or the Woman a Widow, and have Children by a former Wife or Husband, that Provision be previously made for such Children where it can conveniently be done.

2. It hath been a received and constant Tradition among this People in this Nation, and is mentioned as such in the Records of *Leinster* Province, that Friends should not proceed in second Marriages until a year were elapsed from the Death of the former Wife or Husband; and the Practice accordingly hath been such, and a more early Procedure condemned and forbidden as indecent.

Dublin, the 18th of the 7th month, 1751.

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