

should be deeply rooted in our attachment to the good old ways by which our parents and their parents set so much store. As a sequence to this early environment should we not desire to pass on to posterity these usages, as well as our principles, in their pristine purity, when we feel that by so doing, we are giving to those who are to follow us, that which will help to preserve their integrity and, in after years, add much to the sum of their happiness? Those that are able to enter into sympathy with us who are old, and who turn to our beloved Society for strength and comfort, may appreciate our distress on account of the *modern innovations* which may be termed the "Trials of Conservative Friends."

It might seem tedious to enumerate *all* of these new departures, so I will, in the present article, limit the number to six, and these are, probably, the most serious that we now have to lament.

(1) The disposition to treat lightly the non-attendance of our mid-week meetings. In many places these meetings have been discontinued, while those on First-days are still held, and, what is still more discouraging, the members who habitually neglect them are appointed to some of the most important services in the Yearly Meeting.

(2) The tendency to argument rather than to weighty deliberation in our business meetings. This argumentative spirit is alarmingly on the increase; and some of the speeches are so light that they might be called frivolous, or perhaps witty, if delivered in a lyceum.

(3) The desire on the part of some of our members to be altering and revising the Discipline. The experience that some of our Yearly Meetings have passed through, in this particular, ought to serve as a warning to the others, and to teach all that it is dangerous business to tamper with the only code of law that governs us as a body, and that the more we alter it, the less our members—especially the young—will be likely to respect it.

(4) The disposition to hunt work outside of the Society rather than to keep all things in proper order in our own household. There are many dangers lurking beneath the surface idea of activity in "philanthropic" (it might better be called *beneficent*) work. It is cumulative in its tendency, conducive to vanity in the workers, and likely to lead into much worldly mixture. We may have a duty to perform, as well as an inclination to gratify, in extending a helping hand to a fellow-being who is in affliction or degradation; but when we allow the organizations formed for the purpose of giving such relief, to encroach upon our religious meetings, and to prevent us from "getting into the quiet," we give to the auxiliary association a place that was not intended for it to occupy when the Yearly Meeting acknowledged it as a part of the body, and thereby became responsible for its proceedings.

(5) A disposition to call in question, and even to deny the doctrinal tenets promulgated by the early Friends, and to substitute in lieu thereof the sentiments of the modern Rationalists. To say that the Friends in this day are more enlightened than were Fox, Penn, Pennington, Barclay and Woolman: that the light of *to-day* is the one for us to follow, even though it may seem to be more intellectual than religious. The snares lying in this path are all the more dangerous because hidden; the natural man, unable to detect them, views the path complacently, and pronounces it to be both safe and pleasant.

(6) Last, not least, is the growing inclination to use our meetings for worship (?) as opportunities for the delivery of popular lectures. Oh! the weakness that this practice has brought upon us as a Society, and the distress that it has occasioned in the minds of conservative Friends. Our ideal—certainly our profession—of gospel ministry is a very high one; and whenever a man or a woman breaks the silence in one of our meetings for worship, it should be