

THE
BOOK OF DISCIPLINE

1927

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FRIENDS'
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THE
BOOK OF DISCIPLINE
OF THE
RELIGIOUS SOCIETY
OF FRIENDS

CHRISTIAN PRACTICE
BUSINESS PROCEDURE

ADOPTED BY
PHILADELPHIA YEARLY MEETING
held at Fifteenth and Race Streets

1927

“Dearly beloved Friends, these things we do not lay upon you as a rule or form to walk by, but that all, with the measure of light which is pure and holy, may be guided: and so in the light walking and abiding, these may be fulfilled in the Spirit, not in the letter, for the letter killeth, but the Spirit giveth life.”—*Postscript to the Letter from the Meeting of Elders at Balby, near Doncaster, 1656, the earliest advice on Christian practice issued by any General body of Friends.*

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INTRODUCTORY STATEMENT

The Religious Society of Friends holds as the basis of its faith the belief that God endows every human being with a measure of His own Divine Spirit. He leaves no one without witness, but gives the light of His truth and presence to men of all classes and races.

This manifestation of God in man was most fully exemplified in Jesus of Nazareth. The Divine Spirit became so wholly Jesus' own that his teaching, example, and sacrificial life are the complete revelation in humanity of the will of God.

As within ourselves we become conscious of the same Spirit (the "Inner Light" or the "Christ within"), and as we submit ourselves to its leadings, we also are enabled to live in conformity to the will of our Heavenly Father. Love, the outworking of the Divine Spirit, is the most potent influence that can be applied in the affairs of men, and this application of love to the whole of life the Society of Friends conceives to be the core of the Christian gospel.

The immanence of God implies the divine sonship and the brotherhood of all men. It implies the capacity in all to discern spiritual truth, and to hold direct communion with Him. No mediator, rite, or sacrament is a necessary condition of worship. All that is necessary is a seeking spirit on the part of the worshiper. Inspiration and guidance may be realized by meeting with others in worship where the vision is made clearer by the common experience of those present.

The Society of Friends has no formal creed. Each person must prayerfully seek individual guidance and must follow his own conception of God's leading. He will be helped by studying the developing interpretation of God in the Bible and especially by pondering the life and teachings of Jesus. All those who sincerely try to follow him in spirit and in truth, Friends welcome to their fellowship.

HISTORICAL STATEMENT*

THE Society of Friends originated in England at the time of the Puritan Revolution (about 1628-1660). The overthrow of the monarchy was the result of a growing sense of personal independence among the people, which politically established Oliver Cromwell as protector and religiously produced many revolts from the established church. The latter tendency resulted in many quick-growing but often short-lived sects and in a large number of restless, searching spirits.

George Fox, the founder of Quakerism, was of this seeking type of mind. Born in 1624, he began when nineteen years old a solitary, spiritual quest of truth. He records in his Journal that at last in 1646, "when all my hopes in . . . all men were gone, so that I had nothing outwardly to help me, nor could tell what to do, then, O then, I heard a voice which said, 'There is one, even Christ Jesus, that can speak to thy condition,' and, when I heard it, my heart did leap for joy."

*The material used in this sketch is largely taken from *The Beginnings of Quakerism* and *The Second Period of Quakerism* by William C. Braithwaite, and from *The Quakers in the American Colonies* and *Later Periods of Quakerism* by Rufus M. Jones.

In 1647 Fox began to preach, convincing many persons, and in 1648 a whole community in Nottinghamshire accepted his message and associating together, called themselves Children of the Light, the earliest name by which Friends were known. From this time the number of his followers grew rapidly.

Puritan ministers were then teaching that God's revelation to man lay in the Bible and in the work of the historic Christ, and that, until the judgment at the Second Advent, He would not speak again. Fox proclaimed that God speaks directly to each human soul through a present, living experience of Christ. The heart of his great message was the gospel of this revelation, the Inner Light, requiring no human mediator to translate its meaning to the individual.

George Fox was a powerful personality. In him was "combined in a singular degree the burning zeal of the enthusiast with the magnetic force of a born leader of men." He was his own best illustration of the truth he preached, "that a single man or woman living in the spirit of the apostles and prophets would shake all the country for ten miles around."

He soon attracted around him a group of thirteen young men who became inspired preachers of this new religious force and were called Publishers of Truth. These were later joined by other earnest men and women. They engaged in the heroic work of spreading the movement, travelling in twos and threes through the length and breadth of England, extending their labors also into Wales, Scotland, and Ireland, although often hindered by imprisonment and persecution. Undismayed by every sort of difficulty they fed the inward spiritual flame of widely separated groups, stimulated their zeal, holding them in the bond of group-consciousness, and providing for them a channel of communication.

The powerful preaching of these leaders was supported by the daily life of the first Friends. Along with an intense religious fervor there ran a life of practical righteousness. Justice, temperance, commercial honesty, and the complete observance of all civil laws that did not violate their conscience were vitally important matters. "None could dispute the validity of a Christianity which resulted in consistent and Christ-touched

lives. In such lives, amid all their imperfections, the Inward Light was justified of its children.”

A keen realization of the equality of all persons before God led to the early recognition of the spiritual gifts of women and to the acceptance of their public preaching. It brought about the use of the “plain” language and the refusal to remove the hat to superiors, customs which caused frequent persecution; and still greater suffering resulted from the refusal to take oaths or later to pay tithes for the upkeep of the state church.

With the restoration of the monarchy, the Anglican church was re-established and no other worship was permitted. An era of persistent persecution was inaugurated for all non-conformists, of which Friends bore the brunt. Until the passage of the Toleration Act in 1689 Friends endured long imprisonments, disastrous fines, and cruel treatment; their meetings were often broken up and the meeting-houses destroyed. But because their consciences assured them that resistance to the law was no sin, they continued their way of worship openly and

bravely in spite of every effort to stop them. In some places when all of the adult Friends were in jail, the children held the meetings alone.

This faithfulness in persisting according to their religious conviction, with no evasion of the penalties of the law, was a factor of importance in finally winning for England liberty of conscience and religious toleration. But for the Society of Friends itself, the persecution had some unfortunate results; it paralyzed the itinerant service of the Publishers of Truth, isolated the meetings and hastened the necessity for organizing into a sect what had been a glorious creative movement.

From 1667 George Fox was active in helping to organize the system of monthly, quarterly, and yearly meetings and in arranging methods of procedure therein. Women's business meetings were set up in addition to men's. A Meeting of Ministers and a Meeting for Sufferings were established.

The earliest concerns of these business meetings were for the poor and for prisoners, checking the vagaries of individual judgment, admonishing delinquents, and also

providing for carrying on work at home and for expenses of ministers travelling beyond the seas, and for the keeping of records. While the discipline thus set up was no equivalent for the compelling power of wide-spread evangelism, it did foster well-ordered and noble lives.

Efforts at formulation of doctrine soon followed, and in this Robert Barclay (1648-1690) was the foremost figure. His most complete exposition was his *Apology*. His Quakerism was affected by current Puritan theology. The influence of his writings was so great as to be felt as late as the nineteenth century when the various separations occurred.

Yet this same period of development into a sect and of formulation of doctrine also saw growing experiments toward improving the social order, including justice toward workmen and employees, refusal of election bribes, efforts to re-establish the poor in business, plans for giving work to those in prison, and the establishment of work-houses. Temperance claimed attention as well as the question of negro slavery, and in Pennsylvania and Rhode Island bold

attempts were made to establish truly Christian commonwealths.

As early as 1655 the New World had attracted Friends, and efforts were made during the following years to plant the seeds of Quakerism in Massachusetts, New York, and Virginia. In the last two colonies there was some persecution, but the martyrs of Quakerism in America met their test in Massachusetts. Everything that the authorities could devise was tried to stop the publishing of the Quaker truth in this colony. Harrowing tortures were endured, many underwent punishment again and again, and four suffered death. After ten years of persecution they succeeded in breaking down the intolerant laws.

During this period a haven was found in Rhode Island, where the first meeting in the New World had been established. This colony became the center of New England Quakerism. Its long line of Quaker Governors and men in public places did eminent service in the political life of the colony until the time of the Revolutionary War.

A period of expansion followed George Fox's visit to America in 1671-1673. Meet-

ings were established in New York, Maryland, Virginia, and the Carolinas, and in greater numbers in New Jersey and Pennsylvania.

These last two colonies had been opened for settlement rather later than the others, but conditions were especially favorable. West Jersey was bought by a group of Friends in 1674 and Pennsylvania by William Penn in 1681, so that here the Quakers had freedom and peace and unparalleled opportunity to try out their ability to conduct a Christian government. William Penn was a statesman of high order and he stands to this day a "vindicator of justice to native races, a framer of laws which presaged the Constitution of the United States, and a champion of liberty of conscience." Friends maintained an almost absolute control of Pennsylvania until 1740 and were a power for fifteen years longer, when war-like measures forced them to resign from the Assembly.

The successful policy of Friends toward the Indians was the outcome of their sense of justice and of their conviction that before God all men are equal, irrespective of their

color, and these principles slowly formed their attitude on another great question, that of Negro slavery. George Fox had advised in 1671 giving slaves their freedom after a period of years. Philadelphia Yearly Meeting advised against the slave trade in 1696, and sentiment grew slowly until 1758 when John Woolman made a moving plea for the liberty of the slaves, and began the great work of his life for this race. He aroused Friends both in America and England, many of whom became influential factors and tireless workers until slavery was finally abolished.

Friends' opposition to war largely took them out of public life during the French and Indian wars prior to the Revolution, and this fact together with an increasing quietism caused a profound transformation in the Society. More and more the Friends of the latter half of the 18th century withdrew from the outside world and centered upon perfecting their own spiritual lives and hedging their Society about with the rules and customs of a peculiar people. This preserved some valuable features, but it also brought a narrowing introspection that was fertile ground for controversy.

Early in the 19th century very divergent tendencies could be seen; one toward a zealous evangelicalism which was accelerated by the popular rise of the Methodist movement, and one toward a reaffirmation of the Inward Light as a sufficient basis for faith. Job Scott, a saintly man and a true mystic, was the chief spokesman for the latter, and the former was fostered by a number of prominent ministers, some of whom came over from England. The chasm grew steadily wider until 1827, when, largely as a result of the powerful ministry of Elias Hicks, a separation occurred in Philadelphia Yearly Meeting. This tragedy, due to lack of historical knowledge, lack of spiritual understanding, and lack of brotherly love, was followed by withdrawals by one side or the other in many other Meetings, forming so-called "Hicksite" and so-called "Orthodox" branches. Further separations occurred within the Orthodox body.

Yet the 19th century did contain some advances in Quaker development. A great migration of Friends to the new territory of the northwest took place, and new Yearly Meetings in Ohio, Indiana, and Illinois were established.

The retirement of Friends from public affairs helped to stimulate their zeal for purely moral causes, such as the abolition of slavery, the welfare of the Negroes and the Indians, the work for social purity, the suppression of the liquor traffic, and prison reform.

Education has been a deep concern of Friends from their earliest history, and Monthly Meeting schools, boarding schools, and colleges have been established.

The testimony for peace has been a cardinal principle ever since George Fox said that he "lived in the virtue of that life and power that took away the occasion of all wars." In all the years of their existence Friends have maintained with a large degree of consistency and often with much suffering the belief that the power of love and the spirit of justice are the only solution for international disputes. The conflict of 1914-'18 questioned with startling sharpness the validity of such a testimony. Friends now found themselves faced with the necessity for profound reasoning and active work in the pressing of this great principle, and their most cogent argument was fearless and impartial service to the victims of war. During the course of the

struggle, all branches and all types of Friends were brought together in the effort to convey help and a message of love to the people of Europe. The American Friends' Service Committee, which originated in 1917, remains a powerful organ for the awakened social consciousness of present day Friends.

Friends in America at present are grouped into: Seven Yearly Meetings co-ordinated in the Friends' General Conference, consisting of Baltimore, established in 1672; Philadelphia, in 1681; New York, in 1695; Ohio, in 1813; Indiana, in 1821; Genesee, in 1834; and Illinois, in 1875; twelve Yearly Meetings combined in the Five Years Meeting: seven conservative Yearly Meetings which maintain correspondence with each other: Ohio and Philadelphia (Arch St.) Yearly Meetings, which have no official affiliation with the Five Years Meeting. All these bodies, together with London Yearly Meeting and Dublin Yearly Meeting and other groups of Friends throughout the world, were represented in 1920 in London at the All-Friends Conference.

Since then a German Yearly Meeting has been established.

RELIGIOUS EXPRESSION

THE essential purpose of religious organization is to foster and encourage the spiritual life and to bring the human spirit into intimate relation with the Divine Spirit. Our spiritual life may and should be developed through works of righteousness and brotherly kindness. It is also necessary to provide definite organized opportunity for the development of our spiritual natures and for the constant renewal of our strength at the Divine Source.

SILENT WORSHIP

The Meeting for Worship is set apart for congregative aspiration. Its basis is silent and direct communion with God. It affords opportunity for a resolute fixing of the heart and mind upon that which is unchangeable and eternal, making it a time of holy expectation before our Divine Father.

Gathering in an outward silence is not enough. Each individual must consciously and earnestly seek in humble reverence for a renewed sense of the inward power of the

spirit. From the depths of that stillness comes the consciousness of the presence of God. In this experience the individual will not only find direction for his life and strength for his needs, but will also feel an urging to share with others the thoughts and aspirations that have come to him. As the worshipers seek to be led to larger visions, pray to become more obedient to the Christ within, their united effort will release to all in the Meeting the riches of the Spirit.

True worship, whether vocal or silent, is offering ourselves to God, body, mind, and soul, for the doing of His will. During the silent waiting, the flowing of the Divine Spirit from heart to heart is often felt. "One is your teacher and all ye are brethren." Worshipers should gather in a spirit of silent prayer with a willingness to give, as well as to receive, so that the full possibilities of the Meeting hour can be reached and its influence extended throughout the community from week to week.

MINISTRY

The Society of Friends believes that vocal ministry in the Meeting for Worship should

arise out of a personal call to service. Such a call may be a divinely inspired revelation of truth, or the sense of a need in the meeting which a member feels. Our conviction is that the Spirit of God is in all, and that vocal utterance comes when this Spirit works within us. As we listen for His silent counsel we become His willing messengers; as we receive the insurging power of His love we are consecrated to His service. Therefore we do not set anyone apart whose special duty it is to supply the spoken word in our meetings. The varying needs of a meeting can be best supplied by different personalities, and a meeting is enriched by the sharing of any living experience of God. The responsibility rests upon every member to be ready and willing to take part in the vocal service under a due sense of Divine prompting.

The call to speak is a normal experience. It will come at times to all earnest seekers for Divine help, and is recognized by a persistent inner urge to share religious experience or aspiration. One who is timid or unaccustomed to speak should have faith that God will strengthen him to give his

message. The experienced speaker should be watchful not to speak at undue length.

PREPARATION FOR WORSHIP AND MINISTRY

Frequent periods of private retirement, meditation, enlightened study of the Bible, thoughtful general reading, and prayer for insight into human need will be found the best preparation for the meeting hour. To awaken and sustain the spirit of worship, a vocal ministry, both teaching and prophetic, is valuable. For this ministry spiritual sensitiveness must always be the first requirement though the equipment of a well informed mind will make spoken messages more effective. Constant effort to be guided by Christ within and to lead an upright, useful life is in itself preparation for ministry, as is also thoughtful meditation on the importance of this opportunity and a sincere dedication of the individual's abilities to the purposes of God.

Members should feel that children are in reality a spiritual part of the meeting and there should be no lack of communication suited to their understanding and needs.

PRAYER

Prayer is the aspiration of the soul. It is man's communion with God and is an essential to religious life. The result of prayer becomes apparent in the nobler lives of those who are constant in its exercise. We, individually, should cultivate the habit of turning to God at all times, and of seeking Divine guidance in all things that we may, in truth, be led by Him. Vocal prayer, when prompted by a deep concern and a sense of human need, is a vital part of public worship and often helps those assembled to come into the consciousness of God's presence.

SCRIPTURES

God has spoken to men in all generations. Prophets and teachers to whom His message has come with more convincing power than to other men have recorded these revelations of truth. Many of these seers belonged to a race in whose life religion held the foremost place. The hopes and fears, the aspirations and trust of a devout people, whose quest was to find God and obey His teaching, are recorded in the Bible.

The progressive development which it records leads us from the primitive conceptions of an early religion to the culminating gospel of forgiveness, love, and brotherhood as taught and lived by Jesus.

Though its various literary forms are characterized by dignity, sublimity and beauty, its spirit transcends the medium of expression, breathing through all the various books which compose the Old and New Testaments trust and dependence upon God's care and guidance.

Men of all times have turned to the Bible for consolation, for strength, and for hope. Our prayers are uttered in its speech and our ideals of social justice are found in its pages.

We therefore earnestly recommend the habitual, reverent, and intelligent reading of the Bible for the enrichment of the spiritual life, and we urge that children be taught to understand and value it.

PRINCIPLES AND APPLICATION

THE fundamental faith of the Religious Society of Friends leads to a way of life. In the application of the principles of truth to daily life we acknowledge as supreme the authority of the Divine Spirit in the individual soul. No outward authority can replace it. / Each individual must be true to his own understanding of his duty./

Each individual ought, however, to test his conception of truth by comparison with the individual and collective experience of his fellow men. Such experiences are found in rich abundance in the Bible and in the lives of spiritual men and women in all ages. They find their highest expression in the life and teachings of Jesus.

Jesus lived a life of love. He taught that love is the motive power of life, and that its application is the solution of all the problems of life. To the challenge of this way of life the spirit within us responds. We accept and make the ideals of Jesus our own. We accept the application of the principle of love as the practical way of life and the perfect goal short of which we cannot be satisfied.

The bond of our religious fellowship is an experience in the soul that God is love.

Truth is an ever opening pathway which, if followed, will lead us to higher levels of life and conduct. Its applications vary according to the changing conditions of life. By the faithfulness of each individual in seeking for the truth and making it known to others when found, we are able to advance.

It has been our experience that the guidance of the Divine Spirit has in great measure led us as a group to the same standards of life and conduct. A statement of these standards is made as a guide for all who in trying to understand the will of God wish to compare their individual revelations of truth with those of their fellow men.

We believe that a vital faith must have its application in life. We would place the emphasis not on works alone, nor on faith alone, but upon the union of faith and works.

PERSONAL LIFE

DIVINE RELATIONSHIP

It is our common experience that communion with God is a fundamental need of

the human soul. Constant listening for the promptings of the Divine Spirit and seeking to follow it in every relation of life will lead inevitably to spiritual growth.

If we are faithful followers of Jesus, we may expect at times to differ from the practice of others. Having in mind that truth in all ages has been advanced by the courageous example of spiritual leaders, Friends are earnestly advised to be faithful to those leadings of the Divine Spirit which they feel fully assured after mature meditation and consideration they have interpreted truly.

Observance of special days and times and use of special places for worship serve a helpful purpose in calling attention at regular intervals to our need for spiritual communion. They cannot, however, take the place of daily and hourly looking to God for guidance. Nor can any custom of fasting or abstaining from bodily comforts take the place of constant refraining from everything which has a tendency to unfit mind and body for being the temple of the Divine Spirit. The foundation for all our personal life and social relations should be the sufficient and irreplaceable consciousness of God.

SINCERITY

Integrity is one of the fundamental characteristics of the Christian. Friends believe that truth and sincerity are vital in all the dealings of life. Therefore we earnestly advise the observation of great care in speech and the use of only such statements as convey the exact truth without exaggeration or omission of essential facts.

We regard the custom of taking oaths as not only contrary to the teachings of Jesus, but as setting a double standard of truthfulness. It is recommended that Friends take the opportunity on all occasions where special statements are required, to advance the cause of truth by simple affirmation, thus emphasizing that their statement is only a part of their usual integrity of speech.

Friends are advised to avoid pretence in dress and deportment, as well as in speech, realizing that false impressions may be conveyed by actions and appearance, no less than by words.

SIMPLICITY

It is urged that Friends be watchful to keep themselves free from self-indulgent

habits, luxurious ways of living, and the bondage of fashion. This freedom is the first condition of vigor in all kinds of effort, whether spiritual, intellectual, or physical.

Undue luxury often creates a false sense of superiority, causes unnecessary burdens upon both ourselves and others, and leads to the neglect of the spiritual life.

By observing and encouraging simple tastes in apparel, furniture, buildings, and manner of living, we help to do away with unwholesome rivalry and we learn to value self-denial. True simplicity consists not in the use of particular forms, but in foregoing over-indulgence, in maintaining humility of spirit, and in keeping the material surroundings of our lives directly serviceable to necessary ends, even though these surroundings may properly be characterized by grace, symmetry and beauty.

MODERATION

Things lawful in themselves may become harmful when used to excess. Friends are advised to observe moderation in everything and to abstain entirely from that which may be the occasion of stumbling to others.

In particular, Friends are urged to observe simplicity and moderation in the conduct of social gatherings, marriages, funerals, and public occasions.

ALCOHOL AND NARCOTICS

Friends have long borne vigorous testimony against the use of all alcoholic liquors, not indulging in them as a drink, nor allowing themselves to be in any way concerned in their manufacture, transportation, sale, or use, either as medicine or for culinary purposes. Continuing labor in this important field is urged upon all members.

Believing that the use of tobacco is not only injurious in its effect upon the human system and an economic waste, but that its public use is a cause of offense and discomfort to others to which the habitual user soon becomes insensible, Friends are advised to abstain from its cultivation, sale, and use. The habit-forming character of narcotics, which leads to the degradation of the mind as well as debilitation of the body, and to the deadening of the individual to spiritual values, is such that caution is enjoined against the use of these drugs, even as medi-

cine, except when strictly used under the direction of experienced and reputable physicians.

USE OF TIME

Time is one of God's gifts which we easily take for granted, and in the use of which we are commonly prodigal. It is rich in opportunities, yet it is relentless in its record of our selection. According to the way we spend the minutes and hours will we find the Divine Spirit within us coming into possession or being crowded out of our lives. So Friends wish to lay peculiar emphasis on cheerful and loving persistence in those habits of conduct which will allow each day to record a larger and fuller experience of God.

By our industry and labor we should be real factors in forwarding the Divine purpose; in our leisure we should make ourselves fitter instruments for service.

RECREATION

Proper recreation, taken with due regard to the time and circumstances, is desirable for the refreshment of body and mind. Friends should consider seriously what

forms of recreation are most helpful, themselves indulging, and encouraging those under their care to indulge, only in the types that will better prepare them for the duties of life.

Those engaging in athletic sports in schools, colleges, or elsewhere, should enter them in a spirit of friendly competition, and either in defeat or success give generous recognition to the opposing side.

All Friends and particularly parents should earnestly discourage by precept and example the attendance of their children and others at places of unprofitable amusement, especially such as teach false ideas of life and duty, or bring harmful associations. Amusements or diversions that cause needless suffering to any of God's creatures should not be considered harmless; neither should those that cannot be remembered without regret or remorse.

Although the first day of the week affords for many people valued opportunities for rest and recreation, these should be arranged at a time that does not conflict with the First-day School and the Meeting for Worship.

Our Society bears a testimony against betting, gambling, and lotteries or any other endeavors to receive value without exchanging an equivalent. We hold a firm belief that these practices are wrong in principle: we owe an honest return for that which we receive. Indulgence in games of chance for the purpose of winning prizes also blunts this proper sense of obligation.

WEALTH

We are called upon to be stewards not only of the Divine Spirit which God has implanted within us, but also of the rich provision which the Creator has made for the sustenance of mankind. If we are true followers of Jesus, we must ever be seeking to bring conditions of life in this world into conformity with the purposes of God. It cannot be His will that vast numbers of our brothers and sisters should pass their lives in surroundings that render difficult the quickening of the Divine Spirit within them. Nor is it sufficient that we should be merely kind and liberal to the poor, for the poverty we seek to relieve may be due in part to

unjust conditions, intensified perhaps by our own thoughtless conduct.

The Christian will consider how his way of spending money affects others. He will endeavor to share his advantages and will guard against pursuing a mode of life that ministers only to his own comforts.

Purchasers who buy articles that are useful, well made, and produced under righteous conditions help to direct industry into channels beneficial to society.

Owners of property, whether in the form of land, houses, stocks, or securities, are counselled to be mindful of the responsibility which their ownership imposes for the management and uses of their property. Investors of money should keep in mind not only the security and rate of interest, but the conditions under which the income is produced.

FAMILY RELATIONS

FAMILY LIFE

As the family is the foundation of human society, every home needs for its cornerstone the highest ideals of love. We look to the home for that serenity of mind in which the fruits of the spirit may develop. When hus-

band and wife share each other's aims, help each other in achieving them, and work together in sympathy and mutual confidence, their influence is felt by all who come in contact with them. In such a home both parents share with joy the responsibility for the care of the family, while the children grow naturally to be helpers and companions in the family circle.

PARENTS AND CHILDREN

Parents are admonished to consider with reverence the marvel and mystery of God's creative work, and to realize that parenthood is a grave responsibility as well as a high privilege. All parents should constantly seek Divine help in the guidance of the young lives entrusted to their care.

Children are especially susceptible to the influence of their surroundings, and early impressions are most lasting; therefore love and harmony in the home during their formative years are especially necessary. As children acquire much by imitation and absorption, parents should carefully watch their actions and words, curb their indulgences, practice forbearance, choose worthy

companions and permit only worthwhile books and publications in their home.

CHILD TRAINING

The method used by Jesus with his disciples is a worthy guide for parents in training their children. Precept, reinforced by example, is the keynote of this method. A child tends to become what we honestly expect him to become, if we constantly keep in his mind the ideal picture of himself, getting him to share our faith that he can grow into it.

Obedience is the foundation on which character is built. At first the obedience must be to the parents' will, but as intelligence develops, the rights of others and the laws of God should become the motive force compelling right actions. Loving counsel and direction, rather than compulsion, should be the basis of development. Sacrifice of the family life to an uncontrolled child is harmful both for the child and the family. Control should be founded on love, consideration, and service.

Parents should foster a confidence between themselves and their children in which there

should be absolute candor on every subject. This will create an enduring companionship between parents and children and will result in a growth of ideals for the homes of the succeeding generation.

Parents who feel deeply the beauty, purity, and holiness of life; and the marvel of the Heavenly Father's love as shown in all parts of His creation will desire that from the earliest impressions their children's thoughts of life and the formation and functions of their bodies and the manner of their coming into the world shall be true and ennobling. It is our earnest conviction that both parents should share in the duty and privilege of this teaching, which can be gradually given in a simple and natural way, according to the growing intelligence of the child.

FAMILY RELIGIOUS TRAINING

Parents and guardians should be watchful that their children may early have a sense of the nearness of God and of His loving guidance. As they are ready they should be acquainted with the wealth of hero story, poetry, and high aspiration in the Bible.

Selected passages may well be learned. It is desirable that passages be carefully explained that they may have meaning and reality. Regular family readings from the Bible and short opportunities for religious quiet before meals and at other times are recommended for observance in every home.

Parents should carefully instruct their children concerning the principles held by our Society. Their regular attendance at our First-day Schools and Meetings for Worship is an important factor in their religious education. The habit of quiet waiting upon God tends to strengthen and develop their religious character.

MARRIAGE

Marriage has ever been regarded by Friends as religious in nature, being a covenant made in the presence of God and not merely a civil contract. It is therefore earnestly advised that those contemplating this important step seek for Divine guidance in making their decision and carrying out their intention.

As marriage affects all the relations of life, parents or guardians and trusted

Friends should be consulted early so that the unity and harmony of families may be preserved and hasty and improper connections avoided.

Members contemplating marriage are earnestly advised to give serious consideration to the importance of harmony and sympathy in religious convictions, since from the lack of such harmony and sympathy unhappiness often results.

Friends are cautioned against the marriage of the physically unfit, or of those who may transmit a tendency to mental disorder, or of those related by a close degree of consanguinity, since such marriages often entail serious consequences to their offspring.

Since marriage is a solemn covenant between two persons with each other, witnessed by friends and made in the presence of God, it requires the participation of no additional person in the ceremony. The accomplishment of marriages should be under the care of the Monthly Meeting. The recommendations for procedure are to be found on page 99.

It is affectionately advised that marriages be accomplished reverently and thoughtfully,

and that the parties themselves, their parents and others concerned take care that moderation be observed and that the occasion be characterized by the dignity becoming a group of religious people gathered for a serious purpose. A fitting simplicity should be observed in the marriage procedure, in dress and surroundings, and in the other proceedings of the wedding day.

As the real enjoyment of life is far more effectually secured by contentment with simple habits than by a mode of living which entails anxiety and risk, our younger members should be encouraged to begin married life in a manner suited to their circumstances rather than to defer their union until they can imitate the style of living of those who possess larger resources.

Marriage established in love should lay the foundation for happy and useful lives. Such difficulties as will inevitably arise from differences in ideas and in temperaments should be met with patience, mutual forbearance, and a common will to build a true home. The bond of husband and wife is so intimate and involves so many other lives that the breaking of it is certain to produce lasting

suffering. Moreover, the weakening of the family tie must inevitably carry with it a general deterioration of society and a lowering of the moral tone of its individuals.

DIVORCE

Marriage is a covenant for life. The fulfillment of its obligations is essential to the welfare of the family and to the maintenance of society. Therefore Friends are cautioned against the consideration of divorce under any circumstances. Escape from domestic unhappiness through the all too common practice of divorce repudiates an agreement entered into for life, and gives countenance and support to a usage demoralizing to home life. Friends should rather strive, through mutual forbearance, to reconcile differences if they arise, or, if entirely irreconcilable, to live separately without resorting to legal measures. Though sacrifice may be required to follow this course, the peace and satisfaction resulting from adherence to our Christian profession will greatly outweigh temporary relief from disturbing conditions.

BURIALS

In all things pertaining to funerals, Friends should keep to true moderation and avoid ostentatious display, or extravagant expenditure, as well as the custom of wearing mourning; for the latter practice is often a vain display of grief detracting from the emphasis upon the faith in immortality that is our Christian profession. In the conduct of funerals we commend the simplicity of our usual form of worship.

RELIGIOUS FELLOWSHIP

RESPONSIBILITY OF MEMBERSHIP

(Fuller spiritual life can be fostered by membership in a religious organization.) Liberty to choose his religious affiliation exists for every individual. When the choice has been made responsibility for service follows.

ATTENDANCE AT MEETINGS

Regular attendance at meetings for the promotion of religious interests, such as meetings for worship, First-day Schools, and meetings for business, will enable us to avail ourselves of the opportunities for serv-

ice which exist in such organizations. It will also enable us to become more firmly grounded in the faith and principles upon which our Society is founded and will result in our spiritual growth.

ADVANCEMENT OF PRINCIPLES HELD BY FRIENDS

Our separate existence in the community of Christian churches is justified by our testimony to the truth as revealed to us. It devolves upon us therefore to be faithful in the expression of those principles for which our Society stands. Beliefs become vital only when translated into life and conduct. The faith of our members should therefore find expression in work for spiritual, moral, and mental education, and in the improvement of social and economic conditions.

CHRISTIAN UNITY

Co-operation with those of other religious views in work for the good of the community and mankind everywhere, promotes mutual understanding and unity among all those who endeavor to follow the teachings of Jesus and the will of God, by whatever name they are called.

EDUCATIONAL RELATIONS

The purpose of education is to build character and to make the individual a more serviceable instrument in bringing about the kingdom of God. While inspiration, often the stimulus for this effort, is the direct gift of God to the human soul and not a product of education, yet God's revelations are more likely to be perceived and can be used to better advantage if the body has been trained for health, the hand for work, the mind for thought, and if the attention has been directed toward spiritual truth. Powers of observation, thought, and expression need training that we may do well our work. Many of us require teaching to overcome a prejudiced and passionate attitude towards others and to meet humanity with the reverence that is due the children of one loving Father.

EDUCATION OF CHILDREN

We regard the educational process as primarily the development of character through the acquisition of knowledge, the training of the mind to think, and the growth of the individual's capacities for appreciation,

social fellowship, and worship. The first and most important education of the individual is received in the home circle. Later, the home and the school should work in close conjunction to perfect the work of education.

PUBLIC EDUCATION

School education is primarily a public function to be carried on by the State for the benefit of all children. Friends historically were among the earlier advocates of universal free public education. We urge our members to continue to use their influence as citizens to elevate the standards of our public schools.

FRIENDS' SCHOOLS

Besides giving support to the public school system, Friends may make an important contribution to education by maintaining schools and colleges in which their ideals are especially exemplified. When such schools are maintained, they should be leaders in the field of education. The best schools render conspicuous service to our Society and to the pupils whom they train. It is desirable for our children to receive at least a part of their

education in Friends' Schools. During their formative years, the ideals and interests and association of Friends should be a part of their education.

RELIGIOUS EDUCATION

The special field of religious education is to help establish right relationships with God, to build right attitudes, and to influence right conduct. It should lead to a way of living. Schools and colleges conducted by Friends are urged to offer special courses in the Bible and in the religious interpretation of life, and to give proper emphasis to the religious aspects of science, history, literature, and art. The foundations thus laid should lead to a life-long realization of the rich gifts of the spirit.

Each meeting should provide through First-day Schools or otherwise for adequate instruction in religious ideals and history, including the history and principles of the Society of Friends. Teachers should suitably prepare themselves for this important work.

MONTHLY MEETING SUPPORT

Meetings are advised to make an annual survey to show how the children of each monthly meeting are being educated. Meetings should exercise care that all children among their members have adequate opportunity for education. When necessary, meetings should provide funds for this purpose.

SOCIAL RELATIONS

HUMAN BROTHERHOOD

Since we acknowledge that all men are children of the one Heavenly Father, and all share His love and care, we earnestly urge our members to be faithful to the principle of human brotherhood in all the affairs of life. As the love of God prevails in our souls, we are led to love and forgive one another. Under the influence of that love we will give the shortcomings of others the best construction which circumstances warrant; we will not make such matters a topic of common conversation, but rather endeavor quietly to remove any causes tending to disturb the love, unity, and peace which should prevail among the followers of Jesus.

Christian ideals need no concealment, nor can the brotherhood which Jesus taught be restricted by any secret ritual or creed, therefore Friends are cautioned against membership in any organization which will directly or indirectly diminish sympathy with any portion of mankind, or which may lead to the condemnation of the people of any religion, race, or nationality.

In all human relationships our profession of God's universal Fatherhood should prevent our making any distinctions of class, station, wealth, color, or race, which might bar us from friendly intercourse.

SOCIAL MINGLING

By friendly mingling and contact with those of all conditions of life, we are enabled to learn the inspiration which God has given to them, compare it with our own, and present our ideals for their consideration. We can best understand and co-operate with others when we know their conditions and aspirations. Especially is this true regarding those less fortunate than ourselves, or those who feel themselves oppressed by the social and economic system under which they live.

By coming into close and friendly relations with the restless and discontented of all classes we may assist in making the adjustments which are necessary for their welfare and for the welfare of society.

SOCIAL WORK

Many openings exist for those who are willing to devote themselves to social betterment in the improvement of living and housing conditions, the extension of public education, the improvement of public health, penal reforms, and other important matters for the advancement of the social order. Changing social and economic conditions are constantly creating new problems of readjustment which require careful study for their proper solution. Disease, disasters, and human strife create conditions requiring the devoted service of those who are able to extend care to the sick, the suffering, and the needy.

VOLUNTARY SERVICE

Social service as a vocation can best be undertaken by those especially qualified by training. But there remains for every willing individual an opportunity for service in

daily life and at special times. All our members should carefully consider what form of service they may best render to mankind. Our younger as well as older members are urged to consider seriously devoting a definite portion of their lives to service at home or abroad under the care of our own or similar organizations which exist for the promotion of human welfare.

BUSINESS RELATIONS

FRIENDS are urged in all their business and professional relations to make the motive of service superior to that of profit, and to endeavor by the application both of religious and economic principles to obtain the most equitable division of the results of their efforts.

INDUSTRIAL RELATIONS

Upon those who are placed in the position of employers rests the responsibility of seeing that this control is not exercised to the detriment of their employees. All employees should be assured of reasonable working hours, freedom from arbitrary requirements, safe and sanitary working

conditions, wages permitting them and their families to live in self-respect and comfort, and to obtain adequate facilities for education and wholesome recreation. Careful consideration should be given to the need of employees for protection in cases of unemployment or sickness.

Those who are employed as workers, whether with brain or hand, are urged to work in the spirit of service to mankind. Effort should be made to render full equivalent for the compensation received. It should also be the endeavor of every worker, whenever opportunity exists, by means of industry, thrift, and foresight, to make provision against disability and cessation of income, in order that he and those dependent upon him may not become a burden upon the industry of others.

CO-OPERATION

Recognizing that in the proper conduct of trade and industry the highest interests of employers and employees are mutual and interdependent, adequate means should be provided for understanding and co-operation. Having faith that only fairness and

good-will provide the means for the permanent settlement of economic differences, we urge Friends to place their dependence upon these principles and to be willing to act as mediators in bringing these methods before others as a better way than force and violence.

CORPORATIONS

Friends, in their relations with corporations, whether as stockholders or otherwise, should be governed by the same high standards as in their relations with individuals. If the conduct of a corporation is inconsistent with high standards of individual conduct, it should be the duty of Friends, if protests do not avail, to refuse to retain ownership of the stock, or be the recipient of income in any form from such a corporation.

TRUST FUNDS

When Friends are placed in positions of trust, whether as trustee, assignee, treasurer, or other fiduciary capacity in which they are responsible for the administration of property of others, they should exercise great care to discharge their duties with diligence, good judgment, and the strictest integrity.

For this purpose it is advised that any such moneys be kept strictly apart from their own, that separate accounts be maintained, and that a careful audit be made at least yearly of all accounts, including the verification of all investment securities.

WILLS

Friends are urged to make their wills in time of health and strength of judgment in order to prevent the inconvenience, loss, and trouble to their beneficiaries of dying intestate. Wills should be made with strict regard to justice and equity, with proper provision for dependents and in accordance with legal statutes.

PROMISES

Friends are urged to be scrupulous in abiding by the spirit as well as the letter of their promises, contracts, and agreements, in buying and selling and in all other matters.

DEBTS

Friends are earnestly advised to make prompt payment of just debts at the time agreed, and to avoid undue delay in payment

when no time is stipulated. They should recognize it as a moral duty to avoid incurring debts beyond their ability to pay, and even when legally discharged of any debt should feel that the obligation remains.

ACCOUNTS

By means of clear and accurate accounts of their business transactions, Friends will be the better able to keep themselves well acquainted with their resources and to arrange their expenditures with due regard to their income. Frequent inspection of business affairs and a balancing of accounts at least once a year are recommended.

ENGAGING IN BUSINESS

It is the duty of every person to select some form of useful occupation. Care should be exercised in making this selection and the advice of those of mature judgment should be obtained. Friends should be cautious in starting in business without requisite capital and experience, and engaging in hazardous ventures because of prospective abnormal profits.

ACCUMULATION OF WEALTH

Habits of industry and thrift, important as they are, sometimes tend, unless carefully watched, to degenerate into habits of love for wealth and its accumulation.

Friends should seek to discern how much of their income or property can be spared, and in what manner it may be wisely distributed for the benefit of others. It should not be a burden but a privilege to be able to contribute when appeals are made to us for the support of our religious society and for worthy educational and philanthropic work.

CIVIC RELATIONS

DUTIES OF CITIZENSHIP

Believing that the Kingdom of God on earth is advanced by those who devote themselves with unselfish public spirit to the building of a high national character, and to the shaping of a righteous policy of government both at home and abroad, we urge Friends to be active in the performance of all the duties of good citizenship.

VOTING AND PUBLIC OFFICE

Every opportunity for participation in decisions of public matters by ballot should be used, and when exercising their duties as individual voters, Friends are urged to maintain a clearness of judgment which will enable them to act upon principle.

By the participation of men and women of intelligence, calm judgment, and high principle, in the direct responsibilities of government, much may be done to form a healthy public opinion which will lead to purity of administration and to a wise solution of the many problems of city, state, and national government. When called to serve in public office, Friends should consider the public good rather than personal preference and convenience, and having accepted such office, they should serve with diligence and integrity, without regard to the gratification of personal ambition or to pecuniary gain.

VOLUNTARY PUBLIC SERVICE

While the number of those who are able to serve in public office may be comparatively small, there is a wide field for voluntary public service in the several agencies

and organizations which exist for civic betterment. Friends are urged to be faithful to their responsibilities as citizens by taking part in such service.

TREATMENT OF CIVIC OFFENDERS

Enlightened treatment of civic offenders by constructive methods rather than by merely punitive action is a reform challenging those who endeavor to follow Christian principles. While condemning unrighteous acts, we should at the same time seek to have offenders treated in a manner conducive to the strengthening of their moral character, the maintenance of their self-respect, and their reclamation as useful members of society.

Friends are opposed to capital punishment because it is contrary to the Divine law of love. The application of the death penalty is brutalizing and degrading to the public mind. It leaves no room for the reformation of character, which should be the principal aim of criminal law, nor for the revision of the sentence in the event of a miscarriage of justice.

OBEDIENCE TO LAW

The first allegiance of mankind is to the will of God. It should, therefore, be the endeavor of a Christian citizen to influence the making and changing of man-made laws so that they may more nearly accord with Divine laws. It is the duty of every citizen to uphold and obey all legal enactments, unless they directly violate his deep conviction of the dictates of God. If conditions arise in which national or civil laws appear to be absolutely at variance with Divine law, Friends should take prayerful counsel to arrive at a decision in accordance with Christian principles. They should also sustain and uphold with spiritual encouragement those who are impelled by allegiance to Divine law to take a difficult stand. Special care should be given in such instances to make clear that the action is not taken in disrespect of the laws of man nor with the intent to evade them, but in accordance with the dictates of the higher law. Whoever thus acts on the principle of obedience to God rather than to man, must be prepared to suffer willingly and fearlessly for the sake of his convictions.

PEACE AND CO-OPERATION
OUR POSITION

God's law of love, as fully exemplified by the life of Jesus, is applicable to nations as well as to individuals. Because of this application, war as a means of settling differences between nations becomes morally unlawful, just as are feuds between groups and duels between individuals. We cannot recognize a double standard of morality, one for individuals and another for nations. The morality which Christianity requires of men in their dealings with one another is equally binding upon them when called upon to act for their nations.

From its earliest days the Religious Society of Friends has held that war is contrary to the spirit, the life, and the teachings of Jesus, who renounced the weapons of worldly passion and used methods of love and self-sacrifice in their place. We restate our conviction that no plea of necessity or policy, however urgent, can release either individuals or nations from their duty to follow the law of love. / It is a serious and solemn thing to stand as the advocate of an inviolable peace. To carry out such a profession con-

sistently will, at times, require the highest resolution, perseverance, and courage. Such should, however, be the devoted effort of every Friend. }

PREVENTION OF WAR

If war is to be prevented, the spirit from which war proceeds must be eliminated, and the beginnings of strife must be as watchfully guarded against between nations as between individuals. To give occasions of offense or jealousy to the inhabitants or to the governments of other countries, whether by imputing evil motives, by trade or other discrimination, by needless alarms of invasion, by the accumulation of armaments or by anything approaching a hostile attitude, is inconsistent alike with Christian duty and with the best interests of any nation.

History provides evidence that armed preparedness is not only futile in preventing war but is actually conducive to it. Friends are urged to uphold the better preparedness of a public mind ready when differences arise to grant justice to other nations exactly as we desire justice for our own country.

CREATING A PEACE SPIRIT

It is very important that young people be so imbued with the spirit of love and brotherhood as manifested by Jesus that they will be enabled to take their stand for peace and international good-will under all circumstances. We, therefore, encourage parents and teachers carefully to instruct their boys and girls in the principles and practice of peace, and of the numerous successful settlements of disputes between nations by arbitration. We also recommend that Friends exert their influence toward the use of text books in the schools that give emphasis to the peaceful achievements of the nations, and that tend to create a sympathetic understanding of their conditions and problems.

Friends should endeavor to eliminate from schools all military drills, and to avoid connection with military organizations of all kinds. Such associations have a serious effect on those who take part in them by creating a spirit of militarism which destroys calm judgment on international issues and retards the growing sense of brotherhood in the world.

PATRIOTISM

We greatly desire that the children of our country shall be imbued with the true conception of patriotism and service to the nation and to humanity. He is a true patriot who exerts himself at all times to make his country a potent factor in the advancement of the world. He who works to improve the civic, economic, social, and moral condition of his country is more truly patriotic than he who exalts his own nation at the expense of others or supports and justifies its action irrespective of right or justice.

INTERNATIONAL CO-OPERATION AND ARBITRATION

Because the Fatherhood of God is universal, the higher interests of all nations are closely allied. Friends should work for the promotion of such association among the nations as will consider and settle international problems in the interest of all without regard to size or power. Friends should vigorously advocate arbitration as a practical step toward maintaining peace.

We recognize it to be our duty as Christians to inform ourselves regarding those of other races and nationalities within our own

TWELFTH QUERY
and the Accompanying
ADVICES CONCERNING PEACE

Approved by Philadelphia Yearly Meeting of Friends, 1940
and directed to be used by the Monthly Meetings.

QUERY

Are you faithful in maintaining our testimony in favor of the peaceful settlement of all differences and against all war and preparations for and incitements to it for any purpose whatever? Do you live in the life and power which takes away the occasion of all wars?

ADVICES

From its earliest days the Religious Society of Friends has held that war is contrary to the spirit, the life, and the teachings of Jesus, who renounced the weapons of wordly passion and used methods of love and self-sacrifice in their place.

George Fox 1651

“I told them (the Commonwealth Commissioners) I knew from whence all wars arose, even from the lust, according to James’ doctrine; that I lived in the virtue of that life and power that took away the occasion of all wars; . . . and was come into the covenant of peace which was before wars and strife were.” (Journal)

Declaration to Charles II 1660

“We utterly deny all outward wars and strife, and fightings with outward weapons, for any end, or under any pretense whatever; this is our testimony to the whole world. The Spirit of Christ by which we are guided is not changeable, so as once to command us

from a thing as evil and again to move unto it; and we certainly know and testify to the world, that the Spirit of Christ, which leads us into all Truth, will never move us to fight and war against any man with outward weapons, neither for the kingdom of Christ nor for the kingdoms of this world." (A Declaration from the Harmless and Innocent People of God, called Quakers.)

A Statement Adopted by the Philadelphia Yearly Meetings of the Religious Society of Friends 1934

"We declare our faith in those abiding truths taught and exemplified by Jesus Christ—that every individual of every race and nation, is of supreme worth; that love is the highest law of life, and that evil is to be overcome, not by further evil, but by good. The relationship of nation to nation, of race to race, of class to class must be based on this Divine law of love, if peace and progress are to be achieved. We believe in those principles, not as mere ideals for some future time, but as part of the eternal moral order and as a way of life to be lived here and now. War is a colossal violation of this way of life. If we are true to our faith we can have no part in it."

"We affirm the supremacy of conscience. We recognize the privileges and obligations of citizenship; but we reject as false that philosophy which sets the state above the moral law and demands from the individual unquestioning obedience to every state command. On the contrary, we assert that every individual, while owing loyalty to the state, owes a more binding loyalty to a higher authority — the authority of God and conscience."

God's law of love, as exemplified by the life of Jesus, is applicable to nations as well as to individuals. We

cannot recognize a double standard of morality, one for individuals and another for nations. The morality which Christianity requires of men in their dealings with one another is equally binding upon them when called to act for their nations.

1.31
Faith

1.31

201

201

| We restate our conviction that no plea of necessity or policy, however urgent, can release either individuals or nations from their duty to follow the law of love. It is a serious and solemn thing to stand as the advocate of an inviolable peace. To carry out such a profession consistently will, at times, require the highest resolution, perseverance and courage. Such should, however, be the devoted effort of every Friend. |

History provides evidence that armed preparedness is not only futile in preventing war but is actually conducive to it. Friends are urged to uphold the better preparedness of a just and generous national policy.

We encourage parents and teachers to instruct their boys and girls carefully in the principles and practice of peace, and of the numerous successful settlements of disputes between nations by arbitration and other peaceful means.

Friends should endeavor to eliminate from schools and colleges all military drills, and to avoid connection with military organizations of all kinds. Such associations have a serious effect on those who take part in them by creating a spirit of militarism which destroys calm judgment on international issues and retards the growing sense of brotherhood in the world.

Since there may be conflict between our ideals and the commands of the State, we urge that each member consider in advance his duty and plan his conduct. Our Meetings should sustain those who are in difficulty because of loyalty to our peace testimony. /

country, and regarding other nations having a civilization different from our own, that we may be qualified to exert our influence in establishing a high standard of individual and national conduct toward them. Friends should rise above prejudice and unjust discrimination in dealing with persons of other races and in speaking of them either as individuals or as nations.

! Above all, while other races either within or without our borders remain in economic, mental, or spiritual bondage, we cannot be true to the obligation which our common brotherhood imposes upon us without doing our utmost to remove the burden from them and to give them assistance and co-operation in obtaining an opportunity equal to our own. /

MEETINGS FOR BUSINESS

THE Society of Friends is a religious fellowship based on common religious ideals and experiences rather than on common creed or liturgy of worship.

Although each person must follow his own leading as to truth and duty as the final authority for himself, experience has demonstrated that in the united worship and activities of a religious group the spiritual discernment is sharpened by the stimulus, counsel, and judgment of all, so that the final knowledge or decision of the group is usually superior to that of the individual.

Since Friends hold the belief that God gives His presence and guidance to all who seek Him, it behooves them in their meetings to hear with attentive and tolerant minds the messages and views of all members present. This is applicable no less in Meetings for Business than in Meetings for Worship.

ESTABLISHMENT AND RELATION OF MEETINGS

IN addition to Meetings for Worship, Meetings for Business have been organized to provide for the orderly care of such matters as are essential to maintaining a religious society. These meetings afford opportunity for the appointment of members to special service; for hearing reports of members or committees thus appointed, for encouraging Friends to plan together, under Divine guidance, for carrying on work which will assist in bringing about the coming of the kingdom of God on earth.

For the effectual support of good order, the various business meetings have their several allotments of service. Both our individual members and the corporate groups are strengthened in faith and practice by prompt and regular attendance at these meetings.

Meetings and their relation to one another are as follows: first, Monthly (meeting once a month), or Executive Meetings, in which membership is recorded* and which report

*In this book the term Monthly shall cover all types of executive meetings which record membership and all reference to Quarterly Meetings shall apply to Half-Yearly Meetings.

to Quarterly (sitting four times a year) or Half-Yearly Meetings [Monthly Meetings may be sub-divided into Preparative Meetings, comprising the members of a particular Meeting for Worship, and certain business may be referred to them if this course seems best adapted for effective work]; second, Quarterly and Half-Yearly Meetings, consisting of one or more Monthly Meetings, which report to the Yearly Meeting (sitting annually); third, the Yearly Meeting, comprising all the above Meetings.

THE ESTABLISHMENT OF MEETINGS

(1) A Preparative Meeting may be established by a Monthly Meeting if sufficient reason seems to exist for so doing. A definite list of Monthly Meeting members should be selected to assume the responsibility of organizing the Preparative Meeting and reporting frequently to the Monthly Meeting.

(2) A Monthly Meeting may be established, either upon the initiative of the Quarterly Meeting, or by its concurrence in a request made by a group of persons desir-

ing to organize such a meeting. In either case the Quarterly Meeting should appoint a suitable number of Friends to be present at the organization and to render assistance or advice if needed.

If such a course seems likely to be helpful, the Quarterly Meeting may continue its oversight for a year after the establishment of any new meetings, in order to strengthen and aid the members in profitably carrying the new responsibilities which they have assumed.

(a) If the membership of any Monthly Meeting should consider it advantageous to separate into two Monthly Meetings, or to establish a new meeting, they should bring the matter before the Quarterly Meeting for approval. If the plan seems suitable to the Quarterly Meeting, it should direct that an approved list of members be set off to constitute the new Monthly Meeting and appoint a committee to be present at the organization and to assist in making necessary property adjustments between the two meetings.

(b) If a group of Friends, members of various Monthly Meetings, desire to organize a Monthly Meeting, they should bring

their request before the Quarterly Meeting with which they wish to be associated, and, if the request be approved, these members may proceed to select officers in accordance with our Discipline. The Quarterly Meeting which approved the request is directed to appoint a committee to be present and assist, if necessary, in the organization of the new meeting. Each member of the meeting shall request his certificate of membership from his Monthly Meeting to be forwarded to the newly appointed Clerk.

(c) If a group of persons, not Friends nor resident in the neighborhood of any Friends' Meeting, become interested in the principles of Friends and believe it would benefit their religious life to be organized as a Friends' Meeting, and affiliated officially with the body, the following procedure is advised:

They should lay their request before the most convenient Quarterly Meeting for advice and counsel. If this meeting, after due investigation, believes that it would be suitable for the group to be organized into a Monthly Meeting, it should appoint a committee to assist in forming an organization:

according to our Discipline. After the officers are chosen, the clerk shall record the names of those desiring to be members. It is advised that at this meeting suitable portions of the Discipline be read and that the new members be admonished to study carefully the Book of Discipline in order that they may be familiar with our regular procedure.

(3) A Quarterly Meeting may be established either upon the initiative of the Yearly Meeting, or upon approval by this body of a request from one or more Monthly Meetings, or from a Quarterly Meeting which desires to be divided into two Quarterly Meetings. The Yearly Meeting, in either case, should appoint a committee to be present and assist if necessary in the organization.

(4) Friends are encouraged to hold Meetings for Worship whenever a sufficient number of interested persons can be gathered together for this purpose. If it seems desirable regularly to hold Meetings for Worship at places where no Meetings for Business are held, they should be placed under the care of the most convenient Monthly Meeting

(or Meetings, if thought desirable, when more than one is represented in the group). Committees of oversight should be appointed by the Monthly Meeting (or Meetings jointly), to assume such official duties as are necessary for its orderly conduct and to report its condition to the Monthly Meeting or Meetings. Meetings thus organized are called Indulged Meetings.

DISCONTINUANCE OF MEETINGS

IF it becomes desirable, in the judgment of the constituent members of any meeting, to discontinue it, or to unite with another, the request should be laid before the meeting to which it reports. The request should be considered and, if approved, a committee should be appointed to assist in making necessary business arrangements, and in the case of the closing of a Monthly Meeting, to arrange for the proper transfer of individual memberships to another meeting. Information of such action should be forwarded promptly through the proper channels to the Yearly Meeting. For example:

A Preparative Meeting should not be discontinued, nor suspended, without first con-

sulting the Monthly Meeting of which it forms a part; a Monthly Meeting should, in like manner, obtain the approval of the Quarterly Meeting, and a Quarterly Meeting should refer a similar request to the Yearly Meeting.

For the proper disposition of meeting property when a meeting is discontinued, see section Reversion of Property, page 108.

GENERAL BUSINESS PROCEDURE

The Society of Friends believes that right and satisfactory decision is dependent upon full mutual understanding and agreement. Therefore it transacts its business by united decision rather than by divisive majority vote, striving to reach its conclusions in a spirit of reasonableness and forbearance.

For the furtherance of this purpose the method is as follows: When a matter requiring decision is placed before the meeting, either by the clerk or any other member, time should be permitted for careful and deliberate consideration. All members who feel concerned to express a judgment or to present any helpful view-point should

be heard. When it appears to the clerk that the meeting has reached a judgment based on mutual consideration of various views, he shall write a minute embodying the apparent decision of the meeting. He shall at once read the minute and ask whether it truly represents the judgment of the meeting. When approved in its original, or modified, form, it becomes a part of the permanent record of the meeting, and should be accepted by the members as final unless called up for reconsideration. It is the privilege of any member to offer a substitute for the clerk's minute if he desires, and the meeting may concur in, modify, or reject it, in exactly the same manner as if the minute were submitted by the clerk. In order to arrive at a decision when those present hold different views, members are cautioned to seek for Divine guidance, to exercise mutual forbearance and, having expressed their views, to refrain from unduly pressing them when the judgment of the meeting obviously inclines to some other view. When a meeting cannot unite upon a minute, the old policy remains unchanged or the new business is not taken up as the case may be and

the subject is dropped for the time being to allow more careful deliberation. In order not to delay or obstruct the transaction of business, the clerk should make a minute when the meeting seems generally united.

This method of procedure has been satisfactorily followed by Friends since the organization of the Society. It has its basis in a deep-seated conviction that religious men and women should come to decisions in a spirit of unity. It is more than a plan of procedure; it is an expression of something fundamental in the attitude of a Friend in meeting other Friends in business relationship. Proven by experience to be both effective and satisfactory, its use is commended to Friends both in conducting business meetings and in committee meetings.

THE MONTHLY MEETING

FUNCTIONS

The Monthly Meeting is the fundamental working unit of the Society. It receives and records members, extends spiritual care and, if necessary, material aid to its membership. It provides for the oversight of marriages and funerals; for treating, in a spirit of

restoring love, with those who fail to live in accordance with our principles and testimonies; for removing names from the membership list, if this course seems necessary; for the collection of funds required to carry on the work of the meetings, and for holding titles to property and the suitable administration of trust funds. The concern of any member for extending the work of the Society of Friends into any new field, or for taking up specific work under the care of a particular meeting, may be suitably introduced into a Monthly Meeting. A Monthly Meeting is free to undertake any work and to assume any function consistent with our profession, and not specifically referred to some other meeting.

The purpose of a Preparative Meeting was originally to prepare and digest business for the Monthly Meeting. In some cases this original need still exists. It is advised that, as far as practicable, business be centered in the Monthly Meeting.

Special sessions of the Monthly Meeting may be called by the Committee of Overseers.

ORGANIZATION

Each Monthly Meeting shall annually name a suitable person to serve the meeting as Clerk. The duty of the clerk shall be to conduct all business sessions of the meeting, to see that a full and correct record of all proceedings is kept, and to carry out the instructions of the meeting on all matters pertaining to the complete accomplishment of its business.

Assistants to the clerk may be appointed if needed.

A Treasurer shall be appointed to perform the usual services expected of such an officer, and shall be governed by such rules as meetings think suitable for the safe and orderly holding and disbursement of funds. He shall report regularly to the meeting and his accounts shall be audited annually.

Each meeting shall annually provide for the transmission, reception, and acknowledgment of communications sent from, or to, the meeting. This need may be met, either by naming the clerk as Correspondent, or by the appointment of a separate officer. The names of correspondents of each Monthly

Meeting shall be forwarded annually with the report to the Quarterly Meeting.

One or more Recorders shall be appointed to keep a record of membership and transfers thereof, births, marriages and deaths, according to the forms furnished by the Representative or Executive Committee of the Yearly Meeting.

Each meeting shall at regular intervals appoint a Committee of Ministry and Counsel of not less than four suitable persons, and a Committee of Overseers of not less than four suitable persons, whose duties are outlined on pages 88 ff. and 94 ff.

It may also appoint other standing committees, each charged with particular service. All appointments should be for definite terms and may be so arranged that only a portion of each committee need be appointed at one time.

All the persons appointed members of the Committee of Ministry and Counsel by the various Monthly Meetings of each Quarterly Meeting shall constitute the Quarterly Meeting's Committee of Ministry and Counsel, which shall select its own clerk. In similar manner all the members of the several

Quarterly Meetings of Ministry and Counsel shall constitute the Yearly Meeting's Committee of Ministry and Counsel, which shall also select its own clerk.

MEMBERSHIP

The Society of Friends desires to admit to its fellowship all persons who find that its fundamentals meet their religious needs. Those inclined to join with us should review carefully our entire Book of Discipline and try to gain a sympathetic understanding of our mode of worship and our manner of transacting business.

Application for Membership

Those desiring to become members of the Society of Friends should make application to the Monthly Meeting through the Committee of Overseers. The committee should make such inquiry as may be deemed necessary, and hold serious conferences with the applicant, in order that there may be full mutual understanding and assurance of the wisdom of the proposed action. The Committee of Overseers should, without undue delay, report the application to the Monthly

Meeting with their recommendation, and at the Monthly Meeting next following the one at which the report was made, the meeting, if prepared to do so, should record the admission of the applicant into membership and appoint one or more Friends to notify him of this action, furnish him with a copy of the minute, and invite his attendance at all our meetings.

Membership of Children

Children whose parents are both members of the Society of Friends are, by birthright, members, and are to be recorded as such in the Monthly Meeting of which the father is a member, unless both parents request otherwise.

When only one parent is a member, minor children may be recorded members of the Monthly Meeting of which the parent is a member upon the request or approval of the parents.

Minor children of persons joining our Society shall be admitted with their parents at their own or their parents' request.

Removals

It is very desirable that a member living beyond the reasonable limits of his own Monthly Meeting should have his membership recorded in a more conveniently located meeting, in order that he may be able to assume the responsibility resting upon members. Failure to do so means a loss both to the individual and to the meeting. A member moving his place of residence beyond the limits of his Monthly Meeting is advised to apply thereto for a certificate transferring his membership to the Monthly Meeting within whose limits he proposes to live. When a Monthly Meeting receives such a request, careful inquiry should be made by the Committee of Overseers to ascertain the conditions of his religious and temporal affairs and if, on such inquiry, it seems proper to do so, the requested certificate of removal should be issued by direction of the meeting and promptly forwarded through the correspondents to the Monthly Meeting addressed. When such a certificate is received by a Monthly Meeting, it should be referred to the Committee of Overseers, and unless upon inquiry sufficient objection

appears, it should be accepted by the meeting and the Friend recorded as a member. Until this be done he shall remain a member of the former meeting. It is advised that Monthly Meetings should appoint one or more Friends to visit any whose certificates are thus received and to extend to them a welcome.

Responsibility of Membership

Membership implies obligation to bear faithful testimony to the guiding principles of the Society of Friends, to attend its Meetings for Worship and for Business, to give service through its committees and otherwise according to individual ability and the judgment of the meeting, and to share in its financial responsibilities. These obligations rest equally upon birthright and convinced members. Those whose membership comes to them without choice should assume their responsibility just as they should accept the obligations of citizenship and their share of family duties.

Resignations

When a member of our Religious Society shall offer a resignation of membership it is advised that the Monthly Meeting, if way

opens, appoint a committee to visit him in love and inquire into the cause of his resignation. If his purpose continue unchanged and the meeting accedes, a minute may be made, stating that he is released at his own request. He should be informed of this action and will no longer be a member of our Society unless again received according to our usual order.

Uninterested Members

Members who completely disregard the obligations of membership should be labored with by the Committee of Overseers for the restoration of their interest. If continued efforts exerted during a period of not less than five years are unavailing and the Monthly Meeting concurs in the judgment of the overseers, they may be dropped from our list of members and notified by the clerk of the meeting.

Isolated Members

It is a part of every Monthly Meeting to keep in touch with its members. It is advised that at least once a year a letter be addressed to those of its members who reside at a dis-

tance and particularly to those who are separated from Friendly associations. This letter should bear a message of kindly interest and inquiry as to their religious life and activities. Should no satisfactory reply be received for a period of five years, the Monthly Meeting shall be at liberty to make a minute declaring that they are no longer members. Before taking such action, however, meetings are advised to make sustained and diligent efforts to reclaim the interest of the members and to restore them to a useful place in the Society. Due effort should be made to inform them of this action.

Action Concerning Membership

All action concerning membership in the Society of Friends (excepting in case of appeal) shall be taken in the Monthly Meeting and membership recorded there shall include membership in the Quarterly Meeting of which the Monthly Meeting forms a part, and in the Yearly Meeting.

VIOLATIONS OF DISCIPLINE

Acknowledgments

When a member desires to make to the meeting an acknowledgment of a violation

of our Discipline, he should prepare this in writing and place it in the hands of the Committee of Overseers to be presented to the Monthly Meeting. After the meeting has given due consideration and a decision has been reached, one or more Friends should be appointed to inform him of the action taken by the meeting.

Disownment

Since one of the objects of our religious organization is to strengthen and support its members in the upholding of our Christian testimonies, the meeting should recognize its responsibility in exercising a care over their outward behavior, admonishing and advising those whose manner of life may be a subject of concern. As the weak and the wayward most need the help of the Society, all offenders should be labored with lovingly, patiently, and as long as there is a reasonable hope of benefiting them. No judgment should be placed hastily nor in the spirit of condemnation. Monthly Meetings, however, have authority to exercise disciplinary care in this spirit and to proceed to disownment where such effort proves ineffectual.

After a charge of disorderly conduct against a member is entered on the minutes of a Monthly Meeting, such member should not sit in our business meetings until the case is closed and the Monthly Meeting satisfied. He should, however, be promptly notified in writing of the charges and given the opportunity to present his case to the meeting, either in person or otherwise. In all cases where the Monthly Meeting believes itself under the necessity of discontinuing the membership of an individual, he should be informed thereof, if this can be done, previous to final action, and when the judgment of the meeting is issued, a copy should be delivered to him with notification of his right of appeal. One whose membership has been discontinued and who desires to be reinstated may be received into membership in accordance with our usual order.

Appeals

If anyone believes that an unjust judgment has been rendered against him by the Monthly Meeting he may notify the first or second meeting thereafter of his intention of appealing to the ensuing Quarterly Meet-

ing. This notification the Monthly Meeting should enter on its minutes, and appoint a committee of four or more suitable Friends to take it to the Quarterly Meeting, together with a copy of the minutes of the Monthly Meeting relative to the case, signed by the clerks, in order to show the reasons for the judgment rendered. The Quarterly Meeting is then to refer the case to a suitable committee, omitting those of the Monthly Meeting from which the appeal comes, who are carefully and deliberately to consider the case and to report their judgment respecting it. After impartial deliberation the Quarterly Meeting shall confirm, or reverse, the judgment, or return the case to the Monthly Meeting for further consideration, as shall appear to be right. Care should be taken to inform the party of the result. If the appellant, or the Monthly Meeting, is dissatisfied with the judgment of the Quarterly Meeting and shall notify that meeting, or the next thereafter, of intention to apply to the Yearly Meeting for further hearing, the Quarterly Meeting, after recording such notification, is in like manner to appoint suitable Friends to attend the Yearly Meeting

with copies of the records of both the Monthly and Quarterly Meetings in the case, signed by their clerks. Here it is to be finally determined and a copy of the decision is to be sent to the meeting and the individual concerned.

COMMITTEES

As soon as practicable after committees are appointed, the first person named should call the committee together to choose its officers and plan to carry out the duties of its appointment.

Standing committees, including the Committee of Ministry and Counsel and the Committee of Overseers, should hold meetings regularly at frequent intervals.

A period of worship at the opening of a committee meeting or a meeting for business will be found to deepen the unity of the group assembled.

COMMITTEE OF MINISTRY AND COUNSEL

Duties

The direct responsibility of this committee is to foster the spiritual life of our Meetings for Worship. This responsibility must

be borne in humility of spirit, with confidence that the power of God working in us will give us ability to lead our members to greater consecration in social worship and vocal ministry and will also open to us new avenues of usefulness.

Though vocal ministry serves an important purpose, we must be constantly mindful that the opportunity for silent communion with God is the basis on which our meetings are held. Should this quiet period be unduly limited by excess of vocal expression, this committee should call attention to our need for silent worship, and continue its efforts until the meeting afford a satisfactory opportunity for individual worship. It should also advise those who may be inclined to speak unacceptably, or at undue length, or with too great frequency, with prompt and loving counsel.

The committee should be mindful that there are differences in mental training, fluency of expression and power of interpretation, and that none should hesitate because of inexperience, for the spirit of the message is more than the form and the example of one struggling to be faithful in a difficult

task may be more helpful than the most polished address. The committee should be watchful that the experienced speaker does not speak with such frequency that the meeting comes to look on him as its minister. All messages should be adapted to the spiritual needs of those present. This cannot be the case unless those who undertake to speak are earnest seekers for God's purpose. Since the effect of a message depends much upon its timeliness, those who feel prompted to speak should make this point a matter of thought, that their utterances may be in season and in harmony with the spirit of the meeting. This is of special importance in a large gathering, where many accustomed to speak are present.

Quiet and reverent assembling is a suitable beginning of a Meeting for Worship. The committee should see that this condition prevails.

Upon the Committee of Ministry and Counsel rests the responsibility of inspiring the membership to faithfulness in attendance at meetings and in responding to Divine promptings. They should be alert to help all to a forgetfulness of self, and should be ever ready to counsel and assist to larger and

fuller usefulness those who show a desire to be of service.

The membership of a meeting may be stimulated to greater faithfulness by the visits of members of other meetings, who often bring quickening influences. It may also be helpful to a meeting if its members, individually or in groups, visit other Meetings for Worship.

Reports

It is recommended that reports concerning the spiritual condition and needs of the Meetings for Worship under its care, together with an account of its own efforts to meet these needs, be made at least once a year by each Committee of Ministry and Counsel. A report of the Monthly Meeting's Committee of Ministry and Counsel should be made to the Monthly Meeting, the Quarterly Meeting's Committee to the Quarterly Meeting and the Yearly Meeting's Committee to the Yearly Meeting. A report of each Committee of Ministry and Counsel should also be presented to the committee of its superior meeting. It is recommended that formal reports be made to the larger groups at the meetings immediately

preceding the Yearly Meeting, and that the other meetings held in conjunction with Quarterly Meetings be largely devotional conferences. Yet it may often be profitable to make more frequent reports in order to appeal to all members of the meeting to carry out the important concern of which the Committee of Ministry and Counsel has special care.

Reports may cover the following:

1. General condition of the spiritual life of the Meeting for Worship.
2. Apparent attitude of members toward meetings without vocal ministry.
3. Earnestness of members in assisting to make meetings helpful.
4. Amount and apparent influence of vocal ministry.
5. Efforts made by the Committee.
6. Concerns which may profitably be considered by the general membership.

It may aid committees in their deliberations to consider some or all of the following questions, though definite answers to them need not be forwarded.

A. Does your meeting assemble quietly and reverently?

B. Do most of your resident members attend and apparently find the meeting valuable?

C. Are members disposed to assist according to their ability in making meetings profitable?

D. Do your members feel a lack of vocal ministry where little or none exists? How do they think this lack can be met?

E. Is care taken to keep the basic principles of Friends' worship clearly before your members? What effort does your Committee make to help the membership understand and appreciate a silent meeting?

F. Do you have too much or too little vocal expression? Is such expression helpful and acceptable to the meeting? What steps do you take to strengthen the vocal ministry?

G. Are you careful to protect your Meeting for Worship from irrelevant addresses lacking spiritual value?

H. What is the most pressing need which you feel for the Meeting for Worship?

Principles for Guidance

The principles stated in the section on Religious Expression on pages 21 to 26 of

the Discipline are commended for the guidance of the committee in the performance of their duties. They should be read as a whole or in part at each stated meeting of the committee. It may frequently be desirable to consider certain divisions of the subject very carefully rather than to review the entire subject.

COMMITTEE OF OVERSEERS

IT is important for the best interest of each meeting that the Committee of Overseers be selected with due regard to fitness for the specific duties expected of them. They should represent the active, concerned elements of the meeting, and should feel a responsibility for the welfare of the Society. Age should not be a determining factor in appointment, but only men and women of good judgment and real interest in their fellow members should serve in this important capacity.

Duties

Pastoral care of the membership is the essential responsibility of the Committee of Overseers who should encourage all members to a faithful performance of their duties. (See page 82.)

They should endeavor to be acquainted with all members and to keep informed about various needs for encouragement or assistance.

They should seek to have all members work co-operatively for the strengthening of the meeting. If unhappily the actions of any member give cause for concern, the overseers should seek to show him his error and commend to him a better way. If their labors are unavailing, they should bring the matter to the attention of the Monthly Meeting with a report of their efforts.

Overseers are advised to give specific attention to the training of our youth in an understanding of our principles and testimonies.

To those not in membership with any religious organization who attend our Meetings for Worship, manifest an interest in our principles, and might with profit to themselves and the meeting become members of our religious Society, it is recommended that overseers and other concerned Friends give loving attention with a view to their becoming members.

The marriage of members is a matter which should come to the attention of the Committee of Overseers, whether or not it is accomplished under the care of the meeting. It is recommended that if the Friendly procedure is desired when one of our members is to marry a non-member, the Committee of Overseers should visit the non-member and then make recommendation to the Monthly Meeting as to the propriety of procedure. They should also extend to the non-member an invitation to unite with our Society, for in this way our body may be strengthened and the religious harmony of the family be preserved.

If the Friendly procedure has not been observed, the Committee of Overseers should at once visit the newly founded family and ascertain whether the member is in sympathy with Friends' testimonies and expects to attend our Meetings.

The committee should also learn whether the non-member would like to join our Society, at the same time extending to him or her an invitation to attend our Meetings for Worship. The committee should report the result to Monthly Meeting.

PROVISION FOR MEMBERS IN NEED

Each Monthly Meeting, through a standing committee appointed for the purpose, should extend a care over those of its members who may be in material need, personally ascertaining the exact situation, offering counsel, aiding them to engage in business for which they may be fitted, and, in case of necessity, providing financial assistance for their support which, when occasion requires, may be drawn from the meeting treasury upon order of the committee. In exercising this benevolent and Christian care the names or situation should not be exposed.

Should a member come into circumstances requiring pecuniary relief within one year of the transfer of his membership from another Monthly Meeting, the meeting to which he has removed should assist him, if the emergency requires, and promptly notify the meeting from which his certificate was received. The latter meeting should at once assume the care of him until he is again self-supporting and repay the expense which has been incurred on his account. If however, a Friend be reduced in circumstances by fire or sudden unavoidable loss, though it be

within one year of his transfer of membership, the meeting of which he has become a member should render the needed assistance.

CONCERN TO VISIT OTHER MEETINGS

The religious concern of a member to visit other meetings within the Yearly Meeting with the official sanction of his meeting should first be laid before the Monthly Meeting, and if there approved may be referred to the Committee of Ministry and Counsel or to the Committee of Overseers for the preparation of a suitable minute.

When the concern is to visit other Yearly Meetings, it should, if suitable, receive the endorsement of the Quarterly Meeting. If it is to visit meetings beyond the sea, it shall in like manner be forwarded to the Yearly Meeting or the Representative Committee or to the Friends' General Conference for action.

Friends are advised not to let the prosecution of any proper spiritual concern of a member be hampered by lack of funds. The meeting should undertake to see that necessary expenses thus incurred are met.

MARRIAGE PROCEDURE

(Read Family Relations, page 40.)

The covenant of marriage is solemn in its obligation, fundamental in its social significance, and should be life-long in its duration. For its proper accomplishment under the care of our Society the following procedure is recommended.

The man and woman proposing marriage should communicate their intentions to the Monthly Meeting in writing, signed by them both, substantially, as follows:—

To.....Monthly Meeting of Friends.

After prayerful consideration, we, the undersigned, intend marriage with each other and we ask for the approval of the meeting.

A. B.

D. E.

The consent of parents or guardians, when it may reasonably be expected, should accompany this application in writing.

Committee of Inquiry

If the persons belong to the same Monthly Meeting a committee of men and women

Friends should be appointed to inquire into the character and habits of the parties as to their fitness to proceed in marriage, and to take needful care that the provision of State laws will be complied with; and that the rights of children by a previous marriage, where there are such, are legally secured.

If the persons are members of different Monthly Meetings one of them, usually the man, should, in ample time for inquiry, ask his Monthly Meeting for a certificate of membership and fitness for marriage prepared by a Committee of Inquiry of his Monthly Meeting. The members of this committee may be of one sex. This certificate and the report of a similar committee appointed to make inquiry as to the fitness of the other party should be presented to the Monthly Meeting under whose care the marriage is to be performed.

When satisfactory reports shall have been received, the Monthly Meeting having charge of the marriage should grant the parties liberty to accomplish their marriage at a public Meeting for Worship, or at a meeting at such other time and place as it may approve. The Monthly Meeting should

appoint two or more Friends to have care and oversight of the marriage. Proposed names for such Committee of Oversight may be made in writing by the contracting parties and those may be appointed, if thought suitable, by the meeting.

Duties of Committee of Oversight

The Committee of Oversight is appointed to advise with the contracting parties as to the proper procedure for the accomplishment of their marriage,* to see that the requirements of the laws are fulfilled, before the marriage, examine the certificate and see that it is in proper form, and after the marriage, see that a copy of the certificate, or the certificate itself, for him to copy, is delivered to the Recorder of the Monthly Meeting.

Marriage with a Non-Member

If a person not in membership with us proposes to marry one of our members, application may be made to the Committee of Overseers of the Monthly Meeting to which the member belongs, and if the over-

*In applying for a marriage license, the special form issued for the use of Friends should be asked for.

seers are satisfied, the proposal of marriage, accompanied by their consent, may be laid before the Monthly Meeting in the usual form, and the meeting shall make inquiry and have the same care and oversight of the marriage, proceeding in the prescribed manner as when both parties are members of the same Monthly Meeting.

Marriage Ceremony

A marriage having been authorized and the meeting having gathered at which it is to be accomplished, it is advised that a period of silent worship be observed, after which the parties to the marriage should rise, and taking each other by the hand should declare in words to this effect:—the man, “In the presence of God, and before these, our friends, I take thee, D. E., to be my wife, promising, with Divine assistance, to be unto thee a loving and faithful husband as long as we both shall live”; the woman, “In the presence of God, and before these, our friends, I take thee, A. B., to be my husband, promising, with Divine assistance, to be unto thee a loving and faithful wife as long as we both shall live.”

After these declarations, the marriage certificate should be signed by the contracting parties, the wife signing the surname of the husband, and afterwards read by someone approved by the Committee of Oversight appointed to attend the marriage.

A period of worship should follow, after which the meeting should be closed by the Committee of Oversight, or other Friends, approved by them.

Form of Certificate

The form of the certificate shall be substantially as follows:—

Whereas, A. B., of..... son of C. B., of..... and H., his wife; and D. E., daughter of F. E., of..... and M., his wife, having declared their intentions of marriage with each other to Monthly Meeting of the Religious Society of Friends, held at, according to the good order used among them,* their proposed marriage was allowed by that Meeting.

*Where the parties are under the care of parents or guardians, add: "and having the consent of parents" or "guardians," as the case may be.

Now these are to certify whom it may concern, that, for the accomplishment of their intentions, this day of the month, in the year of our Lord, they the said A. B. and D. E., appeared in a public Meeting* of the Religious Society of Friends, held at; and A. B., taking D. E. by the hand, did on this solemn occasion, declare that he took her, D. E., to be his wife, promising with Divine assistance to be unto her a loving and faithful husband, as long as they both should live; and then, in the same assembly, D. E. did in like manner declare that she took A. B. to be her husband, promising with Divine assistance, to be unto him a loving and faithful wife as long as they both should live. And, moreover, they, the said A. B. and D. E., she, according to the custom of marriage, assuming the surname of her husband, did, as a further confirmation thereof, then and there, to these present, set their hands.

A. B.

D. B.

*When the marriage is accomplished at a private house, instead of the words, "in a public meeting of the Religious Society of Friends, held at;" say, "at a meeting at the house of in the of"

We, whose names are also hereunto subscribed, being present at the said marriage and subscription, have, as witnesses thereto, set our hands the day and year above written.

Report of Committee of Oversight

The Committee of Oversight shall report to the next Monthly Meeting whether the advice concerning good order and moderation has been observed, that the duplicate marriage certificate, or if a duplicate has not been made, the certificate itself, has been delivered to the Recorder of the Monthly Meeting, that the legal requirements have been complied with and the name assumed by the wife.

Divorce

Since divorce is a direct repudiation of a covenant declared to be in force while life shall last, meetings are directed not to assume the care and oversight of the remarriage of a divorced person during the life time of a previous husband or wife.*

*See Family Relations, page 43.

BURIAL GROUNDS

IT is directed that two or more Friends be appointed by Monthly or Preparative Meetings to have the care of our burying grounds and see that interments are made in accordance with the rules approved by the meeting which owns the grounds.

Careful marking of all graves for purposes of identification should be practiced and records thereof kept. Our principles of moderation and simplicity should be strictly observed in marking graves; in accordance with these principles, Monthly and Preparative Meetings should make suitable regulations as to gravestones.

MEETING FUNDS

Monthly or Preparative Meetings should raise from their membership a fund sufficient to meet their responsibilities, to expand their interests, to care for their property, and to provide for their obligations to the Quarterly and Yearly Meetings.

Each Quarterly Meeting should receive such sums from the Monthly Meetings composing it, on a basis of quota as agreed upon

in the Quarterly Meeting, as may be necessary to meet its own needs and to provide for its share of the Yearly Meeting requirements.

The fund necessary to meet the expenditures of the Society made by the Yearly Meeting should be received by that body from the Quarterly Meetings composing it. The amount required and the proportionate share of each of the Quarterly Meetings should be determined by the Yearly Meeting.

MEETING TRUSTS AND PROPERTY TITLES

Yearly, Quarterly, Monthly and Preparative Meetings are advised to require annual reports of the income and disbursements of all trusts and of the investments of the principal thereof, including the status of titles of meeting properties and burial grounds vested in the Trustees who are to keep in their records accurate statements of the terms of the trusts held by them for the benefit of the meeting or of the Society at large.

Business meetings are cautioned to see that timely care is taken for the renewal of trusts. They are exhorted to be diligent and

particular as to the careful investment of trust funds. The assistance of the Representative Committee may be sought if difficulties arise.

REVERSION OF PROPERTY

If a Preparative Meeting ceases to exist, all its property shall be transferred and conveyed to the Monthly Meeting of which it is a part. If a Monthly Meeting ceases to exist, without merging or consolidating with another Monthly Meeting, all its property shall be transferred and conveyed to the Quarterly Meeting of which it is a part. If a Quarterly Meeting ceases to exist, without merging or consolidating with another Quarterly Meeting, all its property shall be transferred and conveyed to the Yearly Meeting of which it is a part. If two Monthly Meetings, or if two Quarterly Meetings, merge or consolidate, all the property of both shall be held by the merged meeting. Such transfer and conveyance shall be authorized by an appropriate minute, duly recorded, and the assignment, transfer and deed of conveyance shall be executed and delivered by such meetings before such meetings shall be formally laid down or disbanded, or, in case of merged

or consolidated meetings, at the time thereof. In the event that such action is not taken by such meetings before they are laid down, merged or consolidated, the Monthly Meeting, the Quarterly Meeting or the Yearly Meeting entitled to receive any such property shall be the equitable owner thereof, and shall be entitled forthwith to require the assignment or conveyance of the legal title thereto, to be held by such Monthly, Quarterly or Yearly Meeting under and upon the same trusts as the property has been theretofore held, if it is practicable that such trusts be carried out; otherwise, upon trusts similar thereto as the successor meeting may determine. No meeting property shall be distributed or partitioned among the individual members of a meeting.

All moneys invested in the properties referred to having been contributed for the purpose of maintaining meetings and/or burial grounds under the care of Friends, a moral obligation is laid upon us to see that this purpose is served, even though particular meetings may no longer exist. Upon the meetings receiving such property the obligation rests to receive and provide care for burial grounds conveyed to them.

The Representative Committee is directed to assist meetings in placing their meeting properties in suitable trusteeships, if desired.

Incorporation

To avoid lapse resulting from the death of trustees holding title to meeting properties and trusts, it is advised that such titles and trusts be held by corporations when practicable. The Representative Committee will advise with any meeting contemplating incorporation.

MEETING RECORDS

All meetings for business should keep full and correct records of their transactions in convenient form for reference. An accurate record of the membership of each Monthly Meeting should be kept which should include all births, marriages, removals and deaths occurring among the members. For these purposes, the meeting should furnish suitable books and provide proper places in which to preserve them.*

*See Annual Statistical Report, page 116.

THE QUARTERLY MEETING

THE Quarterly Meeting is designed to bring together for inspiration and counsel a larger group and to consider more varied interests than any single meeting embraces. It is composed of constituent Monthly Meetings, each of which shall appoint representatives to attend it.

Its form of organization should be similar to that of the Monthly Meeting. It is to receive and forward reports from Monthly Meetings to the Yearly Meeting, and to appoint representatives thereto. It may hold property and trusts and appoint for specific services committees over which it shall have original and final jurisdiction. Its most helpful function should be to aid and encourage the Monthly Meetings composing it to greater interest and service, and to give its members an increasing vision of the truth. It should be diligent in seeking opportunities to gather together groups which may be organized into meetings and should always be ready to help Monthly Meetings whenever they ask for advice or assistance.

THE YEARLY MEETING

THE Yearly Meeting shall be composed of its constituent Quarterly and Half-Yearly Meetings, each of which shall appoint representatives to attend its sessions. These representatives shall perform whatever duties the Yearly Meeting, or the meeting which appoints them, may assign. It is advised that they make reports to their respective Quarterly Meetings of important action taken by the Yearly Meeting. All members of constituent Monthly Meetings are also members of the Yearly Meeting and have the same privileges as the representatives. The Yearly Meeting shall provide for the appointment of necessary officers, including Clerks, Correspondents and Treasurer.

The Yearly Meeting may organize its work through the appointment of committees necessary for the effective carrying out of its concerns. It is cautioned against becoming over-organized and thus expending in merely maintaining a mechanical system energies which should be conserved for the advancement of truth.

It shall decide, annually, upon a budget necessary for its expenses and assign to each Quarterly Meeting its quota for collection.

It shall receive written reports from its committees and from its constituent meetings, signed by the proper officers. It shall review the state of the Society and consider communications addressed to it. It shall hear and act upon the concerns of its members pertaining to the work and influence of the Society of Friends.

It should exercise a general oversight and care of subordinate meetings in things pertaining to the welfare of the Society in general.

The Yearly Meeting shall provide for the due consideration of epistles and of minutes of Friends from other Yearly Meetings.

All letters and papers, addressed to the Yearly Meeting, regarding which the clerk desires counsel, may be referred to a few Friends, who should consider them and report whether it is advisable to have them presented for the consideration of the meeting.

It is advised that the Yearly Meeting have always available information concerning its

constituent meetings, so that it can aid committees in their work, give a knowledge of conditions and extend sympathetic help to the smaller meetings which need encouragement and assistance from the larger body.

It shall provide for participating in the work of Friends' General Conference in a manner to be hereafter determined by common agreement among all of our Yearly Meetings.

THE REPRESENTATIVE, OR EXECUTIVE, COMMITTEE

Duties

This committee shall transact business for the Yearly Meeting, between its annual sessions, in all cases where the welfare of our Society makes this desirable, and shall carry out instructions given it by the Yearly Meeting. In general its duties should include printing and distributing Friendly literature, endeavoring to extend the knowledge of our principles, rendering advice and assistance to meetings in the matter of property and trusts, upon their request, and to individuals who feel the need of support in maintaining our testimonies. This committee shall keep in close and sympathetic

touch with other committees appointed by the Yearly Meeting and help to co-ordinate their work. It may act for the Yearly Meeting, in all cases when that body is not in session, but it shall not make changes in the Book of Discipline or issue any statement of faith.

Meetings

The Representative Committee may fix its own times of meeting, except that its clerk shall call special meetings upon the request of three members of the committee. It is advised that important action shall be taken only after the best judgment of the committee has been obtained.

Minutes

It shall keep full and complete minutes and render to the Yearly Meeting reports of all business transacted.

Funds

Drafts may be drawn against the treasury of the Yearly Meeting under proper authorization.

Method of Appointment

Each Quarterly Meeting shall appoint, for a term of two years, one or more mem-

bers to represent it on this committee, provision being made for the expiration of the terms of half the members in alternate years. The Clerk and the Treasurer of the Yearly Meeting shall also be members of the Representative Committee by reason of their appointments. The Yearly Meeting shall, from time to time, recommend the proper size for the Representative Committee and the proportion of its membership among the Quarterly Meetings, basing its judgment upon the statistical reports received.

The Yearly Meeting, if it wishes to do so, may appoint members at large in addition to those named by the Quarterly Meetings.

ANNUAL STATISTICAL REPORT

It is directed that annual reports shall be made by the Monthly Meetings to Quarterly Meetings and from Quarterly Meetings to the Yearly Meeting, containing all needed information on a blank provided by the Yearly Meeting for the purpose. These forms will be prepared and supplied by the Representative or Executive Committee. The information asked for should include

data as to membership (Births, Deaths, Admissions, Removals, etc.), First-day Schools, Day Schools, Changes in times and places of Meetings, care of Record Books, Reading of Queries, etc. The information shall be for the fiscal year as established by the Yearly Meeting. The Yearly Meeting may from time to time ask for additional information not included on the form.

QUERIES

It is directed that at least once a year each of the following Queries be considered by the Monthly and Quarterly Meetings.

Before reading the Queries the clerk should read the appropriate paragraphs from the pages indicated in connection with each Query. The following sequence is suggested for the calendar months shown below.

Query No. 1 in Second Month.

"	"	2	"	Fourth	"
"	"	3	"	Tenth	"
"	"	4	"	Seventh	" —
"	"	5	"	Eighth	" —
"	"	6	"	Fifth	"
"	"	7	"	Eleventh	"
"	"	8	"	Ninth	" —
"	"	9	"	Twelfth	" —
"	"	10	"	First	"
"	"	11	"	Third	" —
"	"	12	"	Sixth	" —

Quarterly Meetings should read all Queries considered by their constituent meetings since the last Quarterly Meeting met and should provide for the reading of all advices at least once a year.

Written answers are to be given for that portion of a query which is marked *.

First Query.

(Silent Worship; Ministry; pp. 21, 22.).

Do you attend Meetings for Worship in a spirit of willing service and of prayerful desire to make them profitable to each individual and to the assembled group? Are you careful not to disturb the spirit of the meeting by late arrival? Is suitable opportunity afforded for silent communion with God?

Second Query.

(Prayer; Divine Relationship; pp. 25, 28.).

Do you endeavor so to order your daily lives that opportunity is provided for meditation and close communion with the Divine Spirit for guidance and strength?

Third Query.

(Principles and Application; pp. 27, 28.).

Are love and unity fostered among you?

Are you exerting your influence that tale-bearing and detraction shall be avoided, and that individual disagreements among you may be prevented?

When differences arise, do you endeavor to settle them speedily and in a spirit of meekness and love?

Are members whose conduct or manner of living give reasonable ground for concern seasonably advised with for their preservation and recovery?

Fourth Query.

(Sincerity; Simplicity; Moderation; pp. 30, 31.).

Do you live in sincerity and simplicity?

Are you careful to live within the bounds of your circumstances?

Do you observe moderation in proper things and abstain from those that are harmful?

Do you advise your children and those under your influence to observe the same care?

*Does your Meeting take care of such of your members as need aid, and assist them when possible, to become self-supporting?

Fifth Query.

(Alcohol and Narcotics; p. 32.).

Are you careful to use your influence against the manufacture, sale, and use of alcoholic liquors as a drink and for culinary purposes, and to discourage their use as a medicine?

*What has your Meeting done during the past year to promote education regarding the value of clean living and the harmful effects that result from the use of alcohol, tobacco, and narcotics?

Sixth Query.

(Family Life; Child Training; Family Religious Training; or Scriptures; Recreation; pp. 36, 38, 39, or 25, 33.).

Do you maintain a high ideal of family life?

Do you teach your children the value and power of spiritual forces?

Do you encourage the frequent reverent reading of the Bible and do you exert an influence for good reading and wholesome diversions?

Seventh Query.

(Religious Fellowship; pp. 44, 45.).

Do you fulfill the responsibility of membership in your religious Society by regular attendance and support of its meetings?

What are you doing to strengthen the spiritual life of the meeting and to invite others to share in its fellowship?

Are you active in advancing the principles of your Society and in working for the spread of righteousness in the world?

Eighth Query.

(Educational Relations; Religious Education; pp. 46, 48.).

Are you actively interested in the promotion of education? *What part does your Meeting take in its advance?

*Has your Meeting made inquiries respecting the education of the children of the membership? What advice or opportunity for further progress has been extended to them during the year?

*What has your Meeting done during the past year for the religious development of its young people, and for their understanding of the principles of our Society?

Ninth Query. (Social Relations; pp. 49 ff.).

Do you endeavor to follow the principles of human equality and brotherhood in your relations with all mankind?

*What is your Meeting doing for social improvement in your community and to better the conditions under which men, women and children live and labor?

*What is your Meeting doing to encourage its members to engage in voluntary social work at home and abroad?

Tenth Query.

(Business Relations; pp. 52 ff, or selections.).

Do you endeavor to conduct your business in accordance with our religious principles?

Are you punctual to promises, and just in the payment of debts?

*What is your Meeting doing to secure better understanding of the problems of industry and to foster upright practice in business relations?

Eleventh Query.

(Civic Relations; Recreation; p. 57 ff, p. 35.).

Do you fulfill the obligations of citizenship?

*What is your Meeting doing to develop a community spirit, to promote civic righteousness, to discourage gambling, to further prison reform, to foster proper care of dependent and delinquent children, and to co-operate in providing wholesome public recreation?

Twelfth Query.

(Peace and Co-operation; pp. 61 ff, or selections.)

Do you individually maintain a spirit of good-will toward all races and nations and do you labor for a just and generous policy toward them?

*What has your Meeting done during the past year, through its own efforts or in co-operation with other agencies, to promote peaceful methods of settling international differences, to remove the causes of war, and to increase understanding between nations?

FRIENDS' GENERAL CONFERENCE

The Friends' General Conference is the unifying body of Baltimore Yearly Meeting, Philadelphia Yearly Meeting, New York Yearly Meeting, Ohio Yearly Meeting, Indiana Yearly Meeting, Genesee Yearly Meeting, Illinois Yearly Meeting.

The function of the Friends' General Conference is to promote Friendly interest in those portions of the United States and Canada not covered by any of the seven Yearly Meetings, and to do for the Yearly Meetings those things that can be more advantageously done by one central agency than each for itself, thus co-ordinating the interest of the seven Yearly Meetings.

Its administration is vested in a Central Committee of one hundred members who shall be appointed pro rata according to membership from the several Yearly Meetings. Its financial needs are met by appropriation from the Yearly Meetings approximately in proportion to membership and by voluntary contribution.

DISCIPLINE REVISION

Propositions for change of discipline may originate in the Monthly Meeting, and if so, they should receive the approval of the Quarterly Meeting, and then be transmitted to the Yearly Meeting for final action, or they may originate in the Yearly Meeting itself. In this case, final action may not be taken until the following year after the proposed change has appeared in the minutes of the Yearly Meeting.

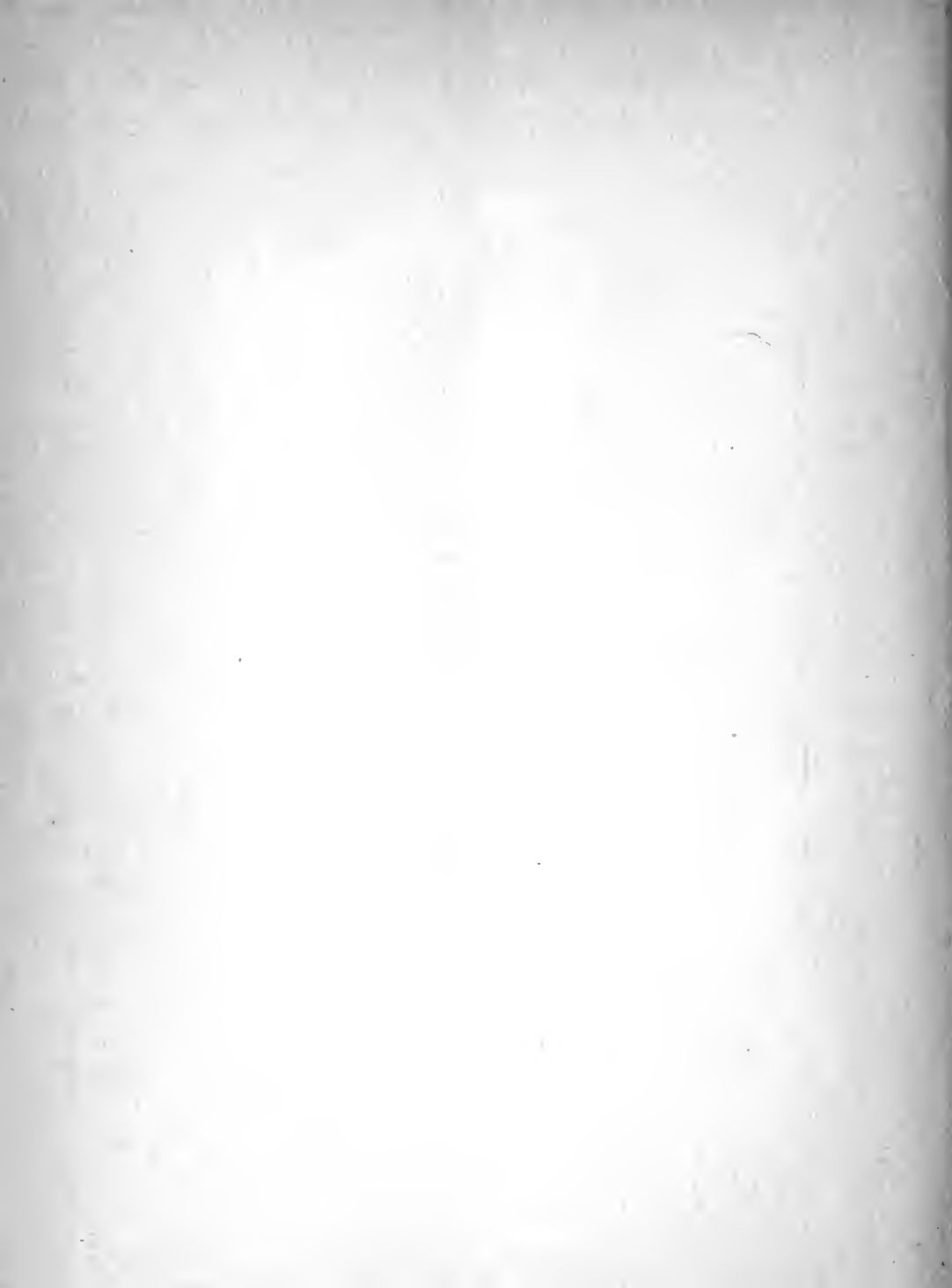
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WALTER H. JENKINS
PHILADELPHIA, PA.



"Friends are a group of people who are trying to demonstrate the fact that Christ's Galilean program is a way of life which "works" better at least than any other one does. Its essential aspects are:

Faith in God as Father;

" in man as a potential son of God;

" in the growing sway & kingdom of God on earth;

" in the creative and conquering power of love as method of life with our fellows;

" in the attempt to understand men sympathetically;

" in an appeal to the higher, diviner possibilities in man;

" in the final effect of the co-operative and self-giving Spirit."

Rufus Jones "Faith and Practice of the Quakers".

