

SUGGESTED REVISION
OF THE
RULES OF DISCIPLINE
AND ADVICES
OF THE
RELIGIOUS SOCIETY OF FRIENDS

Presented for consideration by the
Revision Committee of Philadelphia
Yearly Meeting, appointed 1923, co-
operating with the Uniform Discipline
Committee, appointed 1923, by
Friends' General Conference.

*This book is offered as
the text for a Uniform
Discipline for our seven
Yearly Meetings.*

“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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About this document

In 2000, Chuck Fager discovered that in 1926, Friends General Conference published a Uniform Discipline for use by all of its member yearly meetings (Baltimore, Philadelphia, New York, Ohio, Indiana, Genesee, and Illinois).^{*} Strangely, no knowledge of this appears to have come down to modern Quaker historians. Two copies of the Discipline were found in the Friends Historical Library of Swarthmore College, mis-catalogued as Disciplines of Philadelphia Yearly Meeting.

Chuck discovered that all of the Disciplines of the seven yearly meetings "were revised between 1926 and 1930, and all but one did indeed incorporate this Uniform Discipline, or almost all of it." The exception was New York Yearly Meeting, which retained "its own distinctive text... However, much UD influence can be detected in it." Chuck noted that "None of the FGC yearly meetings adopted the UD exactly as it was written.... Nevertheless, the UD clearly shaped a generation of Disciplines, and many of its key points can still be identified in current Disciplines of FGC-affiliated yearly meetings."

The 1926-1930 Discipline revisions marked a sea change from earlier Hicksite Disciplines. Chuck identified the following changes as significant: putting the quote from the Elders at Balby at the very front of the book; making the relationships between monthly meetings and quarterly and yearly meetings consultative rather than subordinate; stopping recording ministers and replacing their select meetings with committees of Ministry and Counsel; and accepting a wider range of theology. The only known copies of the Uniform Discipline are in the Friends Historical Library of Swarthmore College, which kindly made one available.

About this PDF file

The 1926 FGC Uniform Discipline has been copied, scanned, run through OCR (Optical Character Recognition) software, and then corrected for mistakes introduced by the OCR process. It has been set in Times Roman, and although the general layout follows that of the original, some text has been made larger to make it more readable. The original page breaks have been scrupulously maintained; therefore, the same text lies on each page as in the original. The lines, however, do not match. There are some sentences that appear to have mistakes; they are faithful to the original text, as are the inconsistencies in capitalization. This text can be searched as well as copied. A facsimile of the original book is also available in PDF format for anyone wishing to refer to it.

Mathilda Navias, February 2009

^{*}"FGC's 'Uniform Discipline' Rediscovered," by Charles E. Fager, *Quaker History*, Vol. 89, Fall 2000. Available on the web at www.quaker.org/quest/Uniform-1.htm as of March 2009.

BASIC STATEMENT OF FAITH

The basis of faith of the Religious Society of Friends is the belief that God endows every human being with a measure of His own Divine Spirit by which He reveals Himself to all His children. This manifestation of God in man was most perfectly exemplified in Jesus of Nazareth. As we submit ourselves to the leadings of the Christ Spirit we are enabled to live a life of love in conformity with the will of our Heavenly Father.

The clearness of the Divine revelation is dependent on the faithfulness of the individual in responding to it. The Christ-Spirit, when one becomes conscious of its presence and makes an earnest effort to interpret its revelations, is then spoken of as the "Inner Light." Friends believe that God is immanent in the world of men and things; and that "in Him we live and move and have our being." He leaves no one without witness, but gives the light of His truth and presence to men of all classes and races. The doctrine

of the inner light implies the divine sonship and brotherhood of all men and the capacity in all to discern spiritual truth, to know God, and to hold communion directly with Him. No mediator, rite or sacrament is a necessary condition of worship or communion. All that is necessary is a seeking spirit on the part of the worshipper.

The Society of Friends has no formal creed. Each person must prayerfully seek individual guidance and follow his own conception of God's leading. Because the ability to understand the voice of God varies and because its clarity is modified by the human personalities through which it travels, prayerful, humble seeking is needed to distinguish the precious grain of pure truth. In the historic Christian revelation as recorded in the Bible, especially in the life and teachings of Jesus, the same spirit is recognized as that which works in the individual soul. These records are helpful in guiding individuals in their search for fuller knowledge of spiritual things and in testing and clarifying their impressions of truth and duty. Inspiration may be received from the lives and writings of spiritually minded persons of all times 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 believes in the fatherhood of God and the brotherhood of man and in love as the most potent influence that can be applied in the affairs of men. Friends have always believed that the spirit which animated Jesus of Nazareth was fully divine and that his teachings, example, and sacrificial life were the fullest revelation in humanity of the will of God and that to try sincerely to follow him in spirit and in truth is the true Christian life.

HISTORICAL STATEMENT

The Society of Friends originated in England at the time of the Puritan Revolution (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."

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 inner revelation, the Inward Light, requiring no human mediator to translate its meaning to the individual.

George Fox, a powerful personality, "combined in a singular degree the burning zeal of the enthusiast with the magnetic force of a born leader of men" and 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 dynamic 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 extensive persecution was inaugurated for all non-conformists, especially Friends. 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 meetinghouses destroyed. But because their consciences assured them that the resistance of 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 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 greatest importance in finally winning for England liberty of conscience and religious toleration.

From 1668 George Fox was active in helping 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 caring for the poor and for prisoners, checking the vagaries of individual judgment, admonishment of delinquents, providing means for the carrying on of the work at home and especially for the expenses of ministers travelling beyond the seas, and 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*. Unfortunately his Quakerism was superimposed

upon his own early Calvinistic theology, and the influence of his writings was so great that it affected strongly some of the tragedies of later times.

Yet this same period of development into a sect and 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, establishment of work-houses. Temperance claimed attention as well as the question of negro slavery, and in Pennsylvania and Rhode Island bold adventures were made to establish truly Christian commonwealths.

As early as 1655 the New World had attracted Friends, and efforts were made to plant the seeds of Quakerism in Massachusetts, New York, and Virginia in 1656-'57. 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 pun-

ishment again and again, and three 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 set up. 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. Meetings were established in New York, Maryland, Virginia, and the Carolinas, and in greatest 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, 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, and by some further separations within the Orthodox, making it the saddest page in Quaker history.

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,” and 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 is the only solution for international dispute. The conflict of 1914-'18 questioned with startling sharpness the validity of such a testimony. Friends found themselves faced with the necessity for more profound reasoning and more active work in the pressing of this great principle, and their most cogent argument was fearless, impartial, and unreckoned 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, and 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; thirteen 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 are informally affiliated with the Five Years Meeting. All these bodies, together with London Yearly Meeting (English) and Dublin Yearly Meeting (Irish) and scattering groups of Friends throughout the world, were represented in 1920 in London at the All-Friends Conference.

RELIGIOUS EXPRESSION

PURPOSE OF ORGANIZATION

The essential purpose of religious organization is to foster and encourage the spiritual life of men and bring the human spirit into intimate relations with the Divine Spirit. While the life of the spirit may be developed through works of righteousness and by living in brotherly social relations, material considerations are so prone to become our central interest that it is necessary to provide through definite organization for especial attention to so developing our spiritual natures that we may constantly renew our strength at the Divine Source.

Meeting for Worship

“And so I find it well to come
 For deeper rest to this still room,
 For here the habit of the soul
 Feels less the outer world’s control:
 The strength of mutual purpose pleads
 More earnestly our common needs;
 And from the silence multiplied
 By these still forms on either side,
 The world that time and sense have known
 Falls off, and leaves us God alone.”

John Greenleaf Whittier.

The Meeting for Worship is set apart for congregative aspiration. It is to help each one more distinctly to feel God’s presence as a guiding spirit directing his life. When a soul feels the presence of God, faith, loyalty, and devotion are increased, resulting in a stronger desire to be obedient and helpful in doing His work among men.

As the relationship with God is a purely personal one, the basis of the Meeting is silent communion, that each may seek help and guidance for his own difficulties and problems, as well as for those of the group. It is a resolute fixing of the heart and mind upon that which is unchangeable and eternal, a silence not of listlessness or vacant musings, but a holy expectation before God. When this silent opportunity is earnestly and prayerfully utilized, it is possible for the worshiper to come nearer to Him, and to feel His guiding presence.

It is not enough to gather in an outward silence, but each 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 and the consciousness of God speaking within, come urgings to share with others the things that

have been vital or helpful to us, or to seek Divine help for the longings of our souls. Faithfulness to these promptings makes the helpful meeting.

The meeting hour is a time for each to realize his needs, and the direction in which he is travelling, and for gathering strength for overcoming his weaknesses, rather than for receiving definite instruction. It is necessary to seek earnestly to be led to larger visions by the Divine guide, which directs from within, and to pray for strength to be obedient to the Christ spirit, which naturally would show the way to be helpful to others, both in the Meeting and outside.

True worship is thus offering ourselves to God, body, mind, and soul, for the doing of His will. All have gifts to bring as well as to receive. 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." As the worshipers gather with a willingness to give, as well as to receive, the full possibilities of the Meeting hour can be reached and its influence extended throughout the community from week to week.

Such worship is intensely active and

leaves no time for drowsiness or tedium for the lack of the spoken word. One of the surest ways of making the meeting profitable is to begin with an earnest silent prayer for others, and that we may not be found wanting.

In such an atmosphere and with such strivings, young and old alike may come closer to God and become more obedient children.

MINISTRY*

*Encouragement and advice is treated on page — under "Committee of Ministry and Counsel."

As God reveals Himself to each soul and calls everyone to help his neighbors, and as the Meeting for Worship is principally to help each one to interpret more accurately the Divine promptings, and help others to the same ends, each individual is a possible vocal messenger, and needs to be constantly ready. Although it is recognized that there are differences in mental training, fluency of expression, and power of interpretation, yet none should hesitate because of inexperience, or of inability, 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. Further, our human frailties, the imperfection of human understanding, and the differences of our experiences make it impossible for any one to grasp and interpret more than a small portion of God's will toward men; so each must reveal that which comes to him as helpful, or voice his yearnings in audible prayer. As all the colors of the rainbow are needed to make the sunshine, so the help of all our members is needed that the light of our Meetings may be as pure an expression of God's love as is humanly possible.

Our ministry is based on a personal call to service. Such a call may be a divinely inspired revelation of truth, or a sense of need in the meeting which a member feels. 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 helpful religious experience or aspiration.

Vocal ministry assists in awakening and sustaining the spirit of worship. Meetings without vocal expression tend to become lifeless. A teaching as well as a prophetic ministry is necessary to keep our members faith-

ful to our religious profession. Our conviction that the spirit of God is in all, and that vocal utterance comes when this spirit works within us, keeps us from setting anyone apart as a professional minister. Therefore in an especial manner it becomes the responsibility of every member to be ready and willing to share in the vocal service of the meeting under a due sense of Divine prompting. One who is timid or inexperienced should have faith that God will strengthen him to give his message. The experienced speaker should be watchful not to speak at undue length, and not to conduct himself so that the Meeting comes to look on him as its minister.

Though vocal ministry serves an important purpose, we need to be constantly mindful that the opportunity for silent communion with God is the basis on which our meetings are held.

Preparation for the ministry is the constant effort to be guided by the Christ within and to lead an upright, useful life. God can more effectively direct one who is spiritually alert than one who is slothful or indifferent. If with the spiritual alertness there is a well-informed mind, more effective results are

probable. A period of direct preparation by meditation on the importance of this opportunity, and the means by which to make it most helpful, is desirable. If each one attends Meeting prepared to give a message, should the call come, the gathering will be a period of inspiration. Utterances that are needed will be brought forth and those that are not required will be checked, so that messages break out of the silence and not into it. If the members feel that the children are really a part of the Meeting, there will be no dearth of communications suited to their understanding and needs.

PRAYER

Prayer is the aspiration of the soul. It is man's communion with God. Friends have always recognized it as 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 the spirit of God. 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 under the influence of God's Spirit.

SCRIPTURES

God has spoken to men in all generations. Many of these messages have been handed down in the collection of books constituting the Bible. It has been found that a knowledge of these writings helps in bravely meeting each day's duties and trials and inspires greater effort to become God's obedient children.

That each one may, in fullest measure, supplement his own experiences by the experiences of the past generations, each is urged to become thoroughly acquainted with the Bible, and to read it frequently. It is especially desirable that children should be encouraged to read the Scriptures.

PRINCIPLES AND APPLICATION

The fundamental faith of the 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 needs, 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. An experience in the soul that God is love is the bond of our religious fellowship.

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 in the soul has in great measure led us as a group to the same standards of life and conduct. This is to us an evidence that this divine spirit is not capricious, but is the revelation of an eternal principle.

In making this statement of the collective experiences of the Society of Friends it is intended that it shall be helpful to all who are trying to understand the will of God and who desire to compare their individual revelations of truth with those of their fellow men. This statement is made to serve as a guide and not as a standard by which to

judge individuals and groups.

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. By communion with Him in the relation of our Heavenly Father, as taught by Jesus, we receive our highest aspiration.

By frequent and sincere communion we can establish and maintain the beautiful relationship of the Heavenly Father to His children. Such communion brings us close to the Father and gives us the guidance and strength we seek. Its results become apparent in the higher and more useful lives of those who are constant in its exercise.

Much of our communion must be by private prayer and meditation, but we find companionship and help in joining our fellow beings in communion with the Father. As we worship together we feel the inspiration

of being part of a group having a common desire to commune with God and to know His will. We thus more fully realize the Fatherhood of God and more truly live in the brotherhood of men.

SPIRITUAL DEVELOPMENT

Constant listening for the promptings of the divine spirit and seeking to follow it in every relation of life will lead inevitably to our spiritual growth. We earnestly advise Friends to consider carefully the ordering of their daily lives under this guidance.

Observance of special days and times and the use of special places serves a helpful purpose in calling attention at regular intervals to our need for spiritual communion. If used rightly and not permitted to become an end in themselves, they afford opportunities for increasing strength. 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.

DIVINE GUIDANCE

As our spiritual nature develops, the revelation of the Divine becomes clearer and fuller and the impulse to follow its guidance in the varied details of life becomes stronger and more imperative.

If we are faithful followers of this spirit and of the example 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, we earnestly advise Friends to be faithful to those leadings of the Divine Spirit which by mature meditation and consideration they feel fully assured they are grounded in truth.

HUMAN BROTHERHOOD

Acknowledging as we do that all are children of the one Heavenly Father, and share equally 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 suffer long and be kind. While not

unmindful of what seems to us the shortcomings of others, we will give them the best construction which circumstances warrant; nor will we 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.

With a full recognition of the benevolent services of secret societies, we believe that organizations of this kind have a tendency at times to arouse feelings of antagonism and to deny the doctrines of human brotherhood. Christian ideals need no concealment, nor can the brotherhood which Jesus taught be restricted by any secret ritual or creed, therefore we caution Friends against membership in any organization which will directly or indirectly diminish sympathy with any portion of mankind, or which leads to the condemnation of the people of any religion, race, or nationality.

SINCERITY

Believing that truth and sincerity are required of us in all the dealings of life, we earnestly advise that Friends observe great

care in their speech and use 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. We recommend 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.

We further advise that Friends exercise great care 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

In all times Friends have felt the necessity of keeping 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.

Every degree of luxury causes unneces-

nary labor, both to ourselves and others, results in waste of time and materials, and leads to the neglect of the spiritual life.

By observing and encouraging simple tastes in apparel, furniture, buildings, and manner of living, we not only set the example of self-denial, but do something to relieve the pressure of earthly care upon others. Even in instances where means are ample in every respect, the observance of simplicity in social gatherings, marriages, funerals, and other occasions lessens the pressure of conformity upon those having less resources.

True simplicity consists not in the use of particular forms, but in the selection of those things which are directly suitable for the purpose, and which may at the same time include grace, symmetry, and beauty.

MODERATION

Things lawful in themselves may become harmful when used to excess. We earnestly advise Friends to observe moderation and to abstain entirely from those things which may be the occasion of stumbling to others.

As it is our duty to preserve unimpaired the strength, physical, mental, and spiritual, which has been divinely given us, we advise

that Friends not only abstain from the use of all intoxicating liquors as a drink, not allowing themselves to be in any way concerned in their manufacture, transportation, sale, or use, but that they avoid their use as medicine and for culinary purposes.

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, we advise that Friends abstain from its cultivation, sale, and use. Being aware of the habit-forming character of narcotics, which lead to the degradation of the mind as well as debilitation of the body, and the deadening of the individual to spiritual values, we caution Friends against their use even as medicine, except when strictly used under the direction of experienced and reputable physicians.

WORK

Time is one of God's gifts which we easily take for granted, and in the use of which we are most commonly prodigal. Yet its right use builds up and its wrong use destroys any purpose. There is no middle

course. It is rich in opportunities; it is inexorable in its record of our selection. And just as we spend the lavish minutes and hours, just so the Divine Spirit dwelling in us will ultimately come to have full possession or be crowded out. So Friends have laid peculiar emphasis on the cheerful and loving persistence in those habits of conduct which will allow each day to record a larger and fuller experience of God.

We have been accustomed to think of this stewardship as applicable chiefly to our leisure time, whereas, if we regard it with a proper breadth and solemnity, we ought to apply it to our business hours as well, and to the periods of rest and recuperation of our energies in order that all sides of our complicated beings may receive a balanced and purposeful development into the perfect man and woman. With this in mind the use of our leisure time and the selection of our amusements easily becomes one with our delight in the law of the Lord and our pleasure in His service, striving that "whether we eat or drink, or whatsoever we do, we do all to the glory of God."

By our industry and labor we may be real factors in forwarding the Divine pur-

pose on earth. We, therefore, advise Friends to engage regularly in some useful work by which to maintain themselves and those dependent upon them and to help others in need. Although work is necessary to our proper health and well-being, there should be a cessation of ordinary business pursuits at least one day in the week to give opportunity for refreshment of body and mind, for united family life, and for public worship. Friends should be considerate as to the use they make of hired labor on this day of rest. Valuing as they do this privilege for themselves, they should so regulate their conduct as to accord to others the same benefit. Where it is not found possible for some members of a family or organization to be free on the first day of the week, justice and consideration dictate that such persons should be granted corresponding freedom at some other time.

HEALTH

We are likewise responsible to our Creator for the care of our bodies. As our powers of mind and spirit are affected by the condition of our physical health, we should endeavor to keep it at the point of greatest efficiency. We live in an

enlightened age, when the knowledge of the laws of health is easily obtainable and ignorance of them almost unpardonable. Yet we live also in an age of great luxury and comfort, which increases the temptations to harmful indulgences, and to enervating habits. It is our firm belief that our stewardship of health, at all times sacred, is peculiarly vital now.

RECREATION

Proper recreation, taken with due regard to the time and circumstances, is desirable for the refreshment of body and mind. A portion of time might well be set aside for that purpose. Friends should carefully consider what forms of recreation are most helpful and encourage their children and others under their care to give like thought to this matter that all may be better fitted 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.

Parents and interested Friends should earnestly discourage by precept and exam-

ple the attendance of their children and others at places of unprofitable amusement, especially such as teach false ideas of life and duty, or bring them into 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.

Since the first day of the week affords for many people their only opportunity for rest and recreation, it is urged that these be taken at a time not to conflict with the First-day school and Meeting for worship.

The long testimony of our Society against gaming, betting, gambling, and lotteries or any giving or receiving value without exchanging an equivalent is based on a firm belief that it is wrong in principle and destructive in practice. Indulging in games of chance for prizes similarly blunts the moral sense.

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 will of the Heavenly Father. 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, which our daily conduct may be helping to intensify.

The Christian will consider how his way of spending money will affect others. He will take thought not only of how much he can financially afford, but of how much he ought to spend upon his own comfort and pleasure when multitudes of his fellow creatures are in want. He will endeavor to share his advantages and will guard against pursuing a mode of life that ministers only to his own comforts. By purchasing articles that are useful, well made, and produced under righteous conditions everyone is able to do his part in directing industry into channels which are 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 will 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 to be founded on the highest ideals of love. It is the place to which we look for that serenity of mind in which the fruits of the spirit may develop. When husband and wife share each other's aims and help each other in achieving them, working together in sympathy and mutual confidence, they exercise an influence that 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 who think with reverence of the

marvel and mystery of God's creative work, and appreciate how each individual has a part in its progressive development will feel that parenthood is a grave responsibility as well as a wonderful privilege. Each child is the heir of the lives of his forbears and is ready for the unfolding of all the untold possibilities of a human personality. Every parent needs to ask, "What would God have me to do to make myself worthy of guiding this little one?"

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, 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. Faith, 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 it 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 rigid obedience compelled by force, 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 will appreciate the value of playing with their children, taking sufficient time for both the father and mother to be real friends of their boys and girls. Such friendship means confidence—a confidence in which there should be absolute candor on every subject. With the sharing of many common interests will come an enduring companionship, continuing when the boys and girls leave home to take their part in the world.

Parents who feel deeply the beauty and 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 it is the duty and privilege of both parents to share in this teaching, which can be gradually given in a simple and natural way, according to the growing intelligence of the child.

FAMILY RELIGIOUS TRAINING

All parents and guardians should be watchful that their children may early have a sense of the nearness of God as a loving Father and that they may find His helpfulness and guidance. As they are ready they should be acquainted with the wealth of hero story, poetry, and high aspiration in the Bible and elsewhere. Selected passages may well be learned. It is valuable that passages should be carefully explained that they may have meaning and reality. Regular family readings from the Bible and short opportu-

nities for religious quiet before meals and at other times are recommended for observance in every home.

We encourage parents carefully to 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 tends to the strengthening and developing of their religious character.

MARRIAGE

Marriage has ever been regarded by the Society of Friends as religious in nature, being a covenant in the presence of God and not merely a civil contract. Accordingly, when any of our members are considering marriage, they should seek Divine guidance in this important matter.

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.

Thoughtful consideration should be given by those contemplating marriage to the value

of holding religious views that are harmonious. Others have found that this is an important bond of sympathy.

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 such a close degree of consanguinity that the marriage might entail serious consequences to their offspring.

As marriage is a covenant solemnly made in the presence of God and friends by two persons with each other, its accomplishment 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 found on page —.

It is affectionately advised that marriages be accomplished gravely, weightily and solemnly 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 and avoid the necessity of unduly deferring their union imposed by the desire to imitate in the style of living the example of those who possess larger resources.

Marriage consummated 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 and mutual forbearance. 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 being a covenant for life, and the fulfillment of its obligations being essen-

tial to the welfare of the family and the maintenance of society, we earnestly caution Friends 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 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 all ostentatious display, or extravagant expenditure, as well as the custom of wearing mourning; and we commend, for such occasions, the simplicity of our usual form of worship.

RELIGIOUS FELLOWSHIP**RESPONSIBILITY OF MEMBERSHIP**

Fuller spiritual life is 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

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 large opportunities for service which always 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 result in our spiritual growth.

MEETING ACTIVITIES

By regularity of attendance at meetings we gain that knowledge of persons, conditions, and needs which prepares us to meet our responsibility as members of our religious society. Each one has received some gift from our Heavenly Father, and, how-

ever great the diversity of gifts, we encourage Friends to be individually faithful in the employment of the gift each has received.

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 to 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, by whatever name they are called.

EDUCATIONAL RELATIONS

It has always been recognized among Friends, and we gladly reassert the belief of our fathers, that inspiration is the direct gift

of God to the human soul, and not the product of education. We believe also that God's revelations are more likely to be perceived and to 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 of the spiritual nature has been directed towards religious truth.

EDUCATION AND DIVINE COMMUNION

The communion of a human soul with the Divine opens unmeasured opportunities. The creation of a universe of worlds and countless forms of life betokens a conception and power on the part of the Creator that exceed human understanding. Yet the Creator is also the Father of the spiritual life of men and invites each to precious communion with Himself. The development of the native power of an individual enlarges for him the field in which he may perceive the revelation of God. To open the way for an ever-increasing Divine communion, we believe in an education that will make the most of the powers of body, mind, and spirit, with which each individual has been endowed by the Creator.

EDUCATION AND SERVICE

A ministry of service is laid upon all our members, including the spoken word of instruction, exhortation, or prayer, and the pursuit of a life-calling that meets human need, as well as nameless unremembered acts of daily friendliness. Such service involves the constant contact of persons with one another, and this makes it necessary that all our members be educated away from a prejudiced and passionate attitude towards others, and taught to meet humanity with the reverence that is due the children of one loving Father. Powers of observation, thought, and expression need training that we may do well our work of service. Knowledge of human experience and aspirations past and present is of value as recorded in history, philosophy, and literature.

Knowledge of human experience as recorded in history, and of human ideals and aspirations, as expressed in philosophy and literature, makes for the increase of personal power. The world of contemporary thought and activity, and not merely the past, should be attentively studied that our efforts may be directed with understanding.

Whoever would live so as to make human life more godly is faced, in family, business,

professional, or other social connections, by difficulties that are best overcome by the patience, tact, insight, and fertility of resource that belong to the educated and cultured mind.

We regard education as the exercise of the native powers of children in useful ways of work, in appreciation of the beautiful, in acquisition of learning, in thought and expression, in recreative leisure, in friendly relations with other people, and in worship.

EDUCATION IN THE HOME

The full education of children is not accomplished by any one act or institution. Family life is of the greatest importance, as is the friendly social life of old and young together, and a worship inclusive of all ages. Nothing is more educative than for parents and children to work and play together.

PUBLIC EDUCATION

Schools and colleges are essential as a scene for the exercise of many forms of educative activity. We regard school education as a public function carried on by the state for the benefit of all children. We urge our members to use their influence as citizens to

raise the cultural work of public schools to high levels.

FRIENDS' SCHOOLS

It is of inestimable value to the life of our Society and a useful service to the public that we continue to open and conduct Friends' schools and colleges as examples of what such institutions should be. Friends' institutions should equal the best in the opportunity for the exercise of intellectual energy and should excel in social and religious activities. Friends' schools and colleges open four channels of useful service to Friends, as students, as teachers, as counsellors, and as contributors of material support.

RELIGIOUS EDUCATION

There is a valid religious education in the study of the Bible, of Christian thought, and the religious experience of others. The act of social worship is an educative opportunity. Schools and colleges conducted by Friends are urged to include religious subjects in their curriculum and give their students a regular opportunity for worship.

The need for religious education is lifelong. School and college days are limited,

and many institutions attended by Friends give little or no opportunity for religious education. Each Meeting should conduct a religious school, preferable on First-day, to interpret the life and teaching of the Society of Friends to our own children, as well as the public. This will open a field of useful service to our members. Teachers who prepare themselves for their duty accomplish a larger service. Such preparation is found in personal study, conferences of teachers, and schools of religious education.

MONTHLY MEETING SUPPORT

We advise that each Monthly Meeting survey annually the educational activity of the children of the members. Much good will result if the Meeting expresses an expectation that the children be well educated, and if it contributes towards the expense in necessitous cases.

We urge that Meetings and parents exert their influence that young people may prepare themselves to enter the teaching profession as a serviceable life work.

SOCIAL RELATIONS

HUMAN EQUALITY

The sharing of the Divine love and care

by every member of the human family was an important principle of the Founder of the Christian faith. Therefore we cannot consistently make distinctions of class, station, wealth, color, or race, which will bar us from friendly intercourse with any. Following the teachings of Jesus, we will recognize all with whom we come in contact as brothers, lighted by the same Divine Spirit, and entitled to the same consideration as ourselves.

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 year or more 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 have control of property and the means of production whereby they 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 and one day of rest in seven, 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 adequate accident, sickness, and unemployment insurance and old age pensions. There should also be a recognition of their right to be consulted in matters which directly affect their working conditions and welfare, as well as to share, after fair returns to the owners of the means of production, in any residue which they have helped to produce.

Those who are employed as workers, whether with brain or hand, are urged to work in the spirit of service to mankind. Not only should the effort be to render full equivalent for the compensation received, but the labor should be one of self-expression of the worker who endeavors to establish the highest standards of workmanship and to experience the joy of workmanly achievement.

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, we recommend that adequate means be provided for conference and co-operation and that there be impartial investigation, publicity, and arbitration in disputes between them. 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. In such cases the right of the employees as well as of the employers to organize and have representatives of their own choosing should be recognized.

Realizing that the universal application of the principles of good will and co-operation to all the problems of production and distribution will result in improved relations between large numbers of persons having seemingly conflicting interests under present conditions, we advise Friends to give their earnest consideration to these matters and to be active in seeking new ways of co-operation in business and industry.

Care should be taken in all the relations between employer and employee, that the special group interests of both should be in harmony with the public welfare.

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 kept strictly apart from their own business, that separate accounts be main-

tained, 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 inconvenience, loss, and trouble to their beneficiaries, by 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, or to omit their payment even when legally discharged of any obligation.

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 service. 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. We, there-

fore, urge Friends in business, who have independent means, to be on the lookout for the right time to retire and transfer their business interests to others, that they may devote their leisure and practical experience to the advancement of religious and philanthropic work. By so doing they will not only discharge a duty to mankind in the stewardship of their wealth, but in many cases will open the way to advancement and development of younger men from whom they are withholding such opportunity.

Restrained from self-indulgent and imprudent expenditures, we should feel it a religious duty to keep down undue accumulation of wealth by a course of wise and large-hearted beneficence, remembering that as wealth increases the proportion which can be spared after reasonable expenditures will also increase. We should seek to discern how much of our income or property we can spare, 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, we urge Friends 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 spirit 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 and man has no right to destroy human life. 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 law of God. It should, therefore, be the endeavor of a Christian citizen to influence the making and changing of laws so that they may more nearly accord with the Divine law. 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 the law 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 that “we ought to obey God rather than man,” must be prepared in his own mind to suffer willingly for the sake of his convictions:

“Acting the law we live by without fear.
And, because right is right, to follow right,
Were wisdom in the scorn of consequence.”

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 individuals. As we are governed by love, war, as a means of settling differences between nations, becomes morally unlawful, the same as 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 to act for their nations.

From its earliest days the Society of Friends has held that war is contrary to the spirit of the life and 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 consistently will, at times, require the highest resolution, perseverance, and courage. Such should, however, be the devoted effort of every Friend.

We believe that the spirit of Jesus will ultimately control national as well as individual life, and that this will be accomplished by the faithfulness of individuals in following their highest knowledge and convictions. We will not be deterred by the objection that they are not practicable in the present state of the world and that some change must be awaited before acting upon them. We will, instead, feel it our duty to follow His teachings, regardless of consequences.

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 against other peoples, 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, and that the nations most completely armed have become involved in wars that brought suffering and disaster to their own and to other nations. Friends are urged to oppose all forms of armed preparedness and to be active in promoting 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 in the life and teachings of 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 inform them of such notable examples of the successful application of peace principles as that of William Penn in his relations with the Indians of Pennsylvania, and of the numerous successful settlements of disputes between nations by arbitration. As a practical means of eliminating the false glory with which the victories of war have been surrounded, we recommend that Friends use their influence to have the text books of schools place more emphasis upon the peaceful achievements of the nations and reveal the true horrors of war.

We also advocate that Friends endeavor to eliminate from schools all semblance of military drill, and avoid connection with military organizations of all kinds, which are often conducted under the guise of athletics

or physical exercises. 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. We believe also that such participation works against the moral and spiritual development of character, which is the highest end of education.

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 endeavors to exalt his own nation at the expense of others or to support and justify the action of his own nation, irrespective of right or justice. The boastful and jingo spirit should be supplanted by a fair-minded appraisal of the merits and achievements of every other nation, and by a generous appre-

ciation of the special qualities of each race or people.

ARBITRATION

As civilized nations refuse to permit their citizens to settle differences by physical force and have provided for settlement through courts of justice, so should nations settle their differences by reference to an international tribunal, or by reference to the friendly mediation of other nations. When this shall become the universal practice, justice among the nations will be more effectively obtained, and international relations will be established upon the firm basis of righteousness. We, therefore, urge Friends to devote themselves earnestly to this cause as a practical step toward obtaining peace.

INTERNATIONAL CO-OPERATION

Because the Fatherhood of God is universal, the higher interests of all nations are identical. Loss to one nation is loss to all, and gain for one nation is gain for all. Nations have one common life and one common end. We, therefore, recommend that Friends work toward the promotion of such association among the nations that interna-

tional problems will be considered and settled in the interest of all without regard to size or power. Progress has already been made in this direction in many international matters, and the universal application of this principle will materially reduce the causes which lead to war.

EQUALITY OF ALL PEOPLES

Accepting the truth that God is no respecter of persons and that without regard to the accident of birth, race, and color, all share equally His love and care, we urge Friends to rise above prejudice and unjust discrimination in dealing with persons of other races and in speaking of them either as individuals or as nations.

We recognize it to be our duty as Christians to inform ourselves regarding those of other races and nationalities within our own country, and those of 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. We recommend that Friends also endeavor to exert their influence toward the use of text books in the schools that will give due credit and

consideration to the achievements of other races and nations and tend to create in our youth a sympathetic understanding of their conditions and problems.

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 any needed assistance and co-operation in obtaining an opportunity equal with 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.

The fundamental belief of Friends is that God gives the light of His truth and presence to men of all classes and races and that the life and teachings of Jesus as recorded in the Bible reveal the potential Divine sonship of all men.

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 superior to that of the individual.

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 members, individually, and the corporate groups are strengthened in faith and practice by prompt and regular attendance of these meetings.

Meetings and their relation to one another are as follows: First, Monthly, or Executive Meetings, in which membership is recorded* and which report to Quarterly or Half-Yearly Meetings. These Meetings may be sub-divided into Preparative Meet-

ings, 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. Third, the Yearly Meeting, comprising all the above Meetings.

*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.

THE ESTABLISHMENT OF MEETINGS

(1) A Preparative Meeting maybe 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 desiring 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.

(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 mem-

bership 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 our fundamental statement of faith be read and that the new members be admonished to study carefully the Book of Discipline in order that their minds may be refreshed and new inspiration gained for carrying forward our message, and that the meetings may be suitably conducted.

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

(3) When there is a group of Friends belonging to two or more Monthly Meetings, one of which is not a part of the Friends' General Conference, application to form a Monthly Meeting should be made to the Friends' General Conference, or its appropriate committee.

This Conference, or its committee, should then proceed to assist in organizing such Meeting, preferably in co-operation with a body representing the other Yearly Meeting, or Yearly Meetings, with whom the proposed Monthly Meeting would also be connected.

A Monthly Meeting so organized will send reports to each of the Yearly Meetings of which it is a part. All the members of the Meeting will be considered a part of the Yearly Meeting to which it reports, but for statistical purposes, the members of such a

Monthly Meeting shall be listed separately as joint members.

After the Meeting is established, if it should seem convenient and desirable, arrangements may be made by the General Conference, or its appropriate committee, with a nearby Quarterly Meeting to have the reports pass through that Meeting to the Yearly Meeting in the usual manner, instead of going directly to the Yearly Meeting. The statistics shall continue to be kept as joint members by the Quarterly Meeting.

(4) 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.

(5) 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 to hold Meetings regularly for worship at places where no business meetings are

held, they should be placed under the care of the nearest 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 Meeting, jointly), to assume such official duties as are necessary for the orderly conduct of a regular Meeting 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 Meeting, 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 consulting 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 —, page —, on Title Trusts and Property.

GENERAL BUSINESS PROCEDURE

The Society of Friends practices the unity method in transacting business. Believing that right and satisfactory decision is dependent upon full mutual understanding and agreement, we avoid the usual method of decision by majority vote, and strive to reach our conclusions in a spirit of reasonableness and forbearance one toward another. For the furtherance of this purpose our 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 was submitted by the Clerk. In order to arrive at a decision when those present hold different views, members are cautioned to seek for guidance in judgment, 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 minute cannot be adopted it may be best to pass from the subject and allow time for more careful deliberation. In order not to delay nor 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, 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.

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.

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

It may also appoint other standing committees, each charged with particular service. All appointments shall be for definite terms and 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 of that parent.

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 mem-

ber 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 if, upon inquiry, no sufficient objection appears, it should be accepted by the Meeting and the Friend named recorded as a member thereof. 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.

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.

Responsibility of Membership

Membership implies obligation to bear faithful testimony to the guiding principles of the Society of Friends, to attend its Meet-

ings 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 voluntary choice should assume their inherent responsibility just as they should accept the obligations of citizenship and their share of family duties in whatever place or station they are born.

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 distance 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, Meetings are advised to make sustained and dili-

gent 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 the essential object of our religious organization is to strengthen and support its members in the upholding of our Christian testimonies, it 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 help of the Society is by none so much needed as by the weak and the wayward, all offenders should be labored with lovingly, patiently, and as long as there is a reasonable hope of benefit. 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 Meeting. 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 com-

mittee, 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 as directed under the para-

graph entitled Organization, the first person named should call it together to choose their officers and plan to carry out the duties of their 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 Christ 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 need to 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 be helpful to those who might be inclined to speak unacceptably, or at undue length, or with too great frequency, by prompt and loving counsel.

Quiet and reverent assembling is a suitable beginning of a meeting for worship. This 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 helpful.

The membership of a Meeting may be stimulated to greater faithfulness by the visits of members of other Meetings, who may bring quickening influences. It may also be helpful to a Meeting if its members,

individually or in groups, visit other Meetings for Worship.

Reports

Reports that fully cover the judgment of each Committee of Ministry and Counsel 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, should be made at least once a year. 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 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 helpfulness of vocal ministry.
5. Efforts made by the Committee.
6. Concerns which may profitably be considered by the larger group.

Principles for Guidance

The principles stated in the section on Religious Expression on pp— 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 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 —).

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 cooperatively 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.

As there are those not in membership with any religious organization who frequently attend our Meetings for Worship and manifest an interest in our principles, who might, with profit to themselves and the Meeting, become members of our religious Society, it is recommended that Overseers and other concerned Friends give them 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 is not observed, the Committee of Overseers should at once visit the newly founded family to ascertain whether the member is in sympathy with Friends' Testimonies and expects to attend our Meetings. The Committee of Overseers should strive to bring the non-member into the Society. If the report of the Committee of Overseers should not satisfy the Monthly Meeting, it shall appoint a special committee to visit the party and labor for the restoration of his interest in the principles of our Society. If such efforts prove unavailing, the Meeting may discontinue a membership which is apparently not helpful either to the individual or the Meeting.

PROVISIONS 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 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 on 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.

CONCERNS TO VISIT OTHER MEETINGS

The religious concern of a member of a Monthly Meeting 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 be hampered by lack of funds. They should give necessary attention to meeting expenses which they deem it wise to incur.

MARRIAGE

*See Family Relations, page —.

View of Friends

The covenant of marriage should be solemn in its obligation, life-long in its duration, and fundamental in its social significance. It is therefore earnestly advised that those contemplating this important step take counsel with parents or guardians, and seek for Divine guidance in

making their decision and carrying out their intention.

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

Procedure

In order that the Society may extend a watchful care over its members, the man and woman making the proposal of 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, A. B., son of C. and D. B., and F. G., daughter of H. and I. G., intend marriage with each other and ask for Friends approbation.

(Signed) A.B.
 F.G.

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.

When they 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 woman 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.

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-

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, F. G., 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 (where the parties are under the care of parents or guardians, add) and having consent of parents or guardians concerned (as the case is) their proposed

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

marriage was allowed by that Meeting.

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 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.

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 this 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.

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

Divorce

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

BURIALS

In all things pertaining to funerals, Friends should keep to true moderation and

avoid all ostentatious display, or extravagant expenditure, as well as the custom of wearing mourning; and we commend, for such occasions, the simplicity of our usual form of Worship.

*See Family Relations, page —.

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 principle 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.

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 —.

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. Its form of organization should be similar to that of the Monthly Meeting. Its business is to receive and forward reports from Monthly Meetings to the Yearly Meeting, and to appoint representatives there-to. 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. It 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, who, from a religious concern, are drawn to attend the sessions of the Yearly Meeting.

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 shall provide for participating in the work of Friends General Conference in a manner to be hereafter determined by com-

mon agreement among all of our Yearly Meetings.

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.

THE REPRESENTATIVE OR EXECUTIVE COMMITTEE

Duties

The 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, but it shall not make changes in the Book of Discipline or issue any statement of faith.

Meetings

It 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 reports of all business transacted to the Yearly Meeting.

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 be members of the Representative Committee by reason of their appointments. The Representative Committee itself shall, from time to time, recommend to the Yearly Meeting its proper size, and the distribution 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 not more than 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 Yearly Meeting may from time to time ask for additional information not included on the form. The information shall be for the fiscal year as established by the Yearly Meeting, except when changes are of special local interest, in which case they should be forwarded at once; also if any are made at a later date which it is possible to include in the report to the Yearly Meeting, should be included.

QUERIES

It is directed that at least once a year each of the following Queries be considered by the Monthly and Quarterly Meetings in connection with readings from an appropriate portion of the section on Principles and Application. Headings of the portions applying to each query are given in parenthesis opposite the number of the query.

Written answers are to be given for that portion of a query which is specifically addressed to the meeting.

First Query. (Communion with God).

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

Are you careful to share with others such strength and guidance as you receive?

Second Query. (Personal Life).

Are love and unity fostered among you?

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

When such 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?

Third Query. (Personal Life).

Do you live in sincerity and simplicity?

Are you careful to encourage sincere and honest speech, kindness, and gentle dignity in deportment?

Are you careful to live within the bounds of your circumstances and to observe simplicity and utility in your apparel and possessions?

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

Fourth Query. (Personal Life).

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

Are you careful to use your influence against the manufacture, sale, and use of intoxicating 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 in promoting education regarding the value of clean living, and to make known the injurious personal effects and the social and economic waste resulting from the use of alcohol, tobacco and narcotics?

What has your Meeting done to assist in the enforcement of laws designed to prohibit the manufacture, sale and use of intoxicants?

Fifth Query. (Family Relations).

Do you maintain a high ideal of family life?

Are you careful to impart to your children knowledge needful for their physical, mental and spiritual well-being?

Do you encourage the frequent reverent reading of the Bible?

Do you endeavor by example and precept to exert an influence for good reading and wholesome diversions?

Do you maintain marriage as a solemn covenant for life, made before God by the parties to it?

Sixth Query. (Religious Fellowship).

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

Are you willing and active in taking your share of the work of advancement of the principles of your Society?

What is your Meeting doing to strengthen its spiritual life and to invite others to share in its fellowship?

What is your Meeting doing in co-operation with other organizations for the advancement of Christian unity and the spread of righteousness in the world?

Seventh Query. (Educational Relations).

Are you actively interested in the promotion of education?

What has your Meeting done during the past year to improve the efficiency and moral tone of the schools and colleges in your community?

What inquiries has your Meeting made respecting the education of the children of the membership?

What advice or opportunity for further progress has been extended during the year?

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

Eighth Query. (Social Relations).

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

What is your Meeting doing for social improvement in your community?

What is your Meeting doing to lessen poverty and better the conditions under which men, women and children live and labor?

Does your Meeting take care of such of

your members as need aid, and assist them when possible, to become self-supporting?

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

Ninth Query. (Business and Commercial Relations).

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

Are you careful to look upon your business as a means of service to the community as well as a means of income?

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

Do you observe the same standards of just dealing with corporations as with individuals?

What is your Meeting doing to secure better understanding of the problems of employer and employee, and to help to obtain the solution of these and other problems in a Christian spirit?

Tenth Query. (Civic Relations).

Do you fulfill the obligations of citizenship?

Are you concerned and active in the

upbuilding of a high civic and national character?

Do you support voluntary agencies for civic betterment?

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?

Eleventh Query. (International and Racial Relations).

Is the spirit of peace strong in your hearts?

Do you endeavor to follow the law of love in international and racial relations the same as in individual matters?

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 goodwill and understanding between nations and peoples?

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 shall be 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 quotas 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, 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.

QUOTATIONS***BIBLIOGRAPHY**

*Quotations and Bibliography not yet prepared by Committee on Revision.