

CHAPTER 3

Life and Action

The Way of Life

Motives for Service

1. Just as the Quaker faith gives spirit, form, and substance to the Quaker manner of worship, so also the concern that Friends feel to take up and share the burden of the world's suffering springs out of their central faith and intimate fellowship of worship. The liberation, enlargement, and fulfillment of man's life is the ideal objective of Friends in every humanitarian undertaking. As they endeavor to transform oppressive social and economic systems, to end war, to eliminate brutal and degrading forms of punishment, and to remedy other harmful conditions, it is with the positive conviction that they are laboring in the service of the Master who said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." In the words of John Woolman, Friends believe that ". . . to labor for the perfect redemption from the spirit of oppression is the great business of the whole family of Christ Jesus in this world."¹

Qualifications for Service

2. Such service cannot be actuated by the spirit of violence and coercion but must be consistent with the Christlike spirit of love and goodwill. Proper conditions of living will prevail only when men's hearts are so filled with gentleness and kindness that they are willing to meet necessary sacrificial demands which may include not only the sharing of goods and money but even the risking of life itself in the alleviation of want and suffering. "He that loseth his life for my sake shall find it."

Inner Compulsion

3. It is the Quaker ideal to comprehend the ethical and spiritual significance of the whole situation and to deal with it above the storm of controversy and

¹ John Woolman essay, "A Plea for the Poor," Chapter 13, final sentence.

propaganda. Such an attitude brings into view the transcendent or eternal aspect which should be the aim of the religious body. It is often necessary to wait in silence until the message comes; but when it does come nothing must hinder saying the word which needs to be said or doing the deed which the times and circumstances demand.

**Intrinsic
Spiritual
Forces** 4. Ideals have no power until they are incarnated in lives through which they can work. The essential matter is the spiritual quality of those who compose the social and economic order. In a world always threatened by the forces of evil, one can help toward its betterment by a confident reliance on the intrinsic spiritual forces of the soul which must be applied in cooperation with God.

**Value of
Historical
Approach** 5. Many of the ideals and testimonies of present-day Quakerism may be traced back to the earliest period in its history. The testimonies have been confirmed by many Quaker historians and journalists, and by numerous minutes, advices, and epistles, found in the records of Friends of the last three centuries. Therefore, it is felt that some consideration of the statements and activities of the Friends of earlier days is necessary to the proper understanding of the Quaker message and the way of life which it inspires. It is hoped that the historical approach may be of definite spiritual value to Friends in the study of the various testimonies and activities as set forth in this chapter.

Evangelism and Extension

**New Testament
Evangelism** 1. The early Christians, in obedience to the divine compulsion to share with others the spiritual riches of the gospel of Jesus, became zealous apostles of the new message of love, peace, and goodwill among men. This early evangelism was not a campaign to develop a new religion cult but was, rather, the sharing of the joys of salvation by those who had actually experienced this spiritual transformation. With a zeal and power that stand as a pattern for any age, these first evangelists soon carried the "Good News" to the entire Mediterranean area.

**Publishers
of Truth** 2. In a similar manner, early Friends were moved by an irresistible urge to tell as many as possible of the joyous, newly found freedom of a direct

approach to God without mediating instruments. This doctrine of free access to divine redemptive grace was preached without regard to the social rank, race, or color of those who would give audience. As a result of the work as earnest “publishers of truth,” Quakerism soon extended over much of the western seventeenth-century world.

Period of Quietism 3. When Friends passed into their period of quietism, they lost interest as a group in the aggressive preaching of the gospel message and became introspective and largely concerned in maintaining their testimony against “creaturely activity.” It should be said in justice to this period that it had some positive values. It was characterized by extreme sensitivity to strength as revealed by the journals and advices of the time. There was also quiet a measure of surrendered and dedicated life. But, as one might expect from the weakening of the evangelistic impulse, there resulted not only a loss of membership, but also a decline in spiritual vitality.

New Awakening 4. Then came the new spirit of evangelism which swept over America in the nineteenth century and caused a new awakening among Friends. As they felt the joy and enthusiasm of a life surrendered and dedicated to the indwelling Christ, they again experienced something of their early evangelistic zeal and took their place in proclaiming the gospel of Christ to the world.

Evangelistic Methods 5. The logical and natural counterpart of a restored personal fellowship with God is a compelling concern to share with other people both at home and abroad the spiritual satisfactions of that fellowship. The ministries of preaching, teaching, Christian service, and group activity are to be considered as divinely appointed instruments for carrying the Christian message wherever the way opens. Friends have found evangelistic efforts of different kinds useful, as they have been adapted to the various needs of meetings. These include special evangelistic meetings conducted either by the pastor or by visiting ministers, preaching missions carried on by a group of Christian leaders, and evangelism by visitation in which families and individuals are visited in their home.

Need of Steady Building 6. Though periods of intensive evangelistic effort are spiritually beneficial, the work of the meeting,

including that of the pastor, should be carried on throughout the year with the purpose of deepening and enriching the religious life of the members. The most stable and healthful conditions usually follow constant and steady building of Christian character. The relationship of children with the meeting through associate membership provides a great opportunity for special work in evangelism. Methods of a teaching ministry, such as preparatory classes given at the intellectual and spiritual level of the young, will bear rich fruit in later years. Loyalty to Christ places upon Friends the constant obligation to seek by every appropriate method to win men to the Christian life.

Missionary Enterprise

***Beyond
the Seas***

1. The earliest activities of the Society of Friends were essentially missionary. Those who were convinced sounded forth their message, first in England and soon in foreign lands, in the faith that a response would be found among many of like spirit. In 1660 they could report “great work and service of the Lord beyond the seas,” ranging from Palestine and Turkey in the East to Newfoundland and Virginia in the West. Even during the period of quietism there were fruitful labors by individuals, who responded to deeply felt calls for special services at home and abroad. Among these were John Woolman, William Allen, Daniel Wheeler, Elizabeth Fry, and Stephen Grellet, with their concerns for the Native Americans, Negro slaves, Russian serfs, and prisoners of body or of spirit throughout the world.

***First
Organized***

2. These activities had important and far-reaching results, but gradually the conviction grew that such brief and transient visits were not a full discharge of Christian duty. It was realized that the needs of non-Christian lands required services continuing for many years or even for the lifetime of the workers. This made necessary a greater financial outlay and more systematic methods of securing support. Beginning in 1866 with the establishment of a station in central India by English Friends, the work of foreign missions under the care of English and American Friends has extended around the world. At first such work was carried on by committees of concerned Friends, but later it generally became a part of the organized activities of the various yearly meetings. For those composing the Five Years Meeting (now Friends United Meeting),

most of the missionary efforts both at home and abroad are now administered unitedly by the World Ministries Commission.

Missionary Incentive 3. Missionary enterprise grows out of the essence of Christianity itself. Sharing with others the best one has and knows is basic to true Christian living.

The highest incentive of the missionary effort is the love of Christ which constrains His followers to “go into all the world.” As one acts in accordance with this motive, the spirit of obedience grows and ripens into outgoing love and compassion for those who are in need of the gospel.

Intelligent Adaptation 4. Discerning leaders in the field of missionary enterprise have reached the clear conviction that the spiritual objectives desired cannot be achieved

by a reproduction in other lands of the American form of church government. Friends, therefore, should not insist upon a form of worship which may or may not prove helpful on the various mission fields. The primary aim should always be the inculcation of Christ’s principles of living as fundamental to man’s highest and best attainment and adaptable to every form and stage of human development. With this in mind, missionaries should encourage forms of expression and organization among different races and nationalities that are in accordance with their varying aptitudes and experiences.

Expanding Program 5. New opportunities for Christian service are constantly opening. New and broadening conceptions of truth will become clearer as one seeks to

understand God’s purpose for all mankind. New avenues of approach and fresh methods of presenting the message will develop as each generation makes its advance in knowledge and experience. To this service all followers of Christ are called. In the words of George Fox: “Let all nations hear the sound, by word or writing. Spare no place, spare not tongue nor pen, but be obedient to the Lord God; go through the world and be valiant for the truth upon earth . . . Then you will come to walk cheerfully over the world, answering that of God in every one.”

Christian Education

The Training of Children 1. George Fox, quoting from the Book of Proverbs, once said, “Train up a child in the way he

should go, and when he is old he will not depart from it. Here is the duty of parents, and the duty of children, which is to be followed and practiced.” Friends of those days took seriously the religious training of their children. The religious motive was always the dominant one; the aim was to lead children to God and to participation in the creating of a Christian social order. These purposes could not then, and cannot now, be attained through a single agency, nor merely by the use of an hour or two on one day of the week; yet there is a special value attached to the weekly Bible school and such courses of religious instruction as it may provide.

Friends’ First Day Schools 2. American Friends became interested in the Bible school soon after its origin in England in 1780. A “Society for the Institution and Support of the First Day or Sunday Schools in the City of Philadelphia,” organized in 1791, had Friends among its members. Bible schools were carried on in scattered areas in the early part of the nineteenth century and multiplied rapidly after 1830, though there was some opposition to them on the grounds that such organized study of the Bible was a departure from the Friends’ position of dependence on spiritual guidance. Held first in homes, then in Friends’ schoolhouses, they later became an integral part of most meetings.

Christian Training 3. Need of attention to the work of Christian education has increased with the general replacement of Friends’ schools by the public school system which has little concern for instruction in religion and biblical subjects. There is a general secularization of life that affects the very atmosphere in which children are reared. The unity of the family life that formerly prevailed is often broken up by the diversified interests of the members of the household, thus rendering family worship more difficult. Many parents feel poorly equipped for guiding the spiritual growth of their children. In the light of such considerations the importance of provisions for carrying on the work of Christian education can hardly be overstressed.

Essential Objectives 4. A plan for adequate Christian education should embrace the home, the public school, the Bible school, and the meeting. Objectives include an

increasing sense of reality of God in human experience, a growing understanding and appreciation of Jesus Christ, a dedication of one's life to Him, a continuous development of Christlike character, and a deepening respect for the personality of others. Rightly guided Bible study, a sympathetic evaluation of significant religious experiences, acquaintance with the history and principles of Friends, definite preparation for worship, and an appreciation of the Quaker method of arriving at group decisions are some of the essentials of a program for such education. Ministers and teachers should earnestly prepare themselves for their duties as leaders in this important work.

Upward Call 5. An abiding, compelling motive is the desire that young people shall realize for themselves a vital Christian experience and learn in natural ways to build the Christian ideals into personal, social, industrial, and international relationships. Regular attendance at the meeting for worship and an active interest and participation in all activities of the meeting are factors of proved value in their contribution to spiritual growth, and are necessary for the continuance of the life of the church. As always, the church of today faces the future with confidence in the courage, sincerity, and faithfulness to "the upward calling" of the oncoming generations of its youth.

The Social Order

Early Reforms 1. The abolition of slavery, prison reform, the humane treatment of the mentally ill and defective, systematic relief for the poor, provisions for their employment and self-help, the education of poor children, the prevention of injurious employment of children in industry, and the use of fair and fixed prices for goods and services are some of the activities in which Friends pioneered in times of much indifference and even vigorous opposition. They established for themselves new ethical standards and sought earnestly that these be applied to every victim of oppression or wrong.

Concern for Justice 2. George Fox felt a deep concern for justice in social and economic relationships. He visited magistrates to urge that fair wages be fixed for laborers; he wrote to Parliament urging the redistribution of wealth so as to relieve the poor; he besought employers to treat their servants as they, under like circumstances, would wish to be treated. In brief, according to his conception, the practical workings of Christianity reached into

every phase of human relations, so that, wherever inequity or injustice was discovered, there was a matter for spiritual concern and remedial action. His intense and constructive evangelism in the social and economic fields gave a quality to early Quakerism that has survived changing conditions from the simple, localized, industrial, and economic systems of his day to the worldwide complexities of modern times.

Reformers 3. The records of past achievements include the names of such well-known Friends as Elizabeth Fry in prison reform; John Woolman, Anthony Benezet, Joseph Sturge, and John Greenleaf Whittier in the abolition of slavery, and John Bellers and William Allen in the relief of the poor and unemployed and in the promotion of popular education.

Wrongs Righted 4. The profound changes wrought by the industrial revolution and the effects of modern invention challenge Quakerism to adapt its philosophy to the new conditions and prove its applicability to present-day problems. The obligation rests on Friends to demonstrate that economic wrongs can be righted and that justice for oppressed minorities or for any underprivileged group can be secured without the use of violence. The theory of violent coercion relies on the ability of one group to impose its will upon another by mere preponderance of physical strength. The yielding of the weak to the strong does not prove that the right has been vindicated nor that opinions have been altered.

The More Excellent Way 5. The slower but more effective process of education is a field in which Friends are called to use the weight of enlightened influence. The mere enactment of good laws does not in itself constitute reform; just and fair administration is also necessary. The constant aim should be to bring about such a spiritual transformation of all persons concerned that outward laws will be superseded by "the more excellent way."

Ethical Obligations 6. The development of a sensitive conscience concerning the existing maladjustments, unfair prices, and positive evils of our economic system should be a vital concern to all Friends. As a consumer every person should endeavor to control his purchases so as to encourage healthful living

conditions and adequate wages. The producer is under an ethical obligation to produce goods under sanitary conditions and without deception as to quality. Upon the employer rests the responsibility to see that those in his employ receive adequate wages and general treatment that will not dwarf but rather develop their personalities. The employee should feel obligated to render loyal and efficient service to his employer and to exercise proper care in the use of tools and machinery and in the handling of materials used or produced in his work. As an investor, the individual should strive to avoid support of antisocial enterprises. The problem of distribution in the world's economic order should be a matter for profound Christian concern. The availability of the necessities of life to all people is highly important in the promotion of the political and economic stability of the world.

Social Redemption 7. In every social or business relationship, Friends should seek diligently and experiment actively to find ways of producing a social order based on the Christian principles of justice, love, and goodwill. So keenly did early Friends feel their responsibility as individual members of society that, when they observed the violation of moral and religious principles, they assumed an attitude of penitence for society's sins. A greater measure of such responsibility must be felt by Christians of the present day if they are to be effective agents in carrying on the work of social redemption.

Ideals in General Education

Early Quaker Education 1. Although certain that education alone "was not sufficient to fit a man to be a minister of Christ," early Friends were nonetheless concerned that a lack of it should hinder the highest development of the youth under their care. Far in advance of his time, George Fox advised that schools be provided for "girls and young maidens," as well as for boys, for instruction "in whatever things were civil and useful in the creation." William Penn also held and expressed at length advanced views on the importance of right methods and aims in the education of children, warning against such as would "make them scholars but not men." Schools were opened in Pennsylvania in 1683, only two years after

Penn's grant, and a Friends public school was set up in Philadelphia in 1689.

School and Meeting 2. The democratic organization of the Society of Friends has given emphasis to the importance of intellectual training as an aid to spiritual development and effective Christian service. The positions taken by the leaders noted above have been steadily maintained. Monthly meeting minutes and other records from the very beginning contain many expressions of concern that the education of the young be promoted and safeguarded. School and meeting have constantly gone hand in hand as a united bulwark of Quakerism throughout the world.

Institutions of Learning 3. This practical application of ideals put Friends in the forefront in the development of educational opportunities and standards in this country. Their elementary and secondary schools in several states were the forerunners of the public school system, which has, for the most part, superseded the numerous Quaker institutions of earlier days. A few survive, mostly in the eastern part of the United States; and these, with a number of strategically located colleges, do a highly important work in furthering the interests of Friends both in thoroughness of scholarship and in the development of Christian leaders.

Aims of Education 4. "The aim of education is the full and harmonious development of the resources of the human spirit. Human nature has within it the promise of a divine growth; upon this we base our faith as a religious community. There can, therefore, be no task nearer our hearts than to help all our members towards the fulfillment of this promise. Such fulfillment means that body and mind alike bring all their gifts to fruition in the unity of the spirit. Here is a clear call to educative effort as a part of the very purpose of the Christian religion. We desire to testify in word and deed to the truth that religion gathers the whole of life into its domain. We believe that there are godlike possibilities in every man. We must proclaim a Christian gospel of education which in breadth and depth shall be worthy of this faith. . . . The intellect is an integral part of man's spiritual equipment; and its development brings with it a growth in personality and an increased power of facing difficult moral

issues. The man whose mind is many-sided has a special contribution to make to the solution of the complex personal and social problems of modern life.”¹

Friends and the State

**Under
Authority**

1. The first authentic pronouncement of early Friends on their relation to the state was made in the days of Oliver Cromwell in the form of an advice from a meeting of ministers and elders. It urged fellow members to accept public office, if they could rightly do so, as a means of serving their community. George Fox professed his loyalty to protector and king in turn, declaring, “Our prayers are for them that are in authority, that under them we may live a godly life in peace.” In those days of unsettlement and strife, Friends utterly disowned all plottings and armed resistance against the government.

**Limitations of
Authority**

2. Friends set definite limitations, however, to the authority of their rulers. More than once George Fox demanded of officers of the law whether he should obey God or man and warned the king to “hearken to God’s voice” or he would be overthrown. If occasion arises when it is necessary to refuse obedience to unjust laws, such conscientious objection should not be entered into lightly or hastily and should be made with love and forbearance toward those who disagree. The conquest of evil is to be effected only by the overpowering force of truth and righteousness. Friends’ testimonies in support of these principles in the days of their persecution and their steadiest insistence on the right of the freedom of conscience, peaceable assembly, and worship did much to gain religious liberty for citizens of both England and America.

**God and
Government**

3. Friends’ influence has been felt in the abrogation or modification of harmful laws and customs in many fields. Government by spiritual forces rather than by arbitrary compulsion and the prevention of criminal acts rather than their punishment are the primary objectives of Friends.

¹ London Yearly Meeting, *Faith and Practice* (1925), p. 93, par. 6.

Their testimony against capital punishment is based on the belief that it is a violation of the sacredness of human personality, that it disregards the fundamental capacity of all persons to respond to right influences, and that it gives no opportunity to reform the offender.

Highest Allegiance 4. Friends regard the state as a social instrument to be used for the cooperative promotion of the common welfare. The source of its authority and the most reliable guide in its administration should be the inward conviction of right possessed by its citizens. "Our highest allegiance as Christians is not to the state but to the kingdom of God. But this does not mean that we have not duties, as Christians, toward the state and the nation to which we belong, or that our attitude toward the state should be a negative one, or one of indifference."¹ Good government depends on observance of the laws of God by those in authority. It behooves all Friends to fit themselves for efficient public service and to be faithful to their performance of duty as they are gifted and guided by the inspiration of God.

Interracial Relations

Testimony Against Race Prejudice 1. The conception of "that of God in everyone" makes it impossible for Friends to draw lines of distinction in capacity or privilege between different races or nations. It is the concern of Friends that white peoples, Native Americans, African Americans, Orientals, and all other peoples may share equally in the heritage of justice, freedom, and brotherly love, which is their inalienable right. "For God hath made of one blood all nations of men for to dwell on the face of the earth" (Acts 17:26). Friends believe that any racial discrimination, whether by legal enactment or by cultural or economic practices, is essentially a violation of His law of love. To dwell together in friendly relations, on a basis of mutual respect, courtesy, and understanding, is our ideal. George Fox, in an epistle to Friends in America, wrote: "Let your light shine among the Indians, the blacks and the whites, that ye may answer the truth in them, and to bring them to the standard and ensign that God hath set up, Christ Jesus."

¹ London Yearly Meeting, *Faith and Practice* (1925).

Woolman and Slavery 2. In 1688, Germantown Monthly Meeting in Pennsylvania made what is believed to be the first official protest of any religious body against slavery. Friends' position in general on the question was far from clear, however; and it was not until 1760 that the Philadelphia Yearly Meeting was ready to call on Friends everywhere to free their slaves. There had always been those who had testified against the practice, and much effective work had been done in the preceding decades, notably by Woolman. His faithfully borne testimony to the necessity of making conduct conform to profession was so fruitful a message that Friends were generally free of slaveholding by 1780. Their efforts were then devoted to the convincing of society in general of the iniquity of slavery.

In the period before the Civil War the homes of many Quakers became stations for the "Underground Railroad" by which thousands of slaves gained their freedom. After the Emancipation Proclamation, Friends became very active in aiding ex-slaves to establish themselves as free citizens in the full employment of their rights. Since the Civil War, various yearly meetings have founded schools and orphans' homes for African American children, and many individual Friends, in the belief that there should be no distinction of privilege on the basis of color, have cooperated with numerous movements for the promotion of the social and economic welfare of African Americans.

The Indian 3. President Grant in his first annual message to Congress made the following statement: "I have attempted a new policy towards these wards of the nation. The Society of Friends is well known in having succeeded in living at peace with the Indians in the early settlement of Pennsylvania. They are also known for their opposition to all strife, violence and war, and are generally known for their strict integrity and fair dealing. These considerations induced me to give the management of a few reservations of Indians to them and to throw the burden of selection of agents upon the Society itself. The result has proven most satisfactory."

Indian Missions 4. In 1869 missionary work among Native Americans was placed under the care of the Associated Executive Committee of Friends on Indian Affairs and has been carried on principally for the tribes of Oklahoma. The story of how many of the hardened Modoc warriors from Oregon

became humble and peace-loving Christians is one of the most remarkable in the history of Christian missions.

Peace Testimony

No Participation in War 1. We condemn war as the greatest violation of the sacredness of human life and reaffirm our faith that all war is absolutely contradictory to the plain precepts of Christ, and the whole spirit of His Gospel. We hold that no argument of necessity or policy, however urgent or peculiar, can avail to release individuals or nations from obedience to the teachings of Him who said, "Love your enemies." It is our purpose to live in that spirit that takes away the occasion for war and to suffer violence, if necessary, as did our Lord, but never return evil for evil.

War Renounced 2. Statements against war have been issued by Friends during practically every military crisis since the earliest days of their history. In 1660 the following declaration was made to Charles II by George Fox and others: "We utterly deny all outward wars and strife, and fighting with outward weapons, for any end or under any pretense whatever. . . . And we certainly know and testify to the whole world that the Spirit of Christ, which leads us unto all truth, will never move us to fight and war against any man with outward weapons, neither for the kingdom of Christ nor for the kingdom of this world." The Conference of All Friends held in London in 1920 adopted this statement: "The fundamental ground of our opposition to war is religious and ethical. It is attached to the nature of God as revealed in Christ and to the nature of man as related to Him. . . . The Christian way of life as revealed in the New Testament, the voice of conscience revealed in the soul, the preciousness of personality revealed by the transforming force of love, and the irrationality revealed in modern warfare, either together or singly, present grounds which, for those who feel them, make participation in war under any conditions impossible."

Overcoming Evil 3. Friends feel that nonparticipation in military training and war is the only action which follows the message and example of Jesus; therefore, nonparticipation is the only way to maintain full witness to Christ's way of love. Moreover, Christ's teaching that evil cannot be overcome by evil, but only by love and the returning of good for evil, has been

abundantly proved by the fact that Christianity has attained its greatest heights of spiritual power under persecution, and has died spiritually when it resorted to violence for its propagation and protection. Friends, in following Christ's way of love, are a leaven for peace among their fellowmen far beyond their number and find abundant openings for a ministry of healing and reconciliation amongst the people of all nations which would otherwise be closed to them.

***Building
Peace***

4. Friends, realizing the evil nature of war, have always felt a strong responsibility for leadership in building peace and eliminating war. As stated by the London Yearly Meeting in 1900: "Our [peace] witness is not narrow and negative, but far-reaching in its scope and intensively positive in the active service for Christ's peaceable Kingdom to which it calls us." William Penn, an early Friend of great spiritual insight into the practical application of Christ's teachings, created peace in Pennsylvania through a democratic government based on Christian love and brotherhood among Indians and whites. Being greatly concerned by the conditions in Europe, he drew up in 1693 a plan for peace of Europe which provided for a parliament to settle disputes among nations under "rules of justice." In this proposal he wrote: "Thus peace is maintained by justice, which is a fruit of government." From that time, Friends have given leadership to all types of practical work for peace. These have included encouraging our government to apply Christian principles in relations with other nations; opposition to militarism and conscription; expressing love for all men through bringing food, clothing, and other help to those in need (including "enemies"); world court and federal world government.

War Relief

5. The work in Europe of the Friends Service Council (London) and the American Friends Service Committee during and after the World War of 1914-18 may be cited as one example of the practical application of Friends' philosophy to international affairs. This work included the reconstruction of devastated areas and the feeding of children and other war victims in Germany, Russia, and elsewhere; similar service was also rendered during and after the Civil War of 1936-39 in Spain. In an effort to promote friendly understanding and goodwill around the world, American Friends, through the American Friends Service Committee, in

cooperation with Friends of London and Dublin yearly meetings, have established centers of religious fellowship, international comity, and reconciliation in important cities of Europe and Asia.

Sanctity of the Home

Marriage 1. Marriage is a sacred institution graciously ordained by the Creator himself for the help and continuance of the human family. It is a solemn engagement for the term of life, and should be entered into reverently, advisedly, and with full consciousness of the guidance and sanction of Him who ordained it, and who alone can consummate the spiritual union of two hearts and lives. The home and family were honored and blessed by our Lord; and when he wished to portray the Kingdom of Heaven he drew his figures from these relationships.

Responsibilities 2. Marriage involves the most sacred obligations and responsibilities of life. In absolute fidelity and devotion, and as helpmeets in things temporal and spiritual, the husband and wife are to seek the well-being of each other. The virtues of life, forbearance, understanding, and self-forgetful service are the requisites of a happy home. Children have the divine right to be born into an atmosphere of love and to be reared in the nurture and admonition of the Lord by consecrated parents. It is the solemn duty of parents to build and maintain a home where mutual respect, love, courtesy, loyalty, and helpfulness are the standards of conduct.

Divorce 3. Since marriage is a solemn engagement for the term of life, and a union of souls ordained by God Himself, Friends bear a strong testimony against divorce. "What God hath joined together, let not man put asunder."

Recreation and Amusements

Recreation and Amusements Rest and recreation are necessary to every person in the maintenance of physical, mental, and spiritual health, but since many forms of popular amusements are positively unwholesome and degrading, the individual must choose only such activities as are in accord with Christian principles and standards. Borderline forms of commercialized amusements may raise doubts, and, when such doubts cannot be intelligently and conscientiously resolved, these amusements should be avoided.

The church and the community should cooperate in furnishing wholesome and constructive social activities and recreation for the young people, in accordance with their needs. Thus high standards of quality and moral influence may be maintained, and the problem of unwholesome commercialized amusements largely avoided.

Alcohol and Narcotics

Total Abstinence 1. Friends maintain a strong testimony against the use of intoxicating liquors. Beverage alcohol is a major cause of poverty and crime, and it rates second only to war in the loss of life and property. Physically, it is destructive to the body and to the mind; spiritually, it wrecks and degrades the lives and characters of those who indulge in it. Friends should not participate in the liquor traffic nor countenance it in any form but should be earnest and energetic in their opposition to it.

Responsibilities of Parents 2. Parents are considered to be faithful in warning their children against partaking of a so-called social glass and against partaking of alcoholic beverages in milder forms, such as beer and wine. The only safe way to avoid excess, enslavement, and the wreckage of life and character is through total abstinence.

Tobacco 3. Friends bear a testimony against the use of tobacco as a wasteful, harmful, habit-forming self-indulgence. This testimony applies to the cultivation, manufacture, and sale of tobacco.

Gambling and Lotteries

Honesty Friends should not indulge in any form of lotteries or gambling, as such is inconsistent with the teachings of the Holy Scriptures and morally wrong. The Christian imperative is to provide for “honest things, not only in the sight of the Lord, but also in the sight of men” (2 Corinthians 8:21).

Oaths

Honesty 1. The basis of Friends testimony against taking oaths is the word of Jesus: “Swear not at all,” and “Let your communication be Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil” (Matthew 5:34, 37). (See also James

5:12.) These scriptural injunctions not only plainly forbid the taking of oaths, but emphasize simple and direct honesty in speech. The truth is to be spoken at all times. A man's word must be "as good as his bond."

Exemption 2. Friends and others conscientiously opposed to oaths are generally exempt by law from such procedure. A simple affirmation may be taken instead. Requests for the use of the affirmation will be respected by all officers acquainted with the law, and those ignorant of it should be informed of its provisions.

Secret Organizations

Freedom of Action The rights of individuals to freedom of action is emphasized, but Friends are cautioned against membership in an organization which will directly or indirectly diminish sympathy with any portion of mankind or tend to compete with the church of Jesus Christ as the center of one's interest and loyalty.

Sunday Observance

Day of Rest In accordance with the teachings of the Holy Scriptures, we believe that our loving Heavenly Father, with a full understanding of our physical and spiritual needs, has graciously set apart one day in seven for rest and worship. While we do not understand this to be a day of legalistic restrictions and prohibitions (Mark 2:27), it is to be kept holy and sacred, free from the stress and the labor of the other six days, and dedicated to the purposes for which it was ordained. We bear a testimony against commercialized Sunday amusements and against industries which operate on Sunday, not of necessity but for profit. Friends are urged not to participate in them.

Simplicity

Quality of Life The lives of Friends should be characterized by simplicity and sincerity. At the very outset of his work, George Fox records: "About this time [1649] I was sorely exercised in going to their courts to cry for justice . . . and in markets, I was made to declare against their deceitful merchandising, cheating, and cozening; warning all to deal justly, to speak truth, to let their yea be yea, and their nay be nay. . . ." Friends feel that simplicity in speech,

in dress, and in manner of living is the Christian ideal. Members are constrained to “Free themselves from luxurious and self-indulgent ways of living” and to seek rather a depth and purity of life consistent with “the Light within.”

The Quaker is more concerned for the progress of the kingdom of God among men than for power, prestige, and possessions. He is eager to do what he can in his lifetime to see men and women brought to Christ, to see all people given justice and equal opportunity, and to see the conditions for world peace sought and maintained. His whole life is considered to be a sacred stewardship.