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THE
SOCIETY OF FRIENDS:
ITS FAITH AND PRACTICE

BY
JOHN S. ROWNTREE.

"As the ministers of Christ are made by Him, and are like Him, so they beget people into the same likeness. To be like Christ then, is to be a Christian."

WILLIAM PENN, *Reflections and Maxims.*

FIFTH EDITION (REVISED AND ENLARGED).

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EDITOR'S NOTE TO FIFTH EDITION.

The author of this book died on April 13th, 1907, and an account of his life, with a selection from his writings, was published in the following year—"John Stephenson Rowntree: His Life and Work." The Editor of that volume has revised the present edition of this book. Few alterations have been made in the text, but portions of the fourth edition (especially chronological memoranda) have been omitted in order to make room for paragraphs on Home and Foreign Missions, Education, War, Patriotism, and the Social Order. In some cases these additions are quoted from the works of the author. References to fuller statements on these and other subjects have been added in cases where the Editor believes that the author would have amplified his argument had he been living now. In note F., an "Address" published during the Boer War has been supplemented by an "Epistle" issued eleven months after the beginning of the European War of 1914-19. The Editor has added a note G. on the position and work of Friends during the War. This and other additions by the same hand are clearly marked.

Grateful acknowledgment is made to the Librarian at Devonshire House, and to other Friends, for help given by them in the preparation of this edition.

November, 1919.

AUTHOR'S NOTE TO SECOND EDITION.

The form of the following statement has been largely determined by the character of the audiences to which its subject matter was first addressed, the representatives of three classes usually being present:—Friends and those attending their schools and meetings, members of other denominations, and persons outside the Churches. To all these I have endeavoured to make clear the standpoint of the Society of Friends, and, whilst recognising that modesty befits its spokesman, to show that it yet has a message of great significance—one much required by this age—to its own people, to sister Churches, and to the non-Christian world.

By the introduction of illustrative notes and memoranda, an endeavour has been made to supply materials for the further investigation or consideration of points necessarily very briefly dealt with in traversing so wide a field as that of the faith and practice of Friends.

J.S.R.

CONTENTS.

I.—HISTORICAL INTRODUCTION.

	PAGE
Religious condition of the British people at accession of Henry VIII.	1
The awakening of the Protestant Reformation	2
Foundation of Schools ; Translation of Scriptures	3
The earthly alloy in the Reformation	3
External views of religion entertained by Elizabeth and James I.	3
The Puritans : their religious and civil aspirations	4
During their rule the Friends arose	4
Puritan England : its excellencies and spiritual deficiencies	4

II.—THE FAITH AND POLITY OF THE FRIENDS.

The Children of Light ; did not wish to form a sect	8
Derivation of terms, " Children of Light," " Quakers," " Friends "	8
Drew together through spiritual affinity	9
Their first bond of union a common sense of the Divine immanence	10
They claimed to have received no fresh revelation	11
Did not imply an abandonment of fundamental Gospel truth	12
Doctrinal belief not officially formulated in creed or catechism, religion being accounted a life rather than an intellectual belief	12

	PAGE
Holy Scriptures, attitude towards	13
Individual responsibility, the sense of, recovered	17
Spiritual apprehension of the Kingdom of Christ	18
The Friends' polity fashioned upon this conception	
leaves no room for a sacerdotal caste	19
Universal priesthood of Christian disciples	19
Congregational worship : the place of silence	20
The Christian Ministry not a distinct profession ;	
its characteristics	23
Women's Ministry	24
Reality in Religion	26
Forms of prayer not employed	26
Mission and Teaching Meetings	26
Foreign Missions	28
Education	29
Church government by a series of synods open alike	
to men and women	30.
Church officers : Ministers, Elders, Overseers	31
III.—CHRISTIAN LIFE AND PRACTICE.	
Resistance to ecclesiastical demands	32
Marriage procedure	33
Every department of conduct being subject to the	
rule of Christ, trade, dress, amusements come	
within the range of religious practice	34
Language to be truthful, reverent, pure	36
Scruples affecting language	36
Universal truthfulness removes the object of oaths	37
Sufferings consequent on refusal to swear	38
The Affirmation ; gradual extension of its scope -	39
Greater truthfulness of affirmed than of sworn	
evidence	39
The peaceable nature of the Kingdom of Christ	39
Un-Christian character of War -	40

Contents

ix.

	PAGE
Patriotism, Christian, different from Pagan or Jewish	42
The Social Order	43
Religious liberty a necessity of spiritual religious life	46
Slavery and the oppression of subject races incompatible with the brotherhood of man	47
Philanthropy a necessary outcome of vital Christianity -	48
The Friends' profession essentially affirmative	49
Holy Seasons	50
Sacraments	51
Conclusion	55

IV.—NOTES.

Note A, Numerical strength of Friends at different periods	59
„ B, Doctrinal Statements	59
„ C, John Morley on “ Cromwell's Bible ”	60
„ D, Advices and Queries	61
„ E, John Woolman's Life and “ Journal ”	67
„ F, London Yearly Meeting on War	68
„ G, Peace Service of Friends during the War	74
„ H, London Yearly Meeting on Worship and Ministry, 1899	77
„ I, Text of Oaths Act, 1888	84

SOURCES OF FURTHER INFORMATION.

The official documents of any society necessarily possess an authority superior to that derived from any other source. The official publications of London Yearly Meeting of Friends include five editions of its printed "Book of Discipline" (1783, 1802, 1834, 1861, 1883), in addition to that now in use, *Christian Discipline*, in three parts: I. "Christian Doctrine," revised 1883; II. "Christian Practice," 1911; and III. "Church Government," 1917; Epistles issued annually without a break from 1681 to the present time; and a yearly volume of printed reports and minutes since 1857.

The literature relating to the history, faith and proceedings of the Society of Friends is very large. We can but mention a few of the works most suitable for reference by those wishing for further information respecting Friends.*

HISTORIES.

- Sewel, History of the Rise, Increase, and Progress of The Christian People called Quakers. Dutch, 1717; English, 1722, and other editions; German, 1742.
Besse, Collection of the Sufferings of the People called Quakers, 1650-1689. 2 vols., 1753.
Beck and Ball, London Friends' Meetings, 1869.
Thomas, A. C., History of the Friends in America, 1919.
Harvey, T. E., The Rise of the Quakers, 1919.

*A large variety of literature relating to the Society of Friends may be seen at the Bookshop of the Society of Friends, Devonshire House, Bishopsgate, London, E.C.2.

- Emmott, E. B., *The Story of Quakerism*, 1908.
 Braithwaite, W. C., *The Beginnings of Quakerism*, 1912.
 Braithwaite, W. C., *The Second Period of Quakerism*, 1919.
 Jones, Rufus M., *Quakers in the American Colonies*, 1911.
 Sharpless, I., *A Quaker Experiment in Government*, 1898.
Publishers of Truth, edited by Norman Penney, 1907.
 Hodgkin, H. T., *Friends beyond Seas*, 1916.

BIOGRAPHIES.

" Their biographies open a mine of unfailing Christian and social interest."—W. E. GLADSTONE.

- The Journal of George Fox*. Bicentenary edition, 2 vols., 1891.
The Journal of George Fox, Camb. Press, 2 vols., 1911.
History of the Life of Thomas Ellwood, latest edition, 1906.
Lives of George Fox, William Penn, Margaret Fox, Robert Barclay, Elizabeth Fry, Stephen Grellet, John Woolman (edited by Whittier), Dr. John Fothergill (edited by Dr. R. H. Fox).
 Brayshaw, A. N., *The Personality of George Fox*.
 Brailsford, M. R., *Quaker Women*.
 Hodgkin, L. Violet, *A Book of Quaker Saints*.
Lives of J. G. Whittier, Joseph Sturge, John Bright, J. B. Braithwaite, John Wilhelm Rowntree, John S. Rowntree, Thomas Hodgkin, R. Spence Watson, R. H. Thomas, J. E. Ellis, Joshua Rowntree, Lucy Harrison, E. Richard Cross, Silvanus P. Thompson.

GENERAL AND SOCIAL.

- Barclay, *Apology for the True Christian Divinity*. Latin, 1676; English, 1678, and many later editions to 1886; Dutch, 1683; German, 1684; French, 1702; Spanish, 1710; Arabic in (part), 1881.

Stephen, C. E., Quaker Strongholds.

Grubb, Edward, Social Aspects of the Quaker Faith, 1899.

John Stephenson Rowntree : His Life and Work.

Rowntree, J. W. R., Man's Relation to God.

Christian Discipline of the Society of Friends : (1) Doctrine ; (2) Practice ; (3) Church Government.

Grubb, Edward, Authority and the Light Within.

The Swarthmore Lectures, especially Spiritual Guidance in the Experience of the Society of Friends, W. C. Braithwaite ; Human Progress and the Inward Light, Thomas Hodgkin ; The Nature and Purpose of a Christian Society, T. R. Glover ; The Historic and Inward Christ, Edward Grubb ; Social Service : Its Place in the Society of Friends, Joshua Rowntree ; The Missionary Spirit, Henry T. Hodgkin ; The New Social Outlook, Lucy F. Morland ; and Silent Worship : The Way of Wonder, L. V. Hodgkin.

Whittier, Poems.

Harvey, T. E., A Wayfarer's Faith.

Grubb, Edward, What is Quakerism ?

Books on Peace, as mentioned on p. 42.

Of recent years there has been a development among Friends in the scientific study of social questions. The results have appeared in many publications of which the following may be mentioned as being representative of the whole :—

Rowntree, Joseph, Temperance and Social Reform.

Rowntree, B. S., Poverty : A Study of Town Life ; and, The Human Needs of Labour.

Newman, George, The Health of the State.

Hughes, W. R., New Town.

Cadbury, Edward, and others, Women's Work and Wages.

Rowntree, M. L., Co-operation or Chaos ?

THE SOCIETY OF FRIENDS :

ITS FAITH AND PRACTICE.

I WISH to set forth, simply and concisely, the present-day faith and practice of the religious Society of Friends. Within the space at my disposal it will not be possible to sketch the history of the Society, but neither the present position of the Friends nor their original effort to "revive Primitive Christianity" can be understood without some acquaintance with the times when they arose as a people. Were we proposing to discuss Jewish, Buddhist, or Mohammedan faith and practice, the circumstances under which each of these systems was born would demand consideration.

THE PROTESTANT REFORMATION.

Let us then carry back our thoughts to Tudor times and recall the state of religion in this country when Henry VIII. came to the throne in 1509. Its outward form was everywhere the same. From the Land's End to the northern-most village in Scotland, the usages in all the churches were very much like

those in Roman Catholic chapels to-day. The churches, abbeys, cathedrals, monasteries, nunneries, were the most splendid buildings in the land, and the rites observed in them were no less splendid. In these rites the priests did almost everything; the people were spectators, hardly auditors, as they did not understand the language of the prayers and chants. Their part was to pay for christenings, weddings, burials, confessions, indulgences, masses. Through the priesthood alone was God to be approached. The primary idea of the Christian religion as a power whereby men were made Christlike had been almost lost.* If anyone was reported to have become religious it did not mean that he had become a good man, but that he had joined a monastic order. Erasmus tells how unable he was to make people understand that the calling of a school-master was religious.

* "The Church had wandered far from the hillsides of Galilee, on which peasant crowds listened to the simple words of life and love. It had become dogmatic, sacramental, ceremonial, thaumaturgic, sacerdotal, hierarchical, papal. It had framed for itself a body of casuistry and a penitential tariff of sin. It had set up the confessional and the influence which to the confessional belongs. It had invented purgatory and masses for the dead. It had imbibed into its own veins not a little of the polytheism which it slew, worshipping the Virgin and the saints, adoring relics, practising pilgrimage. It had borrowed from the East asceticism and set up the ascetic ideal. It had adopted clerical celibacy, severing the clergy from the commonwealth and the home. It had become intolerant and persecuting. Instead of subsisting by the freewill offerings of

Many of the priests—everywhere unmarried—were men of bad lives. The masses of the people were ignorant, few could read, books were scarce and dear.

The early years of the sixteenth century, stirred by the progress of geographical discovery, the revival of Greek learning, and the growing power of the printing press, witnessed a wondrous awakening in the minds and consciences of men. Great schools were founded by Colet and others; the Bible, translated into nervous English by William Tyndale, was widely read. The Spirit of God was visiting many hearts, and persons in every rank and station found the forgiveness of sins through faith in Jesus Christ, and left off seeking for salvation in ceremonies, and in trying to do the work of God by proxy. But much earthly alloy mingled itself with the great movement of the Protestant Reformation. Rulers, like the last of the Tudors and the first of the Stuarts, were apt chiefly to regard religion as a power through which they could govern their peoples or strengthen their kingdoms. Elizabeth and James I. continually restrained the zeal of the more earnest and spiritually minded reformers.

the faithful, as in its early days, it subsisted by compulsory tithes, using the arm of force to collect them. By receiving grants from feudal princes, it had become incorporated into the feudal system, and its chief pastors had become feudal lords, sometimes feudal soldiers, often ministers and courtiers of the powers of the feudal world."—GOLDWIN SMITH, *Political History*, vol. i. pp. 35, 36.

THE PURITANS.

In the reigns of these two sovereigns, the Puritan party arose and grew powerful, anxious to carry forward the Reformation, to simplify the forms of the national worship, and to bring all the usages of religion closer to the Scriptural pattern. Civil liberty, as well as Scriptural religion, was dear to the Puritans, and the issue of the contest between the King and his Parliament was a triumph for Puritanism on its religious, no less than on its political side. It was during these years of Puritan rule that the Friends arose; not, be it observed, in an age when religion was neglected, as it was a century later when Methodism arose, but at a time when religion held the foremost place in thought, speech and action.

The Puritans, ultimately dividing into three principal bodies—the Presbyterians, Baptists, and Independents—were intensely earnest; they had amongst them some of the noblest men and the purest-minded women whom England has ever seen. They strove to make the whole nation religious after their own pattern. Public worship was conducted much after the fashion of Presbyterian Scotland to-day. Sunday was strictly observed; there were no Saints' days; mince pies were not eaten at Christmas, nor village sports celebrated on May-day. Music was much practised in Puritan households, but the drama was disapproved, and the theatres were closed. Every-

where human life wore a grave and sober air. Although it is now fashionable to speak lightly of the Puritans, the world's indebtedness to them can hardly be over estimated. And yet many persons were unable to accept their presentation of religion. I speak not of the worldly, the pleasure seekers, or the vicious, who naturally resented their strictness ; but spiritually-minded men rebelled against the formalism which succeeded to the zeal and tenderness of the early Puritans, when war and state policy had debased the piety of their successors. The Reformation had lessened the power of the priesthood, yet Milton discovered, under the rule of the Long Parliament, that

New presbyter was but old priest writ large ;
and then, as in the days of Archbishop Laud,

The hungry sheep looked up and were not fed.

Men were yearning to feel Christ closer to their spirits, a Saviour from the power as well as from the guilt of sin, a Comforter in their sorrows, a Guide in their perplexities, to know His Gospel a real glad tidings to all, specially to those who lived in cottages and passed their days in toil. Men had grown weary of disputings about methods of Church government, whether by Popes, Bishops, Presbyters, or Ruling Elders.* The Scriptures—particularly those of the

* “The theology of those days, from the Reformation onwards, has been a mere play of logic and word fence around

Old Testament—were appealed to, as if they were an inflexible code of rules, to justify the acts of men, who, as they rose to power, cruelly persecuted those who differed from them. Many who could not find satisfaction in the public worship left off attending. Some of these were called Seekers: "To be a Seeker," said Oliver Cromwell, "is to be of the best sect next to a Finder."

THE RISE OF THE FRIENDS.

Thus there was a widely spread yearning for a presentation of Christianity, more spiritual and less theological, more ethical and less dogmatic, more practical and less ceremonial, than that then dominant. Hence when an apostle of such a faith stood forth, he found numbers of persons prepared to accept his message.

George Fox was a young Leicestershire shepherd, who, in the constant companionship of his English Bible, had for years been seeking the way to peace and fellowship with God. The story of his quest, and of its joyful ending in the vision of Christ spiritually nigh unto him, and able to speak to his condition, has often been quoted and should be read in his Journal. When

the profoundest subjects. The reign of scholasticism had never really come to an end. Words and notions, not things and facts, had been hitherto the subject of endless, weary, unprofitable controversy. . . . Oh, the world was weary of them all."—CURTEIS, *Dissent in its Relation to the Church of England*, 1871, 2nd ed., pp. 252, 253.

he had himself thus come immediately to God, and had realised his experience, he went forth to direct others to the light, teaching, and government of Christ in their own minds and consciences. In the words of an Anglican bishop :—

Fox judged truly that the new Protestant scholasticism had not reached to the heart of things in any image of past experience, or in any printed book however sacred ; that academic learning was not in itself an adequate passport to the Christian ministry ; that the words of God could not supersede the Word of God. He realised, as few men have ever realised, that we are placed under the dispensation of the Spirit ; that the power from on high with which the risen Christ promised to endue His People was no exceptional or transitory gift, but an Eternal Presence, an unfailing spring of energy, answering to the new wants and new labours. He felt that the Spirit which had guided the fathers was waiting still to lead forward their children : that He who spoke through men of old was not withdrawn from the world, like the gods of Epicurus, but ready in all ages to enter into holy souls and make them friends of God and prophets.*

Many of the Seekers joined the ranks of the Finders as they listened to this ministry.†

THE CHILDREN OF LIGHT.

The followers of George Fox were at first called the Children of Light, because they spoke so much of

* WESTCOTT, *Social Aspects of Christianity*, pp. 124, 125.

† A full account of the Seeker Movement, based upon original MSS., is given in *The Beginnings of Quakerism*, chapter IV.—[Ed.]

the light of Christ, "the true Light, which lighteth every man that cometh into the world."* A year or two later they were nick-named Quakers, and they themselves took the name of Friends. It is worthy of note, that at the outset they did not wish to found another religious sect; they hoped that all Christian people might come to obey the light of Christ in their own hearts, and that so a great reformation, social as well as religious, might be wrought throughout Christendom. In a little while, however, it was plain that no such vast result was quickly to follow from their teaching, but companies of persons were drawing together in towns and villages, holding the same faith, and led by it into like practices as respects conduct and worship.† During the Commonwealth, and throughout the reign of Charles II., the Friends were constantly growing in numbers in this and other countries, and by 1690 were a numerous and well organised people.‡

* *John* i. 9. A.V.

† Yet in a different way from that at first anticipated, the catholic nature of spiritual Christian truth has been manifested. The Friends have been more successful in influencing other religious bodies than in building up their own. "The Society . . . has been able, with the most extraordinary success, to infuse the spirit and essence of George Fox's teaching into the very veins (as it were) of the modern world. It has all but put down slavery; it is on its way, I hope, to put down war."—CURTEIS, *Dissent*, p. 255.

‡ See Note A, p. 59.

THE FIRST BOND OF UNION.

That the early Friends should thus, unintentionally, have become a distinct religious body can occasion no surprise. The force which had drawn them together was a common faith in the immediate teaching of the Spirit of God in their own hearts and consciences, and this vivid sense of the spiritual presence of their risen Lord affected all their thoughts about religion, including both that large body of doctrine and of practice which they still held in common with other Protestants, as well as that which was distinctively their own. Their conception of Christianity was so much more spiritual than that of most other professors, and its outcome in regard to conduct so practical and far reaching, that it is hard to see how they could have continued in fellowship with those from whom, in various ways, they had really parted company.*

* "That which the people called Quakers lay down as a main fundamental in religion, is this, that God, through Christ, hath placed a principle in every man, to inform him of his duty, and to enable him to do it; and that those that live up to this principle are the people of God; and those that live in disobedience to it are not God's people, whatever name they bear, or profession they may make of religion. . . . By this principle they understand something that is Divine, and though in man, not of man, but of God; it came from Him, and leads to Him all those that will be led by it. . . . It is the spirit given to every man to profit withal."
—WILLIAM PENN, *Collected Works*, 1726, vol. ii. p. 855.

See also CAROLINE E. STEPHEN, *Quaker Strongholds*, 1890, p. 20.

THE INWARD LIGHT.*

The cardinal reason why George Fox became so eminent a leader of religious thought, and accomplished the great work that he did, was his power, springing from a first-hand personal experience, of arousing men to a perception of the Divine immanence in their own hearts and consciences. *He brought men immediately to Christ.* And that which was true of Fox was true in varying degree of his fellow-preachers. I can entertain no doubt but that here we have the essential explanation of the place which the Friends so quickly attained to in the religious life of the seventeenth century, and am confirmed in the soundness of this view by observing that its truth is apparent to men of spiritual susceptibility, who have studied the subject, though separated by wide ecclesiastical differences from the standpoint of a Friend. . . . Bishop Westcott admirably described the attitude of the early Friends towards Gospel truth, as affected by their view of the Divine indwelling:—

“ The facts of intercourse with God, of affinity to God, must, if they are received, find expression in life. The life of believers is, in Christ’s own words, the revelation of God to the world. Fox accepted the consequence and insisted upon it. He could not conceive of religion and

* This section is quoted from *Friends in the Religious Life of England*, by J.S.R. The relationship between the Inward Light and corporate conduct is worked out in detail in *Social Service : Its Place in the Society of Friends*, especially pages 15 to 21. * [Ed.]

morality apart. His labours were from first to last a comment on the text, 'If we live by the Spirit, by the Spirit let us also walk.' For him justification was indeed a making and not an accounting just, not forensic, but vital; and conduct was the sign of the fact. No one ever required more absolutely than Fox that 'righteousness, peace, joy,' should be the marks of the Christian commonwealth. . . . In spite of every infirmity and disproportion, he was able to shape a character in those who followed him which, for independence, for truthfulness, for vigour, for courage, for purity, is unsurpassed in the records of Christian endeavour. And this he did by connecting the loftiest thoughts and the commonest obligations alike with a personal sense of a divine communion. He made each member of his society responsible for his brethren. He opened to all, without distinction, the opportunity for spiritual influence: he imposed upon all the charge of social duties. He jealously guarded the sacred dignity of man."

Whilst the sense of the reality of the Spirit's teaching and government has sometimes dawned upon the soul almost as a new Gospel, the Friends, as a body, disclaim having received any fresh revelation of Divine truth different from the Gospel of Jesus Christ.

CREEDS AND CATECHISMS.

In the seventeenth century—as well as more recently—several writers (Fox, Penington, Barclay, Keith) published doctrinal catechisms; but in the main the Friends have been shy of setting forth their belief in catechisms or creeds, both because these are liable to represent religion as an affair of the head, the mind,

and the memory, rather than a life centred in the heart, and also because of their tendency to fossilise the expression of growing truth. One reason why the Friends have found it so hard to make their religious position understood is because they cannot hand to anyone who asks them of their faith, a formal confession like that of the Westminster Assembly which does duty for the Presbyterians, or a series of dogmatic articles, like the thirty-nine which embody the Anglican belief. Nevertheless, the first section of their *Christian Discipline* is wholly devoted to an exposition of Christian doctrine.*

RETENTION OF FUNDAMENTAL TRUTH.

Christian Discipline states of the early Friends :—

They were men of prayer and diligent searchers of the Holy Scriptures. Unable to find true rest in the various opinions and systems which in that day divided the Christian world, they believed that they found the truth in a more full reception of Christ, not only as the living and ever-present Head of the Church in its aggregate capacity, but also as the light and life, the spiritual ruler, teacher, and friend of every individual member. These views did not lead them to the abandonment of those doctrines which they had previously held in regard to the manhood of Christ, His propitiatory sacrifice, mediation, and intercession. They did lead them, however, to much inward retirement and waiting upon God, that they might know His will, and become quick of understanding in the fear of the Lord.†

* See Note B, p. 59.

† *Church Government*, pp. xi., xii.

It will be found that the Friends' doctrinal statements practically include all those foundation truths—"the common doctrines of Christianity" as William Penn calls them—which are embodied in the Apostles' Creed.

The very strong desire to be entirely truthful in speech and action led to the abandonment of some religious terms in common use, and this occasioned the supposition that the Friends had renounced the truths signified by those terms, whereas they had in reality only adopted simpler, more Scriptural, or more correct language for expressing those truths. This is well illustrated by their attitude towards

THE HOLY SCRIPTURES.

It has not been customary in the Society to style the Bible "the Word of God,"* inasmuch as this is a title given to Christ Himself.† This departure from common usage has sometimes been thought to denote a low estimate of the Scriptures, but the fact is that Friends have very highly esteemed them, and have constantly exhorted one another not only to be familiar

* "If we always spoke of 'the Holy Book,' instead of 'Holy Bible,' it might come into more heads than it does at present that the Word of God, by which the heavens were of old (2 Peter iii. 5-7), and by which they are now kept in store, cannot be made a present of to anybody in morocco binding, nor sown on any wayside by help either of steam plough or steam press."—JOHN RUSKIN, *Sesame and Lilies*, pp. 34, 35.

† *John* i. 14.

with their contents, but also to live under the government of their inspiring Spirit, as the surest way of coming to an intelligent understanding of their teaching and a life conformable to their precepts. More to be relied on than an intellectual knowledge of the letter of Scripture is moral conformity to its spirit. Here was the real point of divergence between the Puritan and the Friend regarding the Bible.* Because Samuel hewed Agag in pieces before the Lord, the Puritan deemed that he should do likewise; the Friend interpreted the incident in the light of the progressive revelation of the Divine will, and the example of the Saviour who "came not to destroy men's lives but to save them." It is quite true that the Friends rebelled against the Calvinistic method of using the Bible, which in practice substituted for the authority of the Church that of a printed book, construed like an Act of Parliament, by the wit and wisdom of men; but this revolt did not lead them to discard the authority of Scripture, spiritually interpreted, nor to withhold from it their high esteem. "No society of professing Christians," said William Penn, "could have a more reverent and honourable esteem for the Scriptures." George Fox wrote in these terms:—

As concerning the Holy Scriptures, we do believe that they were given forth by the Holy Spirit of God, through the holy men of God, who (as the Scripture itself declares, *2 Peter* i. 21) "spake as they were moved by

* See Note C, p. 60.

the Holy Ghost." We believe they are to be read, believed and fulfilled (He that fulfils them is Christ); and they are "profitable for doctrine, for reproof, for correction and for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works" (2 *Timothy* iii. 16, 17); and are able to make wise "unto salvation through faith in Christ Jesus." We call the Holy Scriptures—as Christ and the apostles called them, and holy men of God called them—the words of God.*

The history of the use of the Bible in the Society is very interesting. The early preachers were furnished with copies as part of their outfit, and long before the rise of Bible Societies, the families of poor Friends were supplied from the denominational funds. There was, however, for some generations, great jealousy of a formal use of the Bible, and it was not till after the close of the eighteenth century that the daily family reading of Scripture became general. A few years later Scriptural instruction obtained, in the Friends' schools, a much more important place than it had occupied before. The helpful influence of these measures upon the religious life of Friends subsequently led to a freer use of the Bible in their meeting-houses. The rise and extension of their Adult and Children's School work also promoted the searching of Scripture by many of their members; and on the other hand the

* *An Epistle to the Governor of Barbadoes*, 1671, quoted in *Christian Doctrine*, p. 5. On this subject consult BARCLAY'S *Apology*, and *The Inspiration of the Bible*, by W. C. BRAITHWAITE. [ED.]

absence from the Society's official documents of any dogmatic definition of the manner and extent of inspiration is believed to have been helpful in promoting the moral and spiritual service of Scripture. The Friends' position towards the inspired volume has not been fundamentally affected by the progress of scientific and historical discovery, however much these may have modified individual views as to the significance of parts of its contents.

At the present time, one of the Advices* which are periodically read runs :—

Be diligent in the private perusal of the Holy Scriptures ; and let the daily reading of them in your families be devoutly conducted.

A Query† annually considered by every congregation asks :—

Are you individually frequent in reading, and diligent in meditating upon the Holy Scriptures ? And are parents and heads of households in the practice of reading them in their families in a devotional spirit, encouraging any right utterance of prayer or praise ?

Recurring for a moment to the era of the Reformation, we have noted how the Protestants then rescued the Bible from the darkness to which Rome had consigned it. The Friends subsequently accomplished a further work in rescuing it from a hard, legal, and almost exclusively intellectual treatment, and

* See Note D, p. 61.

† See Note D, p. 63.

insisting that the true meaning of Scripture was best known by readers who approached it with moral sympathy, as well as with intelligence. The same Spirit who had inspired the authors of Scripture abode yet in the hearts of those who read, to interpret and apply its precepts. In this matter the Reformation had recovered, and given fresh expression to the dormant sense of

INDIVIDUAL RESPONSIBILITY

which the Friends carried a stage further, and made the thought their own more entirely than any other Protestant denomination.* “Individual faithfulness” has been a favourite watchword, often appealed to as a secret of holy living more to be relied on than the observance of ceremonial acts. The Society has sometimes placed even its own regulations in unfavourable opposition to the faithfulness of the individual.† There is, however, no real conflict between the two things: wise arrangements for collective action are good, and so too is individual loyalty to duty.

* “The Quakers express with the greatest force and exclusiveness the new thought of the Reformation, the thought of individuality.”—WESTCOTT, *Social Aspects of Christianity*, p. 123.

† “It is not to arrangements, however perfect, but to individual faithfulness to Christ, in daily dependence upon the help of the Holy Spirit, that we must look for growth in the truth, and vitality in the Church.”—*Doctrine, Practice and Discipline*, 1861, p. 182.

THE SPIRITUAL CHARACTER OF THE KINGDOM OF CHRIST.

A spiritual idea of the kingdom of Christ governs the Friends' conception of Christianity, both on its doctrinal, and on its practical side. "The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Ghost."* The Gospel of Christ is to be known, not in word but in power; not as a chain of dogmas loosely held together, but as a spiritual force, changing the heart, subduing the will, and bringing the whole nature under the rule of Christ by His Spirit.†

Dr. Lightfoot, Bishop of Durham, in an essay on the Christian ministry, sketched the characteristics of the kingdom of Christ in terms which almost exactly agree with those held by the Friends. He says:—

The Kingdom of Christ, not being a kingdom of this world, is not limited by the restrictions which fetter other societies, political or religious. It is in the fullest sense free, comprehensive, universal. It displays this character, not only in the acceptance of all comers who seek admission, irrespective of race or caste or sex, but also in the instruction and treatment of those who are already its members. It has no sacred days or seasons, no special sanctuaries, because every time and every place alike are holy. Above all it has no sacerdotal

* *Rom.* xiv. 17 R.V.

† Refer to WILLIAM PENN in *Preface to The Journal of George Fox*, pp. xxviii., xxix. (Bicentenary Edition.)

system. It interposes no sacrificial tribe or class between God and man, by whose intervention alone God is reconciled and man forgiven. Each individual member holds personal communion with the Divine Head. To Him immediately he is responsible, and from Him directly he obtains pardon, and draws strength.*

Dr. Lightfoot goes on to say why, in his judgment, this ideal cannot be carried out in practice, but with this we need not concern ourselves. Speaking broadly, the Friends have tried to fashion their Society upon the lines here laid down, and to make their practices square with these principles.

THE UNIVERSAL PRIESTHOOD OF CHRISTIAN DISCIPLES.

The Apostle Peter had taught that by virtue of their Christian faith the disciples of Asia Minor were "an elect race, a royal priesthood, a holy nation, a people for God's own possession."† This sense of the universal priesthood was almost lost in the corruption of the Christian Church. It was re-asserted at the time of the Protestant Reformation, and with increased energy by the Puritans, "nobles" as they accounted themselves, "by the right of an earlier creation, priests by the imposition of a mightier hand."‡ The Friends gave to this doctrine a still wider and more practical application. They held that all the disciples of Christ

* LIGHTFOOT ON "The Christian Ministry," *Epistle to Philippians*, p. 181.

† I Peter ii. 9. R.V.

‡ MACAULAY, *Essay on Milton*.

being members of this royal priesthood, there was neither room nor service for any special guild of priests intervening between God and men. "We are nothing, Christ is all";* "All of you live and walk in Christ Jesus, that nothing may be between you and God but Christ, in whom ye have salvation, life, rest, and peace with God,"† are two much cherished seventeenth century sayings. Our *Christian Discipline* states:—

These views struck at the very root of that great corruption in the Christian Church by which one man's performances on behalf of others had been made essential to public worship, and on which hung all the load of ecclesiastical domination and the trade in holy things.‡

CONGREGATIONAL WORSHIP.

Whilst the New Testament has not furnished the Christian Church with a fixed directory of procedure in congregational worship, the principles by which it should be governed are clearly enunciated: "God is a Spirit: and they that worship Him must worship in spirit and truth";§ "Where the spirit of the Lord is, *there* is liberty;||" "Let all things be done decently and in order."¶ The Friends endeavour to give practical effect to these principles, by meeting in silence at a stated hour, "in the name of Christ," *i.e.*, in reliance on all which that name signifies, accepting

* Fox, *Journal*, vol. i., p. 51. † *Ibid*, vol. 2, p. 504.

‡ *Church Government*, p. xii. § *John* iv. 24. R.V.

|| *2 Cor.* iii. 17.

¶ *1 Cor.* xiv. 40.

His words as ever true for those so gathered, "there am I in the midst of them." Congregational worship on this basis requires neither sacred building, nor the presence of any specially ordained minister;* but any of the worshippers, if so drawn by the Spirit of Jesus, are at liberty to engage in vocal prayer or thanksgiving, or to address the company in words of testimony, warning, encouragement, or teaching.† The apostolic picture of the early Christian gatherings at Corinth portrays the ideal of a Friends' meeting for worship: "Ye all can prophesy one by one, that all may learn, and all may be comforted; and the spirits of the prophets are subject to the prophets; for God is not a God of confusion, but of peace; as in all the Churches of the saints."‡ Evidently it was not easy at Corinth to maintain at once the liberty of the Spirit and the order required for edification. Nor have Friends found it an easy task. Throughout their history they have been liable to the consequences of human infirmity; sometimes the silence has been excessive; sometimes words are unprofitably multiplied, and speakers miss their true vocation of silent waiting. Yet it is deemed wise to run these risks for the sake of maintaining the liberty of prophesying. By the appointment of officers—Elders—specially charged with responsibility for

* *Christian Doctrine*, p. 24.

† See *The Nature and Purpose of a Christian Society*, by T. R. GLOVER; and Note H, p. 77.

‡ 1 Cor. xiv. 31-33. R.V.

the decorous conduct of public worship, and by admirable counsels to its members dictated by long experience, the Society seeks to guard against the dangers that have been hinted at, whilst maintaining usages which are known by many to possess an almost unique power of solemnising the human spirit, and making it sensible of the presence and the teaching of the Eternal. It would be easy to adduce many illustrations of the place and power of silent worship over persons of every class, drawn from the experience of eight generations.* In hundreds of Friends' meeting-houses, Keble's lines find a continual fulfilment, where he would not have looked for it:—

'Twas silence in Thy temple, Lord,
 When slowly through the hallowed air,
 The spreading cloud of incense soared,
 Charg'd with the breath of Israel's prayer.

'Twas silence round Thy throne on high,
 When the last wondrous seal unclos'd,
 And in the portals of the sky
 Thine armies awfully repos'd.

And this deep pause that o'er us now
 Is hovering—comes it not of Thee ?†

* Refer to *Quaker Strongholds* (Introduction and "Worship") by CAROLINE E. STEPHEN; and, for the wider influence of silent worship, to *The Fellowship of Silence*, *The Fruits of Silence*, and to *Silent Worship: The Way of Wonder*, by L. V. HODGKIN. [Ed.]

† *Christian Year*, Ordination.

THE CHRISTIAN MINISTRY.

Throughout the Society's history, spiritual gifts have been continually bestowed on its members, and a succession of ministers has been maintained: the total number of persons in Great Britain, who now take part in vocal congregational service, probably amounts to nearly one thousand. Like their brethren and sisters, the ministers amongst Friends are commonly engaged in the ordinary affairs of life, and do not form a separate class. Some have been almost continuously occupied with religious service at home and abroad, but the majority have been tradesmen, bankers, doctors, merchants, teachers, artisans, and farmers, who have pursued these callings whilst also following their religious engagements. They receive no remuneration from the congregations amongst which they minister, but travelling expenses are paid by the Society, and where the whole time is given to evangelistic service, as is the case with most foreign and some home missionaries, provision is necessarily made for their support. The Friends raise many thousands of pounds annually for their missionaries in China, India, Ceylon, Madagascar, Syria, and elsewhere.* They have, however, a great dislike to making Gospel service dependent upon money payments. They have continually defended their position with the Lord's words, "Freely ye received, freely give."†

* See p. 28.

† *Matt.* x. 8. R.V.

Many take vocal part in meetings for worship very helpfully, without their ministry being recognised officially by the Society ; but when a person's gift is often exercised, and particularly if he travels in the service of the Gospel, it is usual for the congregations forming a Monthly Meeting to record such an one as an accredited minister of the Gospel. Still, there is no distinction drawn as between clergy and laity. The Friends' theory is that they have no laity, because all their people are, or ought to be, priests.*

WOMEN'S MINISTRY.

Women, equally with men, share in the Christian ministry. In defence of this practice the usage of the early Christian Church is appealed to. Several times in the New Testament women are named who " did prophesy,"† or preach, instructions being also given that they were to be dressed modestly when speaking.‡ Pertinent too are the words of Peter on the day of Pentecost, in his quotation from the prophet Joel : " And it shall be in the last days, saith God, I will pour forth of my Spirit upon all flesh : and your sons and your daughters shall

* Since this was written the practice of recording Friends as ministers has ceased in most Monthly Meetings, from some concern lest it should hinder the free course of the Gospel ministry.—[ED.]

† *Acts* xxi. 9.

‡ *1 Cor.* xi. 5.

prophesy, and your young men shall see visions, and your old men shall dream dreams ; yea, and on my servants and on my handmaidens in those days will I pour forth of my Spirit, and they shall prophesy.”* Those Scriptures which enjoin silence upon women are considered to refer to local or temporary conditions which have now passed away. The long experience of the Friends, and the more recent experience of the Salvation Army, supplying such instances of the possession of conspicuous spiritual gifts as those of Elizabeth Fry and Catherine Booth, are held to prove decisively that women are called of God and qualified for His public service as preachers and teachers.†

* *Acts* ii. 17, 18. R.V.

† “ In almost every nation, womanhood seeks for a fuller recognition and a larger sphere of service. It has been given to few generations to witness a movement of such surpassing importance. It belongs to no one country ; it is the vision of no one people. It has swept round the world, and East and West to-day are linking up their forces. Out of great and bitter need, the women of the world are asking for their opportunity to serve their generation. The history of our Society brings abundant evidence of the advantage which comes to the community through a full recognition of the dignity of woman, and through according her her rightful place in family, social and Church life. We, as Friends, both men and women, are called to bear our share in bringing this movement to its full fruition, and in saving it from the serious dangers with which it is threatened. This can only be done as we derive our convictions on this subject once more from their true source, and so, by bringing Christ into the heart of the movement, lift it on to the highest possible plane.” *Epistle from London Yearly Meeting, 1913.*—[ED.]

FORMS OF PRAYER.

A constantly present thought with the Friends has been the supreme value of reality in religion. Hence they have had a dread of forms, including forms of prayer; these are not used in their public worship, although the Lord's Prayer is sometimes repeated by individuals. The same fear of formalism has led to the abandonment of stated graces before meals. A silent pause is usually observed, with full liberty, however, for words of thanksgiving to be spoken when felt to be fitting, or called for. These periods of silence, occurring perhaps twenty or thirty times a week, are often known to possess sacramental efficacy, graciously reminding, as they do, of the nearness of the spiritual world.

MISSION AND TEACHING MEETINGS.

When the Society arose, the fear of formal and unreal words or acts led to the general discontinuance of the congregational singing to which most of its people must have been accustomed. In theory singing was put on the same footing as preaching and vocal prayer—not arranged beforehand, but approved if it arose spontaneously under the prompting of the Spirit.*

In practice it proved exceedingly difficult to continue the ministry of song on these lines, and in the course

* See Minute of Yearly Meeting, 1675.

of years the practice of singing in worship virtually ceased. There has been some revival of the practice in this country, and in America it prevails to a large extent.

In the seventeenth century, besides the meetings for worship held on a basis of silence, there were gatherings—"Threshing Meetings"—which would now be called Mission Meetings, for reaching the masses of the people, in which there was probably little if any silence. Within the last sixty years it has been increasingly recognised that some variety of method in the conduct of religious gatherings is desirable; and many meetings for Scripture reading and teaching have been established, in some of which, place is found for the delivery of carefully prepared addresses. Mission Meetings are also held in which the singing of hymns is usual.

The Home Mission and Extension Committee of the Yearly Meeting was founded in 1889. Through its regular evangelising work, and by special means taken to quicken the interest of Friends in Home Mission work generally (*e.g.*, the Manchester Conference of 1895) this Committee has been able to assist the Society to fulfil its call to help all conditions of men in the homeland. In recent years the Committee has given special attention to the development of local extension work, and the provision of religious teaching in Settlements and other ways. It has also encouraged the work of young Friends.

FOREIGN MISSIONS.*

So early in the history of Friends as 1656, William Dewsbury wrote words of advice and encouragement from Northampton Gaol to "People scattered into Barbados, Virginia, New England and other islands thereaways and countries elsewhere." The Quaker message was carried to the Protestants of Holland and Germany, to Roman Catholics, to Jews and Mohammedans, and to Red Indians. This early missionary zeal waned some time after the founders of the Society had passed away; nor can it be said to have sprung up again in any corporate sense until about the year 1867, when the Friends' Foreign Mission Association was formed. This Association is now operating in India, Madagascar, Syria, China and Ceylon, with the help of 119 missionaries and over 1,300 native workers. It is doing much educational and medical work, and is one of four Missionary Associations which have united in the foundation of the West China Union University at Chengtu.

A further step in the Foreign Missionary work of Friends was taken in 1917, when the Society as a whole decided to assume direct responsibility for the work. In 1918 an International Council was formed to develop the work of Friends in foreign countries, especially through the publication and distribution

* The preceding paragraph, also this and the following sections have been added by the Editor.

of literature, and the establishment of "Quaker Embassies" (groups of earnest-minded and well-trained men and women working with and for the people of other countries, as members of the War Victims' Relief Committee did during the war).

EDUCATION.

The Central Education Committee (established 1881), and the Friends' First-Day School Association (1847) assist Friends in their educational work, as does the Woodbrooke Settlement for religious and social study. In 1918 the Yearly Meeting appointed a Commission to make full enquiry into the need for and the provision of Quaker education, and a printed report was presented to the Yearly Meeting in 1919. This dealt with all branches of Quaker education and made both general and specific recommendations. The former, which were adopted by Yearly Meeting, were as follows:—

(a) Every child should have full-time schooling up to 16 years at least, in such schools, day or boarding, as are best suited to his needs.

(b) There should be no segregation of social classes, nor any arrangements which tend to emphasise difference of class or means.

(c) Every child should have the opportunity of some period of Quaker fellowship and common life and service.

(d) Distinctive Quaker teaching should be available for all.

(e) All through school life there should be intercourse with a community wider than the purely Quaker one,

and the life should have greater freedom as the boy or girl develops.

(f) In addition to the education of their own children, Friends have a responsibility for taking their full share in the national educational system.

These detailed recommendations were referred to the Quarterly Meetings and the School Committees for fuller consideration.

The Adult School Movement (entirely undenominational) among the general public was another development of this concern for education. Its watch-words are "Evangelisation, Education and Service," and its growth has brought into being the non-collegiate settlement of Fircroft, several non-residential settlements, and holiday educational work.

CHURCH GOVERNMENT.

The Society of Friends is governed by a series of synods, Preparative (or congregational), Monthly, Quarterly, and Yearly, in the proceedings of which, all members, men and women, may take part. Their constitution is strongly democratic, or, more strictly, theocratic, because the thought underlying all their procedure is, that the business is conducted under the presidency of Christ, present by His Spirit in the hearts of all. Decisions are arrived at without voting. The

clerk, who combines the functions of chairman and secretary, and may be man or woman, announces and records the "sense of the meeting." When great diversity of opinion exists, an adjournment is usually agreed to, time and reflection often leading to more unanimity. The Monthly or smaller district Meetings are the hands of the Society; they receive and exclude members, are charged with the care of the poor and the education of children, appoint Church officers, issue and receive certificates or letters of introduction on behalf of members changing their place of abode, liberate ministers for religious service, and discharge much executive business. They appoint the Registering Officers of births, marriages, and deaths; Overseers to exercise a loving and discriminating pastoral care over the congregations, especially their younger members; also Elders to advise the ministers and to have charge of the order of public worship.* The Quarterly or wider district Meetings, as their name implies, are in session four times in the year and comprise all the Monthly Meetings within an area of perhaps one or more counties. Their business is partly devotional and partly executive.† The Yearly Meeting is the final court of appeal, and the legislative authority for the Society throughout the district over which its jurisdiction extends. Between the sessions of London Yearly Meeting, a standing representative

* See *Church Government*, pp. 49-56.

† See Note D, p. 65.

committee, "the Meeting for Sufferings,"* deals with business as it arises. It is attended monthly by both men and women from many parts of England.

CHRISTIAN LIFE AND PRACTICE : ECCLESIASTICAL DEMANDS.

From what has been already said it will be seen how the whole polity of the Society, its worship, its ministry, its government are based upon the universal priesthood of Christ's followers. The same principle has led to the strenuous resistance of claims to lordship over God's people. The Friends are independent of the services of the State clergy at the great events of birth, marriage, and death, having built up their own plans for registration and observing their own usages—religious without being sacerdotal—for the solemnisation of marriage, and the burial of the dead. They objected to the payment of tithes, church rates, and kindred imposts. This non-compliance with ordinary usage has, in the past, been a cause of much suffering ; now, through altered laws, and some modification in the practice of Friends, this has almost ceased.†

* The title originated when sufferings from persecution formed the staple business. During the war of 1914-1919, the title has described accurately much of the work done by the meeting. This has included plans for the relief of destitute aliens, of allied and "enemy" peoples, afflicted by the war ; also arrangements for the visitation of Friends and others in prison for conscience' sake.—[ED.]

† See *Christian Practice*, p. 132.

MARRIAGE PROCEDURE.

It attests the statesmanship of the early Friends that, so early as the Commonwealth era, they succeeded in establishing a simple and impressive marriage ceremonial which the English courts recognised. Marriage is accounted a religious ordinance as well as a civil contract. With suitable regulations for securing publicity, good order, the consent of parents, and registration, the parties mutually promise in a meeting for worship to be faithful to each other as husband and wife. From 1753 to 1837, the marriages of the Friends and of the Jews were the only weddings permitted in England, other than those according to the usages of the Established Church. Marriages can now be celebrated in the Friends' meeting-houses not only between those in membership, but also between those less closely connected with the Society.*

NO PART OF CONDUCT OUTSIDE CHRISTIAN OBLIGATION.

The doctrine of the indwelling of the Spirit has been to the Friends neither a philosophical idea, nor a pious opinion only, but an eminently practical faith, embracing within its scope the whole of human life. The presence of the Spirit gives the power to translate the Apostle's advice into practice, "Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory

* The existing regulations will be found at length in *Church Government*, pp. 83-108.

of God.”* Hence, little account is made of the popular distinction between things secular and things religious ; all work, all times, every employment that is not wrong may be accounted holy. Conduct beyond the reach of human law is not outside the Divine law. Doing unto others as we would that they should do to us enjoins entire integrity in trade. Where debts have not been paid, the Society holds that no legal discharge liberates the debtor from the obligation to pay them in full, should it ever be in his power to do so, and in the meantime declines to accept his contributions for religious or benevolent purposes.†

DRESS.

Every Christian community, sensitive to the moral teaching of the Gospel, has held that dress will be subject to its restraints. Simplicity, moderation, and truthfulness in attire and manner of living, have been constantly urged upon successive generations of the Friends. In the seventeenth century, the sanctimonious dress and closely cropped hair of the Puritans excited protest, whilst at a later date, when growing wealth had introduced temptations to display, a costume gradually came into vogue, at first unintentionally, simply through nonconformity to the changing fashions of the world. In the middle of the nineteenth century, the opinion began to prevail that there were grave objections in this uniformity

* 1 Cor. x. 31. † *Church Government*, p. 25.

of attire, and the general sentiment changed to an approval of moderation and self-restraint, rather than at aiming for the maintenance of a costume.

AMUSEMENTS.

In the seventeenth century the Friends shared, and in some directions enlarged the scope of the Puritan objection to sports. Hunting, shooting, music, dancing, dramatic performances were advised against, and very largely avoided. The present generation has modified its attitude to many of these pursuits; music and singing are now taught in almost all the Society's schools. The pages in *Christian Practice* devoted to counsel upon Christian self-denial deserve perusal,* especially the four divisions: (1) Christian simplicity; † (2) intoxicating beverages; (3) recreation and amusements; ‡ (4) books and reading.

* *Christian Practice*, pp. 91-109.

† See Note E., p. 67.

‡ "The life of the Christian is not a dull and cheerless existence. There are no joys here below to be compared with those of which the renewed soul is permitted to partake, even upon earth, in the faithful service of the Lord. It is not for the diminution of their happiness, but for its increase, that we would affectionately invite our Friends unreservedly to submit all their pursuits, even those which may be intended as recreations, to the holy restraints and government of the Lord's Spirit. As this is the case, the various duties and enjoyments of the present life will be placed in their true relation to the life to come. The desires, the affections, the very tastes, will be

LANGUAGE.

Hardly any part of the Friends' usages has attracted more attention, or been less generally understood, than their disuse of certain words, and their adoption of certain modes of speech different from those in common vogue. Such were their avoidance of titles deemed to be flattering; their use of the singular pronoun *thou* for the less grammatical *you*; the avoidance of words derived from heathen worship, like the common names of the days of the week, also of such as seemed to imply that all times were not good, as "good day," and of others employed in a sense open to misconception, like *church* for the building in which the Church meets. Some of these scruples were of very early Puritan origin, some were floating in the air during the ferment of the Civil War, and some were the offspring of very tender consciences amongst the first generation of Friends. Many have been abandoned, some are forgotten. It would not serve any good purpose to discuss the reasons of these changes, though they are interesting in their relation to the growth and changes in a people's language, and the altering phases of religious thought; but it is very

renewed. The occupations of our leisure hours—and with many Friends these make up a large amount in the sum of their responsibilities—our associations, our reading, our varied engagements of a social or more public nature will be baptized into the Christian spirit."—*Christian Practice*, p. 102.

deserving of note that all this scrupulosity regarding speech had its root in a deep sense of man's responsibility for his language—in harmony with the impressive teaching of Christ, "By thy words thou shalt be justified, and by thy words thou shalt be condemned."* Words being an index of the state of the heart, where there is a sense of the spiritual abiding of Christ, there will be tenderness of conscience not to transgress the divine law in the matter of speech. Truthfulness, reverence, and purity in language are enjoined on the followers of Christ, whilst the sense that all people are the objects of His love, and share the illumination of His Spirit, promotes obedience to the charge, "Honour all men,"† with the avoidance of modes of speech running counter thereto. All the scruples of Friends in relation to speech, whether now observed or not, will be found to have had their origin in the grounds of conduct which have been indicated.

The duty of maintaining truthfulness of speech at all times and under all circumstances, when carried out in practice, removes the motives and reasons for swearing; hence arose the strong witness borne by the Society against the taking of

OATHS.

Its teaching on this matter has wrought a great change in public opinion, and brought about altera-

* *Matt.* xii. 37.

† *1 Peter* ii. 17.

tions in the laws of this and other countries. William Penn expounded the position of Friends in these terms :—

[They uphold] the sufficiency of truth speaking, according to Christ's own form of words, of Yea, Yea, and Nay, Nay, among Christians, both from Christ's express prohibition, " Swear not at all " (Matt. v. 34) ; and for that they being under the tie and bond of truth in themselves there was no necessity for an oath, and it would be a reproach to their Christian veracity to assure their truth by such an extraordinary way of speaking ; but offering at the same time to be punished to the full for false speaking, as others for perjury, if ever guilty of it ; and hereby they exclude with all true, all false and profane swearing ; for which the land did and doth mourn, and the great God was and is not a little offended with it.*

Cruel were the sufferings which the refusal to swear brought upon the Friends in the first forty years of their history. Let me give one illustration : Francis Howgill, who had been a clergyman, was arrested in Kendal market, brought before a magistrate and tendered the oath of allegiance. He affirmed his entire loyalty to Charles II., but for refusing to swear he was sent to Appleby jail, from which he was only released by death, in 1668, after years of suffering. The Toleration Act of 1689 allowed Friends to affirm their allegiance, and subsequent measures extended the privilege of taking the affirmation instead of an oath. The punishment for a false affirmation was

* *Preface to The Journal of George Fox*, p. xxx.

made the same as for perjury. After the experience of more than two centuries, it is not known that a single instance has occurred, in this country or in the United States, in which a person has been convicted of giving false evidence on affirmation. This signal illustration of the high standard of truthfulness obtaining amongst those who decline to swear has had a great effect in extending religious liberty as respects the use of the affirmation. By the British measure of 1888 it has been enacted that any person "stating that an oath is contrary to his religious belief shall be permitted to make his solemn affirmation instead of taking an oath in all places and for all purposes where an oath is or shall be required by law."*

WAR.

In 1650, when George Fox was a prisoner in Derby jail, recruiting was in progress for the army, which under Cromwell's leadership overthrew Charles Stuart—subsequently Charles II.—at Worcester. A commission was offered to Fox, who declined it, inasmuch as he had "come into the covenant of peace, which was before wars and strifes were," and he "knew from whence all wars arose, even from the lust, according to James's doctrine;" and now, said he, "I lived in the virtue of that life and power that took away the occasion of all wars."† This incident illustrates the

* 1888, Chap. 46, Sec. 1. See Note I, p. 84.

† Fox, *Journal*, vol. i. pp. 68, 69.

position which Friends uphold as to the peaceable character of the kingdom of Christ, and its incompatibility with private or international warfare.* As numbers of the primitive Christian Church had withdrawn from the Roman legions, sensible of the incongruity of the profession of arms with their allegiance to the Prince of Peace and obedience to His precepts, so in the seventeenth century many soldiers and sailors renounced their carnal weapons when the Spirit of Christ took possession of their hearts and ruled their conduct, and when, further, they recognised that all their fellow-men were potentially the subjects of His redeeming and enlightening grace. The poet asks :—

Ah ! when shall all men's good
 Be each man's rule, and universal Peace
 Lie like a shaft of light across the land,
 And like a lane of beams athwart the sea,
 Thro' all the circle of the golden year ?†

The answer is, just so soon as the government of Christ is more widely accepted, removing the roots and causes of warfare, casting out selfishness, and inducing men not only to admire but to obey the Golden Rule. Slowly as the cause of international peace progresses, the Friends have succeeded in impressing the public mind with a knowledge of their abhorrence of war. This has been accomplished

* See Note F, p. 68.

† TENNYSON, *The Golden Year*.

by suffering and unpopularity, repeatedly borne in their maintenance of their witness on this great subject. Their history is remarkable for the many preservations granted to those who refused to fight—when Pennsylvania was governed by Friends, during the Irish Rebellion of 1798, and again during the secession war in the United States.* The peaceable nature of the Kingdom of Christ is a theme on which the Society has often pleaded with those of differing views, and it has repeatedly urged upon Governments the duty, in the sacred interest of Justice, of determining disputes between nations by arbitration, or the action of law, rather than by the sword.

The War of 1914-1919 has shown that the Society continues to take up an uncompromising attitude of opposition to all war. In conformity with this many Friends refused military service. To some of these the exemptions asked for were given by the Tribunals, to some they were refused, and about 280 Members and Attenders went to prison for conscience' sake. Others again felt it right to enlist in the Army. Friends encouraged their young people to take part in ambulance work (without enlistment and without pay) ; War Victims' Relief Work in France, Belgium,

* For PENN refer to *Quakers in the American Colonies*, Book v., *The Second Period of Quakerism*, Chap. xv., and *Life*, by J. W. GRAHAM; for Irish Rebellion, to *Friends in Ireland*, by HODGKIN; for American Civil War, to *Southern Heroes*, by CARTLAND. The concluding portions of this section are by the Editor.

and Holland ; and work among distressed aliens in London and other places.*

Of the large amount of literature bearing upon the subject produced immediately before and during the war attention is directed to the Yearly Meeting Epistles for 1915, 1916, 1917, and 1918 ; the " Address to Men and Women of Good-Will," published in August, 1914 ; " The True Way of Life " (Grubb) ; " War from a Quaker Point of View " (Graham) ; " Christ and War " (Wilson) ; " Pacifism in Time of War " (Heath) ; " As a Man Thinketh " (Unwin) ; and " Friends and the Inner Light " (Brayshaw). The six Reports of the Commissions set up to prepare for the Peace Conference of All Friends should be consulted.

PATRIOTISM.†

In close connection with their protest against War, the Friends have often had to bear the charge of being unpatriotic, a charge, however, which they have constantly refused to admit. They hold that it is the duty of all good citizens to obey governments in

* See Note G., p. 74

† The latter part of this section is from a paper on *Christian Patriotism*, by J. S. R. who advocated and practised the duty owing by the individual to the State. Shortly after his tenure of the office of Lord Mayor of York, he gave an address on the historical associations of that city, in which he pleaded for a high type of patriotism in the conduct of local affairs. See *Life*, pp. 384-385.

Consult *Second Period of Quakerism*, Chap. xxi., " The Church and the State " [Ed.].

matters not inconsistent with the Divine law and to love and serve their country. They hold, however, that Christian patriotism is essentially different from heathen or Jewish patriotism, in both of which the love of the fatherland was hardly separated from hatred for other peoples, and rested on the idea that God was a tribal deity, who blessed Palestine but cursed Edom.

Christianity did not destroy the sentiment of Patriotism, but it fundamentally changed its character. The human love of home and country was retained, the sense of duty towards home and country was, indeed, deepened by the example of the Cross of Christ, the supreme exemplification of self-sacrifice. But the brute force of the Roman and the Greek, and the racial exclusiveness of the Jew, henceforth stood condemned in the light of a faith which declared all men to be the offspring of our Father, all able to share in one common redemption, and in one universal illumination. Men were still to fulfil their duties towards their relatives, their friends, their city, their country, but these primal duties were to be fulfilled in a spirit of love to the whole family of man.

THE SOCIAL ORDER.*

The concern of Friends relating to War has quickened their desire to discover what John Woolman called the roots of industrial oppression and of war. In the

* This section is by the Editor.

words of the Yearly Meeting Epistle of 1915 : “ War, we know, is but a terrible symptom of the still more terrible disease of self-seeking, which permeates our whole social system. In giving and serving, rather than in possessing and being served, so only shall we come to a state of society in which the roots of war no longer exist. To this end we must seek a way of life which shall be a practical expression of the will to love and serve. In our business life, and in our leisure occupations, we should ever have before us the welfare of the nation and of humanity. We must be untiring in true national service—devoting to it prayer, hard thinking, training and material resources, and bringing home its claims to every member of our Society.”*

Soon after the beginning of the war of 1914 the Yearly Meeting appointed a Committee “ to investigate what connection there is between war and the social order, to encourage the study of the question, and to consult with those Friends who have been led, owing to the war, to feel the need of a personal readjustment of their way of life.” This Committee on War and the Social Order has been continued, and enlarged, has held conferences, prepared and published papers and books (including “ Co-operation or Chaos? ” by M. L. Rowntree), and has helped groups of Friends (*e.g.*, Quaker employers) and individuals in their study of social problems. The Yearly

* See pp. 10-11.

Meeting of 1918 adopted the following "Eight Points":—

1. The Fatherhood of God, as revealed by Jesus Christ, should lead us toward a Brotherhood which knows no restriction of race, sex, or social class.

2. This Brotherhood should express itself in a social order which is directed, beyond all material ends, to the growth of personality truly related to God and man.

3. The opportunity of full development, physical, moral and spiritual, should be assured to every member of the community, man, woman and child. The development of man's full personality should not be hampered by unjust conditions nor crushed by economic pressure.

4. We should seek for a way of living that will free us from the bondage of material things and mere conventions, that will raise no barrier between man and man, and will put no excessive burden of labour upon any by reason of our superfluous demands.

5. The spiritual force of righteousness, loving-kindness and trust, is mighty because of the appeal it makes to the best in every man, and when applied to industrial relations achieves great things.

6. Our rejection of the methods of outward domination and of the appeal to force applies not only to international affairs, but to the whole problem of industrial control. Not through antagonism but through co-operation and good-will can the best be attained for each and all.

7. Mutual service should be the principle upon which life is organised. Service, not private gain, should be the motive of all work.

8. The ownership of material things, such as land and capital, should be so regulated as best to minister to the need and development of man.

In 1919 the Yearly Meeting concluded that some method of organising industry, more equitable and consistent with the Christian ideal than that at present in operation, should be sought by Divine help.*

RELIGIOUS LIBERTY.

We have already seen how the sense of responsibility to God was aroused by the Reformation, and deepened by the Friends' grasp of the spiritual nature of Christ's kingdom. The relation of the Christian to his fellows is that suggested in the words "One is your Master, even Christ, and all ye are brethren."† Civil and religious liberty are necessarily dear to those whose lives are governed by loyal obedience to conscience. The stand made by the Society for religious toleration—for fuller liberty of conscience—in the seventeenth century is a memorable chapter in its history. For a period of almost forty years the sufferings of the Friends were cruel—not fewer than 13,000 were imprisoned in Great Britain, of whom more than 400‡ never came out of jail alive. Some were sold into slavery; the seizure of property went on to an enormous extent. These sufferings were endured with a meek and patient heroism which wrought powerfully on public opinion. "When Charles II.

† *Minutes and Proceedings*, 1919. * *Matt.* xxiii. 8, A.V.

‡ It is probably now impossible to determine with absolute accuracy either the number who suffered imprisonment or the number who died in prison. The contemporary authorities are not entirely harmonious in their statements.

came to the throne only one or two despised sects, like the Quakers and Independents, maintained the doctrine of liberty of conscience ; ”* at the accession of William and Mary, the Toleration Act, granting a large instalment of that liberty which the Friends had demanded, and for which they had paid so costly a price, was passed with general approval.†

SLAVERY AND THE TREATMENT OF SUBJECT RACES.

The same religious considerations which determined the attitude of Friends towards religious liberty, war, and oaths, led them to question the equity of slavery,

* GREEN, *History of the English People*.

† “ That conscience should be free, and that, in matters of religious doctrine and worship, man is accountable only to God, are truths which are plainly declared in the New Testament, and confirmed by the whole scope of the Gospel, and by the example of our Lord and His disciples. The command, ‘ Render unto Cæsar the things which are Cæsar’s, and unto God the things that are God’s, points at the true limits of the civil power. The emphatic inquiry of the apostles Peter and John, ‘ Whether it be right in the sight of God to hearken unto you more than unto God, judge ye ’ (put as it was, as a sufficient reason for disobeying an express command of the Council of Jerusalem to refrain from preaching the then new truths of the Gospel), practically illustrates what those limits are. And, on the other hand, the language of the apostle Paul addressed to the converts in Rome, even under such a prince as Nero, shows plainly that, in purely civil matters, the Christian is to be subject to the civil authorities, and consequently that liberty of conscience is not to be used as an excuse for anything that is inconsistent with our duty to our neighbour, or with our peaceable subjection to law and order in things secular.”—*Christian Practice*, p. 135.

when that institution confronted them in the West Indies and the American plantations. At first they urged the humaner treatment and the ultimate emancipation of the negroes. As the years passed, the protest of the Society grew stronger, under the teaching of Woolman* in America, and of Clarkson and many others in Great Britain. For some generations no philanthropic cause was so warmly espoused as that of the abolition of the slave trade and slavery. The sense of the brotherhood of man was constantly appealed to during the course of this long struggle. In how many Nonconformist homes, where there were but few works of art, was to be seen the picture of the chained and kneeling slave over the motto, "Am I not a man and a brother?" It was the same faith in God's love towards all the children of men which led the Pennsylvanian colonists to deal kindly and justly with the Red Indians of North America. The excellent results which ensued have been recognised in recent times, when General Grant invited some of the Friends in the United States to take charge of the Indians living upon the reservations.

PHILANTHROPY.

The Anti-Slavery cause is but one out of many philanthropies which have been warmly espoused by Friends. Their practical view of Christianity, with its catholic belief in human brotherhood, has had a natural

* See Note E, p. 67.

outcome in promoting service for all sorts and conditions of men when in suffering and need. Justice for criminals, prison reform, fair wages for labourers, the abolition of pauperism were laboured for in the seventeenth century.* The same objects under changing conditions still are and must be pursued by those who would follow in the footsteps of Him who "went about doing good."

Our Friend, our Brother, and our Lord,
What may Thy service be?—
Nor name, nor form, nor ritual word,
But simply following Thee.†

FRIENDS' PROFESSION IS ESSENTIALLY AFFIRMATIVE, NOT NEGATIVE.

Some who have looked at the Friends from the outside, and some indeed, of their own number, noting chiefly the points wherein they abstain from the common usages of civil and religious society, have deemed their standpoint to be chiefly one of negatives—non-combatants, non-jurors, non-sacramentarians. But those who have followed me thus far will have seen that these are but the negative sides of a signally affirmative faith, harmonious with Christ's positive teaching—"Thou shalt love the Lord thy God": "Thou shalt love thy neighbour

* This subject was dealt with fully by the late Joshua Rowntree, in *Social Service : Its Place in the Society of Friends*.
—[Ed.]

† WHITTIER, *Our Master*.

as thyself.”* In reality, the Society’s witness is positively to the peaceable character of the Redeemer’s kingdom, to the obligation of universal truthfulness, to the enjoyment of spiritual realities rather than negatively against war, oaths, and ceremonies.† A living sense of the nearness of God’s Spirit quickens the sensibility of the conscience and inclines it to disallow practices which involve a real or supposed disloyalty to Christ, with a consequent interruption of the soul’s fellowship with Him. The communion of the Holy Ghost is, with the Friends, a fundamental article of belief, its realisation in their view being independent of place, person, season, or ceremony, but dependent upon the truthfulness, sincerity, and obedience of the individual disciple: “If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.”‡

HOLY SEASONS.

We observe the effect of these views in regard to the observance of times. The sense that all

* *Matt.* xxii. 37-39.

† “Our witness is not narrow and negative, but far-reaching in its scope and intensely positive in the active service for Christ’s peaceable Kingdom to which it calls us. Seeing the issues of life and death in the clear light of the Spirit, we become impressed with the sacred worth of humanity in the sight of God.”—*Christianity and War*. An address from the London Yearly Meeting of Friends, 1900. See Note F, p. 68.

‡ *John* xiv. 23.

times are, or should be good to the Christian, suggested the scruple about using terms like "Good day" which might convey the contrary impression. The sense that all days are holy, and the knowledge that the consecration of special seasons tends to limit to those seasons the contemplation of truth needed for all times, prevented the Friends from falling into the Galatian error of superstitiously observing "days, and months, and times, and years." They unite with other Christians in keeping the first day of the week for rest and congregational worship—though they endured no little suffering in resisting the burden of Puritan sabbatarianism.

The outward symbols disappear
 From him whose inward sight is clear ;
 And small must be the choice of days
 To him who fills them all with praise ! *

SACRAMENTS.

The absence of the word *sacrament* from the pages of the Friends' *Christian Discipline* contrasts very strongly with the great place the term holds in the creeds, catechisms, and religious literature of Christendom ; this feature, is, however, one which is common to Holy Scripture as well as to the work referred to. A *sacrament* has been defined as "an outward and visible sign of an inward and spiritual grace." In the view of Christian truth which we have been

* WHITTIER, *The Mystic's Christmas*.

portraying, a dedicated life is itself the great sacrament, whilst many of its details may be aids to the inflowing of spiritual grace. In respect to ceremonial rites the Society says :—

It continues to be our settled conviction that in establishing this "New Covenant," the Lord Jesus Christ did not design that there should be any rite or outward observance of permanent obligation in His Church. His teaching, as in His parables, or as in the command to wash one another's feet, was often in symbols ; but it ought ever to be received in the light of His own emphatic declaration, "The words that I speak unto you, they are spirit and they are life." His baptism is the baptism with "the Holy Ghost and with fire." He is Himself "the bread of life." The eating of His body and the drinking of His blood is not an outward act. They truly partake of them who habitually rest upon the sufferings and death of their Lord as their only hope, and to whom the indwelling Spirit gives of the fulness which is in Christ. It is this inward and spiritual partaking which is, as we believe, the true supper of the Lord.*

The position here taken up is neither that of the Roman and Greek Churches which maintain that there are seven sacraments, nor that of the Protestant Churches which declare there are "two only." The Friends affirm that, without recourse to ceremonial rites or material symbols, they can enjoy the possession of every spiritual grace which has been promised to the Christian Church by her Master. It is impossible

* *Christian Doctrine*, pp. 26-27.

to conceive of lives more visibly witnessing to the grace of God than those of many who have never received the rite of water baptism, or assisted at the eucharistic ceremonial. With respect to water baptism, the change in the rite from the bathing of an adult to the sprinkling of an unconscious babe has greatly increased, if it has not introduced the danger of fixing reliance upon a mechanical act instead of on a spiritual experience ; whilst the widespread idolatry attending the celebration of the eucharist, its constant tendency to exalt a priestly caste, interposing between man and his Maker, and its proved liability to debase men's conception of the Eternal, have confirmed Friends in their abandonment of the Jewish usages which form the basis of the two Protestant sacraments. Nor has the effort to aspire after the conscious possession of the substance, whilst renouncing the shadow, been unavailing.

It has been said :—

Without the introduction into our worship of " the consecrated elements," we do often in our religious meetings feel that we are fed by an Unseen Hand. . . . Many of us at such times have, though in no carnal, material sense, been permitted to feel the Real Presence of Christ.*

Before passing from the necessarily brief discussion of a topic to which many attach so much importance,

* DR. THOMAS HODGKIN, in *Our Churches*, p. 193.

I would repeat that the Friends' attitude towards ceremonial rites is not a merely negative one. They affirm that the baptism of the Holy Ghost must be known by the Christian, and that the life of the redeemed soul must be constantly nourished by a spiritual feeding on Christ. They repudiate the frequent assertion that they "have no communicants"—all their people are, in theory, communicants. They are at one with the early Church in holding that many of the usages of human life, and many of the material substances around us, may be vehicles through which the spiritual life is nourished. As the sacramentum was in the first instance the soldier's oath, whereby he attested his loyalty to the Roman Emperor, and as the early Christians applied the term to the religious use of water, oil, wine, milk, honey, salt, to feet washing, kissing, bathing, eating, and drinking,* so the Friends thankfully recognise that numberless occurrences will, to the humble and attentive disciple, become invaluable helps in confirming his loyalty to Christ—the marriage tie a daily reminder of his relationship to the Bridegroom of souls, every meal a time for remembering the Lord's death. Stephen Grellet, a saintly evangelist, wrote :—

I think I can reverently say that I very much doubt whether, since the Lord by His grace brought me into the faith of His dear Son, I have ever broken bread or drunk wine, even in the ordinary course of life, without

* See SMITH, *Dictionary of Christian Antiquities*, vol. ii. p. 1831.

the remembrance of, and some devout feeling regarding the broken body and the blood-shedding of my dear Lord and Saviour.

Dean Stanley said :—

In the holy life, in the courageous act, in the just law, is the Real Presence of Christ. Where these are, in proportion as they recall to us His divine excellence, there, far more than in any consecrated form or symbol, is the true worship due from a Christian to his Master.*

CONCLUSION.

Recurring to the Apostle's counsel to be "ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear,"† I recognise that it is in this meek spirit that the Friends should set forth their faith and practice. None know better than themselves that they are but a feeble people, as contrasted with what they might have been. Yet it would be a grave mistake to account them the representatives of a spent force. They still have a message to the members of other communities, as well as to those outside the Churches, including the agnostic; and their history is instinct with teaching for their own people. Their presentation of Christianity is one which pre-eminently requires the presence of spiritual life to commend it to its own

* STANLEY, *Christian Institutions*, p. 281. On this subject refer to *A Wayfarer's Faith*, T. E. HARVEY, chapters iv. and v., especially.—[Ed.]

† 1 *Peter* iii. 15. R.V.

professors or to others. In the absence of life, the very disuse of forms and ceremonies may itself develop an unlovely formalism, destitute of the beauty which may be embalmed even in a dead form. The profession of a Friend, carrying with it large responsibilities, as well as ennobling privileges, demands the dedication of the whole nature. The Society has suffered from sometimes allowing integral parts of Gospel truth to be under-valued, but these losses have been slight compared with those that have attended the inroads of the worldly spirit, which, under an endless variety of forms, is ceaselessly at enmity with God. It is a mistake to suppose that this spirit was not present in the earliest and most active days of the Society's history. It is also a mistake to account every change in the outward manifestations of Christian life a token of declension. Every change must be judged on its own merits. A free, self-governing Church, believing in the constant presence in its midst of the Holy Ghost, should be able readily to adapt its procedure to the constantly changing requirements of the age. Many changes made from time to time in the usages of Friends have been signs of life ; such have been the growth of anti-slavery, temperance, and missionary effort, practical interest in the education of their own members, and their extensive Sunday School work, particularly amongst adults.

The moral and religious condition of the British nation at the opening of the twentieth century is

marked by many points of similarity with that existing in the middle and later years of the seventeenth. In an age intoxicated by the accumulation of wealth, by the pursuit of pleasure, by the possession of great material forces, it is for the Friends still to witness in the walks of ordinary life to the reality and the nearness of the spiritual world ; to urge the claims of the kingdom of Christ upon the reluctant allegiance of men, to insist that the changeless tokens of that kingdom, alike in individuals and in communities, are "righteousness, and peace, and joy in the Holy Ghost."* This kingdom carries with it the credentials of its regal claims. The tests of spiritual and moral forces are their out-growths in human character. When Whittier writes :—

In joy of inward peace, or sense
Of sorrow over sin,
He is His own best evidence,
His witness is within, †

he does but put into English speech the truth on which the Apostle insisted when he besought the Roman Christians, by the mercies of God, to dedicate their whole selves, as living sacrifices, that they might "prove what is that good, and acceptable, and perfect, will of God." ‡ If, in this direction, the Friends have a message to those outside the Churches, they believe there is a great need for the Churches themselves to be aroused to bear a clearer witness to the

* *Rom.* xiv. 17.

† *Our Master.*

‡ *Rom.* xii. 2.

moral and spiritual side of Christianity, menaced as it is by the excessive veneration of ceremonialism, as well as by the intrusion of a music-hall morality, and the unspiritualising influences of wealth, pleasure, lust, and militarism.

One of our foremost historians has recently given the world his estimate of the Friends' work, in terms we should not have ventured to employ. We believe, however, that he has accurately defined the ideal which they have had set before them, and have sought to live up to—subject, of course, to the manifold limitations and imperfections of humanity. No community can have been called to a loftier service, nor one less liable from the lapse of time to become obsolete. He writes :—

When the Quakers entered into history it was indeed high time, for the worst of Puritanism was that in so many of its phases it dropped out the Sermon on the Mount. . . . Quakerism has undergone many developments, but in all of them it has been the most devout of all endeavours to turn Christianity into the religion of Christ.*

* MORLEY, *Oliver Cromwell*, p. 429.

NOTES.

NOTE A.—SEE PAGE 8.

It is not possible to state the numbers of the Friends with absolute accuracy, but there cannot have been fewer than 50,000 in Europe and America when William and Mary came to the throne. At the close of the nineteenth century the corresponding number may perhaps be taken at 150,000. The line of membership is now more sharply drawn. The published statistics show that in Europe and Australasia there are 20,028 persons in membership, and nearly half as many more habitual "attenders" of Meetings. In North America, fifteen Yearly Meetings in correspondence with that of London have about 100,000 members. The number of "attenders" is not known. There are besides, in America, a number of communities who have at different times and for differing reasons broken away from the main body of Friends; the largest of these are the "Hicksites," with a membership of about 20,000. In Great Britain there are nearly 400 Friends' congregations, grouped into eighteen Quarterly Meetings. [See *Minutes and Proceedings of London Yearly Meeting.*]

NOTE B.—SEE PAGE 12.

DOCTRINAL STATEMENTS.

Under the pressure of external criticism, or internal differences, the Society of Friends has on several occasions found it needful to avow its doctrinal faith in documents of a semi-creed-like character. Such was an epistle addressed to the Governor of Barbadoes in 1671 by George Fox and others; also "A Declaration of Christian Doctrine" issued in 1693. A widely spread secession in the United States prompted a

“ Declaratory Minute ” of London Yearly Meeting, 1829 ; and some differences in this country, pronouncements in 1835 and 1836. Extracts from these documents will be found in *Christian Doctrine* (1883). The most systematic attempt to frame a Declaration of Christian Truth was made in 1887, when a conference of representatives from London and Dublin Yearly Meetings, and from most of those on the American Continent, drew up a lengthy document consisting chiefly of passages previously issued in epistles and minutes. This Declaration has been adopted by most of the American Yearly Meetings, whilst those of London and Dublin received, but did not adopt it. The text of the “ Declaration,” together with the Minute made respecting it by London Yearly Meeting in 1888, will be found in the printed *Proceedings* for that year, pp. 33-48.

[In 1918 the Yearly Meeting, influenced by minutes from two Quarterly Meetings, decided to inform the Q.M.'s that in the near future a revision of *Christian Doctrine*, would be necessary, and asked for suggestions as to the lines on which it should be carried out. As a result some Quarterly Meetings presented detailed memoranda on the subject to the Yearly Meeting of 1919, when it was decided to ask the Q.M.'s to appoint Friends to consider the whole matter in the light of what had passed, and to report in 1920. These Friends were given power to prepare a brief draft statement for the benefit of Seekers, to be submitted to the Yearly Meeting.—ED.]

NOTE C.—SEE PAGE 14.

“ The substitution of the Book for the Church was the essence of the protestant revolt, and it was the essence of Cromwell’s whole intellectual being. Like ‘ the Christian Cicero,’ twelve centuries before, he said, ‘ We who are instructed in the science of truth by the Holy Scriptures know the beginning of the world and its end.’ Cromwell’s Bible was not what the Bible is to-day. Criticism—comparative, chronological, philological, historical—had not impaired its position as the direct word of God, a single book, one and whole, one page as inspired as another, one text as binding as

another. Faith in the literal construction of the word was pushed to an excess as much resembling a true superstition or over-belief, as anything imputed to the Catholics. . . . The God to whom Cromwell in heart as in speech appealed was no stream of tendency, no super-naturalistic hypothesis, no transcendental symbol or synthesis, but the Lord of Hosts of the Old Testament. The saints and Puritans were the chosen people. All the denunciations of the prophets against the oppressors of Israel were applied to the letter against bishops and princes. And Moses and Joshua, Gideon and Barak, Samson and Jephthah were the ante-types of those who now, in a Christian world, thought themselves called, like those heroes of old time, to stop the mouths of lions, and turn to flight the armies of the aliens."—MORLEY, *Oliver Cromwell*, pp. 51-53.

NOTE D.—SEE PAGES 16, 31.

GENERAL ADVICES.

[*Read and considered annually.*]

1. Take heed, dear Friends, we entreat you, to the convictions of the Holy Spirit, who leads, through unfeigned repentance, and living faith in the Son of God, to reconciliation with our Heavenly Father, and to the blessed hope of eternal life, purchased for us by the one offering of our Lord and Saviour Jesus Christ.

2. Be earnestly concerned in religious meetings reverently to present yourselves before the Lord; and seek, by the help of the Holy Spirit, to worship God through Jesus Christ.

3. Prize the privilege of access by Him unto the Father. Continue instant in prayer, and watch in the same with thanksgiving.

4. Be in the frequent practice of waiting upon the Lord in private retirement, honestly examining yourselves as to your growth in grace, and your preparation for the life to come.

5. Be diligent in the private perusal of the Holy Scriptures; and let the daily reading of them in your families be devoutly conducted.

6. Be careful to make a profitable and religious use of those portions of time on the first day of the week, which are not occupied by our Meetings for Worship.

7. Live in love as Christian brethren, ready to be helpful one to another, and sympathising with each other in the trials and afflictions of life. Watch over one another for good, manifesting an earnest desire that each may possess a well-grounded hope in Christ.

8. Follow peace with all men, desiring the true happiness of all. Be kind and liberal to the poor; and endeavour to promote the temporal, moral, and religious well-being of your fellow men.

9. With a tender conscience, in accordance with the precepts of the Gospel, take heed to the limitations of the Spirit of Truth in the pursuit of the things of this life.

10. Let your lights shine in lives of honest industry and patient love. Do your utmost to maintain yourselves and your families in an honourable independence, and, by prudent care in time of health, to provide for sickness and old age.

11. Maintain strict integrity in your transactions in trade and in all your outward concerns. Guard against the spirit of speculation, and the snare of accumulating wealth. Remember that we must account for the mode of acquiring, as well as for the manner of using, and finally disposing of our possessions.

12. Observe simplicity and moderation in your deportment and attire, in the furniture of your houses, and in your style and manner of living. Carefully maintain in your own conduct, and encourage in your families truthfulness and sincerity; and avoid worldliness in all its forms.

13. Guard watchfully against the introduction into your households of publications of a hurtful tendency; and against such companionships, indulgences, and recreations, whether for yourselves or your children, as may in any wise interfere with a growth in grace.

14. Avoid and discourage every kind of betting and gambling, and such speculation in commercial life as partakes of a gambling character.

15. In view of the manifold evils arising from the use of intoxicating liquors, prayerfully consider whether your duty to God and to your neighbour does not require you to abstain from using them yourselves or offering them to others and from having any share in their manufacture or sale.

16. In contemplating the engagement of marriage, look principally to that which will help you on your heavenward journey. Pay filial regard to the judgment of your parents. Bear in mind the vast importance, in such a union, of an accordance in religious principles and practice. Ask counsel of God; desiring, above all temporal considerations, that your union may be owned and blessed of Him.

17. Watch with Christian tenderness over the opening minds of your children; inure them to habits of self-restraint and filial obedience; carefully instruct them in the knowledge of the Holy Scriptures; and seek for ability to imbue their hearts with the love of their Heavenly Father, their Redeemer, and their Sanctifier.

18. Finally, dear Friends, let your whole conduct and conversation be such as become the Gospel. Exercise yourselves to have always a conscience void of offence toward God and toward men. Be steadfast and faithful in your allegiance and service to your Lord; continue in His love; endeavouring to keep the unity of the Spirit in the bond of peace.

GENERAL QUERIES.

[Read and considered annually.]

1st. What is the religious state of your Meeting? Are you individually giving evidence of true conversion of heart and of loving devotedness to Christ?

2nd. Are your Meetings for Worship regularly held; and how are they attended? Are they occasions of religious solemnity and edification, in which, through Christ, our ever-

living High Priest and Intercessor, the Father is worshipped in spirit and in truth ?

3rd. Do you "walk in love, as Christ also hath loved us" ? Do you cherish a forgiving spirit ? Are you careful of the reputation of others ; and do you avoid and discourage tale-bearing and detraction ?

4th. Are you individually frequent in reading, and diligent in meditating upon the Holy Scriptures ? And are parents and heads of households in the practice of reading them in their families in a devotional spirit, encouraging any right utterance of prayer or praise ?

5th. Are you in the practice of private retirement and waiting upon the Lord ; in everything by prayer and supplication, with thanksgiving, making your requests known unto Him ? And do you live in habitual dependence upon the help and guidance of the Holy Spirit ?

6th. Do you maintain a religious life and conversation as becometh the Gospel ? Are you watchful against conformity to the world ; against the love of ease and self indulgence ; or being unduly absorbed by your outward concerns to the hindrance of your religious progress and your service for Christ ? And do those who have children or others under their care endeavour, by example and precept, to train them up as self-denying followers of the Lord Jesus ?

7th. Do you maintain a faithful allegiance to the authority of our Lord Jesus Christ as the one Head of the Church, and the Shepherd and Bishop of souls, from whom alone must come the true call and qualification for the ministry of the word ? And are you faithful in your testimony to the freeness and spirituality of the Gospel dispensation ?

8th. Are you faithful in maintaining our Christian testimony against all war, as inconsistent with the precepts and spirit of the Gospel ?

9th. Do you maintain strict integrity in all your transactions in trade, and in your other outward concerns ? And are you careful not to defraud the public revenue ?

10th. Do you, as disciples of the Lord Jesus, take a living interest in the social condition of those around you? What place do you give to personal service for others? Do you seek to understand the causes of social evils, and to take your right share in the endeavour to remove them?

11th. Are your Meetings for Church affairs regularly held, and how are they attended? Are these Meetings vigilant in the discharge of their duties towards their subordinate Meetings, and in watching over the flock in the love of Christ? When delinquencies occur, are they treated timely, impartially, and in a Christian spirit? And do you individually take your right share in the attendance and service of these Meetings?

12th. Do you, as a Church, exercise a loving and watchful care over the young people in your different congregations, promoting their instruction in fundamental Christian truth and in the Scriptural grounds of our religious principles; and manifesting an earnest desire that, through the power of Divine grace, they may all become established in the faith and hope of the Gospel?

13th. Do you fulfil your part as a Church, and as individuals, in promoting the cause of truth and righteousness, and the spread of the Redeemer's Kingdom at home and abroad?

ADVICES TO OFFICE BEARERS.

Be constant in your endeavours, through the power of the Holy Spirit, to live under the government of Christ.

Be frequent in reading, and diligent in meditating upon the Holy Scriptures, and be careful not to misquote or misapply them. In preaching, writing, or conversing about the things of God, keep to the use of Scripture terms or other sound words.

Be careful to adorn the doctrine of God our Saviour in all things; keep yourselves unspotted from the world, and be examples of meekness, temperance, patience, and charity.

Be watchful not to become entangled with the cares of this world ; and guard against the snare of accumulating wealth ; manifesting Christian moderation and contentment in all things.

Cherish a deep religious interest on behalf of those who speak in the ministry ; watching over the young and inexperienced with tender Christian concern ; encouraging all in the right way of the Lord.

In the exercise of the ministry wait for the renewed putting forth of the Holy Spirit ; be careful not to exceed the measure of your gift, but proceed and conclude in the life and authority of the Gospel.

Preach not yourselves, but Christ Jesus the Lord ; reverently asking wisdom of God, that you may be enabled rightly to divide the word of truth. Let nothing be done or offered with a view to popularity, but all in humility and in the fear of the Lord.

Bearing in mind that the treasure is in earthen vessels, beware of laying stress on the authority of your ministry ; the baptising power of the Spirit of Truth accompanying the words being the true evidence.

Be tender at all times of each other's reputation, and watchful lest you hurt each other's service. As servants of the same Lord, with diversities of gifts but the same Spirit, maintain a lively exercise harmoniously to labour for the spreading and advancement of the truth.

Let Ministers endeavour to express themselves audibly and distinctly, and guard against all tones and gestures inconsistent with Christian simplicity. Let them beware of using unnecessary preambles, and of making additions towards the conclusion of a meeting, when it was left well before.

When travelling in the service of Christ, be careful to move under His guidance. Let your visits be neither short nor hurried, nor burdensome or unnecessarily expensive ; giving no offence in any thing, that the ministry be not blamed.

Prayer and thanksgiving are important parts of worship. May they be offered in spirit and in truth, with a right under-

standing seasoned with grace. When engaged herein avoid many words and repetitions ; and be cautious of too often repeating the high and holy name of God ; neither let prayer be in a formal and customary way, nor without a reverent sense of Divine influence.

Finally, dear Friends, take heed to yourselves, and to all the flock amongst whom you have been called to labour. Be faithful ; be patient ; be in earnest to fulfil your appointed service, that when the chief Shepherd shall appear ye may receive the crown of glory that fadeth not away.

QUERIES ADDRESSED TO OFFICE BEARERS.

1st. Are you engaged to watch unto prayer ; that you may yourselves be preserved in humble dependence upon Christ, and in earnest religious exercise for the conversion of sinners, and for the edifying of the body in the faith and hope of the Gospel ?

2nd. Do you occupy the spiritual gifts entrusted to you faithfully, and to the honour of God ?

3rd. Do you overcharge yourselves with trade or other outward engagements, to the hindrance of your service ?

4th. Are you careful to rule your own houses well ? And do you endeavour, by example and precept, to train up your families in a religious life and conversation consistent with our Christian profession ?

NOTE E.—SEE PAGES 35, 48.

John Woolman's "Journal," the Quaker classic upon simplicity of life, remarkably illustrates the belief that God reveals Himself freshly to His creatures ; that this revelation is vouchsafed in relation to practical problems of human conduct ; that an "ordinary" man is capable of receiving such a revelation and of acting upon it, provided he is willing to live so that he may be fully sensitive to the inward voice. Dr. Jowett, in a letter to Lady Abercromby, made the remark : "I have been reading a very curious book, *The Journal of John Woolman*, an anti-slavery Quaker, who seems to have been one of the best men who ever lived,

a religious genius who knew instinctively what was right—always dissolved in inward light." A leading English Review wrote in 1914: "If landlords and capitalists would read and act upon the spirit of that wonderful little book of his, *A Word of Remembrance and Caution to the Rich*, we should have small need of social restitution, or rather the remoulding of our civilisation would become as natural and painless a process as the blooming of a flower."

The best edition of Woolman's Journal contains a preface by John G. Whittier. A striking estimate of his work for the slave is given in an essay by George Macaulay Trevelyan (republished by the Yorkshire 1905 Committee).—[Ed.]

NOTE F.—SEE PAGES 40, 50.

CHRISTIANITY AND WAR: EXTRACTS FROM AN ADDRESS ISSUED BY THE LONDON YEARLY MEETING OF FRIENDS, 1900 (DURING THE CLOSING WEEKS OF THE BOER WAR).

In preaching the Gospel of the Kingdom, our Lord proclaimed a new order of life—the inward rule of the Father in the hearts of His children—binding men together in a brotherhood of mutual service, leavening humanity secretly as it possessed one soul after another, capable, like the mustard-seed, of almost infinite growth, yet co-existing for a time with the old order, like the wheat among the tares. The whole spirit of Christ's life and teaching exemplifies the peaceable nature of His Kingdom,* and shows that in its service the weapons of worldly passion are to be renounced; and the love and self-sacrifice of which He is the sovereign example, are to take their place. Rejecting all violent subversion of evil institutions, Christ brought into the world a spiritual life which transforms humanity by regenerating its inner spirit. This transforming power in Christian civilisation† has, amongst its other triumphs, already greatly contributed to the overthrow of many evil institutions closely allied with war; the

* Read and consider: Matt. v.-vii.; Matt. iv. 8-10; Luke ix. 51-56; Matt. xxvi. 52, 53; John xviii. 36; Mark xv. 29-32. Compare: Eph. vi. 10-18.

† For a general sketch of the influence of Christian civilisation, see ЛЕСКУ, *History of European Morals from Augustus to Charlemagne*, vol. ii.

gladiatorial games which were the passion of the Roman world ; the institutious of ancient slavery, mediæval serfdom, and negro slavery ; private war, that terrible scourge of the Middle Ages ; and, in many countries, the practice of duelling.

We believe that the spirit of Christ will ultimately redeem national as well as individual life. We believe further that, as all church history shows, the human means will be the faithful witness borne by Christ's disciples. It has been well said, " It seems to be the will of Him, who is infinite in wisdom, that light upon great subjects should first arise and be gradually spread, through the faithfulness of individuals in acting up to their own convictions."* This was the secret of the power of the early Church. The blood of the Christians proved a fruitful seed.† In like manner the staunchness of early Friends and others to their conscientious convictions, in the seventeenth century, won the battle of religious freedom for England.‡ We covet a like faithful witness against war from Christians to-day. Throughout all the relations of private and public life, the Christian is bound, as a paramount duty, to faithful allegiance to the Kingdom of God and the divine will which is its law, and thus only can discharge aright his duties to family, country, and humanity.

So long as the Christian conscience sleeps, we cannot expect its ideals to find adequate expression in national policy. The Church of Christ is unfaithful to her trust if she does not confront the world with the teaching of her Master. She is not to rest content with registering the current conception of national righteousness ; it is her place to give moral leadership to the nation (as was done nobly at the time of the Venezuelan difficulty), and to silence with her clear voice the popular clamour of passion and hate.

Other causes, however, besides unfaithfulness, deter many from bearing steadfast witness. The sanction given to war in the Old Testament is often regarded as sufficient warrant for its being waged at the end of nineteen centuries of Christian enlightenment. But the Old Testament is the record of a

* Joseph Sturge, see *Life*, by Stephen Hobhouse, p. 183.

† " Semen est sanguis Christianorum."—TERTULLIAN, *Apology*, chap. 50.

‡ See MASSON, *Milton*, vol. vi. pp. 587, 588.

progressive revelation, conditioned at each stage by human capacity to receive and realise it. It is the biography of a people whose spiritual horizons continually enlarged, until inspired prophets could foresee a day when "nation shall not lift up sword against nation, neither shall they learn war any more,"* and could understand that the world's redemption would be wrought by the suffering Servant of the Most High.† The Sermon on the Mount shows that our Lord Himself regarded the moral laws of the Old Testament as rudimentary, to be extended in scope and deepened in character by His own fuller teaching. Men of faith, living in the dawn of revelation, reached out after God, even amid the institutions of polygamy and slavery and blood-revenge. We, in like manner, are to be faithful to the guidance of the noontide light, shed on us in the face of Jesus Christ.

Again, the maxim of unchristian statecraft, "the end justifies the means," is often allowed to over-ride the witness against war. We think of the goal, and forget the nameless atrocities by which it is sought. A clearer vision would show us that, in spite of the self-sacrifice inspired by devotion to one's country, which shines on the battle-field, the actual operations of warfare show that it is essentially a "soul-blinding, heart-blurring business,"‡ vitiating the moral atmosphere, callous to the divine worth of human life, its iron discipline trampling on the will and conscience of the soldier, its bloodshed begetting on the one hand hatred and revenge, and on the other the insolent pride of conquest, its stricken field a seed-plot for future strife :

For what can war, but endless war sti'l breed ? §

But the difficulty which is perhaps most often felt arises from the fact that, since even the most advanced nations are as yet only imperfectly Christian, their conduct is governed by mixed motives, and not by the pure spirit of Christ.

Acquiescence in the action of the nation, whether right or wrong, is commonly regarded as the only patriotism. But devotion to the highest interests of our country and loyalty

* *Isa. ii. 4 ; Micah iv. 3.* † *Isa. lii. 13—liii. 12.* ‡ Archibald Forbes.
§ MILTON, *Sonnet to the Lord General Fairfax.*

to truth alike require that we "obey God rather than men,"* and, in the meekness and gentleness of Christ, bear witness against wrong at the cost of unpopularity and even suffering. The lover of his country is jealous of her honour in the court of conscience of mankind, careful of all the finer elements of her character, deeply concerned to maintain that moral vigour which is the life of national greatness; for he knows that—

By the soul
Only, the nations shall be great and free.†

Our witness is not narrow and negative, but far-reaching in its scope, and intensely positive in the active service for Christ's peaceable Kingdom to which it calls us. Seeing the issues of life and death in the clear light of the Spirit, we become impressed with the sacred worth of humanity in the sight of God. Man is a being full of divine possibilities, visited by the Holy Spirit, the object of Christ's redeeming love, called to the high destiny of sonship to God. Face to face with these great truths, the Christian will surely shrink with horror from the wholesale slaughter of the battlefield. He is called to a holier warfare to be waged with other weapons to a higher service for God and for humanity; to him is committed the ministry, the blessed "ministry of reconciliation."‡

"THE LORD GOD OMNIPOTENT REIGNETH."—THE EPISTLE
FROM LONDON YEARLY MEETING, 1915.

We have met this year in the midst of the tragedy of war—war on the vastest scale the world has ever seen. Death and chaos stand revealed. The nerves of human life quiver in agony and strain in fear, and a blind struggle seems to be the only result.

We are humbled in the dust that the nations of Europe should have been plunged into mutual slaughter; that statesmanship should have proved itself bankrupt; that the professing Church of Christ should have raised but a feeble

* *Acts* v. 29. † WORDSWORTH, *Dover on the Day of Landing*.

‡ 2 *Cor.* v. 18-20.

and ineffective voice. We are ashamed that in the past we have so largely acquiesced in a way of life that has led to war.

In the darkness of universal sorrow and desolation we cry for light. It seems to many that a God of Love could not permit such terrible happenings. "They continually say unto me, Where is thy God?" We cannot give an answer of strength and consolation to such a cry in terms of any traditional faith. It is only as our faith is re-discovered and resettled on a rock foundation that we can help a bewildered world. We thank God that a new and living experience of His power and purpose has come to us. Our hope is in this word: God is Love—the power of God is the power of undying and persistent love. It is through the hearts and minds and wills of men and women that He works, and He waits for them to open their hearts to Love and to follow with unwavering courage.

In so far as men do this they are helping to establish the Kingdom of God and of His Christ—the rule of Love in the world. That Kingdom includes in its wide sweep every nation, and must mean the realisation of a transformed world-order. For the establishment of that Kingdom Jesus lived and died. The only means He used was the compelling power of love operating in the hearts of men. He relied on spiritual forces. He despaired of no man, and saw in the hearts even of the worst the possibility of the best. He saw that man cannot for ever resist the tireless, patient pursuit of love. In that faith He lived and died and conquered. To His disciples everywhere Christ has committed the task of carrying on His work for the world. They, too, must act as their Master acted in unquestioning faith in the power of God's love, and in the light which lighteth every man in every nation and to which we can always make appeal.

It was this faith that . . . awakened our forefathers to live "in the virtue of that life and power that took away the occasion of all wars." To them afresh came a call to go forth together to a like heroic task. For His sake they were to count nothing hard. If only they might live on that new level of experience to which He had lifted them, then loss, and pain, and even death, took on a new aspect. The desire to defend themselves or to advance His cause by violence was

swept away in the tide of a nobler ambition and a loftier hope for human kind.

How do we stand to-day? Many of our fellow Christians, some even of our own members, are actively supporting a war that they detest as much as we do. We honour the self-sacrifice, the courage and devotion, of those who seek to forward or defend the kingdom of righteousness by means of war. But we claim with absolute conviction, though with great humility, that only spiritual power can defend or advance the spiritual causes which matter to the world. We claim that there is a better way, and that Love alone can avail to find and follow it. We appeal to men and women everywhere to put their trust in the "Lord God omnipotent," and to tread the way of Christ whatever it may involve.

The spirit of cruelty that war engenders cannot be cast out by retaliation, but only by a change of heart. This change may seem to us impossible, but if we really believe in God's love, we dare not limit its redemptive power.

It is our conviction that the will of God for us and for all His children is that they should make the great venture of trusting to Him not only their individual lives but also the life of their nation. Vast and undiscovered spiritual forces would be released, for the liberation of the world from fear and bloodshed, if but one nation had the faith and courage to disarm. When is this great experiment to be tried, if not at the conclusion of the present conflict?

It has been an encouragement to us at this Meeting to know that the bulk of our young men are prepared to refuse military service of any kind. We have also been stirred by the outspoken willingness of many women Friends to accept all the consequences involved in taking our position. It is our prayer that we may all be strong to endure if a day of trial should come, in all humility taking our stand with those who by suffering have served mankind.

We are deeply conscious that our reliance upon Love as the greatest power in the world cannot leave us content with a mere refusal to bear arms or to seek armed protection. We are glad that, at the present time, many of our friends have found opportunities for helping the victims of war, of whatever nation, both at home and abroad. Nor would we forget

that the most urgent need is the creation of an atmosphere in which hate and wrong may pass away from our own and other souls. Amidst all the temptations to excitement and passion, it is only in the quiet of prayer and by self-discipline that healing can come through us.

War we know is but a terrible symptom of the still more terrible disease of self-seeking which permeates our whole social system. In giving and serving, rather than in possessing and being served, so only shall we come to a state of society in which the roots of war no longer exist. To this end we must seek a way of life which shall be a practical expression of the will to love and serve. In our business life, and in our leisure occupations, we should ever have before us the welfare of the nation and of humanity. We must be untiring in true national service—devoting to it prayer, hard thinking, training and material resources, and bringing home its claims to every member of our Society.

The world can only be won for Christ as men are possessed by the infinite power which we call the love of God—the love that will not let men go—the love that “beareth all things, believeth all things, hopeth all things, endureth all things,” and that never faileth—the love that is Divine Omnipotence.

NOTE G.—SEE PAGE 41.

THE PEACE SERVICE OF FRIENDS DURING THE WAR, STATED
CHRONOLOGICALLY BY THE EDITOR.

The “Friends’ Ambulance Unit,” carried on in connection with the British Red Cross Society, in which 1,700 men were engaged, was started in September, 1914, and began demobilisation in December, 1918. Its members served abroad in hospitals, motor ambulance convoys (three), ambulance trains (four), recreation huts (three), and in civilian relief work. During portions of 1916 and 1917 many men helped on two hospital ships. At home the carrying on of three hospitals and a large amount of “alternative” work was done by members of the Unit, all of which operations were sustained by subscriptions totalling to about £140,000, and gifts of

clothing and stores. Nineteen men were lost by death and numerous others were invalided. Many men in the French convoy received the Croix de Guerre.

The "Emergency Committee for the Assistance of Germans, Austrians and Hungarians in Distress" (established in 1915), about ninety whole time workers, for longer or shorter periods, half of whom were Friends, strove to befriend "enemy aliens," both those at liberty (usually in financial straits) and others in the Internment Camps. German missionaries on their way from India and Africa, with their families, were assisted in London. The Committee had regular and sympathetic correspondence with Dr. Elizabeth Rotten, Secretary of a similar Committee in Berlin.

Up to March, 1919, about 600 English and American men and women Friends had worked at different times under the "War Victims' Relief Committee," (established 1916), in France, Belgium, Holland, Serbia, Corsica, Tunis, Corfu, Salonica, Switzerland, Armenia, Italy and Rumania. Their labours included work of a general medical character, maternity and infant welfare service, civilian relief, house building, agriculture, toy and other industries. The total amount collected for the Committee was £308,000. In 1918 the Meeting for Sufferings established a Monthly Meeting on the Continent, in response to the desire of workers with this Committee for help in the expression of their corporate Quaker life.

The full history and later developments of these voluntary associations will be found in their official reports, *The Friend* newspaper, and in special publications such as *On Two Fronts*, by Corder Catchpool; *The Track of the Storm*, by M. G. Crook; *The Log Boys*; souvenir books of Trains 14 and 17; and *A Service of Love in War Time*, By R. M. Jones, (1920).

The introduction of the Military Service Act in 1916 was considered by an adjourned Yearly Meeting held in January of that year, by the following Yearly Meeting, and frequently thereafter until the close of the war. The Yearly Meeting called for the repeal of the first and second Acts (which provided that absolute exemption might be given to sincere conscientious objectors whose cases were not met by any lesser form of exemption), stated that no human tribunal can be

"an adequate judge of any man's conscience. The final appeal can only be to that source from which the conscientious convictions themselves spring"; and, when Friends and others were imprisoned for conscience' sake, beginning in April of 1916, it sought to cheer and uphold them in their witness for the Truth, especially by appointing a Prisoners' Visitation Committee, which obtained from the War Office "permits" for Friends to visit detention barracks and prisons, as voluntary "chaplains." About sixty-two of these have been engaged in the work. Forty-seven prisons in England and Scotland were visited, in addition to the group of Friends and others in France who had been condemned to "death by shooting" (afterwards commuted to ten years penal servitude). Altogether, about 150 Friends and attenders suffered in prison up to May, 1919.

Meetings for Worship were held in many prisons and at several Home Office centres, and Friends' and other books were placed in the prison libraries. The Yearly Meeting of 1917 sent to all men in prison for conscience' sake a special message, and the Epistle of the same year contains the words: "We miss the company of many who in recent years have helped us at these gatherings, but who are now serving God and their country in prison for their refusal to accept liberty at the price of a compromise with conscience. Spiritual successors, and in some cases actual descendants, of our early Friends who witnessed for the Truth in like manner, we greet them with a special message of love and fellowship. We remember also with sympathy many others who from obedience to conscience are under special disabilities." Those who had served sentences of two years and upwards were liberated on April 2nd, 1919.

Several books have been issued dealing with (a) the nature and validity of the conscientious objection to War; (b) the legality of the procedure by which men were re-imprisoned for what was virtually the same offence; and (c) the experience of the prisoners. Of these we may mention: *On Two Fronts*, by Corder Catchpool (a. c.); *Made Free in Prison*, by A. E. Mason (a. c.); *I Appeal Unto Cæsar*, by E. Hobhouse (a. b.); *Prisoners of Hope*, by A. Peake (a. b.).

Much of the active work done on behalf of men coming

under the Military Service Acts, and for the promulgation of the official view of the Society on Conscription, the service of Peace, liberty of speech and person, was undertaken by the Men's and Women's Service Committees (appointed respectively 1915 and 1916). The Committees published two statements designed to make better known the principle for which the imprisoned C.O's stood ; and the latter of these, entitled "A Challenge to Militarism," was the occasion of an action by the Public Prosecutor, under D.O.R.A. (regulation 27C), which resulted in the trial and imprisonment of Harrison Barrow, Edith M. Ellis and Arthur W. Watts. The main ground of the prosecution was that the leaflet had not been submitted to the Censor before being issued. The Meeting for Sufferings had previously decided (Dec. 6, 1917), to inform the Government and the Press "that as a religious body we cannot relinquish our right and duty to issue any documents expressing the Truth which has been committed to us."—[Ed.]

NOTE H.—SEE PAGE 21.

"WORSHIP AND MINISTRY."

[The London Yearly Meeting on Ministry and Oversight, of 1899, issued the following letter.]

THE IMPORTANCE OF TRUE WORSHIP.

The Meeting for Worship is the central feature of our Church-life—our chief means alike of uttering our message to the world and of nourishing the life of our own membership. Here, under the headship of Christ, without priest or ceremony or pre-arranged service, we meet with one another and with God, and may experience living spiritual communion. Such a meeting is both the loftiest and truest form of congregational worship, and we are thankful to believe is increasingly experienced among us ; but our Meetings too often fall far below our ideal, and dishonour the nobility of the truth which we profess. Where this is the case the lack cannot be on God's side ; the fault must lie with ourselves. Have we not often forgotten that our spiritual freedom is a

heritage for free men—for men of conviction and energy, who will rise to their responsibilities? Unfree spirits will come under the tyrannies of indifference, preoccupation, routine and the like, which beset even a Friends' Meeting.

True worship is intensely active. It consists in offering ourselves to God—body, mind, and soul—for the doing of His will. We have a gift to bring to Him and not only a grace to receive. If we have not individually brought this gift, we need seek no further for one great cause of weakness. An active attitude of soul is of the very essence of a good Meeting. May we come into the presence of Christ as disciples—in earnest devotedness and lowly teachableness—and into the presence of one another as brethren—in a living fellowship of love and sympathy. “One is your Teacher, and all ye are brethren.”

THE ENDS FOR WHICH OUR MEETINGS EXIST.

Gathering in this active spirit of worship and fellowship, we gain vision to see beyond the Meeting itself to the ends for which it exists; and find it easy to pass out of the self-sufficing worship, which may be indulged as a spiritual luxury till it enervates the soul, into the larger life of sympathy and service wherein we can be used by the Holy Spirit for His work. We realise that we have met with one another and with God, not as a matter of routine, nor for selfish enjoyment, but in order that the power of the Spirit may break forth to the awakening and conversion of souls, the refreshment and inspiration of disciples for the service of God, and the enrichment of their Christian character. These great purposes should be constantly ringing in our ears as we assemble. By our success in attaining them will our Meetings be judged. It has been well said, “The Churches that convert most men, and best use the men they have converted, realise religion in the most efficient way.”*

A Meeting cannot allow the Christlike passion for seeking and saving the lost to be dulled without imperilling its own life. Nor can it fulfil its ministry unless the building-up of Christian character steadily progresses. It follows that

* FAIRBAIRN, *Catholicism: Roman and Anglican*, p. 43.

there should be a continual drawing in of those not in membership with us ; and we would urge Friends, by personal invitation, distribution of notices, house-to-house visitation, and in other practical ways, to use our Meetings for Worship as agencies for the spread of the Gospel in the districts round the Meeting-houses. It follows also that, in realising the true objects of our Meetings, the necessity will be felt for an outpouring of spiritual power to meet the needs of all who gather. We shall hunger after a living waiting upon God and a heart-searching ministry, which, as they are experienced, will crowd out all merely dead silence and unanointed utterance.

DIVINE GUIDANCE IN MINISTRY.

If the ministry is to be convicting and converting, full of freshness and power, able to inspire with noble ideals, to help the struggling soul into the peace of God, to comfort the weary, to teach the new duties that the new age brings, it must be a word fitly and sincerely spoken, a message flowing from heart to heart in the freshness of Divine guidance. To some the guidance comes in clear and powerful impressions of duty ; to others in ways that are scarcely perceptible, as in a purifying of the power of judgment. The true minister will not rise unless he believes he has a definite message—short it may be, but pointed,—some clear-cut thought that, has come before his mind with impressiveness, or that has been with him for some time, and he believes should be handed on to others.* The purified judgment will suppress utterances that are obviously unsuited to the place and time.

CALL TO THE MINISTRY : NEED FOR FAITHFULNESS :

APPEAL TO YOUNGER MEMBERS.

We believe it is of the utmost importance at the present time to keep before our younger members the responsibility that our system of free ministry lays upon them for filling up the ranks, and keeping the ministry in touch with the needs of the day. There can be no higher spiritual ambition than to be used in the service of the Lord and the Church.

“Desire earnestly spiritual gifts, but rather that ye may prophesy.”* It is not great powers of thought or of language, but experience of the things of God, that forms the chief condition of receiving a call to the ministry :

From the glory and the gladness,
From His secret place ;
From the rapture of His presence,
From the radiance of His face—
Christ, the Son of God, hath sent me
Through the midnight lands ;
Mine the mighty ordination
Of the pierced bands.†

And, when the call comes, there should be no “quenching of the Spirit,” no “contempt for prophesyings,” on the ground that the offering is small, but instead, a willing-hearted, humble-minded obedience. Faithful use of a gift brings increase ; unfaithfulness leads to the withdrawal of the talent which is entrusted to us, not for neglect but for service. Nor is it always the longer or more polished utterances that most come home to the heart. Short, perhaps broken offerings of prayer or praise, of witness or encouragement, if made under a fresh sense of the love of God, are often a great help to the tone of a Meeting. More important than the actual words used is the atmosphere the speaker brings with him, the evidence, which his hearers instinctively discern, that he is speaking of what he knows. We sympathise with those who are craving for a ministry that feeds their minds and souls, and who do not find such in their own Meeting. While encouraging older Friends, whose spiritual experience and practical knowledge of life may specially qualify them for such service, to face their responsibilities in the matter, we believe that much of the want might be supplied by our younger members themselves if, instead of deserting a Meeting, they would, under the fresh anointing of the Holy Spirit, throw in their spiritual energy to its help. The Church wants the vigour and freshness of youth—its sympathy with those of like age, its lofty aspirations and its grasp of the needs and thoughts of the time—as well as the matured strength of manhood and womanhood and the ripe spiritual experience of old age.

* I Cor. xiv. 1. R.V.

†BEVAN, *Hymns of Terstegen, Suso, and others.*

PREPARATION OF HEART AND MIND.

We would earnestly encourage the minister to "give himself to his ministry,"* to consecrate to it his best powers of mind and body as well as of soul. There is among us a large and increasing number whose inner conflict is with foes not only moral but intellectual, who need all the help that can be given by the wide vision and sympathetic insight of ministers who have thought deeply as well as felt deeply of the things of God. We have room in our Meetings for helpful ministry of all kinds, for the offerings of the man or woman whose stores of spiritual wisdom have been won in the hard school of life, as well as for the fruits of meditation and study that have been garnered by the more highly trained mind. In all cases the minister will need a knowledge of the revelation of God and a knowledge of men. Both require much patient and loving study; and for this, leisure should, where practicable, be found or made. Meetings should consider it a privilege to do their part by providing, where possible, well furnished libraries of helpful and stimulating books. We are not, however, speaking merely of literary study, but, in the wider sense, of the preparation of heart and mind which keep the minister in touch with God and humanity, and enrich the gift he has received. Much added power may result from the cultivation of close social and personal fellowship with the members of the congregation. Their needs are part of the inspiration of the minister.

It is an improvement in spiritual quality and sympathetic insight that we long for in our ministry. We hardly realise the wide difference in efficiency, in spiritual service, between the novice and the expert, between the raw recruit and the trained veteran, between the 'prentice hand and the master-workman. The minister will not think to find in the Meeting-house alone the consecration of heart, the discipline of character, the equipment of mind, the understanding of men, which should come to him through all the avenues of life. The Meetings that are before him will be often on his mind, and he will give himself to a prayerful and reverent study of the Bible, seeking to learn therefrom the mind and will of God, as the

* Rom. xii. 7

Holy Spirit enlightens his understanding and unfolds to him the meaning of the inspired message. As he devotes every faculty to the service of Christ, his reading of the thoughts of the great teachers of every age, his contact with the passing events and vitalising ideas of the day will become to him vocal with spiritual instruction, which he can use in ministry to others. Thus will he gain insight to speak with faithfulness and acceptance to the condition of men's hearts, and will win fuller understanding of the Divine purposes of redemption and grace involved in the central theme of all effective ministry, "Jesus Christ, and Him crucified."*

THE MINISTRY OF THE WHOLE GATHERED CHURCH.

These thoughts, however, have a wider application. Preparation of heart and the active worship of dedicated lives are the duties of all. It is these that make up the spiritual atmosphere of a Meeting. We have all a ministry; for we are all members one of another, bound to rise or to fall together; and stronger even than the solidarity of the human race is the solidarity of the gathered Church. We need to say, "I dare not be weak, for my weakness is a spreading infirmity. I must be strong, for my strength is a spreading force. I cannot sit in self-contained isolation, for my brethren need the energy of my love."

THE DEDICATION OF ALL SPIRITUAL GIFTS.

A re-awakened responsibility leads to a renewed dedication of all gifts to the Master of the assembly. A living Meeting is not moulded according to prescribed pattern, but by the Master's own hand. Many spiritual gifts have a right place in it, if exercised in a fresh sense of God's love and of the puttings-forth of His Spirit. Let us open our hands to receive and use all His good and perfect gifts. There is especially a place to-day for the gift of religious teaching, which may greatly promote that comprehensive grasp of truth and enlightened knowledge of the Holy Scriptures which the Church is responsible to God for giving to its members.

* 1 Cor. ii. 2.

A Meeting moulded, week after week, by the Master's own hand may rightly vary greatly in external features from time to time; at one time, for example, having much living silence and offerings directed to the building up of Christian character and the fuller dedication of heart to God; and at another being mainly occupied with earnest Gospel preaching and testimony to Jesus. The right holding of our Meetings is not to be judged by their adherence to routine, but by the exercise in them "unto edifying," and, under the control of the Holy Spirit, of spiritual gifts. Varied gifts thus exercised will be kept in their true harmony and proportion; and the variety will enrich, without enfeebling, the life of the Meeting. The right exercise of gifts depends largely on the whole congregation. Ministry is often a tender plant, easily blighted by the cold breath of unloving criticism, but expanding in the genial warmth of sympathetic souls. May all be much in prayer, both before and during Meeting, that the Lord Himself may speak, and all wrong utterance may be hushed.

CORPORATE RESPONSIBILITIES OF THE CONGREGATION.

We have spoken of the corporate life of our Meetings, the solidarity of the gathered Church. This entails corporate responsibilities, and there seem to be directions in which the exercise of such responsibilities should be encouraged at the present time. Arrangements for the visitation of small Meetings and for the distribution of the ministry may be often most wisely made. Ministers and Meetings alike benefit by the freshness that attends such visits; and the occasional absence from his regular Meeting of a Friend on whose ministry the congregation may unduly lean may be of great service in spreading responsibility and calling out other gifts. In the visiting of small Meetings we would encourage Ministers to invite some younger Friend to share in the service. Further, under our system of free ministry, the collective body is largely responsible for arranging the human conditions and developing the human material from which the Holy Spirit can bring forth enlightened and effective ministry. Where there is no special class set apart and trained for the work, it is essential

that there should be a general high level, not alone of spiritual life, but also of religious knowledge. It is not the part of true humility to expect the Divine Spirit to save us trouble by doing our work for us. And hence Meetings will do well to take religious instruction under their special care, and to make arrangements for helpful collective study of the Scriptures.

CONCLUDING THOUGHTS.

We have before us a great work. The cry for spiritual religion—from village and city, from the unlearned and the educated—was never louder than it is to-day. Does the cry pierce our hearts, as we sit immured in Meetings which too often fall far below our ideal, but which might be replenished by our consecration of service into wells of spiritual life for the world? And if we hear the call, do we burst the bondage of routine and brace ourselves to the work? Are our loins girt and our lamps burning and we ourselves alert for the voice of our Lord? In Him there is no failure. The failure is in our want of consecration. We owe all that is worth anything in our lives to His love. We hold this gift—the “sacred burden” of the “life we bear”—as a stewardship to be used for Him. Is not Jesus Christ worth serving? Is not His work of uplifting men worth helping on? It is little we can give Him—broken hearts, lowly minds, sin-marred lives—but let us give it freely, with every talent of mind or circumstance or experience with which He has endowed us; that He may sanctify the gift by His Spirit, and make us worthy, as congregations and as individuals, of being used in His supreme work of saving the world.

NOTE I.—SEE PAGE 39.

THE LAW RESPECTING AFFIRMATIONS.

The provisions of the Oaths Act of 1888 are much less widely known than they should be. The more important clauses of this measure are as follows:—

1.—Every person, upon objecting to being sworn, and stating, as the ground of such objection, either that he has

no religious belief, or that the taking of an oath is contrary to his religious belief, shall be permitted to make his solemn affirmation instead of taking an oath in all places and for all purposes where an oath is or shall be required by law, which affirmation shall be of the same force and effect as if he had taken the oath; and if any person making such affirmation shall wilfully, falsely, and corruptly affirm any matter or thing which, if deposed on oath, would have amounted to wilful and corrupt perjury, he shall be liable to prosecution, indictment, sentence, and punishment in all respects as if he had committed wilful and corrupt perjury.

2.—Every such affirmation shall be as follows:

“I, A.B., do solemnly, sincerely, and truly declare and affirm,” and then proceed with the words of the oath prescribed by law, omitting any words of imprecation or calling to witness.

3.—Where an oath has been duly administered and taken, the fact that the person to whom the same was administered had, at the time of taking such oath, no religious belief, shall not for any purpose affect the validity of such oath.

4.—Every affirmation in writing shall commence:

“I, _____, of _____, do solemnly and sincerely affirm,” and the form in lieu of jurat shall be “Affirmed at _____, this _____day of _____, 19____ before me.”

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