

**Faith and
Practice**
of
***Western Yearly Meeting
of Friends Church***

2005 Edition

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Table of Contents

Table of Contents	iii
Western Yearly Meeting Purpose Statement	1
Part I: Background.....	2
Origin and Development of the Discipline (<i>Faith and Practice</i>)	2
.....	2
Brief History	2
George Fox and the Rise of Quakerism in England	2
Beginnings in England.....	2
Childhood and Youth of George Fox.....	3
First Called Quakers	3
Early Organization.....	3
Period of Persecution.....	4
Meetings for Sufferings.....	4
American Beginnings and Growth	4
Growth and Expansion.....	4
American Yearly Meetings.....	4
Other Yearly Meetings.....	5
Branches of Friends	5
Lack of Unity	5
Orthodox-Hicksite Separation	5
Wilbur–Gurney Controversy.....	6
Evangelical Movements of the Nineteenth Century	6
Ministry of Gurney	6
Leading Evangelists	6
Development of the Pastoral Ministry	6
Origin of Pastoral Ministry.....	6
Employment of Pastors	7
<i>Essential Truths</i>	7
Expanding Appreciation of Truth.....	9
Value of Historical Approach.....	9
Part II: Faith and Thought	10
Basic Principles	10
Father, Son, Holy Spirit.....	10
Meaning of Salvation	10
The Living Presence	10
The Light of Christ.....	11
Divine-Human Relationship	11
Worship.....	12
Meaning of Worship	12
Meeting for Worship.....	12
Music and Worship.....	12
Meditation and Message	12
Testimony on Outward Rites and Ceremonies.....	13

Baptism and Communion	13
The Scriptures.....	13
Studying the Scriptures	13
Barclay on the Scriptures	13
Spiritual Gifts.....	14
Gifts for Ministries	14
Life and Action.....	14
Service: The Way of Life	14
Evangelism and Extension.....	15
New Testament Evangelism	15
Period of Quietism.....	15
New Awakening.....	15
Evangelistic Methods	15
Outside North America	16
Missionary Incentive.....	16
Expanding Program	16
Christian Education	17
Importance of Christian Education	17
Friends' Sunday/First Day Schools	17
Christian Training	17
Essential Objectives	17
Upward Call.....	18
Social Concerns	18
Early Reforms.....	18
Reformers.....	18
Concerns for Justice	19
Ethical Obligations for Economic Order	19
Ethical Obligations for the Environment.....	19
Social Reform.....	20
Education	20
Early Quaker Education	20
School and Meeting	20
Institutions of Learning.....	21
Aim of Education	21
Friends Response to Government	21
Allegiance.....	21
Authority.....	21
Limitations of Authority	22
Concern for Reform	22
Concerns for Equality	22
Equality	22
Slavery	22
American Indians	23
Prejudice	23
Justice in International Relations	24
Penn and Peacemaking.....	24
Foundations for Peace.....	24

War Renounced.....	24
Military Service	25
War Relief.....	25
Living Out the Testimonies.....	25
Family Life.....	25
Marriage	25
Sexuality	26
Divorce	26
Recreational Activities	26
Drugs, Including Alcohol.....	26
Tobacco.....	27
Gambling and Lotteries	27
Judicial Oaths.....	27
Responsible Membership in Organizations	27
Death Penalty.....	28
Queries.....	28
Introductory Statement.....	28
General Queries.....	28
Queries for Boards on Christian Ministries and Evangelism (Committees on Ministry and Counsel).....	29
Part III: Organization	31
The Church as a Society.....	31
Waiting for Guidance	31
Friendly Method	31
Tenure of Office	31
The Meeting.....	32
Meeting for Worship.....	32
Meeting for Business.....	32
Clearness Committees	32
Monthly Meeting Organization and Function.....	32
Organization, Duties, and Responsibilities	32
Special Sessions.....	33
Appointment of Officers	33
Treasurer	33
Auditors	33
Trustees	33
Tenure in Office.....	34
Minutes for Travel and/or Service.....	34
Relationship to Yearly Meeting.....	34
Representatives	34
Reports.....	34
Petitions.....	34
Committees and Boards.....	34
Nominating Committee.....	34
Monthly Meeting Boards.....	35
Finance Board.....	35
Reports.....	35

Queries.....	35
Records.....	35
Board on Christian Ministries and Evangelism.....	35
(Committee on Ministry and Counsel).....	35
Organization.....	35
Membership.....	35
Additional Counsel.....	36
Time of meetings.....	36
Appointments.....	36
Duties.....	36
Calling Pastors.....	37
Pastor's Salary.....	37
Memorials.....	37
State of Society.....	37
Pastors and Meeting Secretaries.....	37
Pastors and Worship.....	37
Meeting Secretary.....	37
The Pastor or Meeting Secretary and the Community.....	38
Relationship of the Pastor or Meeting Secretary to the Board on	
Christian Ministries and Evangelism.....	38
The Pastor or Meeting Secretary and Boards/Committees.....	38
Counseling Relationships.....	38
Marriage.....	38
Marriage Under the Care of the Meeting.....	38
Marriage with a Minister Participating.....	39
Meeting's Concern.....	39
Advice to Ministers.....	40
Counseling and Marriage Ceremony.....	40
Membership.....	40
Reception.....	40
Application for Membership.....	40
Welcoming into Membership.....	40
Junior Members.....	41
Junior Members to Members.....	41
Resident Members.....	41
Nonresident Members.....	41
Affiliate Members.....	41
Reception and Transfer by Certificate or Letter.....	42
Transfer by Certificate.....	42
Joining Other Bodies.....	42
Church Letters.....	42
Records.....	42
Resignation and Forfeitures.....	42
Resignation.....	42
Forfeiture.....	42
Discontinuance.....	43
Junior Members Discontinued.....	43

Fellowship with One Another.....	43
Dealing with Membership Concerns.....	43
Appeal of Decision.....	44
Preparative Meetings.....	44
Area Meetings.....	44
Purpose.....	44
Structure.....	44
Clerks.....	45
Responsibilities.....	45
Yearly Meeting.....	46
Organization and Functions.....	46
Clerks.....	46
Trustees.....	46
Treasurers.....	47
Yearly Meeting Staff.....	47
Sources of Business.....	47
Administrative Council.....	47
Ministers for Spiritual Health and Vitality.....	48
Executive Committee.....	50
Boards.....	50
Board on Finance.....	50
Audit Committee.....	50
Board on Christian Ministries and Evangelism.....	51
Board on Christian Education.....	51
Board on Christian Outreach.....	51
Board on Peace and Christian Social Concerns.....	51
Board on Meeting Development and Nurture.....	51
Establishment of Meetings.....	51
New Monthly Meetings.....	51
Preparative Meetings.....	52
Relationship to Parent Meeting.....	52
Organization.....	52
Transition.....	53
Discontinuation of Preparative Meeting.....	53
Joint Membership in One or More Yearly Meetings.....	53
Discontinued Meetings.....	54
Procedure and Conditions for Monthly Meetings Separating from	
Western Yearly Meeting.....	54
Intent.....	54
Procedure.....	54
Relationship to Other Friends.....	55
Junior Yearly Meeting.....	55
Purpose and Organization.....	55
Officers and Business.....	55
Young Friends Yearly Meeting.....	55
Ministries.....	55
Ministry of All Believers.....	56

Recording of Ministers	56
The Recording Process	56
The Committee on Training and Recording of Ministers	57
Rescinding of Recording	58
Appeal	58
Transfer	58
Educational Standards for Recording Friends Pastors	58
Amending Faith and Practice	59
Affiliated Bodies	59
United Society of Friends Women–Western	59
Quaker Men–Western	60
Friends Disaster Service	60
Associated Committee of Friends on Indian Affairs	60
American Friends Service Committee	61
Friends World Committee for Consultation	61
Right Sharing of World Resources	62
Friends Committee on National Legislation	62
Indiana Friends Committee on Legislation	62
Indiana Partners for Christian Unity and Mission	63
Part IV: Friends United Meeting	64
History of FUM	64
Organization of Friends United Meeting	64
Membership & Jurisdiction	64
Triennials	64
General Board	65
Staff and Offices	65
Budget	65
Friends Extension Corporation	65
Relationship with Other Bodies	65
Part V: Administrative Forms	67
A. Application for Membership	67
B. Removal Certificate	67
Acknowledgement	68
C. Letter to Other Denominations	68
Acknowledgement	68
D. Form of Affirmation	68
E. Certificate for Recognition of Ministerial Student	69
F. Form for Use in Recording a Minister by the Yearly Meeting ..	69
G. Marriage Vows	69
H. Certificate of Marriage	70
I. Certification when Requesting Marriage	70
J. Marriage Service	71
Part VI: Historical Documents	73
Background of the <i>Letter to the Governor of Barbados</i>	73
<i>Letter to the Governor of Barbados</i>	73

<i>A Declaration of Some of the Fundamental Principles of Christian Truth as Held by the Religious Society of Friends</i>	<i>76</i>
Of God	76
The Lord Jesus Christ	77
The Holy Spirit	79
The Holy Scriptures	80
Man’s Creation and Fall	81
Justification and Sanctification	81
The Resurrection and Final Judgment	83
Baptism	84
The Supper of the Lord	85
Public Worship	86
Prayer and Praise	87
Liberty of Conscience in its Relation to Civil Government	88
Marriage	88
Peace	89
Oaths	89
The First Day of the Week	89

Western Yearly Meeting Purpose Statement

SEEKING the guidance of the Holy Spirit, Western Yearly Meeting equips Friends meetings in the gospel of Jesus Christ by exercising mutual care and extending cooperative ministries. Through various expressions of our Christian faith, we strive to encourage ministry and the release of gifts of leadership.

Part I: Background

Origin and Development of the Discipline (*Faith and Practice*)

THE term *discipline* was used by Friends to designate those arrangements which they have instituted for their civil and religious nurture and guidance as a Christian group. For almost a decade following the beginning of the ministry of George Fox, the founder of the Society of Friends, his followers were without organization, but, as they grew in unity and in numbers, there arose responsibilities to admonish, encourage, and help one another both in spiritual and in temporal affairs. They found it necessary to make certain provisions for the preservation of order in their fellowship and for the care of the poor and those who suffered for conscience sake.

There was also need for the supervision of the exercise of spiritual gifts and of the work of publishing truth. The rules and advices pertaining to such ministrations were finally incorporated in the discipline. The earliest Quaker advice on Christian practice was issued by the famous gathering of Friends at Balby in Yorkshire in 1656, a statement that well describes the spirit which should characterize all books of discipline:

Dearly beloved friends, these things we do not lay upon you as a rule or form to walk by, but that all with the measure of light which is pure and holy may be guided, and so in the light walking and abiding these may be fulfilled in the spirit, not from the letter; for the letter killeth, but the spirit giveth life.

An important step in the development of the discipline was the drafting, by George Fox in 1668, of a body of advices and regulations—to which his opponents gave the name of *Canons and Institutions*. This served for a long time as the discipline of the Society, although the name was formally disclaimed by Friends in 1675. It formed the basis for the *Discipline of London Yearly Meeting* and for all later books of discipline. As the various yearly meetings were established in America, each prepared and adopted its own book of discipline, but there was much similarity, because of the common use of material from older editions. Western Yearly Meeting added the title *Faith and Practice* to the 1955 edition of the book of discipline and has used that title on each subsequent edition. These disciplines were revised from time to time as the rules and advices which they contained became inadequate and inappropriate. Thus, as the conscience of Friends became aware of the evils involved in human slavery or in the use of intoxicating drinks, these convictions were expressed in their disciplines.

Brief History

George Fox and the Rise of Quakerism in England

Beginnings in England

QUAKERISM had its beginnings in England at a time of great religious and political ferment. The Reformation had involved crown and church alike, and the struggle with the papacy had opened the way for numerous independent movements

that affected all elements of society. Over against the formalism of the established church stood Puritan attempts at reform, as well as the search for a fundamentally different expression of religious truth which, at times, led to fanaticism. But there were also deeply concerned Seekers whose spiritual ideals were so similar to those of George Fox that, to a great extent, he drew his followers and fellow workers from them. It is impossible to determine how many of his views and practices he may have adopted from that source, but since he would accept nothing until it was confirmed by his own experience, he developed that firsthand certainty which made his teachings so effective.

Childhood and Youth of George Fox

GEORGE Fox was born in July 1624 into a home of piety. His father, Christopher, was known in his community as a “Righteous Christer” and his mother, Mary, was “a good, honest, virtuous woman.” In Fox's own account in his *Journal*, he writes, “When I came to eleven years of age, I knew pureness and righteousness; for while a child I was taught how to walk to be kept pure.” At nineteen years of age, experiencing deep spiritual conflict, he began a four-year period of wandering over the land, studying his Bible and seeking spiritual help from churchmen and dissenters alike. He then tells of his great religious experience: “And when all my hopes in them and in all men were gone, so that I had nothing outwardly to help me, nor could I tell what to do; then, oh! then I heard a voice which said, “There is One, even Christ Jesus, that can speak to thy condition” (*Journal*, 1694 ed., p. 8). In 1647, at the age of twenty-three, he began the ministry that was to bring together, before his death in 1691, some fifty or sixty thousand Friends in England, besides large groups in America and elsewhere.

First Called Quakers

THE emphasis of George Fox on the “light of Christ” led to the adoption by his followers of the name “Children of the Light.” This was succeeded as early as 1652 by “Friends in the Truth,” or merely “Friends.” The popular name “Quakers” was said by George Fox to have been first applied by Justice Bennett in 1650, “because I bade them tremble at the word of the Lord.” It was said by Robert Barclay to have been applied as a term of reproach, because “sometimes the power of God will break forth into a whole meeting...and thereby trembling and a motion of the body will be upon most if not upon all” (Mather, *Barclay in Brief*, p. 51).

Early Organization

ALTHOUGH he declared that he was forming no new sect or denominational group but bringing a universal message, Fox soon found some organization necessary for his growing fellowship. Though various local and general meetings had been held previously, the first regular monthly meeting seems to have been organized in 1653. Fox, referring to 1656, writes, “About this time I was moved to set up the men's Quarterly Meetings throughout the nation,” thus carrying on a work already begun and furnishing an enduring pattern of organization. General meetings had been held in various localities prior to 1671, when London Yearly Meeting began to meet regularly. Dublin (Ireland) Yearly Meeting was organized in 1669.

Period of Persecution

DURING this early period of Quakerism, the persecution—because of the refusal to take oaths, pay tithes, and attend the established church—was extremely severe. About four hundred fifty of the most gifted young leaders among Fox’s followers either were killed or died as a result of the various forms of persecution. The loss of this leadership was an important factor in the decline of the evangelical fervor of the early Quakers and, at the beginning of the eighteenth century, Quakerism began to settle into a period of quietism from which it did not emerge until well into the nineteenth century.

Meetings for Sufferings

ALTHOUGH there was no hesitation on the part of early Friends in recognizing the ministry of women, the first meetings for business were men’s meetings; however, meetings for women were soon established, charged particularly with the care of members of their sex. The *Meeting for Sufferings* looked after the victims of persecution and other cases of need, and later had general charge of the affairs of the group between sessions of the yearly meeting. In most groups in America, the Meeting for Sufferings was later known as the *Representative Meeting*. In the yearly meetings of the Five Years Meeting, it is called the *Permanent Board*. Records of births, marriages, and deaths were carefully kept by the monthly meetings, and marriages were carefully supervised. In the course of time, the desire for good order, harmony, and religious unity in their meetings led to rigid regulations as to the conduct of members and, finally, to the disownment of large numbers of persons who were not disposed to conform to certain regulations.

American Beginnings and Growth

Growth and Expansion

THE universal aspect of Quakerism led its messengers at an early date to the continent of Europe and as far east as Turkey and Palestine. They ministered without prejudice to Protestants, Catholics, Jews, and Mohammedans, and impartially to kings, nobles, and peasants. The first Friends to cross the Atlantic went to Barbados, where they had large followings. Mary Fisher and Ann Austin, who came to the island in 1655, passed on to Boston the next summer and, as far as is known, were the first Quaker visitors to the American mainland. These women were seized at once, imprisoned, and finally sent back to their place of departure, as were the other Quaker apostles who ventured to come later. But banishment, fines, whipping, imprisonment, and even the hanging of four of their number on Boston Common (1659–1661) were not sufficient to restrain their coming. “If God calls us,” they declared, “woe to us if we come not.” Condemned persons were accompanied by followers who were “moved of the Lord to look your bloody laws in the face.”

American Yearly Meetings

GEORGE Fox and other early leaders visited America, evangelizing and aiding in the organization of meetings. The first yearly meeting to be organized was New England in 1661; Baltimore Yearly Meeting was established in 1672, and Virginia Yearly Meeting in 1673 “by the motion and order of George Fox,” who had also attended the first and second sessions of Baltimore Yearly Meeting. Virginia Yearly

Meeting united with Baltimore in 1845. Philadelphia Yearly Meeting was organized in 1681; New York in 1695, by New England; North Carolina in 1698; Ohio, the first beyond the Alleghenies, in 1813 by Baltimore. Indiana Yearly Meeting was organized by Ohio in 1821 and became the fruitful mother of several other yearly meetings: Western Yearly Meeting in Western Indiana in 1858, Iowa in 1863, Kansas in 1872, and Wilmington in 1892. Canada Yearly Meeting was organized by New York in 1867, Oregon in 1893 by Iowa, California in 1895 by Iowa, and Nebraska in 1908 by the Five Years Meeting from Iowa Yearly Meeting territory. All have met regularly since organization.

Other Yearly Meetings

UPON the recommendation of and in conjunction with the American Friends Board of Missions, the Five Years Meeting established and officially recognized the yearly meetings in Palestine-Syria in 1928, in Cuba in 1928, in Jamaica in 1941, and in East Africa in 1946. General meetings, sometimes called yearly meetings, are held in Australia, Madagascar, New Zealand, and South Africa, and are affiliated with London Yearly Meeting. Also several yearly meetings have been organized on the continent of Europe, including those of Denmark, France, Germany, Netherlands, Norway, and Switzerland. Yearly meetings have also been established in China, India, and Japan (merged with the National Christian Church in 1940).

Branches of Friends

Lack of Unity

THE yearly meetings were independent bodies united only by a common origin and by common beliefs and practices. Some degree of fellowship was maintained by annual exchange of epistles and by visits of traveling ministers, who came with minutes certifying their good standing at home; returning minutes testified to their acceptable attendance. But since there was no common disciplinary guide, no central point of reference or mode of conference, there was abundant room for the development of divergent standards and practices under the influence of local leaders and conditions. The dangers of such a situation were recognized early in the nineteenth century. Philadelphia Yearly Meeting proposed in 1805 that steps be taken for the formation of a uniform discipline, but this and later endeavors failed.

Orthodox-Hicksite Separation

IN 1827–28, long-smoldering differences in doctrinal teaching and disciplinary practice, not unmingled with personal feelings, came to a head over the teaching and standing of Elias Hicks and resulted in separations in five yearly meetings: Philadelphia, New York, Ohio, Indiana, and Baltimore, in the order named. No separation occurred in New England, North Carolina, or Virginia. Both groups in each case retained the name of the original yearly meeting and were popularly distinguished later by the terms “Orthodox” and “Hicksite.” Ohio Yearly Meeting, of the “Hicksite” group, was discontinued in 1919. The “Hicksite” yearly meetings of Philadelphia, New York, Indiana, and Baltimore, with Genesee Yearly Meeting in Canada (established 1824), and Illinois Yearly Meeting (established 1887) complete the list of six yearly meetings now united in the Friends General Conference.

Wilbur–Gurney Controversy

SEVERAL yearly meetings were involved in a second series of separations, extending over a longer period. This is known as the Wilbur-Gurney controversy (after the leaders of the two factions), or as the Conservative-Progressive separation (due to the questions at issue). The conclusive authority and the systematic study and teaching of the Scriptures, the use of new evangelistic methods, and the discontinuance of some of the ancient testimonies were the chief causes of separation. A division occurred in New England Yearly Meeting in 1845 and was followed by divisions in Ohio, Western, Iowa, Canada, and North Carolina Yearly Meetings. Friends of New England were reunited in the New England Yearly Meeting in 1945.

Evangelical Movements of the Nineteenth Century

Ministry of Gurney

THE development of American Quakerism has been greatly influenced by the visits of prominent English Friends. Hannah Backhouse made extensive visits in the 1830s, encouraging Bible reading and study, and the organization of Bible classes and Bible schools. Her cousin, Joseph John Gurney, who later visited nearly all the American yearly meetings, gave the Bible a still-more-important place in Friends' consideration and placed a new emphasis on conversion and on justification through the atoning death of Jesus Christ. As the exclusiveness that had kept them from outside contacts weakened, Friends became open to the Great American Revival of the 1850s.

Leading Evangelists

IN 1860, Lindley M. Hoag, of Iowa, and Sybil Jones, of New England, were present at Indiana Yearly Meeting and encouraged a special meeting for the young Friends that became a time of vocal exercise and testimony by hundreds. As a result an unusual group of young men and women was ready for the work of evangelization which followed. The revival movement, checked by the Civil War, reappeared and continued throughout the 1870s and the 1880s under the leadership of such evangelists as John Henry Douglas, Robert Douglas, Nathan and Esther Frame, Allen Jay, and many others. There was some opposition to the new methods, but the movement spread, reaching the leaders of the meetings and the general community alike.

Development of the Pastoral Ministry

Origin of Pastoral Ministry

THE development of the pastoral ministry during the latter half of the nineteenth century was a result of the growing desire for trained leadership. The change probably would have come eventually but was quickened by the impetus given to it by the evangelical movement. Many who were unfamiliar with the practices and methods of the Society of Friends and had no knowledge of their doctrines or traditions were brought into membership by the revival meetings. "In places there were whole meetings with only a few birthright members. Often converts in a series of revival meetings would join Friends merely because the

preacher was a Quaker and they had no other denominational preferences" (Russell, *The History of Quakerism*, p.483). This called for ministries of teaching and pastoral care that had not been a part of the traditional Quaker meeting, with its pattern of distributed responsibilities.

Employment of Pastors

IT was common for the evangelist to be asked to remain in the community and devote his or her entire time to the ministry and the shepherding of the flock. Feelings against the paid ministry diminished, and references to it were omitted in revisions of the *Discipline*. Definite employment and financial assistance were provided for those who were called to serve as pastors. The Meeting on Ministry and Oversight undertook the responsibility of selecting the pastor and supervising his or her work. These developments were obvious departures from the early practices of Friends. The change to a pastoral type of meeting took place gradually, but not without regret and even opposition on the part of many. In some areas, the earlier forms continue, but the pastoral ministry is the prevailing pattern in the meetings affiliated with Friends United Meeting (formerly the Five Years Meeting). Western Yearly Meeting respects both the pastoral and non-pastoral traditions; however, currently, there is a preponderance of pastoral meetings in its care.

Essential Truths

THE vital principle of the Christian faith is the truth that [one's] salvation and higher life are personal matters between the individual soul and God.

Salvation is deliverance from sin and possession of spiritual life. This comes through a personal faith in Jesus Christ as the Savior, who, through his love and sacrifice, draws us to Him.

Conviction for sin is awakened by the operation of the Holy Spirit causing the soul to feel its need of reconciliation with God. When Christ is seen as the only hope of salvation, and a [person] yields to Him, he [or she] is brought into newness of life, and realizes he [or she] has indeed become a child of God. This transformation is wrought without the necessary agency of any human priest, or ordinance, or ceremony whatsoever. A changed nature and life bear witness to this new relation to Him.

The whole spiritual life grows out of the soul's relation to God and its co-operation with Him, not from any outward or traditional observances.

Christ Himself baptizes the surrendered soul with the Holy Spirit, enduing it with power, bestowing gifts for service. This is an efficient baptism, a direct incoming of divine power for the transformation and control of the whole man. Christ Himself is the Spiritual bread which nourishes the soul, and He thus enters into and becomes a part of the being of those who partake of Him. This participation with Christ and apprehension of Him become the goal of life for the Christian. Those who thus enter into oneness with Him become also joined in living union with each other as members of one body.

Both worship and Christian fellowship spring out of this immediate relation of believing souls with their Lord.

The Holy Scriptures were given by inspiration of God and are the divinely authorized record of the doctrines which Christians are bound to accept, and of the moral principles which are to regulate their lives and actions. In them, as interpreted and unfolded by the Holy Spirit, is an ever fresh and unfailling source of spiritual truth for the proper guidance of life and practice.

The doctrines of the apostolic days are held by the Friends as essentials of Christianity. The Fatherhood of God; the Deity and humanity of the Son; the gift of the Holy Spirit; the atonement through Jesus Christ by which [persons] are reconciled to God; the Resurrection; the High-priesthood of Christ; and the individual priesthood of believers, are most precious truths, to be held, not as traditional dogmas, but as vital, life-giving realities.

The sinful condition of [a person] and his [or her] proneness to yield to temptation, the world's absolute need of a Saviour, and the cleansing from sin in forgiveness and sanctification through the blood of Jesus Christ, are unceasing incentives to all who believe to become laborers together with God in extending His kingdom. By this high calling the Friends are pledged to the proclamation of the truth wherever the Spirit leads, both in home and in foreign fields.

The indwelling Spirit guides and controls the surrendered life, and the Christian's constant and supreme business is obedience to Him. But while the importance of individual guidance and obedience is thus emphasized, this fact gives no ground for license; the sanctified conclusions of the Church are above the judgment of a single individual.

The Friends find no scriptural evidence or authority for any form or degree of sacerdotalism in the Christian Church, or for the establishment of any ordinance or ceremonial rite for perpetual observance. The teachings of Jesus Christ concerning the spiritual nature of religion, the impossibility of promoting the spiritual life by the ceremonial application of material things, the fact that faith in Jesus Christ Himself is all-sufficient, the purpose of His life, death, resurrection and ascension, and His presence in the believer's heart, virtually destroy every ceremonial system and point the soul to the only satisfying Source of spiritual life and power.

With faith in the wisdom of Almighty God, the Father, the Son and the Holy Spirit, and believing that it is His purpose to make His Church on earth a power for righteousness and truth, the Friends labor for the alleviation of human suffering; for the intellectual, moral, and spiritual elevation of mankind; and for purified and exalted citizenship. The Friends believe war to be incompatible with Christianity, and seek to promote peaceful methods for the settlement of all the differences between nations and between [persons].

It is an essential part of the faith that [one] should be in truth what he [or she] professes in word, and the underlying principle of life and action for individuals, and also for society, is transformation through the power of God and implicit obedience to His revealed will. (Essential Truths, Rufus Jones and James Wood, Fifth month 23rd 1900)

(For more explicit and extended statements of belief, reference is made to those officially put forth at various times, especially to the *Letter of George Fox to the Governor of Barbados*

in 1671 [p. 73], and to the *Declaration of Faith* issued by the Richmond Conference in 1887 [p. 76].)

Expanding Appreciation of Truth

HUMAN understanding of truth is always subject to growth. This basic principle also underlies the development of the organizations and institutions through which the spirit of Christianity is made operative in life. While fundamental principles are eternal, expressions of truth and methods of Christian activity should develop in harmony with the needs of the times. God, who spoke through the prophets, and supremely in Jesus Christ, still speaks through men and women who have become new creatures in Christ (2 Cor. 5 : 17), being transformed by the renewing of their minds (Rom. 12 : 2) and, therefore, able and willing to receive fresh revelations of truth.

Frequently, however, persons see "through a glass darkly" (1 Cor. 13 : 12), and may misinterpret or make incorrect applications. Therefore, as the stream of life flows on, bringing new conceptions, insights, and situations, it is necessary to strive constantly for a clearer comprehension of divine truth that will enter vitally into personal experience and become a creative factor for the redemption of human character and the remolding of society on the Christian pattern. "A religion based on truth must be progressive. Truth being so much greater than our conception of it, we should ever be making fresh discoveries" (London Yearly Meeting, 1920).

Value of Historical Approach

MANY of the ideals and testimonies of present day Quakerism may be traced back to the earliest period in its history. These first testimonies have been confirmed by many Quaker historians, journalists, and by numerous minutes, advices, and epistles that are found in the records of Friends of the last three centuries. Therefore, it is felt that some consideration of the statements and activities of Friends of earlier times is necessary for a proper understanding of the Quaker message and the way of life which it inspires. It is hoped that the historical approach may be of definite spiritual value to Friends in enacting the testimonies.

Part II: Faith and Thought

Basic Principles

Father, Son, Holy Spirit

FRIENDS, with other branches of the Christian church, believe in God, the Father, the Creator, infinite in love, wisdom, and power, and supremely manifest in the person of His Son, Jesus Christ, whose life, death, and resurrection have given to man a unique revelation of the nature and reality of God. They believe with Paul that “God was in Christ reconciling the world unto Himself” (2 Cor. 5 : 19), and with John that “In Him was life; and the life was the light of men” (John 1 : 4). They accept the assurance of John’s gospel that God “gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life” (John 3 : 16). Friends also hold as the essentials of the Christian life and experience: the divinity of Jesus Christ, the atonement through Him by which men are brought to God, and the gift of the Holy Spirit as the ever-present Comforter.

Meaning of Salvation

BECAUSE of the universally-recognized fact of sin, there is need for repentance and salvation which bring deliverance from sin and the possession of spiritual life. This comes through a personal faith in Jesus Christ as Savior, who through His love and sacrifice draws men to Him. Conviction of sin is awakened by the operation of the Holy Spirit, causing the soul to feel its need for reconciliation with God. Persons thus come into newness of life and are saved from the power of sin to righteousness as they yield their lives to Him in loving and loyal obedience. Their relationship to God becomes an actual reality, a transformation that may be wrought without any human agency or ceremony since their entire spiritual life springs from the direct relation of their souls with a living and present God and cooperation with Him. Though adults may consciously and deliberately yield to evil impulses, necessitating repentance, it does not follow in the view of Friends that guilt is imputed to infants. Jesus said, “Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God” (Mark 10 : 14). The Christian nurture of children is the highest privilege and most sacred duty of both the Christian home and the church.

The Living Presence

FRIENDS give special emphasis to the vital principle that one’s salvation and higher life are personal matters between the individual soul and God. They recall that primitive Christianity was a spiritual society in which all members were priests and held direct communion with God. From the birth of the Quaker movement, Friends have regarded Christianity as essentially an experience and a way of life based on that experience. George Fox, in describing the great spiritual transformation of his early life, declares, “And this I knew experimentally” (*Journal*, 1695 ed., p. 8). Isaac Pennington gives as his testimony: “My heart said, ‘This is He whom I waited for and sought after from my childhood.... I have met with my God, I have met with my Savior!’” Robert Barclay said, “I felt a power that touched my heart and as I gave way to it, I felt the evil in me weakening and the good raised up.” This intimate fellowship with God, the consciousness of Christ as a living

presence, has run through the whole history of Quakerism as a warm, life-giving stream. A life led by the Holy Spirit is the logical outcome of a faith based upon belief in a direct, personal approach to God. Nothing is more certain than that God is still speaking to persons as He did in ancient times. His Spirit guides and controls the surrendered life, makes sensitive the conscience, illumines the mind, and strengthens the will. The Christian’s constant and supreme business is obedience to Him.

The Light of Christ

FROM the earliest days of their history, there are frequent references in the writings of Friends to the belief that there is in the human soul a Light (Ps. 36 : 9; John 1 : 9) which is of divine origin and which makes one capable of response to moral and spiritual influences. It is this divine quality that enables a person to develop that awareness of moral distinctions and obligations known as ‘conscience’ and inspires him or her to live, struggle, and suffer for the achievement of what ought to be. It gives humankind preeminence over the natural world, raises one above the physical nature, gives one divine potentialities, and makes it possible for a person to experience the joys and satisfactions of the abundant life through acceptance of and obedience to Jesus Christ. It is this spiritual endowment that enables one to advance beyond the narrow bounds of self toward the Christian ideals of goodness and love, and to respond to the power and inspiration of the Holy Spirit. George Fox often called this principle the “Seed of God,” “That of God in you,” or “the Light within.” William Penn called it “The great principle of God in man, the root and spring of divine substance.” Robert Barclay described it as “a real, spiritual substance,” or “a divine bestowal.” It is “that something we cannot call less than divine and universal, for it links us with the eternal realities, and with our fellowmen of whatever race or creed. It may be hidden or warped by ignorance or pride or self-will or prejudice, but it cannot be wholly lost, for it is part of that which makes us essentially men, made in the divine image, and having within us boundless possibilities of life in God” (London Yearly Meeting, 1920).

Divine-Human Relationship

THE emphasis placed by Friends upon the foregoing principles is the source of their special testimonies and activities. Since all persons are potentially temples of God, all personality is sacred; persons everywhere are the object of His special concern and so are of immeasurable worth. This doctrine of the dignity of humankind permeates all human associations and is the basis of true democracy; it rests on the divine-human relationship and works through all the aspects of life. As we yield ourselves to divine guidance, we become active partners with God in the extension of His kingdom. It is the Light of God within that gives a burning sense of mission and inspires the ideal of universal kinship. Out of the realization of this spiritual fellowship come the rising tides of human sympathy that bear us forth to do His will. With faith in the wisdom of Almighty God, the Father, the Son, and the Holy Spirit, and believing that it is His purpose to make His church on earth a power for righteousness and truth, the Friends labor for the alleviation of human suffering; for the intellectual, moral, and spiritual elevation of humankind; and for purified and exalted citizenship. It is an essential part of the faith that one should be in truth what one professes in word. The underlying principle of life and action

for individuals, and also for society, is transformation through the power of God and implicit obedience to His revealed will.

For more explicit and extended statements of belief, reference is made to those officially recognized at various times, especially the *Epistle* addressed by George Fox and others to the Governor of Barbados in 1671 [p. 73], the *Declaration of Faith* issued by the Richmond Conference in 1887 [p. 76], and *Essential Truths* adopted in 1902 by the Five Years Meeting [p. 7].

Worship

Meaning of Worship

FRIENDS' concept of worship is based upon the belief that the relationship between the Divine Spirit and the Christian worshiper is essentially that of parent and child, in which each may fully participate. Such was the experience of Jesus, for, to Him, God was always Father and He was Son. Worship is the supreme act of the human spirit. One enters into a living and uplifting relationship as one meets God. No intermediary, ritual, or ceremony is required. As the worshiper waits expectantly, in humility, with praise and supplication, a sense of the living Presence of Christ brings a renewal of spiritual strength and truth is revealed. Things of this world become insignificant and seem to fall away. The Holy Spirit has spoken, the human in awed silence has walked with God, and worship has become a vital experience.

Meeting for Worship

WITH such an experience at the center of worship, the meeting becomes a listening post for God's word. Vocal ministry is a response to this listening and brings God's word to those gathered. Quaker worship should be like a garden out of which the beauty of inward peace and spiritual satisfactions grow, flowering in such vocal expression as the Spirit may inspire, resulting in the qualities of the Christ-like way of living.

Music and Worship

MUSIC, as a part of worship, may provide a way for the gathered community to praise God and serve to develop a tenderness of soul in which the divine voice may be heard. To many Friends, music may be a means of expressing their feelings and of bringing them into closer contact with God.

Meditation and Message

IF private meditation and communion with God have preceded the period of worship, any message rising out of the meeting will tend to be clearer, stronger, and more helpful. One should never discount the ability of the Holy Spirit to work within the group and to find willing lips by which God's presence and will may be revealed to those assembled. Messages begin with the inspiration of the Holy Spirit and find expression through the varied spiritual gifts and experiences of the speakers.

Testimony on Outward Rites and Ceremonies

Baptism and Communion

BELIEVING that a direct experience of God is open to everyone, Friends do not feel the necessity of the physical elements in achieving the spiritual reality. Jesus introduced an era of spiritual religion to replace the ritualism of the Old Testament. Therefore, Friends in Western Yearly Meeting do not practice the rites or other sacramental forms. The baptism which they consider essential is that of the Holy Spirit. The communion which they most earnestly desire is participation in the Spirit of Christ, who is the Bread of life, and the spiritual comprehension of God as the source of life and power.

The Scriptures

"THE canon of Scripture may be closed, but the inspiration of the Holy Spirit has not ceased. We believe that there is no literature in the world where the revelation of God is given so fully as in our New Testament Scriptures.... We feel them to be inspired, because as we read them we feel our eyes are being opened and our spirits kindled. We search them because "These are they that testify of me." "It is the living Christ we want to find, the eternal revealer of the will of God. It is the spirit behind the letter that we need" (London Yearly Meeting, *Proceedings*, 1919).

The Holy Scriptures were given by the inspiration of God and are the divinely authorized record of the moral principles and doctrines of Christianity. In them, as interpreted and unfolded by the Holy Spirit, is an ever-fresh and unfailing source of spiritual truth for the proper guidance of one's life. The value of the Scriptures lies in their witness to the nature and purpose of God, their account of the message and mission of Jesus Christ, and their teachings regarding salvation, the way of life, and eternity. The record both of man's search for God and of God's revelation to man is found in the Scriptures. Through numerous accounts of spiritual pioneers, the illumination moves from the beginning of history to "the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4 : 6). The Scriptures are an inheritance for all who seek strength and guidance.

Studying the Scriptures

THE primary objective of reading the Bible should be to grasp scriptural truths and teachings as vital and life-giving realities rather than to regard them as matters only for intellectual or doctrinal discussion. The reader should appreciate new insights about the Biblical text, and can remain assured that the spiritual strength which one receives comes from a living communion with God. The Scriptures are an inexhaustible treasury of spiritual truth, applicable to the needs and problems of each age. Their words are words of life because they testify of Him who is Life. "In keeping them there is great reward" (Ps. 19 : 11).

Barclay on the Scriptures

OF the Scriptures, the Quaker apologist, Robert Barclay, writes: "God hath seen meet that herein we should, as in a looking glass, see the conditions and experiences of the saints of old; that finding our experience answer to theirs, we might thereby be the more confirmed and comforted, and our hope of obtaining the

same end strengthened;...This is the great work of the Scriptures, and their service to us, that we may witness them fulfilled in us, and so discern the stamp of God's spirit and ways upon them, by the inward acquaintance we have with the same spirit and work in our hearts" (Robert Barclay, *An Apology*, Proposition III, Section V, 1678).

Spiritual Gifts

Gifts for Ministries

IN fulfillment of the promise given to Joel, "I will pour out my Spirit upon all flesh" (Joel 2 : 28), God has bestowed a diversity of gifts upon us for the realization of His kingdom on earth. Friends cherish the inherent spiritual capacity of every person and the work of grace that is shared by each believer. Western Yearly Meeting desires that all Friends fully develop their gifts so that the whole body may be enriched.

Each person has an obligation to serve God by ministering to individuals, to their local meeting, to the yearly meeting, and to the wider community. It is important that Friends recognize opportunities to minister, both privately and publicly, and act on these opportunities. No sharp line of distinction can be drawn between the importance and value of the different types of ministry. All gifts may be cultivated and developed through prayerful study and response to human need.

Life and Action

Service: The Way of Life

JUST as the Quaker faith gives spirit, form, and substance to the Quaker manner of worship, so also the leadings that Friends feel to take up and share the burden of the world's suffering, springs out of their central faith and intimate fellowship of worship. The liberation, enlargement, and fulfillment of life are the ideal objectives of Friends in every humanitarian undertaking. As Friends endeavor to remedy injustices in social and economic systems, to end war, to eliminate brutal and degrading forms of punishment, and to alleviate other harmful conditions, it is with the positive conviction that they are laboring in the service of the Lord. Jesus said, "In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25 : 40). In the words of John Woolman, Friends believe that "to labor for the perfect redemption from the spirit of oppression is the great business of the whole family of Christ Jesus in this world."

Christian service is activated by the spirit of love and good will. It is the Quaker ideal to understand the ethical and spiritual significance of an entire situation and to respond to the human need that arises out of it. It is often necessary to wait for God's leading in silence until the message comes. When it does come, nothing must hinder saying the word which needs to be said or doing the deed which the times and circumstances demand.

Evangelism and Extension

New Testament Evangelism

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

In a similar manner, early Friends were moved by an irresistible urge to tell as many as possible of the joyous, newly-found freedom of a direct approach to God without mediating instruments. This doctrine of free access to divine redemptive grace was preached without regard to the social rank, race, or color of those who would give audience. As a result of their work as earnest "publishers of truth," Quakerism soon extended over much of the western seventeenth-century world.

Period of Quietism

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

New Awakening

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

Evangelistic Methods

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

Though periods of intensive evangelistic effort are spiritually beneficial, the work of the meeting, including that of the pastor, should be carried on throughout

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

Outside North America

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

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

Missionary Incentive

MISSIONARY enterprise grows out of the essence of Christianity itself. Sharing with others the best one has and knows is basic to true Christian living. The highest incentive of the missionary effort is the love of Christ which constrains His followers to "go into all the world." As one acts in accordance with the motive, the spirit of obedience grows and ripens into an issue of outgoing love and compassion for those who are in need of the gospel.

Expanding Program

NEW opportunities for Christian service are constantly opening. New and broadening conceptions of truth will become clearer as one seeks to understand God's purpose for all mankind. New avenues of approach and fresh methods of presenting the message will develop as each generation makes its advance in knowledge and experience. To this service, all followers of Christ are called. In the words of George Fox:

Let all nations hear the sound, by word of writing. Spare no place, spare not tongue nor pen, but be obedient to the Lord God; go through the world and be valiant for the truth upon earth.... Then you will come to walk cheerfully over the world, answering that of God in every one.

Christian Education

Importance of Christian Education

BY its very name, Christian education signifies its essential importance. It can integrate the whole of life as well as promote commitment, discipline, and development in the lives of followers of Jesus Christ. Friends, therefore, emphasize it as an essential activity of their organization. The primary aim is the Christian training of all members of the meeting, enabling them to continue growth in knowledge and grace. Although Sunday/First Day school, weekly Bible study, and other activities that involve an hour or so a week can be helpful, it is important that the meeting understand its educational role in all activities, while continuing to provide specific educational opportunities on a regular basis.

Friends' Sunday/First Day Schools

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

Christian Training

ATTENTION to the work of Christian education in the meeting and in the home is vital. The changing world around us provides many challenges. It is of utmost importance that the members and attenders of the meeting have opportunities to learn and grow in faith and commitment. Support to parents as they seek to teach their children is important. It is an essential part of the work of the meeting to equip adults, youth, and children to know and be able to share the Christian witness as understood by Friends.

Essential Objectives

A PLAN for well-rounded Christian education embraces the home, the Sunday/First Day school, and the meeting. Other areas may be considered also: vacation Bible school, after-school clubs, youth groups, camps, and other special activities. Objectives include:

- ◆ an increasing sense of the reality of God in human experience;
- ◆ a growing understanding, appreciation, and commitment to Jesus Christ; and
- ◆ a deepening respect for others.

Careful Bible study, a sympathetic evaluation of significant religious experiences, acquaintance with the history and principles of Friends, definite preparation for worship, and an appreciation of the Quaker method of arriving at group decisions are some of the essentials of a program for such education. Ministers and teachers should earnestly prepare themselves for their duties as leaders in this important work.

Upward Call

FRIENDS desire that all people realize for themselves a vital Christian experience. Our desire is for our children, young people, and adults to learn in the course of daily life to build Christian ideals into personal, social, work-related, and international relationships. Regular attendance at the meeting for worship and an active interest and participation in all activities of the meeting are factors of proven value in their continuance of the life of the church. This is particularly important in the education of our children and youth as well as those adults who are new in Christian faith and commitment.

Social Concerns

Early Reforms

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

Reformers

GEORGE Fox felt a deep concern for justice in social and economic relationships. He visited magistrates to urge that fair wages be fixed for laborers; he wrote Parliament to urge the redistribution of wealth so as to relieve the poor; he besought employers to treat their servants as they, under like circumstances, would wish to be treated. In brief, according to his conception, the practical workings of Christianity reached into every phase of human relations, so that wherever inequity or injustice was discovered, there was a matter for spiritual concern and remedial action. His intense and constructive evangelism in the social and economic fields gave a quality to early Quakerism that has survived changing conditions from the simple, localized industrial and economic systems of his day to the worldwide complexities of modern times.

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

Concerns for Justice

THE profound changes in the world and the effects of modern technology challenge Friends to adapt their philosophy to the new conditions and to respond effectively to present-day problems. The obligation rests on Friends to demonstrate that economic wrongs can be righted and that justice for oppressed minorities or for any underprivileged group can be secured without the use of violence. The theory of violent coercion relies on the ability of one group to impose its will upon another by mere preponderance of physical strength. The yielding of the weak to the strong does not prove that the right has been vindicated or that opinions have altered.

The mere enactment of good laws does not in itself constitute reform; just and fair administration is also necessary. The constant aim should be to bring about such a spiritual transformation of all persons concerned that outward laws will be superseded by “the more excellent way.”

Ethical Obligations for Economic Order

THE development of a conscience sensitive to any maladjustments or unfair or morally harmful practices within our economic system should be a vital concern to all Friends. As a consumer, every person should endeavor to control his or her purchases to encourage healthful living conditions and adequate wages. The producer is under an ethical obligation to produce goods under sanitary conditions and without deception as to quality. Upon the employer rests the responsibility to see that those in his or her employ receive adequate wages and general treatment that will not dwarf, but rather develop their personalities. The employee should feel obligated to render loyal and efficient service to his or her employer and to exercise proper care in the use of tools and machinery and in the handling of materials used or produced in his or her work. As an investor, the individual should strive to avoid support of antisocial enterprises. The problem of distribution in the world's economic order should be a matter for profound Christian concern. Availability of the necessities of life to all people is highly important in the promotion of political and economic stability in the world.

Ethical Obligations for the Environment

GEORGE Fox wrote in his *Journal* that he “...lived in the virtue of that life and power that took away the occasion of all wars and [he] knew from whence all wars did rise, for the lust, according to James’ doctrine.” The lust that causes violence in war also causes us to do violence to God’s creation. As part of creation we should be worthy stewards of creation. We have a biblical mandate to use the earth’s resources wisely (Gen. 1 : 26).

We are grateful to God for the awesome beauty of nature, and the joy and sustenance we receive from it. We are part of creation and should be in balance with it. Our historic peace testimony not only relates to Isaiah’s vision of a peaceable kingdom (Isa. 11 : 1–9), but also to the covenant God made through Noah with all of creation after the flood (Gen. 9 : 8–13). Likewise, our testimony on simplicity has always encouraged a lifestyle that is based on need and a concern for sharing natural resources. John Woolman said in 1772:

The produce of the earth is a gift from our gracious creator to the inhabitants, and to impoverish the earth now to support outward greatness appears to be an injury to the succeeding age.

When we move from a lifestyle of simplicity to one of consuming more resources than we need, it will eventually deprive others, including future generations, of their basic needs.

To assure that the land is useful for generations to come, we must forgo activities that rob the earth of its bounty and encourage family farmers, who spend years getting to know the intricate relationships of soil, water, and seasons, and who have a lifestyle that fosters family, love of the land, spiritual living, and caring for neighbors.

Let us become better stewards of God's creation by informing ourselves about choices on basic items, such as our use of land, energy, transportation, and renewable items.

Social Reform

IN every social or business relationship, Friends should seek diligently to bring about a social order based on the Christian principles of justice, love, and good will. So strongly did early Friends feel their responsibility as individual members of society that, when they observed the violation of moral and religious principles, they assumed an attitude of penitence for society's sins. A greater measure of such responsibility must be felt by present-day Christians if they are to be effective agents in carrying on the work of social redemption.

Education

Early Quaker Education

ALTHOUGH certain that education alone "was not sufficient to fit a man to be a minister of Christ," early Friends were nonetheless concerned that a lack of it should not hinder the highest development of the youth under their care. Far in advance of his time, George Fox advised that schools be provided, for "girls and young maidens" as well as for boys, for instruction "in whatever things were civil and useful in the creation." William Penn also held and expressed at length advanced views on the importance of right methods and aims in the education of children, warning against such as would "make them scholars but not men." Schools were opened in Pennsylvania in 1683, only two years after Penn's grant, and a Friends' public school was set up in Philadelphia in 1689.

School and Meeting

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

Institutions of Learning

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

Aim of Education

The aim of education is the full and harmonious development of the resources of the human spirit. Human nature has within it the promise of a divine growth; upon this we base our faith as a religious community. There can, therefore, be no task nearer our hearts than to help all our members towards the fulfillment of this promise. Such fulfillment means that body and mind alike bring all their gifts to fruition in the unity of the Spirit. Here is a clear call to educative effort as a part of the very purpose of the Christian religion. We desire to testify in word and deed to the truth that religion gathers the whole of life into its domain. We believe that there are godlike possibilities in every man. We must proclaim a Christian gospel of education which in breadth and depth shall be worthy of this faith....The intellect is an integral part of man's spiritual equipment; and its development brings with it a growth in personality and an increased power of facing difficult moral issues. The man whose mind is many-sided has a special contribution to make to the solution of the complex personal and social problems of modern life (London Yearly Meeting, 1925).

Friends Response to Government

Allegiance

FRIENDS regard the state as a social instrument to be used for the cooperative promotion of the common good. The source of its authority and the most reliable guide to its administration should be the inward conviction of right possessed by its citizens. "Our highest allegiance as Christians is not to the state but to the kingdom of God. But this does not mean that we have not duties, as Christians, toward the state and the nation to which we belong, or that our attitude toward the state should be a negative one or one of indifference" (London Yearly Meeting, 1925). Good government depends on observance of the laws of God by those in authority.

Authority

THE first authentic pronouncement of early Friends concerning their relationship to the state was made in the days of Oliver Cromwell in the form of an advice from a meeting of ministers and elders. It urged fellow members to accept public office, if they could rightly do so, as a means of serving their community. George Fox professed his loyalty to Protector and King in turn, declaring, "Our prayers are for them that are in authority, that under them we may live a godly life

in peace.” In those days of unrest and strife, Friends utterly disowned all plots and armed resistance against the government.

Limitations of Authority

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

Concern for Reform

(See *Death Penalty* under **Living Out the Testimonies** [p. 59].)

FRIENDS’ influence has been felt in the repeal or modification of harmful laws and customs in many areas. Friends work toward changes in government policy through spiritual forces rather than by arbitrary compulsion. They are concerned with the government’s lack of response to the systemic causes of crime as opposed to focusing on the punishment of the individual. Friends are concerned about the prevention of criminal acts rather than their punishment.

Concerns for Equality

Equality

THE views of Friends on justice in multicultural relations are based on the belief that the personality of every individual should be given scope and encouragement for right exercise and development. Their conception of a Light Within as an endowment of persons makes it impossible for Friends to draw lines of distinction in capacity or privilege between different races or nations. George Fox, in an epistle to Friends in America, wrote, “Let your light shine among the Indians, the blacks and the whites, that ye may answer the truth in them, and bring them to the standard and ensign that God hath set up, Christ Jesus.” When he visited Barbados, he was deeply moved by the sinfulness and cruelty of slavery. In the same island a few years later, William Edmundson declared that Christ had died for blacks as for all other persons.

Slavery

IN 1688, Germantown Monthly Meeting, in Pennsylvania, made what is believed to be the first official protest of any religious body against slavery. Although Philadelphia Yearly Meeting acknowledged the protest by a minute that a paper had been “presented by some German Friends, Concerning the Lawfulness and Unlawfulness of Buying and Keeping of Negroes,” their position on the question was far from clear. It was not until 1760 that the yearly meeting was ready to call on Friends everywhere to free their slaves. There had always been those who had

testified against the practice, and much effective work had been done in the preceding decades, notably by John Woolman. His faithfully-borne testimony to the necessity of making conduct conform to profession was so fruitful a message that Friends were generally free of slaveholding by 1780. Their efforts were then devoted to the convincing of society in general of the iniquity of slavery.

Preceding the Civil War, the homes of many Quakers became stations for the “Underground Railroad,” by which thousands of slaves gained their freedom. After the Emancipation Proclamation, Friends became very active in aiding former slaves to establish themselves as free citizens in the full enjoyment of their rights. After the Civil War, various yearly meetings founded schools and orphans’ homes. Many individual Friends, in the belief that there should be no distinction of privilege on the basis of color, have cooperated with numerous movements for the promotion of the social and economic welfare of those experiencing discrimination because of race, and have pressed for their integration into the general society.

American Indians

THE American Indians have, at times, been treated most unjustly and cruelly, both officially and unofficially, but their problem has been more localized than that of the blacks. The record of Friends’ relations with these Indians has been one of continuing good will from the time of William Penn. During the latter part of the eighteenth and early nineteenth centuries, a number of missions and schools were maintained among the Indian tribes, notably by Philadelphia Yearly Meeting among the Six Nations of the Iroquois in western New York, and by Indiana Yearly Meeting among the Shawnees, first in western Ohio and later in Indiana Territory, when they were moved by the government. President Grant, in his first annual message to Congress, made the following statements: “I have attempted a new policy towards these wards of the nation. The Society of Friends is well known in having succeeded in living at peace with the Indians in the early settlement of Pennsylvania. They are also known for their opposition to all strife, violence and war, and are generally known for their strict integrity and fair dealing. These considerations induced me to give the management of a few reservations of Indians to them and to throw the burden of selection of agents upon the Society itself. The result has proven most satisfactory” (Kelsey, *Friends and the Indians*, p. 170). (see *Associated Committee of Friends on Indian Affairs* in the **Affiliated Bodies** section [p. 60].)

Prejudice

THE methods by which justice for all races may be secured are primarily spiritual. Their success will be measured by the depth of the divine concern that is the spring of all effective effort. Racial prejudice or a feeling of racial superiority tends to invalidate all attempts to secure justice in interracial relations. It is the concern of Friends that all people who are victims of prejudice or oppression may share with the most-favored the heritage of justice, freedom, and brotherly love which is their right. For God “hath made of one blood all nations of men for to dwell on all the face of the earth” (Acts 17:26). Friends believe that any racial discrimination is essentially a violation of God’s law of love, whether by legal enactment or by inequitable practices which interfere with democratic liberties or cultural or economic development. To dwell together in friendly relations on a basis

of mutual respect, courtesy, and understanding works toward the fulfillment of this law of love.

Justice in International Relations

Penn and Peacemaking

THROUGHOUT their history Friends have cherished the testimony that justice in international affairs, as in every other sphere of human life, can be achieved only by peaceful methods. The use of military force leaves the causes of disputes unsettled and, often, aggravated; the participants themselves become embittered and assume an attitude of hatred that is likely to precipitate another war. William Penn, in 1693, drew up a plan for the peace of Europe in which he provided for a permanent tribunal for the settlement of international differences. From that time, the testimony of Friends has been in favor of mediation, conciliation, and arbitration instead of war, which has been condemned by them as one of the greatest violations of the sacredness of human personality and as an absolute contradiction of the message and spirit of Christ.

Foundations for Peace

FRIENDS emphasize the fact that the most effective way to end war is to remove its causes, such as misunderstanding, the desire for revenge, the spirit of aggression, and economic, racial, and territorial rivalries. This calls for the utmost endeavor to demonstrate the working power of fair dealing, universal equity, friendliness, and sympathy. The intricate network of modern life demands that Friends use every legitimate means to influence the attitudes of their government toward other nations, that all may conform to the highest standards of justice and good will as taught by Jesus. They should equip themselves with knowledge of the needs and opportunities for whatever ministries of Christian friendship exist in the world family of nations. They should cultivate the personal skills and abilities that will enable them to become interpreters of the Christian way of life which alone is the sure foundation for enduring peace.

War Renounced

STATEMENTS against war have been issued by Friends during practically every military crisis since the earliest days of their history. In 1660, the following declaration was made to Charles II by George Fox and others:

We utterly deny all outward wars and strife, and fighting with outward weapons, for any end or under any pretense whatever.... And we certainly know and testify to the whole world that the Spirit of Christ, which leads us into all truth, will never move us to fight and war against any man with outward weapons, neither for the kingdom of Christ nor for the kingdoms of this world.

In 1805, during the Napoleonic wars, London Yearly Meeting thus advised in an epistle:

Guard against placing your dependence on fleets and armies; be peaceful yourselves in words and actions, and pray to the Father of the universe that He would breathe the spirit of reconciliation into the hearts of His erring and contending creatures.

Military Service

FRIENDS hold that it is inconsistent with their religious principles to participate in military service. They have sought, therefore, and generally have been granted exemption on grounds of conscience and religious conviction. They recognize, however, that a consistent policy of nonviolence must include a willingness to face personal risk in administering relief to the victims of the tragedy of war and in performing other nonmilitary service.

War Relief

THE work in Europe of the Friends Service Council (London) and the American Friends Service Committee during and after the World War of 1914–18 may be cited as one example of the practical application of Friends' philosophy to international affairs. This work included the reconstruction of devastated areas and the feeding of children and other war victims in Germany, Russia, and elsewhere; similar service was also rendered during and after the Civil War of 1936–39 in Spain. In an effort to promote friendly understanding and good will around the world, American Friends, through the American Friends Service Committee, in cooperation with Friends of London and Ireland Yearly Meetings, have established centers of religious fellowship, international community, and reconciliation in important cities of Europe and Asia. The Second World War gave new impetus to relief and reconstruction. War relief and reconciliation continues to be a concern among Friends.

Living Out the Testimonies

Family Life

THE faithful fulfillment of the marriage covenant is essential to the welfare of the family, the proper nurture of children, and the strength of the social structure. Friends are concerned about the breakdown of family life and abuse within family relationships. Failure to practice mutual consideration and to search for divine guidance in all of the interests and problems of family life often destroys the cohesive power of love, causes the disruption of the home, and, in many instances, leads to divorce. Friends have maintained a strong testimony for support of the family unit. Every effort should be made in the spirit of forgiveness to reconcile all differences that arise in family life.

Marriage

MARRIAGE, if rightly conceived and faithfully maintained, is regarded by Friends as a sacred bond. Western Yearly Meeting affirms marriage to be between one man and one woman. It can never be truly accomplished by ritual form, legal sanction, or ministerial pronouncement. It should be consummated as an inward, voluntary, spiritual union of hearts, in the free initiative of mutual choice and outwardly expressed by the marriage partners. The meeting and the state provide the community acknowledgment of the true marriage of those "whom God has joined together," and it is to be held in high regard and to be observed with strict fidelity.

Sexuality

FRIENDS recognize that sexuality is a God-given part of life, upholding the ideal that sexual intimacy is to be enjoyed within the relationship of marriage based on mutual love and a lifetime commitment. Friends believe that casual or promiscuous sexual relations are wrong. Self-discipline that arises out of our biblical faith and Quaker concern for persons is necessary to avoid a situation which may result in unhappiness or exploitation of others.

Friends believe it is important that children be given opportunities to learn about their own sexuality and how it affects their relationships and responsibilities to other persons.

Divorce

WHILE Friends desire that marriages be joyful and lasting, it is possible that meeting members may have difficulties in their marriage. It is the responsibility of a meeting to support the couple, to respect each person as an individual, to offer sympathetic advice and counsel to those having difficulties and, if necessary, to help either or both partners obtain competent counseling from a professional with a Christian faith commitment. Any discussions with either partner must remain confidential.

If divorce occurs, the meeting needs to continue its loving support and concern for all people involved. Special care needs to be shown to any children who are affected by the divorce. This is a special opportunity for ministering to the children to reduce feelings of bitterness or a decline in self-esteem. If requested by either partner, a clearness committee may be established to work with the couple.

Recreational Activities

EXERCISE and recreation are necessary for every person to maintain physical, mental, and spiritual health. Each individual must answer the question of acceptable activity in line with Christian principles and standards. Some kinds of activities are unwholesome and/or degrading. Self-respect, as well as high spiritual motives, should rule them out. Questionable activities should be avoided. Foremost in our thoughts must always be the question, Does this activity promote the abundant life as offered by Jesus?

Friends should be active among those who insist upon high standards of quality and moral influence in all forms of entertainment. Local meetings and communities should cooperate in providing opportunities for wholesome and constructive activities that meet social, emotional, and physical needs. The natural desires for beauty, competition, social fellowship, and romance must be recognized with wisdom and understanding, and sympathetically guided into sound Christian practices.

Drugs, Including Alcohol

FRIENDS urge total abstinence from all drugs except those prescribed professionally or those necessary to achieve and maintain health. Even these medications should be used only responsibly and wisely.

The testimony of Friends regarding the use of alcohol is based on the belief that the human body is the temple of the Lord and that to harm it is to dishonor God. Any pleasurable or exhilarating effects produced by intoxicants are temporary and

tend to injure both mind and body. Friends advocate total abstinence because any use of intoxicants is harmful, and because occasional indulgence may lead to excess, loss of self-control, and addiction. Scientific research confirms that alcohol and narcotics tend to dull ethical sense, impair judgment, affect eyesight, and decrease muscular control and coordination. Furthermore, use of such substances has long been known to be a major cause of poverty and crime. Friends have long opposed traffic in liquor and illicit drugs, for they are detrimental to human welfare.

A desire for peer approval often leads to social participation and experimentation. Friends should avoid such false supports of social standing and should recognize their responsibility to care for the safety and health of others as expressed by Paul: "If meat causeth my brother to stumble, I will eat no flesh for evermore, that I cause not my brother to stumble" (1 Cor. 8 : 13 RV).

Tobacco

FRIENDS consistently bear testimony against the use of all tobacco products as wasteful and harmful indulgences, which generally make the user indifferent to the discomfort imposed on others. This testimony applies to the cultivation, manufacture, and sale of tobacco products, since it is based upon the conviction that one's conduct should be governed by the admonition of Paul, who said, "Whatsoever ye do, do all to the glory of God" (1 Cor. 10 : 31).

Gambling and Lotteries

FRIENDS are strongly urged to abstain completely from seeking financial gain or personal pleasure or entertainment through any form of gambling methods or devices. They believe God entrusts possessions to them. Gambling violates this trust. To receive value when no value is given results in wrong attitudes toward property and is destructive of character. The precarious gains of the winner are at the cost of many losers, which is incompatible with the admonition to provide for "things honorable, not only in the sight of the Lord, but also in the sight of men" (2 Cor. 8 : 21).

Judicial Oaths

THE words of Jesus, "swear not at all" (Matt. 5 : 34), emphasize the importance of honesty in speech. Friends' position in regard to the taking of the judicial oath is not merely a negation of a procedure which they believe to be wrong, but it is a positive testimony of an ideal by which they endeavor to regulate their lives. They base their attitude on the principle that the truth is to be spoken at all times and that a person's word should be as good as his or her bond. The law allows a person to affirm the truth rather than to swear an oath in legal matters.

Responsible Membership in Organizations

THE rights of individuals to freedom of action, within proper bounds, must be maintained. It becomes the duty of the church to warn its members against whatever may interfere with the development of Christian character. Although social organizations may be benevolent and useful, Friends are cautioned against membership in any organization which will directly or indirectly diminish sympathy with any portion of humanity or tend to take the place of the church of Jesus Christ as the center of their interest and activity.

Death Penalty

THE Religious Society of Friends (Quakers) has historically and consistently opposed the death penalty in light of our deeply-held conviction that there is that of God in each and every person. To take life, even the life of someone who is guilty of murder or other heinous crimes, is a violation of our belief in the power of God's love to redeem and restore. Our compassion extends most deeply to the family of murder victims. We pray for these families, for justice, healing, and a lasting peace.

On the absolute grounds of religious principle and out of concerns for how the death penalty has been administered in practice, we of the Religious Society of Friends affirm our complete opposition to the death penalty and commit ourselves to working for a society in which that of God in all people is acknowledged. We also affirm our belief that the taking of life, even of the guilty, diminishes us all, does not make us safer, and contributes to the brutality of the world. We seek a society that is able to find more loving, healing, and life-affirming ways of bringing justice in the world.

Queries

Introductory Statement

FRIENDS use queries as guides to personal and corporate discernment. The purpose of the Queries is to direct the attention of everyone to the true sources of spiritual strength, to promote individual faithfulness to God, and to nurture the health of the meeting. They are of value in appraising the state of society and in helping each member to determine whether he or she is living a consistent Christian life. The Queries should be read frequently in private devotions and at specified intervals in monthly, area, and yearly meetings.

General Queries

1. **Spiritual Growth**—Do you strive for the constant realization of God's presence in your life? Are you sensitive and obedient to the leading of the Holy Spirit? Do you endeavor to advance your spiritual growth by the prayerful study of the Bible and other devotional literature?
2. **Meeting for Worship and Business**—Are all meetings for worship and for business duly held, and are you regular and punctual in attending them? Do you come with heart and mind prepared for communion with God and fellowship with one another? Do you individually assume your rightful share in the responsibility of the work and worship of the meeting? Are your meetings for business times of spiritual concern and prayerful search for the way of truth?
3. **Christian Fellowship**—Do you love one another as becomes the followers of Christ? Are you careful of the reputation of others? When differences arise, do you make earnest effort to end them speedily?
4. **Home and Family**—Do you practice the daily reading of the Scriptures in your families, giving time for reverent meditation? Do you make your home a place of hospitality, friendliness, peace, and Christian fellowship? Do you promote the moral and spiritual life of your children through careful supervision of their education, recreation, and friendships?

5. **Youth and the Church**—Do you seek the conversion and spiritual development of your young people? Do you endeavor to instruct them in the principles and practices of Friends? Do you strive to create a community life that will promote their mental and physical well being?
6. **Standards of Life**—Do you observe simplicity and moderation in your manner of living? Do you give proper attention to the rules of health? Are you careful to avoid all places of amusement that are inconsistent with Christian character? Do you practice total abstinence from tobacco, narcotics, and alcoholic beverages?
7. **Business Responsibilities**—Do you avoid such undue expansion of your business responsibilities as to endanger your personal integrity? Are you truthful and honest in your business transactions, punctual in fulfilling your promises, and prompt in the payment of your debts?
8. **Missionary Enterprise**—Do you make diligent effort to acquaint yourselves and those under your care with the spiritual needs of the world? Do you support by prayer and systematic giving those who are laboring to extend Christ's kingdom? Do you use your spiritual gifts in serving humanity as God grants you light to see such service?
9. **Peace**—Do you consistently practice the Christian principles of love and good will toward all men? Do you work actively for peace and for the removal of the causes of war? Do you observe the testimony of Friends against military training and service? Do you endeavor to make clear to all whom you can influence, that war is inconsistent with the spirit and teaching of Jesus?
10. **Attitudes in Race Relations**—Does your attitude toward people of other races indicate your belief in their right to equal opportunity? Do you believe in the spiritual capacity of people of all races and do you recognize their equality in the sight of God? Are you aware of your responsibility as a Christian to help in the elimination of racial discrimination and prejudice?
11. **Social Conscience**—Are you concerned that our economic system shall so function as to sustain and enrich the life of all? Are you giving positive service to society in the promotion of peaceful methods of adjustment in all cases of social and industrial conflict? Do you support efforts which promote a humane criminal justice system and oppose the death penalty? Do you as workers, employers, producers, consumers, and investors endeavor to cultivate good will and mutual understanding in your economic relationship? Do you intelligently exercise all of your constitutional privileges and thus seek to promote Christian influence locally, nationally, and internationally?

Queries for Boards on Christian Ministries and Evangelism (Committees on Ministry and Counsel)

1. **Responsibilities of Membership**—Do you as elders and ministers recognize your responsibility in setting an example of faithfulness and loyalty to the meetings for worship and business? Do you accept appointment of this group as a definite response to the "high calling of God in Christ Jesus"? Are you concerned that the needs of all are ministered to in your meetings, whether by silent worship, inspirational speaking, or reverent music?

2. **Relations with Other Members**—Are you aware of the necessity of harmonious relations with your fellow members as a basis for the most effective service to the Church? Do you as leaders in the meeting strive earnestly to win men to Christ and to strengthen the faith and loyalty of fellow Christians?
3. **Spiritual Gifts**—Do you endeavor to recognize and develop your special talents and abilities for service in the meeting and do you pray for divine guidance in their use? Do you cultivate the spiritual gifts of the members of your meeting? Are you always ready to encourage and advise those who engage in the vocal ministry or in other Christian work?
4. **Personal Life and Conduct**—Do you provide in your schedule of activities an opportunity for daily devotions? Do you prayerfully seek the leading of the Holy Spirit in the interpretation of scriptural truth? Does your personal conduct reflect the true dignity of Christian character as set forth in the Scriptures? Do you always strive so to live that you will have a “conscience void of offense toward God and man”?

Part III: Organization

The Church as a Society

THE Christian group whose faith and activities have been described in Part I is known historically as the Religious Society of Friends and more commonly as Quakers. Local congregations traditionally have been called Friends meetings. The name Friends Church, also, has been adopted by some local and yearly meetings. The choice by early Friends of the term *society* as a name for the group gives a clear indication of their attitude toward organization. The word meant to them a fellowship, a vitally spiritual body held together by the Holy Spirit operating through each individual without formal creed, ritual, or sacramental observance. The Society of Friends is a democratic fellowship in which there is one Master and no intermediary affecting any individual's relationship to God.

Friends recognize that God has endowed each person with gifts and capacities which may be developed. Each member has the duty and responsibility to use the talents which have been given and cultivated. All members have equal rights and privileges in affairs affecting the meeting and in reaching conclusions as to courses of action. No appointments confer upon any person or group a degree of superior or final authority. Friends recognize no distinction in the rights, privileges, or responsibilities of members based on gender, race, or age.

Waiting for Guidance

THE practice of holding meetings for business in the context of worship promotes an awareness of the presence of Christ throughout the meeting. The right conduct of a business meeting, even in routine matters, is important to the spiritual life of all and should be regarded as service for God. The same reverent waiting that characterizes a meeting for worship is expected as Friends seek divine guidance and unity of action in business decisions.

Friendly Method

THE practice of Friends allows unhurried and sympathetic consideration to proposals and expressions of opinion. They endeavor to respect an earnest and sincere minority and, if necessary, may postpone action until they have secured more light on the subject at issue. After due consideration, it is the duty of the clerk of the meeting to weigh carefully various expressions and to state what he or she believes to be the sense of the meeting. Action is by approval of the gathered meeting. Friends who are not in complete agreement may choose to stand aside and have their concerns officially recorded.

Tenure of Office

IN keeping with the Quaker ideals of service and the distribution of responsibility, the meeting should not prolong the services of officers and committee members nor give to any person too many appointments. Friends develop the talents of a wide range of members by following a policy of rotation in service.

Where numbers permit, appointment and reappointment should not extend tenure of office beyond six consecutive years. A member may be reappointed to a given service after a term out of office.

The Meeting

THE meeting is composed of resident and nonresident members and consists of the meeting for worship and the meeting for business, including all of the activities and organizations connected with it.

Meeting for Worship

THE meeting for worship is a fellowship of those who find it spiritually enriching to be associated in worship and service and is a united expression of the human longing for vital religious experience.

Meeting for Business

THE practical application of worship requires organizational structure involving officers and committees, business policies, finances, and the support of private and public ministries. To facilitate these concerns, the membership, constituting the monthly meeting, convenes regularly. If two or more congregations are associated in one monthly meeting, each congregation may have a local or preparative business meeting, subordinate to the monthly meeting, and limited in its authority to purely local matters.

Clearness Committees

MANY meetings use clearness committees to help members discern the will of God in their lives. A meeting may establish a clearness committee at the request of a member or attender who desires spiritually-sensitive guidance when facing circumstances such as a membership issue, a desire to be married under the care of the meeting, a personal decision, or a family need.

Members or attenders who wish to meet with a clearness committee may make their request to the monthly meeting or to the board on Christian Ministries and Evangelism/Ministry and Counsel, either of which may make the appointments. Those who serve on a clearness committee usually are selected for their ability to ask searching questions, to listen carefully, to devote time and energy in prayer, and to provide support and guidance in a loving and worshipful manner. Because of the broad range of issues which may be considered, each clearness committee will need to decide if its work should remain confidential or if it needs to be reported back to the appointing body

Monthly Meeting Organization and Function

Organization, Duties, and Responsibilities

A MONTHLY meeting is duly organized for the transaction of business when it has been established by a superior meeting and has appointed a clerk or clerks to present its business and record its actions. It is a regular organization of one or more congregations and consists of all persons who are recorded upon its list of members. It is charged with the administration of the affairs of the meeting, has authority to receive, transfer, dismiss members, deal with offenders, grant appeals, and to consider and act upon all questions affecting the membership. It holds and administers real estate and other property for the use of the meeting and adopts and carries out measures for the improvement of the spiritual interests of the body.

It shall meet monthly for the transaction of business. Each member has the right and obligation to participate in the business and work of the monthly meeting.

Special Sessions

SPECIAL meetings of the monthly meeting may be called by either the presiding clerk or the recording clerk upon the request of three members. Notice shall be given at a regular meeting of the congregation at least seven days prior to the date of holding the special meeting. The notice shall name the business to be considered and the persons calling for the special meeting. No business may be considered at a special meeting other than the business for which the meeting was called.

Appointment of Officers

IT is recommended that persons appointed as officers or to standing boards/committees be duly-recorded members of the meeting. The monthly meeting shall appoint a presiding clerk and a recording clerk, except that in a small meeting one clerk may be sufficient. It shall be the duty of the presiding clerk to see that the business is properly presented to the meeting for its consideration, to announce decisions when made, and to sign documents on behalf of the monthly meeting. The recording clerk shall keep accurate minutes showing all matters brought to the attention of the meeting and the actions taken. They shall include a correct record of all matters pertaining to membership such as births, marriages, and deaths. They shall also show members joining by application, transfers of junior members to membership, and transfer of members to and from other meetings and denominations. They shall be kept in permanent form in a minute book after they have been approved by the meeting. The minutes of each meeting must be signed by the clerks and dated correctly. The recording clerk may also act as correspondent for the meeting.

Treasurer

THE monthly meeting shall appoint a treasurer who shall receive and disburse funds as directed by the meeting, keep a regular account of such funds, and submit a complete report of the state of the treasury at the end of the fiscal year. He or she shall be ready to report each month to the monthly meeting if requested.

Auditors

THE monthly meeting shall appoint persons who shall audit the accounts of the treasurer at least once a year.

Trustees

THE monthly meeting shall appoint trustees in accordance with the laws of the state in which it is located. They shall be not fewer than three in number nor more than six, unless the laws of the state provide otherwise. They shall be appointed for terms of three years, one-third or other appropriate fraction of their number being appointed each year. They shall have care of the meeting's property. Investment trustees may similarly be appointed to invest and manage assets, whether received by bequest, donation, or otherwise, and administer the same according to the direction of the monthly meeting and any conditions prescribed by the donors. Due care must be exercised by trustees to observe the requirements of the statutes of their respective states in administration of their trust. Where the financial

responsibility of the meeting is involved and in other matters, the trustees shall, except in emergencies, act only in accordance with the prior expressed will of the meeting.

Tenure in Office

ALL officers of the monthly meeting shall be appointed annually. Appointees shall hold their positions until their successors are appointed. Committee members are to be appointed on a three-year cycle.

Minutes for Travel and/or Service

THE monthly meeting may grant minutes for travel and/or service to members in good standing. When circumstances warrant, it may seek the concurrence of the yearly meeting.

Relationship to Yearly Meeting

Representatives

EACH monthly meeting in Western Yearly Meeting shall name one representative for each two hundred members or fraction thereof (total membership) to serve on the Administrative Council of the yearly meeting.

It shall also name one alternate for each representative. It shall be the responsibility of the monthly meeting representatives to attend all meetings of the Administrative Council and the yearly meeting or to notify the alternate to attend.

Other appointments shall be made by each monthly meeting as directed by the yearly meeting.

Reports

THE monthly meeting may transmit business that should be laid before the yearly meeting. Other annual reports shall be made as the yearly meeting may direct.

Petitions

MONTHLY meetings may petition the yearly meeting to promote religious interest for which there is a concern.

Committees and Boards

Nominating Committee

THE monthly meeting shall appoint a nominating committee which shall function throughout the year. Care shall be taken that this committee represent all of the interests of the monthly meeting. It shall make nominations for all officers, boards, committees, and representatives as directed by the monthly meeting. It shall consult with the proposed nominee before presenting his or her name to the monthly meeting for appointment. Nominations by the nominating committee shall not abridge the right of any member to suggest additional nominations in the sessions of the monthly meeting.

Monthly Meeting Boards

EACH monthly meeting should appoint boards/committees corresponding to the boards of the yearly meeting. The monthly meeting may appoint other boards/committees as may be needed to accomplish its work.

Finance Board

THE monthly meeting shall appoint a finance board, which shall have charge of the raising of funds and the preparation of a budget for the consideration of the monthly meeting. Careful attention should be given to interest the members and attenders in the service of the meeting and for raising funds for the support of its work. The meeting should encourage voluntary giving and extend to every member an opportunity to make regular and systematic contributions.

Reports

EACH board/committee shall submit a complete report at the end of the fiscal year and may report at more frequent intervals on matters of special importance or interest.

Queries

THE Queries should be read at least quarterly in monthly meeting, allowing due time for thoughtful consideration.

Records

MINUTE books and records shall be carefully preserved. The depository for all records of Western Yearly Meeting, its area meetings, and monthly meetings is in the archives of the Friends Collection of the Lilly Library at Earlham College, Richmond, Indiana. There, the records will be cataloged, stored in an optimum environment, and available to researchers. Monthly meetings may withdraw records from the Friends Collection for reasonable periods of time for use in monthly meeting historical commemorations or for a resource for writing meeting histories. Monthly meetings are urged to submit their records to the Friends Collection before they are lost or destroyed.

Board on Christian Ministries and Evangelism (Committee on Ministry and Counsel)

Organization

MEMBERS of the meeting and pastors can accomplish their work with greater efficiency through close cooperation and frequent consultation. For this purpose, boards on Christian Ministries and Evangelism (Committees on Ministry and Counsel) shall be established for monthly meetings. Where two or more meetings constitute a monthly meeting, the members of the board on Christian Ministries and Evangelism shall constitute corresponding committees in their own meetings.

Membership

THE monthly meeting board on Christian Ministries and Evangelism shall be composed of appointed members of the monthly meeting. Resident ministers shall be subject to appointments on the same basis as other members. Pastors or those

serving the meeting in a similar capacity shall be members by virtue of their position in the meeting.

Additional Counsel

TO coordinate and strengthen the work of the monthly meeting, the board on Christian Ministries and Evangelism may request consultation with the superintendent of the Sunday/First Day school, the chairperson of the boards/committees of the monthly meeting, and other persons as needed.

Time of meetings

THE monthly meeting board on Christian Ministries and Evangelism shall hold regular sessions, preferably each month, but not less frequently than once in three months. Special meetings may be called by the clerk on request of three members.

Appointments

THE nominating committee shall annually propose to the monthly meeting the names of persons who in its judgment possess or may develop the capacities qualifying them to serve on the monthly meeting board on Christian Ministries and Evangelism. If the nominations received are satisfactory, the monthly meeting shall proceed with their appointment. Each monthly meeting board on Christian Ministries and Evangelism should have at least six members, so that an interchange of counsel and guidance will give weight to their conclusions. One-third of the board should be appointed each year. Attention should be given to rotation in office as a means by which other Friends with gifts will be introduced to the board on Christian Ministries and Evangelism.

Duties

THE monthly meeting board on Christian Ministries and Evangelism has the general care of the meeting for worship and the spiritual welfare and religious work of the meeting and is to be concerned about the interests of the nonresident and non-attending members of the meeting. It is responsible for the promotion of Christian conduct among the members. The board also is to see that attenders of the meeting and their families are visited. Special care should be given to attenders who are nonmembers and to invite them to join in membership when they are prepared. Watchful care should be given to junior members that they should be nurtured in Christian life, and they should be encouraged to become members as soon as they are ready for membership.

The monthly meeting board on Christian Ministries and Evangelism should invite participation in the meeting for worship by all and encourage any who show a gift in the ministry that it may be cultivated and developed. This body should also seek new opportunities of service for the membership of the meeting.

All matters of policy affecting the meeting for worship, the undertaking of special evangelistic efforts, and programs of work shall be submitted to the board on Christian Ministries and Evangelism for discussion. Recommendations arising out of such discussion are to be submitted to the monthly meeting for consideration and implementation.

Calling Pastors

MEETINGS desiring the help of pastors shall make such arrangements on the recommendation of the board on Christian Ministries and Evangelism. These arrangements shall be made only after consultation with the yearly meeting superintendent or other persons designated responsible by the yearly meeting for such service. Pastors shall be called or dismissed only by action of the monthly meeting.

Pastor's Salary

IF and when a meeting calls a pastor to serve in its behalf, the meeting shall see that the salary is sufficient to free the pastor for such services and to enable him or her to do his or her work effectively. The salary shall be determined by the board on Christian Ministries and Evangelism in conjunction with the board on Finance and is to be included in the recommendation to the monthly meeting.

Memorials

MEMORIAL minutes for deceased members may be prepared by the board on Christian Ministries and Evangelism of the monthly meeting to which said members belonged. If approved by the monthly meeting, such memorials shall be entered into its minutes.

State of Society

THE monthly meeting board on Christian Ministries and Evangelism, as directed by the yearly meeting Board on Christian Ministries and Evangelism, shall annually evaluate the spiritual condition of the monthly meeting. The evaluation shall be forwarded to the monthly meeting for its approval, and then to the yearly meeting Board on Christian Ministries and Evangelism.

Pastors and Meeting Secretaries

Pastors and Worship

PASTORS are usually recorded ministers and are called by meetings to fulfill certain special lines of service and to assume a measure of guidance and direction in the conduct of the affairs of the meeting. They are expected to serve the meeting in the field of the public ministry, although they should always have regard for other ministers in the meeting and for visiting Friends who may come with a message. Consideration should be given by pastors to the value of silent worship and to the need of preserving in every meeting that freedom of expression which is vital to the membership in group worship. Pastors are considered coworkers with the members of the meeting. They should endeavor to bring all the members of the meeting to a sense of their responsibilities in serving individuals and families in special times of need.

Meeting Secretary

SOME meetings employ meeting secretaries instead of pastors. They are not necessarily recorded ministers. Their relation to the boards/committees of the monthly meeting is the same as that of pastors (see below). In the absence of either a pastor or a meeting secretary, the clerk of the meeting may serve in that capacity.

The Pastor or Meeting Secretary and the Community

IN the development of a sense of responsibility on the part of the meeting toward the community, pastors should maintain an interest in public affairs and should cooperate with other churches and associations in fostering the welfare of the community.

Relationship of the Pastor or Meeting Secretary to the Board on Christian Ministries and Evangelism

THE pastor or meeting secretary shall be a member, but not an officer, of the monthly meeting board on Christian Ministries and Evangelism. He or she should present his or her concerns for the consideration of this body, but he or she possesses no more authority over its decisions than other members. All matters of policy affecting the meeting for worship, the undertaking of special evangelistic efforts, and programs of work shall be submitted to the board on Christian Ministries and Evangelism for discussion and recommendation to monthly meeting.

The Pastor or Meeting Secretary and Boards/Committees

THE pastor or meeting secretary is an ex-officio member of all boards/committees of the monthly meeting and is to assist these bodies in the development of their programs and policies.

Counseling Relationships

INFORMATION received in counseling shall be considered a confidential communication by the pastor or others serving the meeting in a counseling capacity.

(There are "Eldering Guidelines for Discernment and Restoration of Recorded Ministers in Western Yearly Meeting." *WYM Minutes*, 1995, p. 38)

Marriage

Marriage Under the Care of the Meeting

WESTERN Yearly Meeting affirms marriage to be between one man and one woman. Throughout their history as an organization, Friends have provided a form of ceremony in keeping with their idea of the deep religious significance of marriage. The avoidance of undue haste, the emphasis upon the equality of the sexes, the responsibility assumed by the monthly meeting, the thoughtful attention given to the religious, moral, and physical qualifications, and the impressive statement of the marriage vows by the contracting parties are all important features of the Friends' marriage practice. Persons desiring to unite in marriage through the meeting shall (with the aid of **Part V: Administrative Forms** [p. 67]) proceed as follows:

1. Report Intentions—The parties shall report their intentions to the monthly meeting of which both are members, or to the monthly meeting of their choice if they belong to different meetings. If the proposal is accompanied by certificates, one for each party, signed by two or more members in leadership of said meeting or meetings, to the effect that no obstruction to their proposed marriage appears, the meeting may proceed according to the rules of discipline and the provisions of the laws of the state.

2. Committee Appointed—If such certification is not presented, or if, for other cause, inquiry is deemed desirable, the meeting or meetings shall appoint a committee or committees of two men and two women, who shall make inquiry as to the qualifications of the parties for marriage, such as their clearness from other engagements, the consent of parents or guardians in the case of minors, and suitable provisions for the rights of children by a previous marriage, if there are such. If the parties belong to different meetings, committees shall be appointed in each meeting. Reports may be made to the next regular sessions of the respective monthly meetings or to special sessions and, if the reports are found to be satisfactory, the other monthly meeting shall send its findings to the one in which the marriage is to be held, and the parties will be at liberty to proceed accordingly.

3. If One is Not a Member—If one party is not a member of Friends, certifications, prepared as in paragraph 1, should be presented to the monthly meeting of which the other party is a member; or a committee may be appointed by said meeting which may proceed as in paragraph 2.

4. Nonmembers—A monthly meeting may allow a marriage to be solemnized within the meeting when both individuals are nonmembers. In such a case the meeting shall appoint a committee to proceed as in paragraph 2 or, alternatively, certifications shall be signed by three elders of the monthly meeting to which the application is addressed. If the findings of the committee or the certifications are satisfactory, the proceedings in relation to the proposed marriage shall be in the same manner as if the contracting parties were members of Friends.

5. Oversight of Marriage—After a couple has been liberated to proceed with arrangements for their marriage, a committee of not less than two women and two men shall be appointed by the monthly meeting to attend the marriage and report to the following session of the monthly meeting as to whether it has been properly solemnized.

6. Marriage in Meeting—The marriage shall be solemnized in a regular meeting of the congregation or in a special meeting arranged by the monthly meeting at a time convenient to the contracting parties.

7. Certificate—Following the marriage a certificate shall be signed by the parties, the man first, the woman adopting the name of her husband, if she chooses. It shall then be audibly read by a designated person. At the conclusion of the meeting it shall be signed by others as witnesses.

8. Assistant—The pastor or other minister may assist in the solemnization of a marriage within the meeting, if the couple so desires.

Marriage with a Minister Participating

Meeting's Concern

FRIENDS, influenced by the general acceptance of pastoral leadership, recognize the fact that many young people are looking to pastors and other Friends' ministers for guidance in relation to marriage. The meeting should share with the pastor a concern for the happiness and spiritual welfare of those who request to participate in the solemnization of their marriage. It should cooperate in every possible way with the pastor in keeping the marriage procedure harmonious with the ideals of Friends.

Advice to Ministers

SINCE Friends' ministers are recognized by the state as qualified to perform the function of the clergy in the solemnization of marriage, they have equality in performing this service along with the ministers of other churches. They are advised, therefore, to exercise due care to observe all legal requirements as set by the several states, and also to endeavor to make the exchange of marriage vows a matter of the deepest religious import to the contracting parties and to all who are present.

Counseling and Marriage Ceremony

PASTORS are encouraged to conduct classes for young people in which helpful counsel may be given to those contemplating marriage, and to all youth in the matter of choosing their life companions. Personal counsel with individuals and couples is also advised. But in cases where previous consultation has not been possible, pastors are urged to ascertain, as fully as they are able, all circumstances that would concern the qualifications of the contracting parties for marriage and to satisfy themselves that all legal and moral requirements have been observed.

Pastors and other ministers are encouraged to plan a marriage service in keeping with the ideals of Friends. In recognition of the importance of pastoral leadership in ever-widening areas and the prevalence of pastoral service in connection with marriage, a ceremony is provided for the help it may give to those who feel the need for such guidance. (See **Part V: Administrative Forms** [p. 67])

Membership

Reception

FRIENDS receive into membership those whose faith in Jesus Christ as a personal Savior is manifest in their lives, who seek an inward experience of Christ—the Light which lights every person that comes into the world—and who are in unity with the teachings of Christian truth as held by Friends.

Application for Membership

REQUESTS for membership shall be made in writing to the monthly meeting board on Christian Ministries and Evangelism and, if approved by that body, forwarded to the monthly meeting for final action. Special application forms may be provided by the monthly meeting, if desired. It shall be the duty of the monthly meeting board on Christian Ministries and Evangelism to instruct and guide applicants for membership in their search for truth, to ascertain whether the applicant makes a sincere profession of faith in Jesus Christ and accepts the principles of Christianity as held by Friends, and whether he or she will share in the financial obligations of the meeting. It shall advise the applicant that regularity in attendance and faithfulness in service are privileges and obligations of membership. After receiving the report of the board on Christian Ministries and Evangelism, the monthly meeting shall act upon the application for membership.

Welcoming into Membership

THE clerk shall inform the applicant of the action of the monthly meeting. If it has been favorable, a committee may be appointed to welcome him or her into

membership. Announcement of his or her reception may be made at the regular meeting for worship when all members may have an opportunity to extend a welcome.

Junior Members

THE children of members are enrolled at birth as junior members. Where but one parent is a member, the children may be enrolled as junior members upon the request of that parent and the consent of the other. Requests for membership shall be made in writing to the monthly meeting board on Christian Ministries and Evangelism and, if approved by that body, forwarded to the monthly meeting for final action. Children of nonmembers may be received as junior members upon request following the above procedure. Families, when applying for membership or when transferring from another denomination, may make application for the enrollment of minor children as junior members.

Junior Members to Members

CHILDREN enrolled as junior members shall be transferred to membership when they shall have given satisfactory evidence of faith in Jesus Christ, have accepted the principles of Christian truth as held by Friends, and have requested transfer to membership. The enrollment of children as junior members is an expression of the conviction that children born into this fellowship rightfully possess a precious heritage. Children and youth have a special claim upon the church and it should earnestly seek their spiritual well-being and development. Friends thus express the belief that—by proper encouragement and guidance on the part of parents, teachers, and ministers—their children and youth may be led to a voluntary acceptance of the relationship with Jesus Christ which is set forth in this *Faith and Practice*.

Junior membership is not intended for adults. The transfer of status from junior member to full member is not an automatic one. It is based upon the application of a junior member to the monthly meeting to become a full active member. Meetings should exercise tender care to present the opportunity for application to all junior members.

Resident Members

RESIDENT members are those members of a meeting whose residence is near enough to the geographical vicinity of the meetinghouse to allow them to be present regularly for participation in the worship, business, work, and fellowship of the meeting.

Nonresident Members

NONRESIDENT members are those members of a meeting whose residence is beyond the meeting's geographical "limits" or vicinity, such that the distance from the meetinghouse makes impractical their regular participation in the worship, business, work, and fellowship of the meeting.

Affiliate Members

MONTHLY meetings may, at their discretion, accept, as affiliates, students and other persons residing temporarily within their limits. Such affiliation constitutes a sojourning fellowship and is not to be included in statistical reports. While such persons may be granted the standing of affiliates during their sojourning

relationship within a meeting, they are not in the same status as members. They are not considered members of the area meeting or of the yearly meeting, nor have they the right to participate in the business of these bodies or in monthly meeting business matters relating to these superior meetings. The affiliation automatically ceases when the affiliate leaves the limits of the meeting.

Reception and Transfer by Certificate or Letter

Transfer by Certificate

MEMBERS moving to the limits of another monthly meeting should request the transfer of their membership to that meeting. The monthly meeting shall issue certificates for transferring members, if requested. Such certificates shall be referred to the board on Christian Ministries and Evangelism of the monthly meeting to which they are addressed prior to action by that monthly meeting. The monthly meeting shall accept such certificates unless sufficient reason shall appear to the contrary. In every case, the monthly meeting receiving a certificate shall inform the meeting which issued it of the action taken thereon. A certificate of membership shall be issued only to a monthly meeting and shall be sent to the clerk thereof. Certificates for recorded ministers shall state that they are recorded ministers.

Joining Other Bodies

IF a member wishes to unite with some other denomination, the monthly meeting may grant him or her a letter of recommendation. Upon official acknowledgment of its receipt, his or her membership with Friends shall cease.

Church Letters

WHEN an applicant for membership brings a letter of recommendation from another denomination, it shall be referred to the board on Christian Ministries and Evangelism for consideration and recommendation.

Records

THE acceptance and issuance of all certificates and letters shall be recorded in the minutes of the monthly meeting, and the list of members shall be changed accordingly. Removal certificates for recorded ministers shall include a statement to the effect that they are recorded ministers.

Resignation and Forfeitures

Resignation

RESIGNATION of membership shall be made to the monthly meeting in writing. The monthly meeting may exercise its discretion in considering a resignation.

Forfeiture

WHEN any member shall have united with another denomination without having requested a letter of recommendation, the monthly meeting, upon receipt of such information, shall remove his or her name from the list of members and inform him or her of its action.

Discontinuance

A MEMBER moving from the limits of his or her monthly meeting should correspond with his or her meeting and contribute to its support. Monthly meetings should correspond with absent members. If no information has been, or can be, received from a member for a period of three years, his or her monthly meeting, at its discretion, may remove his or her name from its list of members. When any member habitually neglects attendance at his or her meeting, fails to contribute to its support, and is generally inactive in the work of Friends, the monthly meeting, after due consideration and notification, may remove his or her name from its list of members.

Junior Members Discontinued

IF a junior member, after reaching legal age, shows no interest in becoming a member, he or she should, upon recommendation of the board on Christian ministries and evangelism, be dropped from the records.

Fellowship with One Another

AMONG the gospel precepts, we find nothing more strongly and frequently recommended to believers by our Lord Jesus Christ and His apostles than that they should love one another. Nothing will contribute more to the peace and prosperity of the church than a due regard for this advice. We, therefore, earnestly desire that it may be the care and concern of all Friends everywhere to dwell in this love, and in the unity of the Holy Spirit, to maintain love, concord, and peace in and among all the churches of Christ.

Dealing with Membership Concerns

FRIENDS should continually be sensitive to and recognize differences within the meeting and should deal with them before they grow to major proportions. On occasion, the love, concord, and peace may become disturbed, and there may arise a serious complaint against a member or disputes may arise between members. A complaint in such case shall be presented to the monthly meeting by the board on Christian Ministries and Evangelism. The monthly meeting shall appoint a committee of not fewer than three members to confer with those involved. It shall, in a spirit of love and tenderness, labor that all concerned may become one in the fellowship of the meeting.

If the exercise of due care and loving forbearance shall be of no avail, the monthly meeting shall, on recommendation by the board on Christian Ministries and Evangelism, consider appropriate action against the member(s). Such action may include removal from positions of responsibility or disownment. The monthly meeting shall inform the member(s) against whom the complaint has been brought in writing of the proposed action and the specific complaint.

The member(s) shall have the opportunity for a hearing before the monthly meeting at its next regularly-scheduled meeting, not less than three weeks from notification, before final action is taken by the monthly meeting.

If the decision of the monthly meeting is to proceed with the proposed action, it shall execute a minute of discipline and furnish the member with a copy of the same. If disownment is the action, the minute shall be a minute of disownment, and the membership records shall be changed accordingly.

Appeal of Decision

WHEN a member is dissatisfied with the action of a monthly meeting, he or she may, within two months, file an appeal to the yearly meeting for a review. When such an action is reviewed by the yearly meeting, the monthly meeting from which the appeal is made shall certify to the yearly meeting a copy of its minutes regarding the matter appealed and be represented by a committee of three. The person(s) against whom the complaint has been made shall have the opportunity to be present. The decision of the yearly meeting shall be final.

Preparative Meetings

(See information under *Establishment of Meetings* in the **Yearly Meeting** section [p. 51].)

Area Meetings

Purpose

THE purpose of an area meeting is to provide support for its constituent monthly meetings as designated by the yearly meeting. The area meeting serves as coordinator of joint endeavors of the monthly meetings in the Area.

The area is to gather as Area Council to conduct business. Each area is also encouraged to have all-area gatherings for the purpose of fellowship, worship, service, receiving information about Friends' work, leadership, or youth ministry.

The area is charged with being a resource and elder for the monthly meetings in its area. This is the ministry of mutual care which encourages churches communicating, supporting, and nourishing one another. Specifically, the area is asked to be responsible for:

- ◆ **Area Council:**
 - State of Society (growth and vitality of Friends in its area)
 - Appointments to yearly meeting positions
 - Planning area-wide gatherings
- ◆ **All-Area Gatherings:**
 - Gatherings of the area for fellowship, worship, or service
 - Development and support of leadership
 - Development and support of youth ministry

Structure

THE area meeting is subordinate to the yearly meeting. In order to modify the structure of an area meeting, application shall be made by the monthly meetings concerned through their area meeting to the yearly meeting for consideration and action.

Each area is asked to convene its Area Council annually.

The area will be organized by the Area Council. The Area Council will be composed of the Clerk, Christian Ministries and Evangelism (Ministry and Counsel) Clerk, and Pastor or Meeting Secretary of each constituent monthly meeting (or an appointed representative for a position) and the Area Representative to the Executive Committee. The meeting is open to other members of monthly meetings in the Area. One representative from the wider yearly meeting designated by the Executive Committee will meet with the Council in an advisory capacity.

The Area Representative to the Executive Committee will act as the Assistant Clerk and assist in the effort to see that the Area Council is convened in the spring and that responsibilities (as listed above) are addressed. They shall contact the Area Clerk at the beginning of the year to confirm the date of the Area Council, to develop the agenda, and to assure that notice is sent.

The Area Council will appoint its next meeting and next Clerk (Recording Clerk and Treasurer, if needed) and report these to the yearly meeting office by April 30.

The Executive Committee will insure that a convener is in place for each area and that each area convenes regularly.

Clerks

THE Clerk of the Area Council shall be appointed at the spring Area Council meeting. The Clerk will begin the term at the rise of that spring Area Council meeting. The Clerk of the Area Council and the Area Representative to the Executive Committee shall see that:

- ◆ the Area Council is convened when planned and as needed
- ◆ responsibilities of the Area Council are addressed

The Clerk of the Area Council shall:

- ◆ establish the agenda and clerk each meeting
- ◆ insure that planned area gatherings are convened with assignments given
- ◆ be responsible for communication within the area and with the yearly meeting.

Responsibilities

THE Area Council will gather for business at least once annually (prior to April 30) to:

- ◆ review the State of Society of each constituent monthly meeting. This will be a review of the challenges, blessings, and needs of each monthly meeting. It is a goal of the area to build a network of mutual support among monthly meetings. Area Councils are encouraged to contact leadership of monthly meetings not participating
- ◆ plan all-area gatherings
- ◆ make appointments for yearly meeting positions, reporting these by April 30. An Area Nominating Committee may be appointed to recommend names of persons to serve as clerks, yearly meeting appointees, and other nominations as the area may designate. This committee shall report to the Area Council.

Appointments will include:

- ◆ Five program boards:
 - Christian Ministries and Evangelism
 - Christian Education
 - Christian Outreach
 - Peace and Christian Social Concerns
 - Meeting Development and Nurture
- ◆ Yearly Meeting Nominating Committee
- ◆ An area appointee is to be named to the Ministers for Spiritual Health and Vitality, as outlined in items 3 (*Appointments*) and 4 (*Qualifications*) in the **Ministers for Spiritual Health and Vitality** section (p. 48).

- ◆ Area Representative to Executive committee (recommended to be selected from Administrative Council Representatives)
- ◆ Youth Cabinet
- ◆ Appointments as needed (Quaker Men, Friends Disaster Service)

The Area Representative to the Executive Committee shall participate in the Area Council, reporting its meeting(s) to the Executive Committee at its June meeting. He or she is asked to communicate planned gatherings and to detail ways the yearly meeting might extend care and support to specific monthly meetings.

Areas are encouraged to be creative as to the opportunities afforded by being in a community of mutual care. Possible ways to exercise mutual care may include mission projects, fundraising, social concerns, special worship, shared youth ministry, cooperative evangelism, or pastoral cooperation.

Yearly Meeting

Organization and Functions

A YEARLY meeting consists of the members of the monthly meetings subordinate to it. The purposes of its annual assemblies are the general ordering and regulating of the affairs of the constituent bodies in the service of God and the maintenance and promotion of Christian faith, love, unity, life, and practice throughout the subordinate meetings. All members have the privilege and responsibility of attendance and participation in its sessions.

The yearly meeting has the power to decide all questions of administration; to counsel, admonish, or discipline its subordinate meetings; to provide means for the promotion of truth and righteousness; and to inaugurate and carry on departments of religious and philanthropic work.

The yearly meeting has the authority to set up new meetings, to discontinue or divide meetings, or to reduce a monthly meeting to preparative meeting status and place it under another monthly meeting's care or under the yearly meeting's care. It shall determine the groupings of monthly meetings into area meetings.

The yearly meeting has supervision over the monthly meetings. It may review their proceedings and examine the records thereof, so that any irregularities of proceedings may be corrected by the monthly meeting. It shall receive appeals from monthly meetings and decide upon them.

The yearly meeting may appoint a committee to counsel with a monthly meeting in cases of difficulty, as it may know of such need, or upon the request of the monthly meeting.

Clerks

THE yearly meeting shall appoint a Presiding Clerk, Recording Clerk, Assistant to the Clerks, and other clerks as needed. The yearly meeting shall be opened at the appointed time and place by the Presiding Clerk. In the absence of the Presiding or Recording Clerk, the Assistant to the Clerks shall perform the duties of either clerk.

Trustees

THE yearly meeting shall appoint Financial and Property Trustees in accordance with the applicable state laws. Each body shall be composed of not fewer

than three nor more than six trustees, unless the laws of the state provide otherwise.

The Property Trustees shall hold title to real estate and have the same recorded in the official records of the state in which the property is located.

The Financial Trustees receive, invest, reinvest, and manage all designated and undesignated assets received by the yearly meeting, administering and distributing such assets according to the directions of the yearly meeting and the donor.

Treasurers

THE Board on Finance shall nominate to the yearly meeting a person to serve as Treasurer. The duly-appointed Treasurer shall receive monies from the monthly meetings and from other sources for the use of the yearly meeting and shall pay the same as directed by the yearly meeting or Administrative Council.

An Assistant Treasurer and a Benevolence Treasurer shall also be nominated to the yearly meeting. The Assistant Treasurer shall act in behalf of either the Treasurer or Benevolence Treasurer if circumstances arise which render either of them incapable of performing his or her duties.

Yearly Meeting Staff

UPON the nomination of the Executive Committee, the yearly meeting may appoint a person to serve as General Superintendent or Executive Secretary. Such an appointee shall be responsible to the Executive Committee and shall serve the interests of all boards in the yearly meeting. He or she shall meet with each of the boards and be ready to assist and advise whenever possible. He or she shall also act as a special representative of the various boards of the yearly meeting in carrying out plans of the yearly meeting. When additional staff personnel are required, the Executive Committee shall nominate suitable persons to the yearly meeting for approval.

(There are "Eldering Guidelines for Discernment and Restoration of Professional Staff of Western Yearly Meeting." *WYM Minutes*, 1995, p. 34)

Sources of Business

BUSINESS may be introduced to the yearly meeting from the Administrative Council, boards of the yearly meeting, monthly meetings, Friends United Meeting, or other yearly meetings. Business may also be laid before the yearly meeting by any of its members, in which case it shall be referred automatically to the Committee on New Business before it is discussed by the yearly meeting.

Administrative Council

THE yearly meeting shall have an Administrative Council which shall consist of the representatives from each monthly meeting; the yearly meeting Presiding Clerk, who shall be the clerk of this body; the yearly meeting Recording Clerk, who shall be the recording clerk of this body; the Assistant to the Clerks; board chairpersons; and other members as directed by the yearly meeting.

Any member of the yearly meeting may attend Administrative Council, speak to business, and share in its decisions. Representatives are also to attend sessions of the yearly meeting.

Time of Meeting—The Administrative Council shall meet at such time and place as the yearly meeting may designate or upon its own adjournment. Special

meetings may be called by the Presiding Clerk on the request of three members of the Administrative Council who represent separate monthly meetings. At least one week prior to a called meeting, each member of the council shall be notified of the time and place of the meeting, together with an agenda showing all business items to be considered by the council at that meeting. Actions on all items shall be reported to the next session of yearly meeting.

Duties–

- ◆ The Administrative Council shall represent the yearly meeting in the interim between annual assemblies and shall act on behalf of the yearly meeting in cases where the interests of Friends may render it necessary. During the sessions of yearly meeting, it shall attend only to the business that body may refer to it.
- ◆ It shall review reports from boards and make pertinent recommendations to the sessions of yearly meeting.
- ◆ It shall appoint a nominating committee to make nominations and appointments as directed by the yearly meeting.
- ◆ It shall appoint a Committee on New Business to review items brought by individuals to the yearly meeting and other business as directed.
- ◆ It shall annually present and/or review rules and regulations for the guidance of the yearly meeting.
- ◆ It shall inspect and perfect, when necessary, titles to lands and estates belonging to any meeting.
- ◆ It shall extend advice and assistance to persons suffering for their Christian testimonies as their cases may require, and may petition the government or persons in authority on behalf of such sufferers.
- ◆ Matters concerning relations between monthly meetings, setting up, transferring, or laying down monthly meetings—when coming between sessions of yearly meeting—shall be referred to the Administrative Council.
- ◆ It shall perform other duties as directed by the yearly meeting.

Records–The Administrative Council shall keep a record of its proceedings and annually report its actions to the yearly meeting.

Minutes for Service–The Administrative Council shall appoint a small committee to act with the Presiding Clerk in considering requests for minutes liberating Friends for service beyond the limits of the yearly meeting. This committee may act in other matters as authorized by the Administrative Council.

Ministers for Spiritual Health and Vitality

THE Ministers for Spiritual Health and Vitality is a pastoral body to care for the spiritual health and vitality of Western Yearly Meeting. The Ministers shall consider the needs, vitality, conflicts, and growth in the local monthly meetings as well as the yearly meeting. The Ministers are asked to be sensitive to matters spiritual and tangible. They are asked to gather regularly and also individually to be in prayer and discernment for all parts of Western Yearly Meeting as the body of Christ. These Ministers are to be a resource for monthly meeting leadership and to attend to the active functioning of area councils and the spiritual health of monthly meetings. The Ministers are asked to be particularly responsive to the “Faith” portion of *Faith and Practice*.

Responsibilities–

- ◆ The responsibilities of the Ministers for Spiritual Health & Vitality shall be:
 - to see to the spiritual depth and ministering vitality of the Yearly Meeting
 - to pay special attention to the spirit of the yearly meeting and monthly meetings
 - to act as a resource for the spiritual life of the local meeting and for leadership throughout the yearly meeting in matters of faith and discipleship
 - to exercise spiritual care along with the yearly meeting professional staff
- ◆ This is not to be a programming body. If the Ministers discern a need for a specific program, it is encouraged to give such guidance to a board, the Executive Committee, or a specific monthly or area meeting.

Organization–

- ◆ The Ministers for Spiritual Health & Vitality shall meet at least four times per year. Careful, listening prayer is encouraged for each meeting. Each member shall be prepared to visit monthly meetings as need is discerned. (It is suggested that members, in accepting this call to ministry, be willing to travel throughout the yearly meeting and occasionally on Sundays)
- ◆ The Ministers shall annually appoint a clerk of the Ministers and a recording clerk.
 - The clerk will convene each meeting and help tend to its prayer-filled gathering.
 - The clerk will develop an agenda for the Ministers.
 - The clerk will discern that matters of priority receive sufficient attention.
 - The clerk will serve for no more than two years.

Appointments–

- ◆ The Ministers for Spiritual Health & Vitality shall be composed of up to seven members plus the General Superintendent. These members shall be carefully selected with awareness for qualifications and spiritual maturity. For nominees to be considered for appointment, they shall be recommended by their monthly meeting and referred to the Area Council with a letter of testimony specifying their qualifications and call to serve. (The Area Council may forward remaining letters of testimony to the Nominating Committee to fill any vacancies.)
- ◆ The Ministers shall be composed of:
 - one appointee from each area (seven total), terms to be alternating
 - the General Superintendent
- ◆ Appointments will be for a three-year term, with one renewable term.
- ◆ If an Area Council has not named someone to represent them, the Yearly Meeting Nominating Committee is asked to name someone from that area. The Ministers for Spiritual Health and Vitality shall be allowed to recruit from an area that does not have a nominee, and that person shall serve until someone is appointed by the area or nominated by the yearly meeting.

If the Ministers for Spiritual Health and Vitality need to make an appointment, they should request a letter of testimony from the local meeting of the nominee being considered for an area appointment to the Ministers for Spiritual Health and Vitality.

Qualifications-

- ◆ A monthly meeting may recommend a person as a Minister by sending a Letter of Testimony to the Area Council. The Letter of Testimony shall speak of the individual's spiritual preparedness. The following criteria should be considered and mentioned in the Letter:
 - Requirements:
 - current active member of Western Yearly Meeting
 - served in position of leadership in monthly meeting
 - willing to travel throughout the yearly meeting including Sundays when helpful
 - encouraged to hold no other yearly meeting positions during tenure
 - Desirable qualifications:
 - spiritually gifted and demonstrated faithful exercise of gifts
 - demonstrated interest in the wider body of Friends and the yearly meeting
 - values the work of prayer and the corporate process of spiritual discernment
 - willing to accept appointment on the Council as a priority of service within the church

Executive Committee

THE Executive Committee of the yearly meeting shall be appointed to serve as a coordinating agency for the boards of the yearly meeting. It shall be composed as directed by the yearly meeting.

Boards

Board on Finance

THE Board on Finance of the yearly meeting shall be composed of those persons designated by the yearly meeting. In consultation with the various boards and committees, it shall discern budgetary needs and recommend a budget to the general sessions. It shall monitor the funding of the budget. The board shall recommend to the yearly meeting persons to serve as Treasurer, Benevolence Treasurer, Assistant Treasurer and Financial Trustees. It shall oversee the work of the treasurers.

Audit Committee

THE Audit Committee will be nominated by the Yearly Meeting Nominating Committee and approved by the yearly meeting. The Audit Committee reports directly to the yearly meeting. It shall audit the accounts of the treasurers and of the various boards and committees having charge of the expenditure of funds.

Board on Christian Ministries and Evangelism

THE yearly meeting shall have a Board on Christian Ministries and Evangelism. Appointment of members shall be under the direction of the yearly meeting. The board shall carefully consider subjects which have reference to spiritual needs and may report its judgment to the yearly meeting for its action. It shall have under its supervision a Committee on Training and Recording of Ministers to oversee the recording process. The Board on Christian Ministries and Evangelism conducts entrance and exit interviews with recording candidates and sends recommendations to the yearly meeting for the recordings to proceed. (See also **The Committee on Training and Recording of Ministers** [p. 57].)

Board on Christian Education

THE Board on Christian Education shall be composed of those persons designated by the yearly meeting. The Board on Christian Education shall have the responsibility for promoting Christian faith through the areas of Christian education and literature.

Board on Christian Outreach

THE Board on Christian Outreach shall be composed of those persons designated by the yearly meeting. The board shall have under its care the concerns of missions, the Associated Committee of Friends on Indian Affairs, and the Friends World Committee for Consultation. The board shall carefully communicate all materials and information to the local meetings concerning each of these areas of Christian outreach and keep the yearly meeting aware of its work. It shall disburse its endowment funds appropriately and report their disbursement to the yearly meeting. Also, it shall promote the special projects of its subcommittees. (See descriptions of these organizations under **Affiliated Bodies** [p. 59].)

Board on Peace and Christian Social Concerns

THE Board on Peace and Christian Social Concerns shall be composed of those persons designated by the yearly meeting. The Board's functions include the carrying out of activities in the areas of peace and Christian social concerns and being a leader for the yearly meeting in Christian social thought and action. It shall strive to awaken or sensitize the consciences of members of the yearly meeting in these areas. It shall make reports as directed by the yearly meeting.

Board on Meeting Development and Nurture

THE Board on Meeting Development and Nurture shall be composed of those persons designated to serve by the area meetings and the yearly meeting. It shall have the responsibility for developing the goals and directions for establishing new meetings and to be an extensive nurturing resource to existing meetings within the yearly meeting.

Establishment of Meetings

New Monthly Meetings

NEW monthly meetings may be established by the yearly meeting from the elevation of a preparative meeting to monthly meeting status from the initiative of the Board on Meeting Development and Nurture. New monthly meetings may be

established through an existing monthly meeting upon the request of a group of members desiring to be organized as a monthly meeting.

If a group of members of various monthly meetings desires to establish a monthly meeting, or if a monthly meeting desires to divide to form two monthly meetings, it shall bring the request to the yearly meeting for approval.

If a worship group which has become interested in the principles of Friends and Christian beliefs desires to develop into a monthly meeting, the persons are advised first to make application as individuals for membership in an established monthly meeting. After they are accepted into membership in the monthly meeting, the worship group may then apply to the monthly meeting to become a preparative meeting.

If there is no monthly meeting in close proximity to the worship group, it may apply to the yearly meeting. The yearly meeting will appoint a committee of not fewer than two members each from the Board on Meeting Development and Nurture and the Board on Christian Ministries and Evangelism to facilitate the affiliation with Friends in accordance with *Faith and Practice of Western Yearly Meeting*.

Preparative Meetings

THE purpose of preparative meeting status is to provide assistance and oversight from an established monthly meeting to worship groups, so they may become as prepared as possible to be freestanding monthly meetings within Western Yearly Meeting.

Relationship to Parent Meeting

THE monthly meeting where the worship group participants' memberships reside shall be the parent meeting for the preparative meeting, and shall exercise the following responsibilities:

- ◆ Ensure that the preparative meeting regularly reports its monthly business, including minutes.
- ◆ Oversee and approve the preparative meeting's appointments, requests for membership and transfer of membership, and hiring decisions.
- ◆ Forward information to the yearly meeting regarding membership in the preparative meeting and officers appointed.
- ◆ Provide regular visitation, consultation, and oversight to the preparative meeting.

The preparative meeting shall pay membership assessment to the parent meeting, and the parent meeting will be responsible for payment of assessment to the yearly meeting. This assessment shall be one-half the current rate for resident adult members for the first two years and thereafter at the full rate unless cause can be shown that it would be an overwhelming financial burden.

Organization

UPON granting of preparative meeting status, the meeting shall appoint clerks and such officers and committees as are appropriate and begin functioning under the oversight of the parent meeting.

Transition

A PREPARATIVE meeting should seek monthly meeting status as soon as the vitality of the preparative meeting is established. The following procedure shall be used:

1. The preparative meeting shall make application to the parent meeting for monthly meeting status.
2. When the parent monthly meeting has approved the elevation of the preparative meeting to monthly meeting status, the parent meeting shall send this recommendation to the yearly meeting.
3. When the Western Yearly Meeting Executive Committee receives the request for the establishment of a new monthly meeting, it shall appoint a committee of not fewer than two each from the Board on Christian Ministries and Evangelism and the Board on Meeting Development and Nurture to visit the meeting and determine whether it is ready for monthly meeting status. If, after investigation, it is determined that these Friends are ready to assume monthly meeting status, the committee shall report to the yearly meeting.
4. Upon approval of a report from this committee, the yearly meeting will assign the new monthly meeting to an area meeting.
5. The membership of the preparative meeting shall transfer into the new monthly meeting from the parent meeting.
6. New monthly meetings shall appoint officers in accordance with *Faith and Practice* and forward a list of its members to the yearly meeting office.

Discontinuation of Preparative Meeting

IN the event that a preparative meeting ceases to exist without becoming a monthly meeting, the following procedure shall be used:

1. The preparative meeting's property shall return to the yearly meeting for possible use in further church planting, or to the parent meeting according to the investment made by each.
2. The parent meeting shall assume responsibility for all records.
3. The memberships of the preparative meeting reside in the parent meeting during the life of the preparative meeting and remain there upon termination of the preparative meeting.

Joint Membership in One or More Yearly Meetings

WHEN a monthly meeting desires to affiliate with both Western Yearly Meeting and another yearly meeting, the matter shall be referred to Western Yearly Meeting. If it is determined that the monthly meeting is in accord with the Western Yearly Meeting *Faith and Practice* and it is ready to assume the responsibility of a monthly meeting in Western Yearly Meeting, or continue its responsibility to Western Yearly Meeting and assume its responsibility to another yearly meeting, Western Yearly Meeting may proceed with the consideration of joint membership.

Monthly meetings having joint membership with Western Yearly Meeting and other yearly meetings will report one-half of their membership to Western Yearly Meeting for statistical purposes.

Discontinued Meetings

WHEN a meeting is discontinued, the physical property and investments belonging to said meeting shall be vested in the yearly meeting, except when otherwise determined by deed or other legal restriction. Such property is to be held for some specific purpose or used for the advancement of the general work of the yearly meeting as that body may determine. All funds held from such discontinued meetings shall be administered, insofar as possible, in accordance with the directions of the original donor. The discontinued meeting's minutes and related records, or a copy thereof, shall be transferred to the yearly meeting. A meeting is not to be considered as discontinued if it unites as an organized group with another Friends meeting.

Procedure and Conditions for Monthly Meetings Separating from Western Yearly Meeting

Intent

WESTERN Yearly Meeting recognizes there are times and conditions by which monthly meetings desire and need to leave our faith fellowship. We desire such times to be a graceful and loving parting and will endeavor on our part to discern all matters with the Spirit of the Living Christ.

Faith and Practice clarifies Western Yearly Meeting's responsibility and authority in matters pertaining to separation. Western Yearly Meeting has the responsibility and right to determine the conditions upon which monthly meetings separate themselves from our fellowship. We wish to exercise this authority being respectful in all matters of those wishing to leave. We ask similar respect and consideration of those leaving.

Regarding property of a monthly meeting, Western Yearly Meeting has the responsibility to determine its status upon the separation of a monthly meeting. In so doing, Western Yearly Meeting recognizes the value and role of local congregations. It is not in our interest to acquire any such properties, but it is our responsibility to see that their future use will serve the intended purpose of their original gifts.

Procedure

1. REQUEST in letter by monthly meeting to be sent to the yearly meeting Clerk.
2. Clearness Committee appointed by Executive Committee. This committee is to seek clearness on the meetings decision and motivation. It is encouraged that the meetings record minutes.
3. The Clearness Committee shall present "Recommendation and Agreement on Conditions of Leaving" for revision and consideration for approval by Executive Committee. Attention shall be paid to the matters of transfer of membership for members wishing to remain with Western Yearly Meeting, determination of property issues, disposition of records, and clearing all financial concerns with Western Yearly Meeting.
4. The Executive Committee will submit a recommended action to the yearly meeting in session.

Relationship to Other Friends

THE bond of union between yearly meetings is maintained by annual correspondence, by issuing and receiving credentials of ministers and others for special service, by granting and receiving certificates of membership in cases of removal, by joint participation in religious and benevolent enterprises, and, in some cases, by common membership in the Friends United Meeting. Though the constituent yearly meetings often delegate certain authority to other Friends groups, they retain their original independence in the transaction of the business which does not involve such delegated authority.

Junior Yearly Meeting

Purpose and Organization

JUNIOR Yearly Meeting meets concurrently with the regular yearly meeting. It is primarily for children of elementary school age and is similar in pattern to the regular yearly meeting, except that recreation has been added to complete a threefold program of work, worship, and play.

Officers and Business

THE children appoint officers and committees from their own number and carry on their business according to the manner of Friends. They participate in the meetings for worship and conduct relevant discussions. Classes are provided for the study of the Bible and of the history, teaching, and practice of Friends. Reports are forwarded to the regular yearly meeting and communications exchanged with other junior meetings.

Young Friends Yearly Meeting

WESTERN Young Friends Yearly Meeting meets concurrently with the Western Yearly Meeting sessions. It is for the middle-school/junior-high and high-school-age youth. Sessions include youth business sessions, worship, Christian education, recreation, and service, as well as times of interaction with the adults and children attending sessions. Depending on the size of the group and amount of adult leadership, the middle school/junior high youth and high school youth groups may have some sessions separate from one another.

Young Friends appoint officers from their own number and carry on their business according to the manner of Friends. (The Young Friends officers may also serve as the officers of the Youth Cabinet. See the current *WYM Handbook* for a description of Youth Cabinet and its functions.) Reports and epistles are presented in Western Yearly Meeting sessions. The Young Friends epistle (or epistles, if Middle School/ Junior High Young Friends compose a separate epistle) are sent along with the Western Yearly Meeting epistle to other yearly meetings.

Ministries

FRIENDS meetings have long recognized the evidences of gifts in ministries.

Ministry of All Believers

GOD has bestowed a diversity of gifts on all of His children to accomplish His purpose in the church and in the world. Recognizing the inherent spiritual capacity of all persons and the work of grace that is shared by all believers, Friends cherish those gifts and desire to bring each to its full development in the living Word, that the whole body may be joined together by that which each member contributes. Among the diversity of ministries, the following should be noted: evangelism, or the sharing of one's faith; teaching of the gospel truths; prayer and praise; encouragement; prophetic discernment and sensitivity; and pastoral care.

Friends encourage all to minister without regard to age, sex, race, national origin, or theological education. Education is not a guarantee of effective ministry, but certainly can be helpful. All gifts of ministry may be cultivated and developed by prayerful study and close observation of human need.

Ministry is defined as "helping others to grow in their relationship with God, helping each to nurture the other in common union of strengthening and building up the whole body of Christ." Ministry is the incarnation or modeling of Christ's love and servanthood.

While Friends believe in the ministry of all believers, each with a ministry to render, they also affirm that some gifts may be recognized by being recorded. Friends record those with a public ministry. Within the public ministry, there is a pastoral gift which consists especially in the ability to minister to entire congregations and to do personal work with individuals and families. This gift fits the possessor of it to comfort those who mourn, to lead the members into a closer religious life, to arouse in the young an interest in the things of the Spirit, and to impress others with a sense of the scope and reality of the spiritual life. It is the gift of shepherding and feeding the flock.

The Church cannot make or appoint ministers; it can only recognize gifts where they exist and properly provide for their exercise and development in individuals who have experienced God's calling to this work.

Recording of Ministers

FOR Friends, there is a distinction between the act of recording the gifts of ministry and ordination. Christ calls the individual; and as the gifts develop and obedience to the Holy Spirit is evident, the meeting recognizes and affirms the gifts, always encouraging and properly providing for the training and recording of gifts.

The recording of gifts implies responsibilities on the part of the person being recorded. The Friend's character should reflect the principles and practices of Friends in daily living. A thorough knowledge of the Scriptures and of Friends testimonies, doctrines, and ideals is essential. The competent leader is expected to maintain the spirit of the servant. In financial and business matters, the minister must be a person of scrupulous honesty and integrity, in all respects an example of Christian living. The minister is expected to meet the standards of daily living set forth in the *Queries of Faith and Practice of Western Yearly Meeting* and should be involved in the community, both locally and among the wider circle of Friends.

The Recording Process

THE recording process involves a series of meetings for clearness and discernment that begins with the local monthly meeting board on Christian

Ministries and Evangelism. Its responsibility is to recognize and call attention to the gifts for public ministry demonstrated in the life of one of its members. The local board on Christian Ministries and Evangelism minutes its clearness and takes its recommendation to the local monthly meeting for business. If the monthly meeting concurs with the board's judgment regarding the gifts of ministry of its member, it sends a minute to the Board on Christian Ministries and Evangelism of Western Yearly Meeting recommending its member for consideration as a candidate for recording.

The Board on Christian Ministries and Evangelism of Western Yearly Meeting will subsequently begin a formal process of discernment in the matter of calling and gifts of ministry of the recommended individual. A Standing Committee on Training and Recording shall be appointed to oversee the Recording of Ministers under the supervision of the Board on Christian Ministries and Evangelism.

The Committee on Training and Recording of Ministers

THE Committee on Training and Recording of Ministers shall:

- ◆ Serve under the supervision of the Board on Christian Ministries and Evangelism and report to them at each meeting. Each candidate will come before the Board on Christian Ministries and Evangelism for entrance and exit interviews.
- ◆ Consist of six persons appointed by the Yearly Meeting Nominating Committee.
- ◆ Persons may serve on this committee and also on the Board on Christian Ministries and Evangelism.
- ◆ Serve three-year terms and may serve up to three terms.
- ◆ Have staggered terms, two appointed each year.
- ◆ Be composed of Recorded Ministers and other Friends who are mature in ministry.
- ◆ Determine their own schedule of meeting.
- ◆ Follow responsibilities in accordance with the *Handbook on Recording*.
- ◆ The clerk of the Training and Recording Committee shall be a member of the Board on Christian Ministries and Evangelism with the responsibility to report regularly.

The process for recording includes interviews with the local board on Christian Ministries and Evangelism and the candidate, discernment, completion of prescribed academic requirements, time considerations, mentoring resources, and a yearly meeting Board on Christian Ministries and Evangelism recommendation to the annual sessions of Western Yearly Meeting. The board is to provide a current handbook to each candidate who comes under its care. This handbook will provide details of the entire process.

When the yearly meeting has acted favorably upon the matter, the recording is thereby completed and the clerk shall furnish a copy of the minute to the monthly meeting of which the individual is a member and to the individual. Both the yearly meeting and the monthly meeting shall enter this minute in full in their books of record.

When a proposition to record a member is disapproved, the body taking this action shall so inform the monthly meeting where the proposition originated. (See also **Board on Christian Ministries and Evangelism** [p. 51].)

Rescinding of Recording

A RECORDING may be rescinded if the recorded minister has lost the gift of public ministry and is no longer useful in ministry. The action to rescind may originate in either the monthly meeting or the yearly meeting.

The final action to rescind rests with the yearly meeting. The yearly meeting shall notify both the individual and the monthly meeting of which the recorded minister is a member. The notification must take place before final action of Western Yearly Meeting so that care is taken to safeguard the individual's rights and reputation.

(There are "Eldering Guidelines for Discernment and Restoration of Recorded Ministers in Western Yearly Meeting." *WYM Minutes*, 1995, p. 38)

Appeal

A RECORDED minister may appeal for a review of his or her recorded status. The Board on Christian Ministries and Evangelism of Western Yearly Meeting should arrange for the hearing. The results of the hearing will be forwarded to the monthly meeting and to the yearly meeting.

A recording may be restored to a person after a previous recording has been rescinded. A minute recommending that a person's recording be restored must come from the monthly meeting of which the person is a member.

If the Board on Christian Ministries and Evangelism of Western Yearly Meeting concurs with the monthly meeting, the member's name will be placed on the list of recording candidates and the candidate will reenter the process at the yearly meeting board level. The previous fulfillment of educational requirements will be taken into consideration, but new requirements will take precedence over previous ones.

Transfer

THE status of a minister is transferable from one yearly meeting to another with the person's certificate of membership. It is expected, however, that a minister planning to engage in pastoral ministry will endeavor to meet the educational requirements of the yearly meeting to which the transfer is made.

A minister transferring from a non-Friends United Meeting yearly meeting shall have his or her recording reviewed by the yearly meeting Board on Christian Ministries and Evangelism and, if found to be in harmony with the *Faith and Practice of Friends* as held by Western Yearly Meeting, be issued a minute recognizing his or her recording.

Educational Standards for Recording Friends Pastors

FRIENDS emphasize that the Lord calls all Christians to ministry and Friends recognize that He calls some individuals into pastoral service. Persons contemplating service in the pastoral ministry shall be encouraged to attend college and seminary to develop their gifts. A Friend who is under the care of the Committee for Training and Recording may be regarded as having fulfilled the

educational requirements if he or she has graduated from an accredited seminary and the course has included Friends history and principles.

If a candidate for recording has not completed the educational requirements above, the person must enter into the training and recording program of the yearly meeting. All Friends who are candidates for recording shall be under the care of the Committee on Training and Recording for at least two years unless the yearly meeting Board on Christian Ministries and Evangelism sees fit to grant an exception. Upon completion of the training program, the candidate may be considered for recording.

All ministers and pastors and candidates for recording are urged to participate in the ongoing program of Friends, including attendance at the Pastors' Short Course, Western Yearly Meeting sessions, and Friends United Meeting sessions.

Amending Faith and Practice

PROPOSALS for the amendment or revision of the book of *Faith and Practice* may originate in a monthly meeting of the yearly meeting or in the boards or Executive Committee of the yearly meeting. An individual Friend with a concern for revision of the *Faith and Practice* should submit this concern to his or her monthly meeting. Proposed revisions shall be submitted to the yearly meeting for consideration either to its annual session or to the Administrative Council. Following approval, proposed revisions will be circulated to all monthly meetings for careful study. Final action shall be taken at an annual session of the yearly meeting.

The yearly meeting shall determine the conditions under which the new amendment(s) or revision(s) shall become operative.

Affiliated Bodies

United Society of Friends Women–Western

(founded 1881)

ELIZA Armstrong Cox, a member of Western Yearly Meeting, and a few other Friends women proposed the organization of a support group for the Missionary Enterprise/World Evangelism work of Friends. After receiving approval from the Men's Meeting, the Women's Foreign Missionary Society was organized in 1881. Women from other yearly meetings wanted to participate and the organization expanded.

Currently, Friends women, primarily from Friends United Meeting yearly meetings, belong to the United Society of Friends Women–International (USFW–I), which publishes *The Advocate* and meets triennially. The United Society of Friends Women–Western is organized after the pattern of USFW–I and works closely with them. Some purposes of the organization are the following: to stimulate spiritual growth and development; to cultivate Christian stewardship; to nurture education for missions among Friends including children and youth; to provide prayer and financial support for those whom God has called to service in overseas missions, among native Americans, and in our inner cities.

The USFW–W president is an ex-officio member of the Western Yearly Meeting Executive Committee. She helps plan and provide leadership for a program at the annual sessions of Western Yearly Meeting.

Quaker Men–Western

(founded 1950)

THE Quaker Men movement among Friends started essentially as a local meeting enterprise, later becoming a yearly meeting and Friends United Meeting movement. It seeks to enlist the manpower of its membership for effective service through the local meeting. With a background of development in several local and yearly meetings, the Quaker Men organization of Friends United Meeting was formed in October 1950 at a conference on the Earlham College campus. The first project was raising \$150,000 to construct the new Friends Central Offices building in Richmond, Indiana. Men from Western Yearly Meeting who were early officers of the organization were George Castle (President, 1953–56) and Merritt Murphy, Secretary. In 1977, the name of Quaker Men International was adopted. The group meets triennially at the same time and place as the United Society of Friends Women–International.

Quaker Men–Western meets twice a year, once during the annual sessions and again in the spring. Objectives include bearing witness to Christ’s way of life in fellowship, business dealings, and social actions, and engaging in Christian service projects. Responsibility for planning activities and projects lies with the Quaker Men Board. The Board’s membership includes a representative from each area of the yearly meeting and the Quaker Men officers. The president of Quaker Men–Western is an ex-officio member of the Western Yearly Meeting Executive Committee.

Friends Disaster Service

(founded 1974)

FRIENDS Disaster Service (Eastern Region) was formed in 1974 after tornadoes hit Xenia, Ohio. Friends from many meetings in Ohio spontaneously traveled to the devastated area for cleanup and repair. Dean Johnson and his wife, Freda, have been the coordinators and inspiration behind Friends Disaster Service spreading to other yearly meetings.

Western Yearly Meeting formed their portion of Friends Disaster Service in 1995. A trailer was purchased and filled with construction tools. The disaster service has responded to floods and tornadoes. Friends Disaster Service is known throughout the disaster community as a unit that may be relied upon in an emergency. They work hand in hand with other relief agencies in our area such as the American Red Cross, Salvation Army, and different faith-based organizations.

Each of the meetings of Western Yearly Meeting is encouraged to participate in Friends Disaster Service. This is a mission project for our local communities designed to demonstrate the love of Christ in the midst of disaster and chaos. A representative of the Friends Disaster Service serves on the Executive Committee of Western Yearly Meeting.

Associated Committee of Friends on Indian Affairs

(founded 1869)

THE Associated Committee of Friends on Indian Affairs (ACFIA) was organized in 1869 as the result of a government request that Friends appoint members to serve as Indian agents in Kansas and Oklahoma. The government relationship lasted only ten years, but the concern of Friends in this area has continued. The ACFIA is supported by Friends from a wide variety of Quaker groups and yearly meetings. Western Yearly Meeting has participated actively in the work of the ACFIA by appointment of representatives. .

There are four Friends centers in Oklahoma among the Osage, Kickapoo, and Seneca–Cayuga, three of which are independent monthly meetings and the fourth is moving in that direction. There is a center in Iowa among the Mesquaki. There is also a center and school in Alabama among the Mowa–Choctaw Indians. Support comes through voluntary contributions from yearly meetings, local meetings, and individuals.

American Friends Service Committee

(founded 1917)

As a channel for service in a wide range of humanitarian activities at home and abroad, the American Friends Service Committee (AFSC) has achieved worldwide recognition. After being organized by representatives of all branches of the Religious Society of Friends, the Committee’s first mission was to train conscientious objectors to World War I for “service of love in wartime,” war relief, and reconstruction in Europe. Its work has continued among minority and oppressed persons as a religious expression of the testimonies of the Society of Friends for peace, equality, and justice. Believing that the principle of “that of God in everyone” will cause people to respond to unselfish love and constructive goodwill, AFSC attempts to play a reconciling role in situations of conflict and violence. They realize that lasting reconciliation must be based on equal justice. AFSC’s work has been supported and staffed by Friends and by non-Friends who share its commitment to equality and nonviolence.

Friends World Committee for Consultation

(founded 1937)

THE Friends World Committee for Consultation (FWCC) has helped Friends all over the world discover their common spiritual ground and consider their corporate witness for peace and social justice. It functions as a consultative body, with the world office in London and autonomous sectional offices in Europe, Africa, the Americas, and Asia/West Pacific. Committee members, appointed by almost 70 yearly meetings, meet once every three years in a different part of the world.

FWCC/Section of the Americas serves thirty-plus diverse yearly meetings in the Western Hemisphere. Through two regional offices in the United States, the Coordinating Committee of Latin American Friends (COAL), and a main office in Philadelphia, Friends cooperate in regional conferences, inter-visitation, and Quaker Youth Pilgrimages. FWCC/Section of the Americas facilitates Friends’ international service and spiritual development through programs such as the Friends Peace Teams, the Quaker United Nations Offices, the Wider Quaker Fellowship, and participation in ecumenical meetings. FWCC publications include *Friends World News*, *Quakers Around the World*, and a biennial *Friends Directory*.

Friends and the public can access more information at these web sites: world@fwcc.quaker.org and www.fwccamericas.org.

Right Sharing of World Resources

(founded 1967)

RIGHT Sharing of World Resources (RSWR) began in 1967 at the Fourth World Conference of Friends in Greensboro, North Carolina, when Friends began to develop a program to address a concern to share food and resources from economically developed countries with others less fortunate. This program was lodged under the Friends World Committee (FWCC) until 1999, when Right Sharing of World Resources became a separate entity.

The goal is to provide small grants to third world groups, particularly women, in order to help them start micro businesses, thus improving their standard of living, their self esteem, and management skills. Money for these grants is raised from monthly meetings and individuals primarily, all over Quakerdom.

Groups wishing funds must submit proposals and plans for operating their businesses. These proposals are evaluated, following specific guidelines, by an independent board of Quakers who manage the funds and evaluate the progress and efficacy of the businesses.

Friends Committee on National Legislation

(founded 1943)

A GATHERING of Friends at Quaker Hill, Richmond, Indiana, organized the Friends Committee on National Legislation (FCNL). It was agreed that a national committee composed of yearly meeting representatives would meet periodically to discuss issues, make decisions, and set policy for the program. While it has been recognized from the beginning that the FCNL does not speak for all Friends in the United States, it is equally clear that many Friends believe in and support the ideas advanced by the committee. The staff of the FCNL does not take a position on any issue without the approval of the committee. The FCNL presents its views to members of Congress and other government officials through personal interviews, printed statements, and testimony before congressional committees. It publishes a newsletter and sponsors conferences and seminars to provide information for concerned citizens so they can form opinions knowledgeable and make them known to government officials. The FCNL has offices in Washington, D.C.

Indiana Friends Committee on Legislation

(founded 1971)

INDIANA Friends Committee on Legislation (IFCL) seeks to express the spirit of Christ and to relate our Christian faith and Quaker testimonies to the shaping of responsible decisions by our state government. (Preamble, Indiana Friends Committee on Legislation)

Indiana Partners for Christian Unity and Mission

(founded 1996)

INDIANA Partners for Christian Unity and Mission (IPCUM) is the statewide ecumenical organization, which works to foster unity and enhance communication among the partner denominations and ecumenical agencies through networking, initiating dialogue, and addressing issues of common concern. The member organizations of IPCUM strive to learn from one another about the richness God offers through different Christian faith expressions while serving the whole people of God through cooperative prayer, worship, word, and action. Western Yearly Meeting is a founding member of the organization, which is the successor to the Indiana Council of Churches. Western Yearly Meeting annually appoints one representative to the IPCUM Servant Board.

Part IV: Friends United Meeting

FRIENDS United Meeting is a cooperative program of twenty-six Friends yearly meetings in Canada, Cuba, Jamaica, Kenya, and the United States. Friends United Meeting's purpose is "to energize and equip Friends through the power of the Holy Spirit to gather people into fellowships where Jesus Christ is known, loved, and obeyed as Teacher and Lord." The four program emphases are: evangelism, leadership training, global partnership, and communication.

History of FUM

FUM has its roots in the General Conference of Orthodox Friends held in Richmond, Indiana, in 1887, which produced the *Richmond Declaration of Faith*. A second conference followed in 1892, concerned primarily with pastoral ministry, to which it gave its approval. A third conference, in 1897, approved the idea of a uniform discipline around which to gather Friends. This document was approved by eleven yearly meetings, including Western.

These yearly meetings gathered in Indianapolis in 1902 as the Five Years Meeting of Friends and met every five years, usually in Richmond, Indiana. In 1965, the name was changed to Friends United Meeting and they began meeting every three years. FUM has had yearly meetings leave and others join, creating an increasingly world-wide body.

Overseas mission work was an early motivation for Friends' united work. This work continues today under the department of Global Ministries. The mission outreach of FUM continues with field staff in Kenya, Belize, Jamaica, and Palestine. Although there is currently no field staff in Cuba, there are strong ties with Friends there as a result of earlier field staff work. FUM also sponsors the ministries of our monthly magazine *Quaker Life*, Quaker Hill Bookstore (an excellent resource for curriculum and Friends materials), and Friends United Press, our publishing arm.

Organization of Friends United Meeting

Membership & Jurisdiction

FUM is composed of members of its constituent yearly meetings and other member groups. Western Yearly Meeting has been an active member since its inception. FUM has jurisdiction over matters delegated to it by constituent yearly meetings and is otherwise free to provide advice and counsel.

Triennials

FUM meets in full session every three years at a place designated by the General Board. Each yearly meeting may appoint five representatives to the Triennial Sessions, plus one additional representative for every one thousand members. Each yearly meeting designates a representative to serve on the Triennial Nominating Committee and another to serve on the New Business Committee for the sessions. The Triennial Session also appoints officers who preside through the next triennium.

Expenses for travel of the designated Representatives for Triennial Sessions shall be paid by the yearly meeting. To equalize these expenses for our overseas members, a pool is arranged by FUM to which each Yearly Meeting contributes.

General Board

In the interim between Triennial Sessions, the General Board is the leadership body for FUM. It currently meets three times per year. Western Yearly Meeting appoints three representatives to the General Board during the year preceding Triennial Sessions, to take office following the Triennial Session. Western Yearly Meeting may have additional members through officers or affiliate bodies. The General Board also appoints two young adult Friends (ages 18–35) to membership on the Board. Meetings of the General Board are open, except when the Clerk convenes executive sessions, when attendance is limited to those so designated.

Staff and Offices

FRIENDS United Meeting's central offices are located in Richmond, Indiana, with executive and support staff. FUM is establishing an Africa office in Kenya. Field staff are deployed for ministry in sites around the world.

Budget

THE income to support the administration and programs of FUM is provided through voluntary giving by yearly meetings, monthly meetings, and individual donations. In Western, we support the whole FUM budget through our FUM Goal for each monthly meeting, based on membership. Contributions are also given for special projects and specific works. Individuals are asked to consider endowment or estate gifts.

Friends Extension Corporation

THE Friends Extension Corporation serves to offer financial assistance through loans and small grants to new fellowship groups preparing to establish a Friends meeting and to existing Friends meetings planning to extend their facilities. Consideration is given for financial loans to facilities of other Friends' ministries. The FEC solicits funds from individuals and meetings who wish to invest in this program of extending the witness and work of Friends.

Relationship with Other Bodies

Affiliated organizations: United Society of Friends Women–International (USFW–I), Quaker Men International, and the Western Association of the Religious Society of Friends each appoint one member to the General Board and three to the Triennial Sessions.

Cooperative organizations: The American Friends Service Committee (AFSC), Friends Committee on National Legislation (FCNL), and the Friends World Committee for Consultation (FWCC) demonstrate interests and concerns parallel to the work of Friends United Meeting. They may send observers to General Board sessions.

Ecumenical Organizations: The National Council of Churches of Christ and the World Council of Churches may have representatives appointed by the General

Board as they promote Christian service and fellowship. Designated contributions to these organizations will be forwarded to them by Friends United Meeting.

Part V: Administrative Forms

A. Application for Membership

“Friends receive into active membership those whose faith in Christ as a personal Savior is manifest in their lives and who are in unity with the teachings of Christian truth as held by Friends.” (*Faith and Practice*, Part II, Chapter I.)

On the basis of the above statement, accepting Jesus Christ as my Savior, declaring it to be my purpose to devote my life to His service and to follow His teachings, agreeing to observe the rules and practices of Friends, and to be loyal to the interests of this meeting, I do hereby make application for membership in _____ Monthly Meeting of Friends.

signed _____ Date _____

Approved by the Meeting on Ministry and Counsel and recommended to the Monthly Meeting.
_____, Clerk Date _____
signed _____

B. Removal Certificate

(One Monthly Meeting to Another)

To _____ Monthly Meeting of Friends:

Dear Friends:

This is to certify that _____ is a member of this meeting. Upon due inquiry, no obstruction appears to the granting of _____'s request for a certificate to your meeting. We therefore commend _____ to your Christian care. Please acknowledge h_____ reception by returning to our clerk the annexed statement, properly filled and signed.

In love, we are your Friends,

By direction and on behalf of _____
Monthly Meeting of Friends, held at _____,
State of _____, _____ day of month, _____, 20____.
_____, Clerk

Address

Acknowledgement

To _____ Monthly Meeting of Friends:

We have received the removal certificate issued by you the _____ day of _____ month, _____ and have accepted _____ into membership with us.

In behalf of _____ Monthly Meeting of Friends, held at _____ day of _____ month, _____.

_____, Clerk

C. Letter to Other Denominations

To _____ Church: _____ and _____,

member(s) of _____ Monthly Meeting of Friends, having expressed the desire to unite in membership with the above named Church, this letter of dismissal is granted in favor of said Church, and he or she is (they are) commended to your Christian fellowship. Upon receipt of official acknowledgment of the acceptance of this letter, the membership with Friends will cease.

By direction of _____ Monthly Meeting, held at _____, State of _____ day of _____ month, _____.

_____, Clerk

Address

Acknowledgement

To _____ Monthly Meeting of Friends:

We have received the letter issued by you the _____ day of _____ month, _____ and have accepted _____ into membership with us.

In behalf of _____ church, held at _____ day of _____ month, _____.

signed

D. Form of Affirmation

I affirm that I will tell the truth, the whole truth, and nothing but the truth.

E. Certificate for Recognition of Ministerial Student

(Certificate of Ministerial Standing)
(For One Year)

This certifies that _____, of _____, is an approved candidate for the ministry, subject to the rules provided by Western Yearly Meeting of Friends; that he or she is now engaged in study for the ministry; that he or she is employed as a pastor in regular service for a congregation under the supervision of the Board on Christian Ministries and Evangelism of Western Yearly Meeting; that, as such, he or she is granted during the term covered by this certificate all the privileges of a minister of the Gospel, including the right to officiate in marriage ceremonies. This extends from _____ to _____.

F. Form for Use in Recording a Minister by the Yearly Meeting

Western Yearly Meeting of Friends has received a recommendation from the Board on Christian Ministries and Evangelism based upon a satisfactory minute from _____ Monthly Meeting and the favorable judgment of the Committee on Training and Recording of Ministers to the effect that _____, of _____ Monthly Meeting and _____ Area Meeting has completed suitable preparation for recording as a minister of the Gospel.

Western Yearly Meeting in session, being in accord with the recommendation, now officially records _____ a minister and liberates him or her for such services and responsibilities as are usually accorded to ministers among Friends.

(Signed) _____, Clerk

_____, Recording Clerk

G. Marriage Vows

(Within the Meeting)

At a suitable time in the meeting, the parties shall stand and, taking each other by the right hand, shall declare—the man first:

“In the presence of the Lord and before these friends, I take thee, D— E—, to be my wife, promising, with divine assistance, to be unto thee a loving and faithful husband as long as we both shall live.”

The woman in like manner:

“In the presence of the Lord and before these friends, I take thee, A— B—, to be my husband, promising, with divine assistance, to be unto thee a loving and faithful wife as long as we both shall live.”

H. Certificate of Marriage

Whereas, A— B—, of _____, County of _____, State of _____, son of C— B—, and E—, his wife, and D— E—, of _____, County of _____, State of _____, daughter of H— E— and K—, his wife, of _____, having declared their intentions of marriage with each other to the _____ Monthly Meeting of the Society of Friends of _____, held at _____, State of _____, on the _____, day _____ of the month of the year two thousand and _____, and, nothing being found to obstruct, they were set at liberty by that meeting to accomplish their intentions.

Now these are to certify to whom it may concern, that for the accomplishment of their marriage, this _____ day of the _____ month of the year two thousand _____, they, the said A— B— and D— E—, appeared in an appointed meeting held at _____ under the oversight of the _____ Monthly Meeting of the Society of Friends in the presence of a committee thereof appointed for that purpose, and A— B—, taking D— E— by the hand, declared that he took her to be his wife, promising, with divine assistance, to be unto her a loving and faithful husband as long as they both should live; and then D— E— did in like manner declare that she took him, A— B—, to be her husband, promising, with divine assistance, to be unto him a loving and faithful wife as long as they both should live. And in further confirmation thereof, they, the said A— B— and D— E— [B—, she, according to the custom of marriage, adopting the surname of her husband], did then and there to these presents set their hands.

A— B—

D— E— [B—]

And we, having been present at the solemnization of the said marriage, did as witnesses thereto, set our hands.

(Signatures of witnesses)

I. Certification when Requesting Marriage

We, the undersigned, hereby certify that we are acquainted with _____ of _____ who desires to be married according to the custom of Friends, and that, in our judgment, there is no valid objection to the proposed marriage.

Signed this _____ day of _____ month, 20____.

Members in leadership of _____ Monthly Meeting of Friends

J. Marriage Service

(Minister Participating)

Introductory

MINISTER: "Marriage, in its deepest meaning, is an inward experience—the voluntary union of personalities effected in the mutual self-giving of hearts that truly love, implicitly trust, and courageously accept each other in good faith. Such marriage is honored and blessed of God as the fulfillment of His supreme design for man and woman, who, alone of all creation, bear His divine image. The state sanctions and the church adorns marriage as the ideal relationship in human society. The wisdom of the ages bears testimony to the beneficent values which this honorable estate yields in the happiness and well-being of mankind."

(If the "giving of the bride" is desired)

MINISTER: "Who, among the kinsfolk (or friends) of the bride-to-be, shares her great joy and presents her to the man of her choice with the benediction of her family?"

THE FATHER, BROTHER, OR OTHER PERSON WILL ANSWER: "I do."

TO THE CONTRACTING PARTIES: "Marriage involves at once the highest privileges and the greatest responsibilities of life. Its achievement of happiness and success is dependent upon the mutual love, the unflinching patience, and the absolute fidelity of one to the other. You will, from henceforth, live a blended life, each seeking and promoting the joy, the comfort, the health, and the enrichment of the other, all of which will divide your sorrows and multiply your satisfactions."

The Vows of Marriage

MINISTER: "If you have carefully considered the sacredness of the obligations assumed when lives are wed, and are well assured that you are prepared to enter into this covenant, binding yourselves each to the other in holy sanctuary of the home as long as you both shall live, will you please face each other, clasp your right hands, and repeat these vows, which have brought joy to so many others:"

(Each repeat from memory, if possible; if not, then follow the minister.)

THE MAN: "In the presence of the Lord, and before these friends, I take thee, D— E—, to be my wife, promising, with divine assistance, to be unto thee a loving and faithful husband, as long as we both shall live."

THE WOMAN: "In the presence of the Lord, and before these friends, I take thee, A— B—, to be my husband, promising, with divine assistance, to be unto thee a loving and faithful wife, as long as we both shall live."

(Unclasp hands and face the minister.)

(If a ring is [rings are] to be given and received)

MINISTER: "What do you offer as a token of your pledge of love and loyalty?"

(The groom or attendant places the ring or both rings in the minister's hand, or upon his book, saying simply) "This ring."

TO THE MAN: “Do you, A—— B——, offer this ring as a token that you will keep this covenant and perform these vows?” He answers, “I do.”

TO THE WOMAN: “Do you, D—— E——, accept this ring as a token that you will keep this covenant and perform these vows?” She answers, “I do.”

(In case of a double ring service)

TO BOTH PARTIES: “Do you, A—— B——, and you, D—— E——, give and receive these rings as a pledge that you will keep this covenant and perform these vows?”

TOGETHER, THEY ANSWER: “We do.”

MINISTER: “Let this ring (these rings) ever be to you a symbol of the preciousness, the purity, and the permanence of true wedded love.”

Recognition

MINISTER: “In recognition of that real marriage between you, accomplished in the uniting of your hearts by mutual love and confidence, and in conformity to the laws of this state, by whose sanctions these visible expressions of your pledged fidelity have been given and received, as a minister acknowledged by the church, I do now recognize you as husband and wife. Those whom God hath joined together, let not man put asunder.”

Prayer by the Minister

The Benediction

MINISTER: “The Lord bless you and keep you; the Lord make His face to shine upon you and be gracious unto you; the Lord lift up His countenance upon you and give you peace. Amen.”

Alternate Vows

(If more formal vows than those in the foregoing ceremony are desired, the following is suggested:)

TO THE MAN: “A—— B——, will you take D—— E——, whose hand you hold, choosing her alone from all the world, to be your wedded wife? Will you love her and comfort her, support and cherish her in sickness and in health, in prosperity and adversity, and, forsaking all others, remain faithful to her as long as you both shall live?”

HE ANSWERS: “I will.”

TO THE WOMAN: “D—— E——, will you take A—— B——, whose hand you hold, to be your wedded husband? Will you love him and comfort him in sickness and in health, in sunshine and in storm, and forsaking all others, remain faithful to him as long as you both shall live?”

SHE ANSWERS: “I will.”

Part VI: Historical Documents

Background of the *Letter to the Governor of Barbados*

JOHN L. Nickalls, in *The Journal of George Fox* (Cambridge University Press, 1952. Reprinted with corrections, London: London Yearly Meeting, 1986, 602–606), gives the full text of this letter, written probably in December 1671, since Fox states that “we came from Barbadoes the 8th day of the 11th month [Jan.]” (Nickalls, p. 610). Fox and several other Friends had come to Barbados on the third day of the eighth month [Oct.] 1671, staying “above a quarter of a year there and I went to visit the governor [Colonel Christopher Codrington, Lieut. Governor] and he was loving to me” (p. 609). The governor also visited Fox at the house of Thomas Rouse on another occasion, and Fox never mentions any resistance or enmity from any civil or military powers. Opposition to Fox and the Quakers was made by “priests and Papists” in the form of “many scandalous lies and slanders,” claiming that “we do deny God and Christ Jesus and the Scriptures of Truth” (p. 602).

It is in this context that Fox penned this letter. It is considered a theological defense of Friends’ beliefs.

Letter to the Governor of Barbados

(Attributed to George Fox and other Quakers, 1671)

WHEREUPON I, with some other Friends, drew up a paper, to go forth in the name of the people called Quakers, for the clearing truth and Friends from those false reports. It was after this manner:

For the Governor of Barbadoes, with his Council and Assembly, and all others in power, both civil and military, in this island; from the people called Quakers.

“WHEREAS many scandalous lies and slanders have been cast upon us, to render us odious; as that “We deny God, and Christ Jesus, and the Scriptures of truth”, &c. This is to inform you, that all our books and declarations, which for these many years have been published to the world, clearly testify the contrary. Yet, for your satisfaction, we now plainly and sincerely declare, that we own and believe in God, the only wise, omnipotent, and everlasting God, who is the creator of all things both in heaven and in the earth, and the preserver of all that he hath made; who is God over all, blessed for ever; to whom be all honour, glory, dominion, praise and thanksgiving, both now and for evermore! and we own and believe in Jesus Christ, his beloved and only begotten Son, in whom he is well pleased; who was conceived by the holy ghost, and born of the virgin Mary; in whom we have redemption through his blood, even the forgiveness of sins; who is the express image of the invisible God, the first-born of every creature, by whom were all things created that are in heaven and in earth, visible and invisible, whether they be thrones, dominions, principalities, or powers; all things were created by him. And we own and believe that He was made a sacrifice for sin, who knew no sin, neither was guile found in his mouth; and that he was crucified for us in the flesh, without the gates of Jerusalem; and that he was buried, and rose again the third day by the power of his Father, for our justification; and that he ascended up into heaven, and now sitteth at the right hand of God. This Jesus, who was the foundation of the holy prophets and apostles, is our foundation; and we believe there is no other

foundation to be laid than that which is laid, even Christ Jesus; who we believe tasted death for every man, and shed his blood for all men, and is the propitiation for our sins, and not for ours only, but also for the sins of the whole world: according as John the Baptist testified of him, when he said, “Behold the Lamb of God, that taketh away the sins of the world.” John 1 : 29. We believe that he alone is our Redeemer and Saviour, even the captain of our salvation, who saves us from sin, as well as from hell and the wrath to come, and destroys the devil and his works; who is the seed of the woman, that bruises the serpent’s head, to wit, Christ Jesus, the Alpha and Omega, the first and the last. That he is (as the scriptures of truth say of him) our wisdom and righteousness, justification and redemption; neither is there salvation in any other, for there is no other name under heaven given among men, whereby we may be saved. He alone is the Shepherd and bishop of our souls: he is our prophet, whom Moses long since testified of, saying, “A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you: and it shall come to pass, that every soul that will not hear that prophet, shall be destroyed from among the people.” Acts 3 : 22–23. He it is that is now come “and hath given us an understanding, that we may know him that is true.” And he rules in our hearts by his law of love and life, and makes us free from the law of sin and death. We have no life, but by him; for he is the quickening spirit, the second Adam, the Lord from heaven, by whose blood we are cleansed, and our consciences sprinkled from dead works, to serve the living God. He is our Mediator, that makes peace and reconciliation between God offended and us offending; he being the oath of God, the new covenant of light, life, grace, and peace, the author and finisher of our faith. Now this Lord Jesus Christ, the heavenly man, the Emanuel, God with us, we all own and believe in; him whom the high priest raged against, and said, he had spoken blasphemy; whom the priests and elders of the Jews took counsel together against, and put to death; the same whom Judas betrayed for thirty pieces of silver, which the priests gave him as a reward for his treason; who also gave large money to the soldiers to broach a horrible lie, namely, “That his disciples came and stole him away by night whilst they slept.” And after he was risen from the dead, the history of the Acts of the apostles sets forth how the chief priests and elders persecuted the disciples of this Jesus, for preaching Christ and his resurrection. This, we say, is that Lord Jesus Christ, whom we own to be our life and salvation.

‘And as concerning the holy scriptures, we 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 Pet. 1 : 21.) “spoke as they were moved by the holy ghost.” We believe they are to be read, believed, and fulfilled, (he that fulfills 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 Tim. 3 : 16–17.) and are able to make wise unto salvation, through faith in Christ Jesus.” We believe the holy scriptures are the words of God; for it is said in Exod. 20 : 1, “God spake all these words, saying,” &c. meaning the ten commandments given forth upon mount Sinai. And in Rev. 22 : 18–19. saith John, “I testify to every man that heareth the words of the prophecy of this book, if any man addeth unto these, and if any man shall take away from the words of the book of this prophecy,” (not the Word), &c. So in Luke 1 : 20, “Because thou believest not my

words.” And so in John 5 : 47; 15 : 7; 14 : 24; 12 : 47. So that we call the holy scriptures, as Christ, the apostles, and holy men of God called them, viz. the words of God.

‘Another slander they have cast upon us, is, “that we teach the negroes to rebel”; a thing we utterly abhor and detest in our hearts, the Lord knows it, who is the searcher of all hearts, and knows all things, and can testify for us, that this is a most abominable untruth. For that which we have spoken to them, is to exhort and admonish them to be sober, to fear God, to love their masters and mistresses, and to be faithful and diligent in their service and business; and then their masters and overseers would love them, and deal kindly and gently with them; also that they should not beat their wives, nor the wives their husbands; neither should the men have many wives; that they should not steal, nor be drunk, nor commit adultery, nor fornication, nor curse, swear, nor lie, nor give bad words to one another, nor to any one else; for there is something in them that tells them they should not practise these nor any other evils. But if they notwithstanding should do them, then we let them know there are but two ways, the one that leads to heaven where the righteous go; and the other that leads to hell, where the wicked and debauched, whoremongers, adulterers, murderers, and liars go. To the one the Lord will say, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world”; to the other, “Depart, ye cursed, into everlasting fire, prepared for the devil and his angels”: so the wicked go into “everlasting punishment, but the righteous into life eternal.” Matt. 25. Consider, friends it is no transgression for a master of a family to instruct his family himself, or for others to do it in his behalf; but rather it is a very great duty incumbent upon them. Abraham and Joshua did so: of the first, we read the Lord said, Gen. 18 : 19, “I know that Abraham will command his children and his household after him; and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham the things that he hath spoken of him.” And the latter, we read, said, Josh. 24 : 15, “Choose ye this day whom ye will serve—but as for me and my house, we will serve the Lord.” We declare, that we esteem it a duty incumbent on us to pray with and for, to teach, instruct, and admonish those in and belonging to our families; this being a command of the Lord, disobedience whereunto will provoke his displeasure; as may be seen in Jer. 10 : 25. “Pour out thy fury upon the Heathen that know thee not, and upon the families that call not upon thy name.” Now negroes, tawnies, indians, make up a very great part of the families in this island; for whom an account will be required by him who comes to judge both quick and dead at the great day of judgment, when every one shall be “rewarded according to the deeds done in the body, whether they be good, or whether they be evil”; at that day, we say, of the resurrection both of the good and of the bad, and of the just and of the unjust, when, “the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and admired in all them that believe in that day.” 2 Thes. 1 : 7–8, &c. See also, 2 Pet. 3 : 3, &c.’

This wicked slander (of our endeavouring to make the negroes rebel) our adversaries took occasion to raise, from our having some meetings amongst the

negroes; for we had several meetings with them in divers plantations, wherein we exhorted them to justice, sobriety, temperance, chastity, and piety, and to be subject to their masters and governors. Which was altogether contrary to what our envious adversaries maliciously suggested against us.

As I had been to visit the governor, as soon as I was well able, after I came thither; so sometime after when I was at Thomas Rouse's, the governor came to see me, carrying himself very courteously. (*The Works of George Fox, Vol. 2, New Foundation Publication, pp. 117–120*)

A Declaration of Some of the Fundamental Principles of Christian Truth as Held by the Religious Society of Friends

Issued by the General Conference of Friends at Richmond, Indiana, in 1887.

N.B.: It should be understood that the quotations from Scripture are made from the Authorized Version unless stated to be from the Revised Version.

IT is under a deep sense of what we owe to Him who has loved us that we feel called upon to offer a declaration of those fundamental doctrines of Christian truth that have always been professed by our branch of the Church of Christ.

Of God

WE believe in one holy¹, almighty², all-wise³ and everlasting⁴ God, the Father⁵, the Creator⁶ and Preserver⁷ of all things; and in Jesus Christ, His only Son, our Lord, by whom all things were made⁸, and by whom all things consist⁹; and in one Holy Spirit, proceeding from the Father and the Son¹⁰, the Reprover¹¹ of the world, the Witness for Christ¹², and the Teacher¹³, Guide¹⁴, and Sanctifier¹⁵ of the people of God; and that these three are one in the eternal Godhead¹⁶; to whom be honor, praise and thanksgiving, now and forever. Amen.

¹ Isaiah 6 : 3; 57 : 15

² Genesis 17 : 1

³ Romans 11 : 33; 16 : 27

⁴ Psalms 90 : 1, 2

⁵ Matthew 11 : 25–27

⁶ Genesis 1 : 1

⁷ Job 7 : 20

⁸ John 1 : 3

⁹ Colossians 1 : 17

¹⁰ John 15 : 26; 16 : 7

¹¹ John 16 : 8

¹² John 15 : 26

¹³ John 14 : 26

¹⁴ John 16 : 13

¹⁵ 2 Thessalonians 2 : 13

¹⁶ Matthew 28 : 19; John 10 : 30, 17 : 21

The Lord Jesus Christ

IT is with reverence and thanksgiving that we profess our unwavering allegiance to our Lord and Savior, Jesus Christ. No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, He hath declared Him¹⁷. In Him was life, and the life was the light of men¹⁸. He is the true Light which lighteth every man that cometh into the world¹⁹; through whom the light of truth in all ages has proceeded from the Father of lights²⁰. He is the eternal Word²¹ who was with God and was God, revealing Himself in infinite wisdom and love, both as man's Creator and Redeemer; for by Him were all things created that are in heaven and that are on earth, visible and invisible²². Conceived of the Holy Ghost²³ born of the virgin Mary²⁴, the word was made flesh, and dwelt amongst men²⁵. He came in the fullness²⁶ of the appointed time, being verily foreordained before the foundation of the world²⁷ that He might fulfill²⁸ the eternal council of the righteousness and love of God for the redemption of man²⁹. In Him dwelleth all the fullness of the Godhead bodily³⁰. Though He was rich, yet, for our sakes, He became poor, veiling in the form of a servant³¹ the brightness of His glory, that, through Him the kindness and love of God³² toward man might appear in a manner every way suited to our wants and finite capacities. He went about doing good³³; for us He endured³⁴ sorrow, hunger, thirst, weariness³⁵, pain, unutterable anguish³⁶ of body and soul, being in all points tempted like as we are, yet without sin³⁷. Thus humbling Himself that we might be exalted, He emphatically recognized the duties and the sufferings of humanity as among the means whereby, through the obedience of faith, we are to be disciplined

¹⁷ John 1 : 18

¹⁸ John 1 : 4

¹⁹ John 1 : 9

²⁰ James 1 : 17

²¹ John 1 : 1

²² Colossians 1 : 13–16

²³ Matthew 1 : 20

²⁴ Matthew 1 : 23–25; Luke 1 : 35

²⁵ John 1 : 14

²⁶ Galatians 4 : 4

²⁷ 1 Peter 1 : 20

²⁸ Isaiah 11 : 1–5; 52 : 13–15

²⁹ Isaiah 53

³⁰ Colossians 2 : 9

³¹ Philippians 2 : 7

³² Titus 3 : 4

³³ Acts 10 : 38

³⁴ Isaiah 53 : 2; Luke 12 : 50, 19 : 41, 22 : 44

³⁵ John 4 : 6

³⁶ Luke 22 : 43–44

³⁷ Hebrews 4 : 15

for heaven, sanctifying them to us, by Himself performing and enduring them, leaving us the one perfect example³⁸ of all righteousness³⁹ in self-sacrificing love.

But not only in these blessed relations must the Lord Jesus be ever precious to His people. In Him is revealed as true God and perfect man⁴⁰, a Redeemer, at once able to suffer and almighty to save. He became obedient⁴¹ unto death, even the death of the cross, and is the propitiation for our sins, and not only for ours only, but also for the sins of the whole world⁴²; in whom we have redemption through his blood⁴³, the forgiveness of sins according to the riches of His grace. It is our joy to confess that the remission of sins which any partake of is only in and by virtue of His most satisfactory sacrifice and not otherwise⁴⁴. He was buried and rose again the third day⁴⁵ according to the Scriptures, becoming the first fruits⁴⁶ of them that sleep, and having shown Himself alive after His passion, by many infallible proofs⁴⁷, He ascended into heaven, and hath sat down at the right hand of the Majesty on high, now to appear in the presence of God for us⁴⁸. With the apostles who beheld His ascension, we rest in the assurance of the angelic messengers, "This same Jesus, which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven"⁴⁹. With the apostle John, we would desire to unite in the words, "Amen; even so, come, Lord Jesus"⁵⁰. And now, whilst watching and waiting, we rejoice to believe that He is our King and Savior. He is the one Mediator of the new and everlasting covenant⁵¹, who makes peace and reconciliation between God offended and man offending⁵²; the great High Priest whose priesthood in unchangeable⁵³. He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them⁵⁴. All power is given unto Him in heaven and in earth⁵⁵. By Him the world shall be judged in righteousness⁵⁶; for the Father judgeth no man, but hath committed all judgment unto the Son, that

³⁸ 1 Peter 2 : 21

³⁹ Matthew 3 : 15

⁴⁰ Ephesians 4 : 13

⁴¹ Philippians 2 : 8

⁴² 1 John 2 : 2

⁴³ Ephesians 1 : 7

⁴⁴ Barclay, *Apology*, Propositions v. and vi., paragraph 15, page 141.

⁴⁵ 1 Corinthians 15 : 4

⁴⁶ 1 Corinthians 15 : 23

⁴⁷ Acts 1 : 3

⁴⁸ Hebrews 1 : 3, 9 : 24

⁴⁹ Acts 1 : 11, and see verse 7

⁵⁰ Revelation 22 : 20

⁵¹ 1 Timothy 2 : 5; Hebrews 9 : 15

⁵² George Fox, Epistle to the Governor of Barbados

⁵³ Hebrews 4 : 14, 7 : 24

⁵⁴ Hebrews 7 : 25

⁵⁵ Matthew 28 : 18

⁵⁶ Acts 17 : 31

all men should honor the Son even as they honor the Father⁵⁷. All that are in the graves shall hear His voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of judgment⁵⁸.

We reverently confess and believe that divine honor and worship are due to the Son of God, and that He is in true faith to be prayed unto, and His name to be called upon, as the Primitive Christians did because of the glorious oneness of the Father and the Son; and that we cannot acceptably offer prayers and praises to God, nor receive from Him a gracious answer or blessing, but in and through His dear Son⁵⁹.

We would, with humble thanksgiving, bear an especial testimony to our Lord's perpetual dominion and power in His church. Through Him the redeemed in all generations have derived their light, their forgiveness, and their joy. All are members of this church, by whatsoever name they may be called among men, who have been baptized by the one Spirit into the one body; who are builded as living stones upon Christ, the Eternal Foundation, and are united in faith and love in that fellowship which is with the Father and with the Son. Of this church the Lord Jesus Christ is the alone Head⁶⁰. All its true members are made one in Him. They have washed their robes and made them white in His precious blood⁶¹, and He has made them priests unto God and His Father⁶². He dwells in their hearts by faith, and gives them of His peace. His will is their law, and in Him they enjoy the true liberty, a freedom from the bondage of sin.

The Holy Spirit

WE believe that the Holy Spirit is, in the unity of the eternal Godhead, one with the Father and with the Son⁶³. He is the Comforter "Whom," saith Christ, "the Father will send in my name"⁶⁴. He convinces the world of sin, of righteousness, and of judgment⁶⁵. He testifies of and glorifies Jesus⁶⁶. It is the Holy Spirit who makes the evil manifest. He quickens them that are dead in trespasses and sins, and opens the inward eye to behold the Lamb of God that taketh away the sin of the world⁶⁷. Coming in the name and with the authority of the risen and ascended Savior, He is the precious pledge of the continued love and care of our exalted King. He takes of the things of Christ and shows them, as a realized possession, to the believing soul⁶⁸. Dwelling in the hearts of believers⁶⁹, He opens their understandings that

⁵⁷ John 5 : 22, 23

⁵⁸ John 5 : 28, 29 Revised Version

⁵⁹ Declaration of 1693 in Sewell's *History*, Volume 2, page 379

⁶⁰ Ephesians 1 : 22

⁶¹ Revelation 7 : 14

⁶² Revelation 1 : 6

⁶³ Matthew 28 : 19; 2 Corinthians 13 : 14

⁶⁴ John 14 : 26

⁶⁵ John 16 : 8

⁶⁶ John 16 : 14

⁶⁷ Ephesians 2 : 1

⁶⁸ John 16 : 14

they may understand the Scriptures, and becomes, to the humbled and surrendered heart, the Guide, Comforter, Support, and Sanctifier.

We believe that the essential qualifications for the Lord's service is bestowed upon His children through the reception and baptism of the Holy Ghost. This Holy Spirit is the seal of reconciliation to the believer in Jesus⁷⁰, the witness to His adoption into the family of the redeemed⁷¹; the earnest and the foretaste of the full communion and perfect joy which are reserved for them that endure unto the end.

We own no principle of spiritual light, life, or holiness, inherent by nature in the mind or heart of man. We believe in no principle of spiritual light, life, or holiness, but the influence of the Holy Spirit of God, bestowed on mankind, in various measures and degrees, through Jesus Christ our Lord. It is the capacity to receive this blessed influence, which, in an especial manner, gives man preeminence above the beasts that perish; which distinguishes him, in every nation and in every clime, as an object of the redeeming love of God; as a being not only intelligent but responsible; for whom the message of salvation through our crucified Redeemer is, under all possible circumstances, designed to be a joyful sound. The Holy Spirit must ever be distinguished both from the conscience which He enlightens, and from the natural faculty of reason, which when unsubjected to His Holy influence, is, in the things of God, very foolishness. As the eye is to the body, so is the conscience to our inner being, the organ by which we see; and, as both light and life are essential to the eye, so conscience, as the inward eye, cannot aright, without the quickening and illumination of the Spirit of God. One with the Father and Son, the Holy Spirit can never disown or dishonor our once crucified and now risen and glorified Redeemer. We disavow all professed illumination or spirituality that is divorced from faith in Jesus Christ of Nazareth, crucified for us without the gates of Jerusalem.

The Holy Scriptures

It has ever been, and still is, the belief of the Society of Friends that the Holy Scriptures of the Old and New Testaments were given by inspiration of God; that, therefore, there can be no appeal from them to any other authority whatsoever; that they are able to make wise unto salvation, through faith which is in Jesus Christ. "These are written that ye might believe that Jesus is the Christ the Son of God; and that believing ye might have life through His name"⁷². The Scriptures are the only divinely authorized record of the doctrines which we are bound, as Christians, to accept, and of the moral principles which are to regulate our actions. No one can be required to believe, as an article of faith, any doctrine which is not contained in them; and whatsoever anyone says or does, contrary to the Scriptures, though under profession of the immediate guidance of the Holy Spirit, must be reckoned and accounted a mere delusion. To the Christian, the Old Testament comes with the solemn and repeated attestation of his Lord. It is to be read in the light and completeness of the New; thus will its meaning be unveiled, and the humble disciple

⁶⁹ John 16 : 17

⁷⁰ Ephesians 1 : 13-14

⁷¹ Romans 8 : 15-16

⁷² John 20 : 31

will be taught to discern the unity and mutual adaptation of the whole, and the many-sidedness and harmony of its testimony to Christ. The great Inspirer of Scripture is ever its true Interpreter. He performs this office in condescending love, not by superceding our understandings, but by renewing and enlightening them. Where Christ presides, idle speculation is hushed; His doctrine is learned in the doing of His will, and all knowledge ripens into a deeper and richer experience of His truth and love.

Man's Creation and Fall

It pleased God, in His wisdom and goodness, to create man out of the dust of the earth, and to breathe into his nostrils the breath of life, so that man became a living soul; formed after the image and likeness of God, capable of fulfilling the divine law, and of holding communion with his Maker⁷³. Being free to obey, or to disobey, he fell into transgression, through unbelief, under the temptation of Satan⁷⁴, and thereby, lost that spiritual life of righteousness, in which he was created; and, so, death passed upon him, as the inevitable consequence of his sin⁷⁵. As the children of fallen Adam, all mankind bear his image. They partake of his nature, and are involved in the consequences of his fall. To every member of every successive generation, the words of the Redeemer are alike applicable, "Ye must be born again"⁷⁶. But while we hold these views of the lost condition of man in the fall, we rejoice to believe that sin is not imputed to any, until they transgress the divine law, after sufficient capacity has been given to understand it; and that infants, though inheriting this fallen nature, are saved in the infinite mercy of God through the redemption which is in Christ Jesus.

Justification and Sanctification

"GOD so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life"⁷⁷. We believe that justification is of God's free grace, through which, upon repentance and faith, He pardons our sins, and imparts to us a new life. It is received, not for any works of righteousness that we have done⁷⁸, but in the unmerited mercy of God in Christ Jesus. Through faith in Him, and the shedding of His precious blood, the guilt of sin is taken away, and we stand reconciled to God. The offering up of Christ as the propitiation for the sins of the whole world, is the appointed manifestation both of the righteousness and of the love of God. In this propitiation the pardon of sin involves no abrogation or relaxation of the law of holiness. It is the vindication and establishment of that law⁷⁹, in virtue of the free and righteous submission of the Son of God Himself to all its requirements. He, the unchangeably just, proclaims

⁷³ Genesis 2 : 7; 1 : 26-7

⁷⁴ Genesis 3 : 1-7

⁷⁵ Romans 5 : 12

⁷⁶ John 3 : 7

⁷⁷ John 3 : 16

⁷⁸ Titus 3 : 5

⁷⁹ Romans 3 : 31

Himself the justifier of him that believeth in Jesus⁸⁰. From age to age, the sufferings and death of Christ have been a hidden mystery, and a rock of offense to the unbelief and pride of man's fallen nature; yet, to the humble penitent whose heart is broken under the convicting power of the Spirit, life is revealed in that death. As he looks upon Him who was wounded for our transgressions⁸¹, and upon whom the Lord was pleased to lay the iniquity of us all⁸², his eye is more and more opened to see, and his heart to understand, the exceeding sinfulness of sin for which the Savior died; whilst, in the sense of pardoning grace, he will joy in God through our Lord Jesus Christ, by whom we have now received the atonement⁸³.

We believe that in connection with Justification is Regeneration: that they who come to this experience know that they are not their own⁸⁴, that being reconciled to God by the death of His Son, we are saved by His life⁸⁵; a new heart is given and new desires; old things are passed away, and we become new creatures⁸⁶, through faith in Christ Jesus; our wills being surrendered to His holy will, grace reigns through righteousness, unto eternal life, by Jesus Christ our Lord⁸⁷.

Sanctification is experienced in the acceptance of Christ in living faith for justification, in so far as the pardoned sinner, through faith in Christ, is clothed with a measure of His righteousness and receives the Spirit of promise; for, as saith the Apostle, "Ye are washed, ye are sanctified, ye are justified, in the name of the Lord Jesus, and by the Spirit of our God"⁸⁸. We rejoice to believe that the provisions of God's grace are sufficient to deliver from the power, as well as from the guilt, of sin, and to enable His believing children always to triumph in Christ⁸⁹. How full of encouragement is the declaration, "According to your faith be it unto you"⁹⁰. Whosoever submits himself wholly to God, believing and appropriating his promises, and exercising faith in Christ Jesus, will have his heart continually cleansed from all sin, by His precious blood, and, through the renewing, refining power of the Holy Spirit, be kept in conformity to the will of God, will love Him with all his heart, mind, soul and strength, and be able to say, with the Apostle Paul, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death"⁹¹. Thus, in its full experience, Sanctification is deliverance from the pollution, nature, and love of sin. To this we are every one called, that we may serve the Lord without fear, in holiness and righteousness before Him, all the days of our

⁸⁰ Romans 3 : 26

⁸¹ Isaiah 53 : 5

⁸² Isaiah 53 : 6

⁸³ Romans 5 : 11

⁸⁴ 1 Corinthians 6 : 19

⁸⁵ Romans 5 : 10

⁸⁶ 2 Corinthians 5 : 17

⁸⁷ Romans 5 : 21

⁸⁸ 1 Corinthians 6 : 11

⁸⁹ 2 Corinthians 2 : 14

⁹⁰ Matthew 9 : 29

⁹¹ Romans 8 : 2

life⁹². It was the prayer of the apostle for the believers, "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you who also will do it"⁹³. Yet the most holy Christian is still liable to temptation, is exposed to the subtle assaults of Satan, and can only continue to follow holiness as he humbly watches unto prayer, and is kept in constant dependence upon his Savior, walking in the light⁹⁴, in the loving obedience of faith.

The Resurrection and Final Judgment

WE believe, according to the Scriptures, that there shall be a resurrection from the dead, both of the just and of the unjust⁹⁵, and that God hath appointed a day in which He will judge the world in righteousness, by Jesus Christ whom he hath ordained⁹⁶. For, as saith the Apostle, "We must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad"⁹⁷.

We sincerely believe, not only a resurrection in Christ from the fallen and sinful state here, but a rising and ascending into glory with Him hereafter; that when He at last appears we may appear with Him in glory. But that all the wicked, who live in rebellion, against the light of grace, and die finally impenitent, shall come forth to the resurrection of condemnation. And that the soul of every man and woman shall be reserved, in its own distinct and proper being, and shall have its proper body as God is pleased to give it. It is sown a natural body, it is raised a spiritual body⁹⁸; that being first which is natural, and afterward that which is spiritual. And though it is said, "this corruptible shall put on incorruption, and this mortal shall put on immortality"⁹⁹, the change shall be such as will accord with the declaration, "Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption"¹⁰⁰. We shall be raised out of all corruption and corruptibility, out of all mortality, and shall be the children of God, being the children of resurrection¹⁰¹.

"Our citizenship is in heaven"¹⁰², from whence also we look for the Savior the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself¹⁰³.

⁹² Luke 1 : 74–75

⁹³ 1 Thessalonians 5 : 23–24

⁹⁴ 1 John 1 : 7

⁹⁵ Acts 24 : 15

⁹⁶ Acts 17 : 31

⁹⁷ 2 Corinthians 5 : 10

⁹⁸ 1 Corinthians 15 : 44

⁹⁹ 1 Corinthians 15 : 53

¹⁰⁰ 1 Corinthians 15 : 50

¹⁰¹ Luke 20 : 36. See also Declaration of 1693, Sewell's *History*, volume II, pages 383–4.

¹⁰² Revised Version

¹⁰³ Philippians 3 : 20–21

We believe that the punishment of the wicked and the blessedness of the righteous shall be everlasting; according to the declaration of our compassionate Redeemer, to whom the judgment is committed, "These shall go away into eternal punishment, but the righteous into eternal life"¹⁰⁴.

Baptism

WE would express our continued conviction that our Lord appointed no outward rite of ceremony for observance in His church. We accept every command of our Lord in what we believe to be its genuine import, as absolutely conclusive. The question of the use of outward ordinances is with us a question, not as to the authority of Christ, but as to His real meaning. We reverently believe that, as there is one Lord and one faith, so there is, under the Christian dispensation, but one baptism¹⁰⁵, even that whereby all believers are baptized in the one Spirit into the one body¹⁰⁶. This is not an outward baptism with water, but a spiritual experience; not the putting away of the filth of the flesh¹⁰⁷, but that inward work which, by transforming the heart and settling the soul upon Christ, brings forth the answer of a good conscience towards God, by the resurrection of Jesus Christ, in the experience of His love and power, as the risen and ascended Savior. No baptism in outward water can satisfy the description of the apostle, of being buried with Christ by baptism unto death¹⁰⁸. It is with the Spirit alone that any can thus be baptized. In this experience the announcement of the Forerunner of our Lord is fulfilled, "He shall baptize you with the Holy Ghost and with fire"¹⁰⁹. In this view we accept the commission of our blessed Lord as given in Matthew 28 : 18, 19 and 20th verses: "And Jesus came to them and spake unto them saying, 'All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you, and, lo, I am with you always, even unto the end of the world'"¹¹⁰. This commission, as we believe, was not designed to set up a new ritual under the new covenant, or to connect the initiation into a membership, in its nature essentially spiritual, with a mere ceremony of a typical character. Otherwise it was not possible for the Apostle Paul, who was not a whit behind the very chiefest apostle¹¹¹, to have disclaimed that which would, in that case, have been of the essence of his commission when he wrote, "Christ sent me not to baptize, but to preach the Gospel"¹¹². Whenever an external ceremony is commanded, the particulars, the mode and incidents of that ceremony, become of its essence. There is an utter absence of these particulars in

¹⁰⁴ Matthew 25 : 46, Revised Version

¹⁰⁵ Ephesians 4 : 4-5

¹⁰⁶ 1 Corinthians 12 : 13, Revised Version

¹⁰⁷ 1 Peter 3 : 21

¹⁰⁸ Romans 6 : 4

¹⁰⁹ Matthew 3 : 11

¹¹⁰ Revised Version

¹¹¹ 2 Corinthians 11 : 5

¹¹² 1 Corinthians 1 : 17

the text before us, which confirms our persuasion that the commission must be construed in connection with the spiritual power which the risen Lord promised should attend the witness of his apostles and of the church to Him, and which, after Pentecost, so mightily accompanied their ministry of the word and prayer, that those to whom they were sent were introduced into an experience wherein they had a saving knowledge of, and living fellowship with, the Father and the Son and the Holy Spirit.

The Supper of the Lord

INTIMATELY connected with the conviction already expressed is the view that we have ever maintained as to the true supper of the Lord. We are well aware that our Lord was pleased to make use of a variety of symbolical utterances, but He often gently upbraided His disciples for accepting literally what He had intended only in its spiritual meaning. His teaching, as in His parables or in the command to wash one another's feet, was often in symbols, and 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"¹¹³. The old covenant was full of ceremonial symbols; the new covenant, to which our Savior alluded at the last supper, is expressly declared by the prophet to be "not according to the old"¹¹⁴. We cannot believe that in setting up this new covenant the Lord Jesus intended an institution out of harmony with the spirit of this prophecy. The eating of His body and the drinking of His blood cannot be 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 to drink of the fullness that is in Christ. It is this inward and spiritual partaking that is the true supper of the Lord.

The presence of Christ with His church is not designed to be by symbol or representation, but in the real communication of His own Spirit. "I will pray the Father and He shall give you another Comforter, who shall abide with you forever."¹¹⁵ Convincing of sin, testifying of Jesus, taking of the things of Christ, this blessed Comforter communicates to the believer and to the church, in a gracious, abiding manifestation, the REAL PRESENCE of the Lord. As the great remembrancer, through whom the promise is fulfilled, He needs no ritual or priestly intervention in bringing to the experience of the true commemoration and communion. "Behold", saith the risen Redeemer, "I stand at the door and knock. If any man hear my voice and open the door, I will come in and sup with him and he with me"¹¹⁶. In an especial manner, when assembled for congregational worship, are believers invited to the festival of the Savior's peace, and, in a united act of faith and love, unfettered by any outward rite or ceremonial, to partake together of the body that was broken and of the blood that was shed for them, without the gates of Jerusalem. In such a worship they are enabled to understand the words of the Apostle as expressive of a sweet and most real experience: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread that we

¹¹³ John 6 : 63

¹¹⁴ Jeremiah 31 : 32; Hebrews 8 : 9

¹¹⁵ John 14 : 16

¹¹⁶ Revelation 3 : 20

break, is it not the communion of the body of Christ? For we being many are one bread, and one body; for we are all partakers of that one bread.”¹¹⁷

Public Worship

WORSHIP is the adoring response of the heart and mind to the influence of the Spirit of God. It stands neither in forms nor in the formal disuse of forms: it may be without words as well as with them, but it must be in spirit and in truth¹¹⁸. We recognize the value of silence, not as an end, but as a means toward the attainment of the end; a silence, not of listlessness or of vacant musing, but of holy expectation before the Lord. Having become His adopted children through faith in the Lord Jesus Christ, it is our privilege to meet together and unite in the worship of Almighty God, to wait upon Him for the renewal of our strength, for communion one with another, for the edification of believers in the exercise of various spiritual gifts, and for the declaration of the glad tidings of salvation to the unconverted who may gather with us. This worship depends not upon numbers. Where two or three are gathered together in the name of Christ there is a church, and Christ, the living Head, in the midst of them. Through His mediation without the necessity for any inferior instrumentality, is the Father to be approached and reverently worshiped. The Lord Jesus has forever fulfilled and ended the typical and sacrificial worship under the law, by the offering up of Himself upon the cross for us, once for all. He has opened the door of access into the inner sanctuary, and graciously provided spiritual offerings for the service of His temple, suited to several conditions of all who worship in spirit and in truth. The broken and the contrite heart, the confession of the soul prostrate before God, the prayer of the afflicted when he is overwhelmed, the earnest wrestling of the spirit, the outpouring of humble thanksgiving, the spiritual song and melody of the heart¹¹⁹, the simple exercise of faith, the self denying service of love, these are among the sacrifices which He, our merciful and faithful High Priest, is pleased to prepare, by His Spirit, in the hearts of them that receive Him, and to present with acceptance unto God.

By the immediate operations of the Holy Spirit, He as Head of the church, alone selects and qualifies those who are to present His messages or engage in other service for Him; and, hence, we cannot commit any formal arrangement to any one in our regular meetings for worship. We are well aware that the Lord has provided a diversity of gifts¹²⁰ for the needs both of the church and of the world, and we desire that the church may feel her responsibility, under the government of her Great Head, in doing her part to foster these gifts, and in making arrangements for their proper exercise.

It is not for individual exaltation, but for mutual profit, that the gifts are bestowed¹²¹; and every living church, abiding under the government of Christ, is humbly and thankfully to receive and exercise them, in subjection to her Holy Head. The church that quenches the Spirit and lives to itself alone must die.

¹¹⁷ 1 Corinthians 10 : 16–17

¹¹⁸ John 4 : 24

¹¹⁹ Ephesians 5 : 19

¹²⁰ 1 Corinthians 12 : 4–6

¹²¹ 1 Corinthians 12 : 7

We believe the preaching of the Gospel to be one of the chief means, divinely appointed, for the spreading of the glad tidings of life and salvation through our crucified Redeemer, for the awakening and conversion of sinners, and for the comfort and edification of believers. As it is the prerogative of the Great Head of the church alone to select and call the ministers of His Gospel, so we believe that both the gift and the qualification to exercise it must be immediately derived from Him; and that, as in the primitive church, so now also, He confers spiritual gifts upon women as well as upon men, agreeably to the prophecy recited by the Apostle Peter, “It shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy”¹²². Respecting which the apostle declares. “the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.”¹²³ As the gift is freely received so it is to be freely exercised¹²⁴ in simple obedience to the will of God.

Spiritual gifts, precious as they are, must not be mistaken for grace; they add to our responsibility, but do not raise the minister above his brethren or sisters. They must be exercised in continued dependence upon our Lord and blessed is that ministry in which man is humbled, and Christ and His grace exalted. “He that is greatest among you,” said our Lord and Master, “let him be as the younger; and he that is chief as he that doth serve. I am among you as he that serveth.”¹²⁵

While the church cannot confer spiritual gifts, it is its duty to recognize and foster them, and to promote their efficiency by all the means in its power. And while, on the one hand, the Gospel should never be preached for money¹²⁶, on the other, it is the duty of the church to make such provision that it shall never be hindered for want of it.

The church, if true to her allegiance, cannot forget her part in the command, “Go ye into all the world, and preach the Gospel to every creature.”¹²⁷ Knowing that it is the Spirit of God that can alone prepare and qualify the instruments who fulfill this command, the true disciple will be found still sitting at the feet of Jesus, listening that he may learn, and learning that he may obey. He humbly places himself at his Lord’s disposal, and, when he hears the call, “Whom shall I send, and who will go for us?” is prepared to respond, in childlike reverence and love, “Here am I, send me”¹²⁸.

Prayer and Praise

PRAYER is the outcome of our sense of need, and of our continual dependence upon God. He who uttered the invitation, “Ask and it shall be given you,”¹²⁹ is himself the Mediator and High Priest who, by His Spirit, prompts the petition, and

¹²² Acts 2 : 17

¹²³ Acts 2 : 39

¹²⁴ Matthew 10 : 8; see also Acts 20 : 33–35

¹²⁵ Luke 22 : 26–27

¹²⁶ Acts 20 : 33–35

¹²⁷ Mark 16 : 15

¹²⁸ Isaiah 6 : 8

¹²⁹ Matthew 7 : 7

who presents it with the acceptance before God. With such an invitation, prayer becomes the duty and the privilege of all who are called by His name. Prayer is, in the awakened soul, the utterance of the cry, "God be merciful to me a sinner"¹³⁰; and, at every stage of the believer's course, prayer is essential to his spiritual life. A life without prayer is a life practically without God. The Christian's life is a continual asking. The thirst that prompts the petition produces, as it is satisfied, still deeper longings, which prepare for yet more bounteous supplies, from Him who delights to bless. Prayer is not confined to the closet. When uttered in response to the promptings of the Holy Spirit, it becomes an important part of public worship, and, whenever the Lord's people meet together in His name, it is their privilege to wait upon Him for the spirit of grace and supplications¹³¹. A life of prayer cannot be other than a life of praise. As the peace of Christ reigns in the church, her living members accept all that they receive, as from His pure bounty, and each day brings them fresh pledges of their father's love. Satisfied with the goodness of His house, whether as individuals, in families, or in congregations, they will be still praising Him¹³², heart answering to heart, "Bless the Lord, O my soul: and all that is within me, bless His holy name."¹³³

Liberty of Conscience in its Relation to Civil Government

THAT conscience should be free, and that in matters of religious doctrine and worship [one] is accountable only to God, are truths which are plainly declared in the New Testament, and which are confirmed by the whole scope of the Gospel, and by the example of our Lord and His disciples. To rule over the conscience, and to command the spiritual allegiance of [human creation] is the high and sacred prerogative of God alone. In religion every act ought to be free. A forced worship is plainly a contradiction in terms, under that dispensation in which the worship of the Father must be in spirit and in truth¹³⁴.

We have ever maintained that it is the duty of Christians to obey the enactments of civil government, except those which interfere with our allegiance to God. We owe much to its blessings. Through it we enjoy liberty and protection, in connection with law and order. Civil government is a divine ordinance¹³⁵, instituted to promote the best welfare of [all], hence magistrates are to be regarded as God's ministers who should be a terror to evil doers and a praise to [those who] do well. Therefore, it is with us a matter of conscience to render them respect and obedience in the exercise of their proper functions.

Marriage

MARRIAGE is an institution graciously ordained by the Creator Himself, for the help and continuance of the human family. It is not a mere civil contract, and ought never to be entered upon without a reference to the sanction and blessing of Him

¹³⁰ Luke 18 : 13

¹³¹ Zechariah 12 : 10

¹³² Psalms 84 : 4

¹³³ Psalms 103 : 1

¹³⁴ John 4 : 24

¹³⁵ Romans 13 : 1; 1 Peter 2 : 13-16

who ordained it. It is a solemn engagement for the term of life¹³⁶, designed for the mutual assistance and comfort of both sexes, that they may be helpmeets to each other in things temporal and spiritual. To this end it should imply concurrence in spiritual as well as temporal concerns, and should be entered upon discreetly, soberly, and in fear of the Lord.

Peace

WE feel bound explicitly to avow our unshaken persuasion that all war is utterly incompatible with the plain precepts of our divine Lord and Law-giver, and the whole spirit of His Gospel, and that no plea of necessity or policy, however urgent or peculiar, can avail to release either individuals or nations from the paramount allegiance which they owe to Him that hath said, "Love your enemies."¹³⁷ In enjoining this love, and the forgiveness of injuries, He who has bought us to Himself has not prescribed for man precepts which are incapable of being carried into practice, or of which the practice is to be postponed until all shall be persuaded to act upon them. We cannot doubt that they are incumbent now, and that we have in the prophetic Scriptures the distinct intimation of their direct application not only to individuals, but to nations also¹³⁸. When nations conform their laws to this divine teaching, wars must necessarily cease.

We would, in humility, but in faithfulness to our Lord, express our firm persuasion that all the exigencies of civil government and social order may be met under the banner of the Prince of Peace, in strict conformity with His commands.

Oaths

WE hold it to be the inalienable privilege of the disciple of the Lord Jesus that his statements concerning matters of fact within his knowledge should be accepted, under all circumstances, as expressing his belief as to the fact asserted. We rest upon the plain command of our Lord and Master, "Swear not at all"¹³⁹; and we believe any departure from this standard to be prejudicial to the cause of truth and to that confidence between man and man, the maintenance of which is indispensable to our mutual well being. This command, in our persuasion, applies not to profane swearing only, but to judicial oaths also. It abrogates any previous permission to the contrary, and is, for the Christian, absolutely conclusive.

The First Day of the Week

WHILST the remembrance of our Creator ought to be at all times present with the Christian, we would express our thankfulness to our Heavenly Father that He has been pleased to honor the setting apart of one day in seven for the purpose of holy rest, religious duties, and public worship; and we desire that all under our name may avail themselves of this great privilege as those who are called to be risen with Christ, and to seek those things that are above where He sitteth at the right hand of God¹⁴⁰. May the release thus granted from other occupations be

¹³⁶ Matthew 19 : 5-6

¹³⁷ Matthew 5 : 44; Luke 6 : 27

¹³⁸ Isaiah 2 : 4; Micah 4 : 1

¹³⁹ Matthew 5 : 34

¹⁴⁰ Colossians 3 : 1

diligently improved. On this day of the week especially ought the households of Friends to be assembled for the reading of the Scriptures and for waiting upon the Lord; and we trust that, in a Christianly wise economy of our time and strength, the engagements of the day may be so ordered as not to frustrate the gracious provision thus made for us by our Heavenly Father, or to shut out the opportunity either for public worship or for private retirement and devotional reading.

In presenting this declaration of our Christian faith, we desire that all our members may be afresh encouraged, in humility and devotedness, to renewed faithfulness in fulfilling their part in the great mission of the Church, and through the Church to the world around us, in the name of Crucified Redeemer. Life *from* Christ, life *in* Christ, must ever be the basis of life *for* Christ. For this we have been created and redeemed, and, by this alone, can the longings of our immortal souls be satisfied.