


1945

Constitution and Discipline, Oregon Yearly Meeting of Friends Church 1945

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1945

*Constitution and
Discipline*

*Oregon Yearly Meeting
of
Friends Church*

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CONSTITUTION AND DISCIPLINE of OREGON YEARLY MEETING OF FRIENDS CHURCH

HISTORICAL STATEMENT

1. THE EARLY MOVEMENT. The Friends Church, known in its early history as the Society of Friends and commonly called Quaker, arose in England about the middle of the seventeenth century. George Fox, its leader, began his ministry in 1647. As a youth he was long in doubt and gloom regarding his religious experience. He found no one who could speak to his condition. But finally, under the direct guidance of the Holy Spirit, he was given light and led into a clear consciousness of saving grace. He began almost immediately to proclaim the truths of the gospel of Christ as the God-given means of deliverance from the power and inbeing of sin. In his autobiography he wrote as follows:

"I turned the people to the divine light, which Christ, the heavenly and spiritual man, enlighteneth them withal; that with that light they might see their sins, and that they were in death and darkness, and without God in the world; and with the same light they might also see Christ, from whom it comes, their Savior and Redeemer, who shed His blood and died for them, and who is the way to God, the truth and life." (A History of Friends in America, by A. C. and R. H. Thomas, page 42; George Fox's Journal, Philadelphia Friends Book Store Edition, page 194.)

2. **THE TRUTH PROCLAIMED.** Many who before had been seeking truth in the endless disputations of the times were attracted to the light of Christ as Fox and those who became associated with him declared this message. They proclaimed the truth that man's salvation is a personal matter between his soul and God, and does not depend upon the intervention of human authority or the administration of any rite, ordinance, or ceremony whatever. They accepted the doctrines of the apostolic age of the church, and distinctively emphasized the truth that the Holy Spirit enlightens every soul to reveal its condition and to make the individual feel the need of the Savior. They emphasized the further truth that Christ's promise to plant a new life in the soul and to abide there to give it light, to feed it with the bread of life, and to lead it into all truth, had become a practical reality, to be known and experienced by every true believer. They proclaimed also the true baptism of Christ Himself, who baptizes His people with the Holy Spirit, and the true communion as the spiritual partaking of the body and blood of Jesus Christ by faith.

3. **FRIENDS AS A CHURCH.** The church was organized with a great number of adherents. The name "Friends" was taken in accordance with the declaration of the Master: "Ye are my friends if ye do whatsoever I command you." The claims of the Established Church made it necessary to use the title, "The Society of Friends," in a legal sense; the term "church" was freely used, however, in a spiritual sense. George Fox, in his "Journal," speaks of attending a meeting in 1660 "for the affairs of the church, both in this nation and beyond the seas." (Journal of George Fox, Vol. I, page 355.) Robert Barclay, in his "Apology," Joseph John Gurney, in his "Observations," and J. Bevan Braithwaite, as quoted in his "Memoirs," use this word in referring to the denomination as a whole and to its separate congregations. The same usage is found in the opening records of the first monthly meeting established in North Amer-

ica, in 1678. The London Discipline of 1906 contains a minute dated 1875 which says: "Wherever the two or three are truly gathered in the name of Christ, there is He 'in the midst of them'; and there is a Church." (Vol. I, p. 142.) Thus many groups of Friends have come to employ the term, "The Friends Church."

4. **AVENUES OF SERVICE.** The distinguishing doctrines of Friends have from the beginning led them into lines of service that have resulted in great good to mankind. Because they would not comply with unjust requirements they were imprisoned in great numbers in England, until their quiet endurance of oppression aroused the conscience of the nation. The result was the obtaining of many of the blessings of civil and religious liberty which all now enjoy. They were the consistent and unyielding opponents of human slavery when they stood almost alone in their opposition to it. They have opposed war as violating the principles of Christianity, as well as the precepts of its Founder, and as bringing untold evils upon mankind. They have always advocated peaceable methods of settling disputes between nations. They have steadily sought for justice toward the North American Indian, and have labored independently and as representatives of the government for his civilization and Christianization. They believe that oaths were forbidden by Christ, and they have obtained in all English-speaking countries the privilege of affirmation. They have advocated, and in many cases inaugurated, prison reform, with the result that the suffering of convicts has been greatly relieved. They have been among the leaders in the movement for rational and Christian treatment of the insane; in feeding the hungry and in many other ways they have engaged in the service they felt laid upon them for the good of humanity.

5. **ORGANIZATION IN AMERICA.** Friends came to America soon after the body arose in England. New England Yearly Meeting was established in 1671, or earlier; Baltimore in 1672; Virginia in 1673, and joined to

Baltimore in 1845; Philadelphia in 1681; New York in 1695, by New England; North Carolina in 1698; Ohio in 1813, by Baltimore; Indiana in 1821, by Ohio; Western in 1858, by Indiana; Iowa in 1863, by Indiana; Canada in 1867, by New York; Kansas in 1872, by Indiana; Wilmington in 1892, by Indiana; Oregon in 1893, by Iowa; California in 1895, by Iowa; Nebraska in 1907, by Iowa.

6. FORMATION OF THE FIVE YEARS MEETING. Conferences to consider special situations were held in Philadelphia in 1829, and in Baltimore in 1849. The first General Conference of the Yearly Meetings was held at Richmond, Indiana, in 1887, and was attended by delegates from London and Dublin Yearly Meetings, and from all those on the American continent except that of Philadelphia, which was unofficially represented. It was afterward decided to hold similar conferences of the American Yearly Meetings once in five years. It was felt in 1897 that closer union of the Yearly Meetings and a uniform discipline would be desirable. The Constitution and Discipline prepared as a result of this desire and the consequent action was regularly adopted by the Yearly Meetings named: New England, Wilmington, Indiana, and Kansas in 1900; California, New York, Western, and Baltimore in 1901; Oregon, North Carolina, and Iowa in 1902. The resulting organization was named the Five Years Meeting of Friends in America. From it Oregon Yearly Meeting withdrew in 1926. (See the Minutes of that year for record of action.)

7. ACTIVITIES AND PROGRESS IN THE NORTHWEST. In 1893 Iowa Yearly Meeting, which two years earlier had officially changed its title to Iowa Yearly Meeting of Friends Church, established in the northwest a new yearly meeting which was at that time designated and duly incorporated as Oregon Yearly Meeting of Friends Church. This Yearly Meeting maintained, and has continued to maintain, the bond of union with other Friends in America, and has endeavored to carry on the exemplary activities of the earlier church in many lines

of service. Evangelism has been the major interest. The knowledge of the gospel of Christ has been spread over many needy areas of the northwest. Having begun with two quarterly meetings, at Newberg and Salem, the frontiers were extended to include work in the states of Idaho and Washington. Some periods have seemed especially fruitful, such as that between 1930 and 1940 when the number of preaching points was doubled. Such progress is continuing, as appeals come from one locality after another for the opening of new work. A missionary enterprise in Bolivia, South America, was taken over in 1930 and has been administered with great blessing to the membership at home, and with the winning of many souls to Christ on the field. This work is growing, and demanding more in both workers and support. The interest of Oregon Friends in education has been evidenced by the establishment of Pacific Friends Academy at Newberg, Oregon, in 1885, which was followed in 1891 by the organization of Pacific College. Greenleaf Academy was opened at Greenleaf, Idaho, in the fall of 1908.

Other types of service have not been neglected. Many of the young men of the Yearly Meeting have entered the service of their country in full accord with the Friends peace testimony, engaging in Civilian Public Service or in non-combatant service in the army or navy. A number of those in civilian service have found opportunity to do good to humanity by filling places of need in the state mental hospitals. Concern for the needs of those who, by the circumstances of life, have been deprived of the ordinary necessities has actuated many deeds of helpfulness, both for those of our own communities and for those of other lands. The divine blessing and approval have been felt in all of these activities.

Another type of work in which Oregon Friends have engaged with great profit has been the summer conference. Beginning with the Twin Rocks Conference in 1918 as a Yearly Meeting Christian Endeavor project,

the activity has expanded to include two additional conference grounds, one at Quaker Hill on the Payette Lakes in Idaho, and another at Wauna Mer on Henderson Bay near Tacoma, Washington. As opportunities for youth evangelism, for Christian training, for happy, wholesome fellowship and clean recreation, these conferences have seemed unexcelled. The divine blessing has been manifest in them again and again.

PART I

THE CHURCH AND ITS DOCTRINAL STANDARDS

Chapter I

THE CHURCH AS A DENOMINATION

1. CHRIST'S MEMBERS. The Church of Jesus Christ is composed of those persons who, through repentance of their sins and faith in Jesus Christ as their Savior, have been born into His Kingdom by the Holy Spirit. By the revelation of the Holy Spirit they look to Christ as their Prophet, Priest, and King, and by the baptism of Christ with the Holy Spirit are cleansed from all sin and receive the power of the Spirit, which enables them to witness effectually to the world for Christ as their Savior.

2. FRIENDS AS A DENOMINATION. A Christian denomination is an organization composed of those who hold similar views on the teachings of the Holy Scriptures, who maintain certain practices based upon these teachings, and who voluntarily associate themselves for joint participation in worship, for fellowship and mutual help, and for united effort in the promotion of truth and righteousness. The denomination known as the Friends Church is such a Christian body.

3. THE SCRIPTURAL CHURCH. The term "church" is Scripturally used as of Christians in various groupings, as well as of the entire body of Christ. The following instances are noted. In Revelation 1:20 the "seven churches" are addressed. In the following chapters these are severally named, each being called by the name of the city in which it was located, and a message

is sent to each one. The two Epistles to the Corinthians are addressed to a definite church, the "church at Corinth"; likewise the Thessalonian Epistles are addressed to "the church of the Thessalonians." In Romans 16:4 the churches of the Gentiles are referred to. In the fifth verse the church in the house of Aquila and Priscilla is greeted. In Colossians 4:15 a greeting is sent to the church in the house of other brethren. It is thus evident that the term is Scripturally used in reference to various connections and associations of Christian believers.

Chapter II

DOCTRINAL STANDARDS

Section I

Fundamental Truths

1. THE SCRIPTURES. 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 unfailing source of spiritual truth for the proper guidance of life and practice.

2. ESSENTIAL DOCTRINES. 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 men are reconciled to God; the resurrection of our Lord, which gives us assurance of the resurrection of all true believers; the high-priesthood of Christ, by whom we have access to the Father in the forgiveness of our sins; the individual priesthood of believers—these are all most precious truths, to be held as vital, life-giving realities.

3. THE SPIRITUALITY OF RELIGIOUS EXPERIENCE. The sinful condition of man, his proneness to yield to temptation, the world's absolute need of a Savior, and the cleansing from sin in the work of forgiveness and sanctification through the blood of Jesus are clearly set forth in the gospel of salvation. The possession of spiritual life is thus assured man through a personal faith in Jesus Christ as the Savior who through

His love and sacrifice draws us to Him. The vital principle of the Christian faith is the truth that man's salvation and higher life are personal matters between the individual soul and God. 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, and His presence in the believer's heart—these virtually destroy every priestly system and point the soul to the only satisfying source of spiritual life and power. Friends accord to every man the right of equality with every other.

4. **THE WORK OF THE HOLY SPIRIT.** Conviction for sin is awakened by the operation of the Holy Spirit, who causes the soul to feel its need of reconciliation with God. The Holy Spirit testifies of Christ as the only hope of salvation; as man yields to Him he is brought into newness of life through the regenerating power of the Spirit, and has a true realization of citizenship in the kingdom of God. The Holy Spirit witnesses further to the fact of a saved man's adoption into the family of God and of a consequent sonship through Christ. A changed nature and life give evidence of this new relation. Thus established in grace, man is able to bring forth the fruit of the Spirit, which gives further confirmation of a renewed state in grace.

5. **THE BAPTISM WITH THE HOLY SPIRIT.** The newly converted child of God soon realizes that, although his Christian experience is well begun, he is but a babe in Christ. He senses a soul need that has not yet been met. As he seeks for further light he finds a longing for a greater triumph over the sin in his nature that so constantly besets him. At this point Friends call his attention to the purifying and empowering baptism with the Holy Spirit with which Christ baptizes the earnest believer. Through it the Spirit is poured out upon him, and a complete separation takes place in his life, in that sin and holiness are clearly seen as antipodes

which cannot coexist if complete victory is to be experienced. John the Baptist, in his presentation of this essential baptism (Matthew 3:11, 12), made clear the fact of the complete destruction of the chaff, on the one hand, and the perfect preservation of the wheat on the other. The chaff represents sin; the wheat, the purified nature of man preserved in holiness. The soul is thus sanctified wholly, or made pure from the defilement of sin within. Thus a complete triumph over sin in the nature is provided for and growth in grace is greatly accelerated.

6. **THE BESTOWMENT OF GIFTS.** The spiritual gifts are bestowed by the Holy Spirit, and by His incoming in cleansing baptism the essential power for their most efficient employment is given. It is thus that the Head of the Church has been pleased to make use of human instrumentalities in the accomplishment of His purposes; to this end He bestows special gifts upon certain members of the body for the propagation of the gospel, for the perfecting of believers, and for the edifying and strengthening of the whole body in faith and life and power. The exercise of these gifts is a potent means by which the Church brings the truth to the individual consciousness, interprets and proclaims its message, and reveals its scope and purpose. There are varieties of gifts in the ministry, and in a properly organized body provision is made for the exercise and development of them all. It is not easy to draw a sharp distinction between the different types of ministry; frequently they are united in one person, who is thus peculiarly qualified for helpful service.

There is a gift for the ministry of instruction and exposition, or of teaching the truth. Those who possess this gift are enabled to contribute in different degrees to the establishment of the membership, and to the expansion of the conception of divine things. This ministry of teaching requires a balanced, trained, and well-

stored mind, and the consecration of that mind to the service of Him who is the truth.

There is a gift of speaking to states and needs of individuals and congregations. This prophetic ministry is characterized by its spiritual vision, the self-evidence of its message, and its fitness for the situation. It is the gift of seeing truth immediately and of teaching it effectively to others.

There is the gift of exhortation, which is an ability for making an appeal to the hearts of men, stirring them to a sense of God's love and of His purposes for them; it is the power of moving and convincing souls. Those who possess this gift are peculiarly fitted for evangelistic work.

There is also the pastoral gift, which consists especially of ability to do personal work with individuals or with families. This gift fits the possessor of it to comfort those who mourn, to lead the members into a deeper 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 as a sacred bestowal of the Head of the Church.

A gift of the Spirit is given to "every man to profit withal." There are many gifts set forth in the Scriptures in addition to those for the ministry of the Word. All should prayerfully await and receive the divine leading, to be open to the movings of the Spirit on any line that He may bring as a concern for special service. He who calls will empower, will equip, and will lead into avenues of blessed usefulness.

7. THE LORD'S RETURN. The grand consummation of the divine purpose in regard to His people is seen in the prophetic utterances found in the Scriptures concerning the return of the Lord. He will come as King

of kings and Lord of lords to reign over all His universe and thus bring to an end the operations of Satan and his minions. The saints are comforted, as they view the devastations caused by sin in the world, in the assurance that the Lord will come in power and great glory for the punishment of evil doers and the eternal deliverance of His people from the evils of the world. The Lord declares in Rev. 22:20, "Surely I come quickly"; and the church, the bride, the Lamb's wife, responds, "Even so, come, Lord Jesus." Friends should ever keep this great truth in mind, and thus not be misled by the arguments and reasonings of unbelievers.

For explicit and more extended statements of belief, the reader is referred to those officially put forth at various times by the Friends, especially to the letter of George Fox to the Governor of Barbados in 1671, and to the Declaration of Faith issued by the Richmond Conference in 1887.

Section II

Extract from George Fox's Letter to the Governor of Barbados, 1671.

We own and believe in the only wise, omnipotent, and everlasting God, the Creator of all things both in heaven and earth, and the Preserver of all that He hath made; who is God over all, blessed forever; to whom be all honor, 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; 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 that there is no other foundation to be laid but that which is laid, even Christ Jesus; who tasted death for every man, who shed His blood for all men, 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 sin of the world!" (John 1:29). We believe that He alone is our Redeemer and Saviour, 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; He 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. He is (as the Scriptures of truth say of Him) our wisdom, 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 is now come in Spirit "and hath given us an understanding, that we may know him that is true." He rules in our hearts by His law of love and of life, and makes us free from the law of sin and death. We have no life, but of 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, who 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. This Lord Jesus Christ, the heavenly man, the Emmanuel, God with us, we all own and believe in; He 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 while they slept." After He was arisen 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.

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, II Pet. 1:21) "spake 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" (II Tim. 3:15); and "are able to make wise unto salvation through faith in Christ Jesus." (Autobiography of George Fox, edited by Henry Stanley Newman.)

Section III

Declaration of Faith Issued by the Richmond Conference 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 holy (Isa. 6:3, 57:15), almighty (Gen. 17, 1), all-wise (Rom. 11:33, 16:27), and everlasting (Ps. 90:1, 2) God, the Father, (Matt. 11:25-27), the Creator (Gen 1:1) and preserver (Job 7:20) of all things; and in Jesus Christ, His only Son, our Lord, by whom all things were made (John 1:3), and by whom all things consist (Col. 1:17), and in one Holy Spirit, proceeding from the Father and the Son (John 15:26, 16:7), the Reprover (John 16:8) of the world, the Witness for Christ (John 15:26), and the Teacher (John 14:26), Guide (John 16:13), and Sanctifier (II Thes. 2:13) of the people of God; and that these three are one in the eternal Godhead (Matt. 28:19, John 10:30, 17:21), to whom be honor, praise, and thanksgiving, now and forever. Amen.

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 Him. (John 1:18) In Him was life, and the life was the light of men. (John 1:4) He is the true Light which lighteth every man that cometh into the world (John 1:9); through whom the

light of truth in all ages has proceeded from the Father of lights. (James 1:17) He is the eternal Word (John 1:1) who was with God and was God, revealing Himself in infinite wisdom and love, both as man's Creator (Col. 1:13-16) and Redeemer (Col. 1:14); for by Him were all things created that are in heaven and that are on earth, visible and invisible. Conceived of the Holy Ghost (Matt. 1:20), born of the virgin Mary. (Matt. 1:23-25, Luke 1:35), the word was made flesh (John 1:14), and dwelt amongst men. He came in the fullness (Gal. 4:4) of the appointed time, being veily foreordained before the foundation of the world (1 Peter 1:20) that He might fulfill (Isa. 11:1-5, Isa. 52:13-15) the eternal counsel of the righteousness and love of God for the redemption of man. (Isa. 53) in Him dwelleth all the fullness of the Godhead bodily. (Col. 2: 9) Though He was rich, yet, for our sakes, He became poor, veiling in the form of a servant (Phil. 2: 7) the brightness of His glory, that, through Him, the kindness and love of God (Titus 3: 4) toward man might appear in a manner every way suited to our wants and finite capacities. He went about doing good (Acts 10:38); for us He endured (Isa. 53:4, Luke 12:50, Luke 19:41, 22:44) sorrow, hunger, thirst, weariness (John 4:6), pain, unutterable anguish (Luke 22:43, 44) of body and of soul, being in all points tempted like as we are, yet without sin. (Heb. 4:15) 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 for heaven, santifying them to us, by Himself performing and enduring them, leaving us the one perfect example (1 Peter 2:21) of all righteousness (Matt. 3:15) 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 man (Eph. 4:13), a Redeemer, at once able to suffer and almighty to save. He became obedient (Phil. 2:8) unto death, even the death of the cross, and is the propitiation for our sins, and not for ours only, but also for the sins of the whole world (1 John 2:2); in whom we have redemption through His blood (Eph. 1:7), 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 otherwise. (Barclay's Apology, Propos. v. and vi. par. 15, p. 141) He was buried and rose again the third day (1 Cor. 15:4) according to the Scriptures, becoming the first fruits (1 Cor. 15:23) of them that sleep, and having shown Himself alive after His passion, by many infallible proofs (Acts 1:3), 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 us. (Heb. 1:3, 11:24). 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." (Acts 1:11, and see v. 7). With the apostle John, we would desire to unite in the words, "Amen; even so, come, Lord Jesus." (Rev. 22:20). And now, whilst thus watching and waiting, we rejoice to believe that He is our King and Savior. He is the one Mediator of the new and everlasting covenant (1 Tim. 1:5, Heb. 11:15), who makes peace and reconciliation between God offended and man offending (George Fox's Epistle to the Governor of Barbados); the great High Priest whose priesthood is unchangeable. (Heb. 4:14, 7:24). He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them. (Heb. 7:25). All power is given unto Him in heaven and in earth. (Matt. 28:18). By Him the world shall be judged in righteousness (Acts 17:31); for the Father judgeth no man, but hath committed all judgment unto the Son, that all men should honor the Son even as they honor the Father (John 5:22, 23). 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 judgment. (John 5:28, 29 R. V.)

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, because 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 Son. (Declaration of 1693, in Sewell's Hist., vol. II, 379).

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 Head. (Eph. 1:22). All its true members are made one in Him. They have washed their robes and made them white in His precious blood, (Rev. 7:14), and He has made them priests unto God and His Father. (Rev. 1:6). 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 Son. (Matt. 28:19, II Cor. 13:14). He is the comforter "Whom," saith Christ, "the Father will send in my name." (John 14:26). He convinces the world of sin, of righteousness, and of judgment. (John 16:8). He testifies of and glorifies Jesus. (John 16:14). 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 world. (Eph. 2:1). 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 soul. (John 16:14). Dwelling in the hearts of believers (John 14:17), He opens their understandings that they may understand the Scriptures, and becomes, to the humbled and surrendered heart, the Guide, Comforter, Support, and Sanctifier.

We believe that the essential qualification for the Lord's service is bestowed upon His children through the reception of and baptism with the Holy Ghost. This Holy Spirit is the seal of reconciliation to the believer in Jesus (Eph. 1:13, 14), the witness to his adoption into the family of the redeemed (Rom. 8:15, 16), 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 pre-eminence 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 see aright without the quickening and illumination of the Spirit of God. One with the Father and the Son, the Holy Spirit can never disown or dishonor our once crucified and now risen and glorified Redeemer. We disavow all pro-

fessed 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 Testament 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." (John 20:31). 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 any one 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 will be taught to discern the unity and mutual adaptation of the whole, and the mansidedness 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 superseding 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 Maker. (Gen. 2:7, 1:26, 27). Being free to obey or to disobey, he fell into transgression, through unbelief, under the temptation of Satan (Gen. 3:1-7), 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 sin. (Rom. 5:12). 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." (John 3:7). 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." (John 3:16). 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 done (Titus 3:5), 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 law (Rom. 3:31), in virtue of the free and righteous submission of the Son of God Himself to all its requirements. He, the unchangeably just, proclaims Himself the justifier of him that believeth in Jesus. (Rom. 3:26). 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 transgressions (Isa. 53:5), and upon whom the Lord was pleased to lay the iniquity of us all (Isa. 53:6), 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 atonement. (Rom. 5:11).

We believe that in connection with Justification is Regeneration; that they who come to this experience know that they are not their own (I Cor. 6:19), that being reconciled to God by the death of His Son, we are saved by His life (Rom. 5:10); a new heart is given and new desires; old things are passed away, and we become new creatures (II Cor. 5:17), through faith in Christ Jesus; our wills being surrendered to His holy will, grace reigns through righteousness, unto eternal life, by Jesus Christ our Lord. (Rom. 5:21).

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 right-

cousness 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." (I Cor. 6:11) 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 Christ. (II Cor. 2: 14) How full of encouragement is the declaration, "According to your faith be it unto you." (Matt. 9:29) 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 so 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." (Rom. 8:2) 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 life. (Luke 1:74, 75) 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." (I Thes. 5:23, 24) 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 light (I Jno. 1:7), 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 unjust (Acts 24:15), and that God hath appointed a day in which He will judge the world in righteousness, by Jesus Christ whom He hath ordained. (Acts 17:31) 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." (II Cor. 5:10).

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 body (I Cor. 15:44); 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" (I Cor. 15:53), 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." (I Cor. 15:50) 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 resurrection. (Luke 20:36) (See also Declaration of 1693, Sewell's History, vol. II, 383-384)

"Our citizenship is in heaven" (R. V.), 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 Himself. (Phil. 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." (R. V., Matt. 25:46)

BAPTISM

We would express our continued conviction that our Lord appointed no outward rite or 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 baptism (Eph. 4:4, 5), even that whereby all believers are baptized in the one Spirit into the one body. (I Cor. 12:13, R. V.) This is not an outward baptism with water, but a spiritual experience; not the putting away of the filth of the flesh (I Pet. 3:21), 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 death. (Rom. 6:4) 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." (Matt. 3:11) In this view we accept the commission of our blessed Lord as given in Matthew 28:18-20: "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." (R. V.) 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 apostle (II Cor. 11:5), 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." (I Cor. 1:17) 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 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 symbolic 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." (Jno. 6:63) 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." (Jer. 31:32, Heb. 8:9) 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 our 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." (Jno. 14:16) 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." (Rev. 3:20) 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 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." (I Cor. 10:16, 17)

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 truth. (John 4:24) 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 worshipped. 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 the 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 heart (Eph. 5:19), 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 the 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 gifts (I Cor. 12:4-6) 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 bestowed (I Cor. 12:7); 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.

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 derived immediately 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" (Acts 2:17), 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." (Acts 2:39) As the gift is freely received so it is to be freely exercised (Matt. 10:8. See also Acts 20:33-35), 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." (Luke 22:26, 27)

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 money (Acts 8:20, 20:33-35), 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. (Mark 16:15) 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." (Isaiah 6:8)

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" (Matt. 7:7), is himself the Mediator and High Priest who, by His Spirit, prompts the petition, and who presents it with 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" (Luke 18:13), 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 supplications. (Zech. 12:10) 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 Him (Psalm 134:4), heart answering to heart, "Bless the Lord, O my soul: and all that is within me, bless His holy name." (Ps. 103:1)

LIBERTY OF CONSCIENCE IN ITS RELATION TO CIVIL GOVERNMENT

That conscience should be free, and that in matters of religious doctrine and worship man is accountable only to God, are truths which are plainly declared in the New Testament; and 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 his creature man, 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 truth. (John 4:24)

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 ordinance (Rom. 13:1, I Pet. 2:13-16), instituted to promote the best welfare of man, hence magistrates are to be regarded as God's ministers who should be a terror to evil doers and a praise to them that 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 who ordained it. It is a solemn engagement for the term of life (Matt. 19:5, 6), 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 the 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 who hath said, "Love your enemies." (Matt. 5:44, Luke 6:27) In en-

joining 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 also. (Isaiah 2:4, Micah 4:1) 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" (Matt. 5:34); 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 God. (Coloss. 3:1) May the release thus granted from other occupations be 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 our 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.

PART II

THE FORM OF GOVERNMENT

Chapter I

THE DENOMINATION OF THE FRIENDS

1. **THE BOND OF UNION.** The denomination of the Friends is composed of Yearly Meetings with their subordinate branches in Great Britain, Ireland, the United States, Canada, and other parts of the world. The bond of union is maintained by annual correspondence between them; by issuing and receiving the credentials of ministers for special service; by granting and receiving certificates of membership in cases of removal; by joint participation in religious and benevolent enterprises. Each Yearly Meeting is independent in the transaction of its business.

2. **THE FORM OF GOVERNMENT.** The Friends recognize and emphasize the fundamental and essential truth that Jesus Christ is the Head of His Church; that He dwells in the hearts of His believers; that, as they look for His guidance, their understandings are enlightened and they are enabled to do His will. Associated with this is the further truth that the Head of the Church is pleased to confer upon each believer some special gift or gifts which he is to exercise with such ability as he may possess. Members have equal rights and privileges in the denomination, modified only by the gifts they have received and their faithfulness in the exercise thereof. It is therefore both theocratic and democratic in the principle of its government.

3. **ADMISSION TO MEMBERSHIP.** The Friends admit into membership all who make a profession of

faith in the Lord Jesus Christ, whose lives testify to their union with Him, and who accept the doctrine of the gospel as held by the Friends. (See page 73.)

4. **POSITIONS OF LEADERSHIP.** Position in the organization relating to spiritual matters result from official recognition of these gifts by the body, rather than from appointment to office. Appointments are made to other positions. Each member has duties to perform and responsibilities to meet, and the business of the organization is conducted in recognition of this equality of rank in the membership, with the further recognition of the special gifts. There are no distinctions in the rights, privileges, or responsibilities of the members because of sex, color, or race.

5. **A FRIENDS MEETING.** A congregation of members is called a meeting or a church. It is under the supervision of the pastor and elders as to its spiritual interests, and of overseers as to the moral conduct of its members.

6. **TRANSACTION OF BUSINESS.** The business of the organization is transacted in meetings, in which every active member of the body has a right to participate. These meetings delegate authority in certain matters to other meetings, such as the meeting on ministry and oversight. (See page 104.)

Chapter II

MEETINGS FOR BUSINESS

Section I—Clerks

1. **THE PRESIDING CLERK.** The clerk or presiding officer of a business meeting has the care of the business; this he lays before the meeting for consideration and determines what conclusion it reaches. In a meeting for business it should be the chief desire to ascertain what may be the mind of the Lord. The clerk should be chosen with special reference to his sound judgment and gift of spiritual discernment, and to his ability to determine what is the will of the meeting as indicated by the expressions made. He should be familiar with the usages of the church and its departments of work. He shall sign on the meeting's behalf all official documents put forth by it. (See pages 38 and 104.)

2. **OTHER CLERKS.** The recording clerk shall keep a faithful record of the proceedings of the meeting, and shall furnish copies of necessary portions of such records to persons authorized to ask for them, under the appointment of the same or any superior meeting. He shall notify the first named of any committee appointed as to the membership and duties of the committee. Additional clerks, such as a reading clerk, may be appointed for any business meeting. Any or all of these duties may be assigned to the presiding clerk at the discretion of the meeting, in cases where the group is small and further organization is needless.

Section II—Monthly Meetings

A—GENERAL ORGANIZATION

1. **COMPOSITION.** A monthly meeting is a regular

organization of one or more congregations, and consists of all those persons who are entitled to be recorded upon its list of members. It meets at a set time each month for the transaction of business, in which each member has a right to participate.

2. **ORGANIZATION.** 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. It may then proceed to appoint other officers, who shall in all cases hold their positions until their successors have been appointed.

3. **FUNCTIONS.** The monthly meeting is charged with the government of the body according to the Constitution and Discipline. It has authority to receive and dismiss members; to discipline offenders; to grant appeals; to consider and act upon all questions affecting the membership; to hold and administer real estate and other property for the use of the church; to adopt and carry out measures for the improvement of the spiritual interests of the body.

4. **REPRESENTATION IN THE QUARTERLY MEETING.** The monthly meeting shall appoint two or more persons to attend the quarterly meeting and represent it therein.

5. **PREPARATIVE MEETINGS.** A monthly meeting composed of more than one congregation may establish a business meeting for a particular congregation when its local interests render such action advisable. (See page 40.)

B—OFFICERS

1. **CLERKS.** Clerks shall be appointed annually by the monthly meeting. In addition to caring for the regular responsibilities of their offices, they shall perform other functions assigned to them. They shall forward to the quarterly meeting such business as requires its attention.

2. **MINISTERS AND ELDERS.** Ministers and elders are designated for their positions by the monthly meeting

as prescribed elsewhere in this Constitution and Discipline. See pages 56 and 64. They are charged with the oversight and care of the spiritual interests of their various congregations. Choice of such persons is based upon moral character and the possession of spiritual gifts and qualifications. See pages 59-65 for further qualifications, and for privileges and duties pertaining to them.

3. **OVERSEERS.** Each monthly meeting shall choose not fewer than three faithful and judicious persons to serve as overseers for terms of three years. As nearly as possible, one-third of this number shall be appointed each year. It shall be their duty to exercise care over the moral life of the members of the meeting. This duty is further explained in another section. See page 66.

4. **TREASURER.** Each monthly meeting shall appoint annually a person to serve as treasurer. He shall receive and disburse funds as directed by the meeting, shall keep a regular account of the money so received and paid, and shall make monthly and annual reports to the meeting.

5. **CORRESPONDENT.** The presiding clerk of the monthly meeting shall act as correspondent, to authenticate documents issued by it to other meetings, and to attend to such correspondence as the meeting may direct.

6. **STATISTICIAN.** A statistician shall be appointed annually by each monthly meeting. He shall keep a correct record of the membership, including all births, marriages, deaths, and transfers. He shall furnish annually to the statistician of the quarterly meeting such information as the Yearly Meeting may direct, including the recording, death, and transfer of ministers, and the names and addresses of the officers of the meeting and of any subordinate meetings.

C—BOARDS AND COMMITTEES

1. **THE BOARD OF TRUSTEES.** Each monthly meeting shall appoint three or more of its members to serve as a Board of Trustees for terms of three years; as

nearly as possible one-third of their number shall be appointed each year. It shall be their duty to hold and manage all real estate and personal property belonging to the meeting, to keep all deeds legally recorded, to guard all property from injury and improper use, and to preserve all important records and documents. They shall report annually to the monthly meeting. Where monthly meetings are incorporated under state laws, property will necessarily be held and administered in accordance therewith. All their actions shall be subject to the approval of the monthly meeting.

2. **THE FINANCE COMMITTEE.** Each monthly meeting shall appoint annually a Finance Committee, of which the treasurer shall be a member, to propose the annual budget and to superintend the raising of all funds required for the operation of the local meeting. The committee shall cooperate with the trustees in the determination of problems involving such matters as the purchase or improvement of church property, subject to the approval of the monthly meeting. There may be a committee for each preparative meeting where found desirable.

3. **THE LOCAL MEETING ON MINISTRY AND OVERSIGHT.** The pastor, ministers, elders, and overseers of each meeting constitute its local meeting on ministry and oversight. Its duties are explained elsewhere. (See pages 67-69.)

4. **THE NOMINATING COMMITTEE.** A nominating committee appointed annually shall present to the monthly meeting names of persons to fill all offices except those otherwise provided for, and of persons to fill any vacancies occurring during the year.

5. **OTHER COMMITTEES.** The monthly meeting shall appoint such other committees as the interests of the meeting and of the various boards of the Yearly Meeting may require. (See pages 49-51 and 89-98.)

D—NEW WORK AND NEW MEETINGS

1. **OPENING A NEW WORK.** A new work may be

entered upon by a monthly meeting, a quarterly meeting, or the Yearly Meeting, each body through its board or committee on evangelism. When a person or a group desires to institute a new work, the authorization of one of these bodies should first be secured.

2. **OUTPOSTS.** A religious work in its first phase, duly authorized and carried on by Friends leadership, is designated as an outpost. It may consist of a Bible school, of a preaching appointment, or both. Very little organization is necessary, since all of its affairs are to be administered by the meeting under whose leadership it has been initiated.

3. **PREPARATIVE MEETINGS.** An outpost may petition its parent meeting, or a group of Friends remote from an organized church may petition some conveniently located meeting, to set up a preparative meeting. Such petition shall be signed by adult Friends and actively supporting non-Friends, and shall constitute on the part of the group presenting it a request that they be recognized as qualified to handle the local affairs of the congregation. The petition shall give the names, addresses, and places of membership in Friends or other denominations of the signers, and their nominations for the positions of presiding clerk and such other official positions as seem necessary for efficient organization. If the work has been initiated by a quarterly meeting or by the Yearly Meeting, the petition shall be referred to a nearby or convenient monthly meeting and the work placed under its supervision. Membership of Friends (and of others if they so desire) shall be transferred to it. When this meeting has approved the nominations presented, the preparative meeting is duly established, and may carry on its business. It shall appoint its own officers and committees annually thereafter, and shall report its appointments, with other information which may be requested, to the parent meeting periodically. For rights of affiliate members, see page 74.

The pastoral committee of the preparative meeting

shall consist of the pastor and the ministers, elders, and overseers of the monthly meeting who are members of the local congregation. Additional members not occupying any of these offices may be appointed when necessary. Their responsibilities shall be the same as those of the local meeting on ministry and oversight in an established meeting. In particular they shall feel the responsibility of the spiritual care of the membership, and shall, with the assistance of the General Superintendent, take the initiative in the securing of pastoral service.

All property rights involved in connection with a preparative meeting shall be vested in the Yearly Meeting through its board of trustees. Projects for buying, building, and remodeling shall be submitted to the proper agencies of the Yearly Meeting and their approval secured before action is taken. (See page 91.)

4. **NEW MONTHLY MEETINGS.** When a monthly meeting shall deem it advisable for a preparative meeting to be established as a monthly meeting, it shall send a proposition therefor to the quarterly meeting, stating when and where the new monthly meeting is to be held and to what quarterly meeting it is to be attached. When members of Friends belonging to two or more monthly meetings desire the establishment of a new monthly meeting, they should send their request to the most convenient monthly meeting, which shall in turn make request to the quarterly meeting as indicated. In either case the quarterly meeting shall appoint a committee to consider the subject and report its recommendation. If the quarterly meeting approves the proposition, it shall establish the meeting and report its action to the Yearly Meeting.

5. **NEW QUARTERLY MEETINGS.** Monthly meetings have authority to petition the Yearly Meeting, through their quarterly meetings, to establish, to discontinue, or to divide a quarterly meeting, or to unite two or more quarterly meetings.

E—REPORTS

Each monthly meeting shall report quarterly from its minutes such business as should be laid before the quarterly meeting of which it forms a part and to which it is subordinate. It shall report annually to the quarterly meeting preceding the sessions of the Yearly Meeting upon the spiritual condition of its membership and meetings; this report on the state of the church shall cover the points named in the clause relating thereto. (See pages 68 and 69.)

Section III—Quarterly Meetings

A—ORGANIZATION AND OFFICERS

1. **MEMBERSHIP.** A quarterly meeting consists of the members of all of the monthly meetings within its limits and subordinate to it.

2. **OFFICERS.** Its officers shall consist of clerks, a treasurer, a financial secretary, a statistician, and such others as are necessary; they shall be appointed annually on the recommendation of a nominating committee. Vacancies occurring during the year shall be filled in the same manner.

3. **BUSINESS MEETINGS.** Each quarterly meeting shall meet regularly during each quarter of the year for the transaction of business. All members present shall have the right to participate. The time of meeting shall be reported to the Yearly Meeting for inclusion in the minutes.

B—COMMITTEES

1. **NOMINATING COMMITTEE.** Each quarterly meeting shall appoint annually a nominating committee; it shall present nominations for all quarterly meeting offices and committees, and for vacancies which may occur among them during the year.

2. **OTHER COMMITTEES.** Each quarterly meeting shall appoint annually, on recommendation by the

nominating committee, one committee to correspond to and cooperate with each of the Yearly Meeting Boards. (See pages 89-98.) Other committees may be appointed as found necessary.

C—FUNCTIONS

1. A quarterly meeting has the power to establish, divide, or discontinue a monthly meeting, or to unite two or more monthly meetings. Such actions may be taken on petition from some of those affected, on the recommendation of the Yearly Meeting Board of Evangelism, or, when a meeting is judged no longer active, on the initiative of the quarterly meeting. A monthly meeting discontinued may, if conditions favor such action, be permitted to retain the status of a preparative meeting.

2. A quarterly meeting has supervision over the monthly meetings. It may review their proceedings and examine the records thereof, so that any irregularities of procedure may be corrected. It shall receive appeals from decisions of the monthly meetings and decide upon them, and shall grant appeals from its own decisions and forward them to the Yearly Meeting.

3. A quarterly meeting may appoint a committee to advise with the monthly meeting in cases of difficulty, either on request of the monthly meeting or on the basis of facts presented by members in its quarterly sessions.

4. A quarterly meeting shall receive requests and petitions presented to it by the monthly meetings and consider them carefully. It may then act upon the same, or forward them to the Yearly Meeting for action, as the case may require.

5. A quarterly meeting shall have both power and responsibility for the extension of the Christian ministry within its limits and in areas under its jurisdiction.

D—YEARLY MEETING REPRESENTATIVES

Each quarterly meeting shall appoint representatives to attend the sessions of the Yearly Meeting on its behalf,

these to include two representatives at large and two for each one hundred resident active members or major fraction thereof; provided, that each quarterly meeting shall be entitled to a minimum number of six representatives. Alternates to equal in number one-half of the representatives shall be appointed. Lists of those appointed shall be addressed to the Presiding Clerk of the Yearly Meeting.

E—ANNUAL REPORT

At the last session before the Yearly Meeting, the quarterly meeting shall receive from the monthly meetings all statistics required by the Yearly Meeting, and also reports on the state of the church; upon these it shall base its report to the Yearly Meeting.

Section IV—The Yearly Meeting

A—GENERAL ORGANIZATION

1. COMPOSITION AND POWERS. The Yearly Meeting consists of the members of the quarterly meetings subordinate to it; it possesses complete legislative, judicial, and administrative authority. It has the power to counsel, to admonish, or to discipline its subordinate meetings; to institute measures and provide means for the promotion of truth and righteousness; to inaugurate and to carry on departments of religious and philanthropic work. It may review the proceedings of any quarterly meeting, and shall give advice and instruction to the quarterly meetings when these are requested, or when they are thought necessary.

2. PURPOSE OF THE ANNUAL SESSIONS. The design of its annual assemblies is the general order and regulation of the affairs of the church in the service of God, and the maintenance and promotion of Christian faith, love, unity, life, and practice throughout its subordinate meetings.

B—OFFICERS

1. PRESIDING CLERK. The representatives from the quarterly meetings shall nominate to the Yearly Meeting at its last regular business session a person to serve as presiding clerk for the following year. If approved by the body, he shall take office immediately after the close of the Yearly Meeting sessions. He shall serve as chairman of the executive committee, shall receive and answer official communications, and shall make all needful preparation for presenting the business of the Meeting at its next annual sessions. During his term of office his interpretation of the Constitution and Discipline shall be final, unless he is overruled by action of the Yearly Meeting body.

2. OTHER CLERKS. In the same session the meeting shall appoint, on nomination by the representatives, such clerks as may be deemed necessary for the efficient transaction of the business. (See page 99.)

3. THE GENERAL SUPERINTENDENT. The Yearly Meeting shall appoint annually, on nomination by the executive committee, a person to serve as General Superintendent. He shall be well qualified by maturity and experience and by executive ability to exercise general supervisory care over all departments of work of the Yearly Meeting. He shall be authorized to call together any board or committee of the Yearly Meeting in case of a vacancy in the presiding office, and is *ex officio* a member of all such administrative bodies. He shall give special attention to the operation of an effective program of evangelism, assisting in the placement of pastors, evangelists, and missionaries, in the promotion of revivals, conferences, and rallies, and in the advancement of the church into new fields of work.

4. FIELD SUPERINTENDENTS. At such times as the interests of the work of evangelism may require it, the Yearly Meeting may appoint or employ field superintendents to supervise the work. They shall be nominated, with the advice and approval of the General

Superintendent, by the Board of Missions or the Board of Evangelism, and shall be responsible to the Yearly Meeting through the General Superintendent. Such appointments may include one or more field superintendents for the foreign work and, if need requires, a field superintendent of extension or evangelism for the work within the limits of the Yearly Meeting.

5. **TREASURER.** The Yearly Meeting shall appoint annually, on nomination by the representatives, a person to serve as treasurer. He shall receive money from the monthly and quarterly meetings and from other sources for the Yearly Meeting's use and shall pay out the same as directed by the Yearly Meeting. He shall be authorized to receive, and to issue official receipt for, all legacies, donations, or other funds requiring a formal legal acknowledgement. He shall submit his report annually.

6. **THE FINANCIAL SECRETARY.** The Yearly Meeting shall appoint annually, on nomination by the executive committee, a person to serve as financial secretary. It shall be his special duty to stimulate among the local meetings interest in and giving toward the united budget, and the raising of money for the fixed expense.

8. **OTHER OFFICERS.** The representatives shall present annually to the Yearly Meeting for approval the names of persons to serve in other capacities, such as statistician, railroad secretary, and custodian of documents.

9. **THE CORRESPONDENT.** The presiding clerk of the Yearly Meeting shall act as correspondent. He shall sign the official certificates of ministers liberated for service in foreign lands, epistles and other documents issued to other yearly meetings, and such documents and transcripts of records as may require official certification.

C—THE EXECUTIVE COMMITTEE

1. **COMPOSITION.** The executive committee of the Yearly Meeting shall consist of the presiding clerk, who shall be its chairman; the assistant clerk, who shall serve as vice-chairman; the general superintendent; the financial secretary; the treasurer; the clerk of the Yearly Meet-

ing on Ministry and Oversight; two members chosen by each Yearly Meeting board except the board of publication, which shall choose one; such others as may be designated for membership by the Yearly Meeting.

2. **MEETINGS.** The executive committee shall meet at regular times for the transaction of routine business. It may be called by its presiding officer, at the request of five or more members, to meet at any time during the year. Called meetings shall be preceded by ten days' written notice to all members, with a statement of the particular business at hand.

3. **DUTIES AND FUNCTIONS.** The executive committee shall attend to any business which the Yearly Meeting shall refer to it, and shall be responsible for the following specific functions:

a. To represent the Yearly meeting in the interim of its annual assemblies, and to act on behalf of the Yearly Meeting in cases where the interest or reputation of Friends may render it necessary. All such proceedings shall be reported to the Yearly Meeting in session for approval.

b. To consider, at its mid-year meeting, the askings of the various boards of the Yearly Meeting and to adopt a tentative budget to cover these needs. The committee shall make sure that proper balance and proportion are observed, and may find it necessary to reduce the gross amount allocated to any particular board. In such a case the board involved will reapportion its own budget accordingly.

c. To present this budget, with the assistance of the financial secretary, to the monthly meetings for their consideration, and to receive from them pledges for those amounts for which they are willing to become responsible.

d. To consider these responses, and to make a proper apportionment among the various

boards of the total amount pledged; to take whatever action is deemed wise in case of inadequate responses from the monthly meetings.

e. To adopt, on the basis of such adjustments as it has been necessary to make, the united budget in its final form, and to present the same to the Yearly Meeting in session for approval.

f. To consider and act upon requests for the privilege of making financial appeals during the sessions of the Yearly Meeting, and of making general financial appeals, on behalf of any of the boards, within the limits of the Yearly Meeting during the year. Such appeals may be approved for matters or projects beyond the essential budgeted programs of the boards.

g. To nominate to the Yearly Meeting persons to serve as General Superintendent, financial secretary, and such other official positions as the Yearly Meeting may designate, at the same time making recommendations as to the salary and expense allowance of the General Superintendent.

h. To consider carefully any question of doctrine, organization, policy, or procedure which may be submitted to it by an officer or a board of the Yearly Meeting, and to decide whether the matter should be placed before the Yearly Meeting in session for consideration and action.

i. To nominate annually two persons as members of the Pacific College Board of Managers.

D—YEARLY MEETING BOARDS

1. GENERAL RESPONSIBILITY. The different types of work carried on by the Yearly Meeting shall be grouped under the various boards, and provision shall be made within the organization of each for needful activity in all those realms of responsibility which may be designated to it. Any new type of work shall be cared for, if at all possible, by assignment to an existing

board, rather than by the creation of a new board. For specific responsibilities of each, see Supplementary Regulations, pages 89-96.

2. MEMBERSHIP AND ORGANIZATION.

a. THE BOARD OF EVANGELISM. This board shall consist of twelve members, including in this number the chairmen of the various quarterly meeting evangelistic committees. The remaining number of members shall be appointed by the Yearly Meeting on nomination by the representatives for terms of three years, with the terms of approximately one-third of their number expiring each year.

The board shall organize by the appointment of a president, a vice president, and a secretary to preside over and record its proceedings. Other officers and such committees as may be needed for the conduct of the affairs of the board may be appointed at its discretion. For specific responsibilities of the board, see page 91.

b. THE BOARD OF MISSIONS. The board shall consist of twelve members, including in this number the chairmen of the various quarterly meeting missionary committees. The remaining number of members shall be appointed by the Yearly Meeting on nomination by the representatives for terms of three years, with the terms of approximately one-third of their number expiring each year.

The board shall organize by the appointment of a president, a vice president, and a secretary. It may appoint other officers and such committees as are needed to carry on its affairs. For specific responsibilities of the board, see page 92.

c. THE BOARD OF CHRISTIAN EDUCATION. The board shall consist of twelve members, including in this number the chairmen of

the various quarterly meeting Christian education committees and the president of the Yearly Meeting Christian Endeavor Union. The remaining number shall be appointed by the Yearly Meeting on nomination by the representatives for terms of three years, with the terms of approximately one-third of their number expiring each year.

The board shall organize by the appointment of a president, a vice president, and a secretary. It may appoint other officers and such committees as are needed to carry on its affairs. For specific responsibilities of the board, see page 93.

d. **THE BOARD OF SERVICE.** The board shall consist of twelve members, including in this number the chairmen of the various quarterly meeting service committees. The remaining number shall be appointed by the Yearly Meeting on nomination by the representatives for terms of three years, with the terms of approximately one-third of their number expiring each year.

The Board shall organize by the appointment of a president, a vice president, and a secretary. It may appoint other officers and such committees as are needed to carry on its affairs. For specific responsibilities of the board, see page 94.

e. **THE BOARD OF PUBLIC RELATIONS.** The board shall consist of twelve members, including in this number the chairmen of the various quarterly meeting public relations committees. The remaining number of members shall be appointed by the Yearly Meeting on nomination by the representatives for terms of three years, with the terms of approximately one-third of their number expiring each year.

The board shall organize by the appointment

of a president, a vice president, and a secretary. It may appoint other officers and such committees as are needed to carry on its affairs. For specific responsibilities of the board, see pages 95, 96.

f. **THE BOARD OF FINANCE.** The board shall consist of twelve members, including in this number the Yearly Meeting treasurer and financial secretary, a member of the Yearly Meeting board of trustees selected by that board, and the chairmen of the various quarterly meeting finance committees. The remaining number of members shall be appointed by the Yearly Meeting on nomination by the representatives for terms of three years, with the terms of approximately one-third of their number expiring each year.

The board shall organize by the appointment of a president, a vice president, and a secretary. It may appoint other officers and such committees as are needed to carry on its affairs. For specific responsibilities of the board, see page 97.

g. **THE BOARD OF PUBLICATION.** The board shall consist of six members, who shall be appointed by the Yearly Meeting on nomination by the representatives for terms of three years, the terms of two members expiring each year. Selection of members shall not be restricted on the basis of quarterly meeting representation. The board shall organize by the appointment of a president, a vice president, and a secretary. Other officers may be appointed when necessary. For specific responsibilities of the board, see page 98.

3. **VACANCIES.** Vacancies occurring in the membership of any board during the year shall be filled by appointment of that board, except for those who are members by virtue of appointment by a quarterly meeting or by a voluntary organization. Such vacancies shall

be filled by appointment of the meeting or organization involved. A vacancy shall be declared when any member is lost from the board by death, by removal of residence to another yearly meeting, or by removal of residence from the quarterly meeting which he represents.

E—TRUSTEES

1. **APPOINTMENT AND RESPONSIBILITIES.** The Yearly Meeting shall appoint, on nomination by the representatives, a board of five trustees. One shall be appointed each year for a term of five years. They shall hold the titles to real estate owned by the Yearly Meeting, and shall have the same duly recorded in the official records of the state or county. They shall hold in trust, making investments when advisable, all funds and other personal property received by bequest or donation, and shall administer the same according to the direction of the donors. They must exercise due care to observe the requirements of the statutes of the states within which their transactions are carried on.

2. **ADMINISTRATION OF SPECIAL FUNDS.** When a meeting is discontinued, title to property held by that meeting shall be transferred to the Yearly Meeting trustees, to be held for some specific purpose or to be used for the advancement of the general work of the Yearly Meeting, as that body may determine; provided, that any funds donated for a specific purpose shall be administered in accordance with the desires of the original donor.

3. The trustees shall appoint one of their number as a member of the Yearly Meeting Board of Finance.

F—OTHER COMMITTEES

1. **AUDITING COMMITTEE.** The Yearly Meeting shall appoint a standing auditing committee, which shall audit annually the books of the treasurer and present its report to the board of finance at the beginning of the Yearly Meeting sessions.

2. **VARIOUS COMMITTEES.** All such temporary

and standing committees as shall be deemed necessary for the realization of the purposes and objectives of the Yearly Meeting shall be appointed from time to time.

G—THE REPRESENTATIVE BODY

1. **COMPOSITION AND MEETINGS.** The representative body shall be composed of those duly appointed to represent the quarterly meetings during the annual sessions of the Yearly Meeting. They shall meet in conjunction with these sessions, at such times as may be designated. At their first meeting those present shall be seated, and vacancies filled from the lists of alternates. No changes shall be made in the delegations thereafter, except as authorized by the Yearly Meeting. They shall also, at their first meeting, appoint clerks to have charge of their business. The Presiding Clerk and the General Superintendent of the Yearly Meeting shall be admitted *ex officio* as advisory members ~~without vote.~~

2. **NOMINATION OF YEARLY MEETING OFFICERS AND BOARD MEMBERS.** The representatives shall be responsible for the nomination of all members of Yearly Meeting boards, except those specifically delegated to other bodies. They may receive from the boards themselves the names of any whom they wish to have considered for appointment. From the standpoint of a broad view of the work of the Yearly Meeting and of the persons available and qualified to fill its offices, they shall then determine what nominations shall be submitted to the Yearly Meeting. They shall submit nominations for other offices for which they may be given specific responsibility.

3. **FURTHER RESPONSIBILITIES.** They shall consider all matters referred to them by the Yearly Meeting, and shall bring back recommendations for their proper disposal.

H—THE YEARLY MEETING FINANCES

1. **THE UNITED BUDGET.** The united budget shall

include all funds used either directly or indirectly for carrying on the essential programs of the various boards of the Yearly Meeting, provided such funds cannot be construed as part of the fixed expense. The budget shall be determined by the executive committee as provided in the statement of its duties (see pages 47, 48) and shall be raised entirely by voluntary subscription on the part of the various monthly meetings. Its funds shall be collected by the monthly meeting treasurers and forwarded by them directly or through the quarterly meeting treasurers to the Yearly Meeting treasurer.

2. **THE FIXED EXPENSE.** The board of finance shall determine annually what expenses of the Yearly Meeting are fixed in the sense that they are relatively unchanging and unavoidable from year to year, and are not a part of the funds used for carrying on the voluntary program of the various boards. Such funds shall compose the budget known as the fixed expense. This budget shall be apportioned among the quarterly meetings, and by them among the monthly meetings, on the basis of the active resident membership of these meetings.

I—THE YEARLY MEETING IN SESSION

1. **THE OPENING SESSION.** The Yearly Meeting sessions shall be opened at the appointed time and place by the clerk appointed at the last annual meeting. In the event of his absence, his place shall be filled as provided in the Supplementary Regulations, page 99.

2. **PRESENTATION OF THE BUSINESS.** Business may be introduced to the Yearly Meeting in the reports of quarterly meetings, in documents from the boards and standing committees of the Yearly Meeting, and in communications from other yearly meetings with which regular correspondence is carried on. Business may be laid before the Yearly Meeting also by any of its members with the consent of the presiding clerk. When a matter is of special importance, involving discussion or investigation beyond that which can be carried on in the open

sessions, it shall be referred to the representatives or to a special committee for consideration and recommendation before the meeting shall take final action.

3. **PROPOSITIONS AND AMENDMENTS.** Propositions from the quarterly meetings shall be excerpts from their minutes, submitted in writing. Such propositions shall be held over at least one day after their introduction, for deliberate final action. All propositions for the amendment of this Constitution and Discipline must be submitted in writing, and must be referred to a standing or special committee for one year before final action.

4. **QUARTERLY MEETING REPORTS.** The Yearly Meeting shall receive annual reports from the quarterly meetings as to the state of the church, and shall give to them prayerful consideration; it shall extend such counsel and advice in relation thereto as it may deem necessary.

5. **CASES OF APPEAL.** The Yearly Meeting shall receive and decide all cases of appeal regularly brought before it from the quarterly meetings. Its procedure is described on pages 79, 80.

J—NEW YEARLY MEETINGS

1. **THE REQUEST.** When one or more quarterly meetings wish to be set off and established as a new yearly meeting, they shall inform the Yearly Meeting of their desire and of their concurrence in the proposition.

2. **CONSIDERATION AND PROCEDURE.** The Yearly Meeting shall then consider the advisability of such action, and render a decision in view of all the facts involved. If action is favorable and a new yearly meeting is to be established, the Yearly Meeting shall appoint a committee, not to exceed ten in number, to attend the opening of such yearly meeting with the minute of the Yearly Meeting establishing it; this committee shall inaugurate its sessions in accordance with the form of organization of existing yearly meetings.

Chapter III

MEETINGS ON MINISTRY AND OVERSIGHT

Section I

Ministers, Elders, and Overseers

A—RECORDING OF MINISTERS

1. **RECOGNIZING THE GIFT.** When a member, man or woman, has spoken as a minister (see Gifts in the Ministry, pages 15, 16) so that the meeting is edified and spiritually helped thereby, the local meeting on ministry and oversight is carefully to consider whether he has received from the Head of the Church a gift in the ministry. Persons may occasionally speak, even fluently, to edification, or engage in exhortation, or give testimony to their experience, or offer vocal prayer with evidence of spiritual power without having received, necessarily, a gift in the ministry.

2. **ENCOURAGING ITS EXERCISE.** If its decision is affirmative, the local meeting on ministry and oversight shall then endeavor to encourage the member in the exercise of his gift, and to thrust him out into active service in the ministry.

3. **REPORT TO THE MONTHLY MEETING.** When the local meeting on ministry and oversight is thoroughly satisfied that the person under consideration has a gift in the ministry, both by hearing him and by conferring with him as to his call, and when he has rendered (or shall have rendered by the time the Yearly Meeting sessions are next to convene) two years of service in definite ministry of a type which is satisfactory to the meeting, the meeting shall send to the monthly meeting a report of its consideration and action.

4. **ACTION OF THE MONTHLY MEETING.** If the monthly meeting does not concur, the action shall go no farther. If the monthly meeting acts favorably, it shall report its concurrence to the local meeting on ministry and oversight, which shall then notify the person concerned and ask him to prepare a written statement of his belief in the fundamental and distinctive doctrines of the Christian faith as held by Friends and recorded in this Constitution and Discipline.

5. **REPORT TO THE QUARTERLY MEETING ON MINISTRY AND OVERSIGHT.** The clerk of the local meeting on ministry and oversight shall then forward this written statement, together with a report of both its own action and that of the monthly meeting, to the quarterly meeting on ministry and oversight.

6. **THE SPECIAL COMMITTEE.** Upon receiving this information, the quarterly meeting on ministry and oversight shall appoint a committee to consider the subject. The committee shall receive the written statement and shall obtain information as to the evidence that the person has received a spiritual gift in the ministry and a clear call of God to preach the gospel, and as to his manner of life, his doctrinal views, his mental capacity, and his general qualifications for the ministry.

7. **REFERENCE TO THE YEARLY MEETING ON MINISTRY AND OVERSIGHT.** The committee shall reach a decision in view of the information obtained, and shall report its judgment in the matter to the next session of the quarterly meeting on ministry and oversight, at which time the written statement of belief shall be read publicly. If this meeting then concurs with the joint recommendation of the local meeting on ministry and oversight and the monthly meeting, it shall forward a report of its action, together with the written statement, to the Yearly Meeting on Ministry and Oversight.

8. **INVESTIGATION BY THE COMMITTEE ON MINISTRY.** The entire matter, with the written statement, shall then be referred to the Yearly Meeting Com-

mittee on Ministry for investigation and consideration. The Committee shall, if possible, secure a personal interview with the person involved. It shall consider the evidence of a gift in the ministry and a divine call thereto, the personal qualifications and doctrinal views, and the nature of the service previously rendered. With it rests the final decision as to whether two years of definite ministry of a satisfactory type have been completed, and it may hold over a name pending completion of this requirement.

9. FINAL ACTION OF RECORDING. The Committee on Ministry shall report its findings to the Yearly Meeting on Ministry and Oversight. At this time the written statement of belief shall be read and action shall be taken. If the Yearly Meeting on Ministry and Oversight approves a favorable report, it shall recommend the person under consideration to the Yearly Meeting for its action to record him as a minister of the gospel. The Yearly Meeting shall give him a certificate of recording. It shall also notify the monthly meeting involved as to its action. If final action is taken at this time and is not favorable, any further consideration of the same person at a later date must originate with the local meeting on ministry and oversight as before, and be carried through the same steps as already outlined.

10. ADHERENCE TO FRIENDS STANDARDS AND PRINCIPLES. Great responsibility rests upon the local meeting on ministry and oversight, the committee of investigation appointed by the quarterly meeting on ministry and oversight, and the Yearly Meeting Committee on Ministry, that in their respective investigations they determine whether the person whose name is under consideration is subject to any habits against which Friends bear definite testimony, and whether he is in accord, both in practice and in belief, with the attitude of the Yearly Meeting in regard to divorce and remarriage. (See page 82.)

B—DUTIES AND PRIVILEGES OF MINISTERS

1. MINISTERIAL SERVICE. A minister is entitled to the privilege of exercising his gift in the ministry, of whatever type it may be, in pastoral, evangelistic, and other fields. He may answer a call to such types of service when it has come through the proper channels. The initiative in arrangements for the pastoral ministry shall be taken by the local meeting on ministry and oversight, which, after due consultation with the General Superintendent, shall report to the monthly meeting for its action. This body, when satisfied with the report, shall extend the call. Pastors shall carry on their labor in harmony with the principles of the denomination and agreeably to the provisions of this Constitution and Discipline, taking care that opportunity be afforded in all meetings for worship for the free exercise by members of the congregation of any gifts for service which the Lord may have conferred.

2. TERMINATION OF PASTORAL RELATION. The monthly meeting shall have a written understanding with the pastor regarding the length of his service, whether it is for one year, for a specified term of years, or for an indefinite time. He may be called for another year or term at the discretion of the monthly meeting. When the pastor feels that his work is done, or the monthly meeting that his services are no longer required, the relation may be terminated by either party by written notice at least three months in advance. When possible, termination should coincide with the close of the pastoral year. No minister shall attend any meeting in which his name is being considered for the pastoral relation, except by official invitation of the body.

3. PASTORAL CARE. The pastor and the elders share the responsibility for the spiritual care of the flock. The pastor may fulfill his part by carrying on, in addition to his pulpit ministry, a program of systematic calling in the homes of members and other attenders, by individual counselling, by giving attention to the sick

and bereaved, and by helping the needy in the name of the church. He should, moreover, endeavor to encourage the departments of his church, such as the Bible school and the Christian Endeavor, by his presence and counsel. He shall be an advisory member of all the committees appointed by the meeting and shall exercise any needful supervision over their activities, lending incentives and encouragement when needed and giving advice and instruction for the proper functioning of these agencies. He may assist them further by presenting special messages (or by giving way for an invited speaker to do so) on the special phases of their work. He should not in any sense dominate the work of the meeting, but should strive to bring every officer and committee to full activity and efficiency, with each reaching and maintaining complete responsibility for the performance of its duties.

4. **PERFORMANCE OF MARRIAGE CEREMONIES.** One who has been recorded as a minister of the gospel has all the rights and responsibilities usually pertaining to ministers, including the performing of wedding ceremonies. In the use of such authority, and any other which involves legal procedure regulated by civil law, he shall be careful to observe strictly all demands of such law.

5. **UNRECORDED PASTORS.** In cases where it seems necessary for a monthly meeting or a preparative meeting to employ as pastor a person who has not yet been recorded, the presiding clerk of the Yearly Meeting shall, upon recommendation by the General Superintendent, issue to such pastor year by year a certificate of license. This certificate shall authorize the pastor to fulfill the usual functions of a minister, including the performing of wedding ceremonies when proper arrangements have been made with the civil authorities.

6. **ANNUAL REPORT OF PASTORS.** Every pastor employed within the Yearly Meeting shall send an annual report, on a blank provided for the purpose, to the

General Superintendent. He shall make all the required statements concerning his work and activities.

7. **ANNUAL REPORT OF OTHER MINISTERS.** Every minister not a pastor whose membership rests within the Yearly Meeting, regardless of his place of residence, shall make an annual report to the Yearly Meeting on Ministry and Oversight and to the General Superintendent. He shall indicate his location and occupation, and especially his exercise during the year of his gift in the ministry. If engaged as an evangelist, he shall recount indications of success in his labors, and his efforts for self-improvement for greater usefulness. All reports shall be sent to the clerk of the Yearly Meeting on Ministry and Oversight and to the General Superintendent in the month before the Yearly Meeting convenes or earlier, and the former shall refer them at once, on the opening of the Yearly Meeting sessions, to the Yearly Meeting Committee on Ministry. The Committee shall examine carefully and individually each report. If any of the reports are unsatisfactory, or if no report is sent, the Committee shall submit the names of the persons involved to the Yearly Meeting on Ministry and Oversight with recommendation for investigation or action. The Yearly meeting on Ministry and Oversight shall then do as it deems best in each case.

8. **TRANSFER OF MINISTERS.** Every certificate of transfer of membership issued on behalf of a minister shall include a statement of his position as a minister. Transfer within the limits of the Yearly Meeting shall carry both membership and position to the meeting receiving it. One who has been recorded as a minister of the gospel in another yearly meeting of Friends shall be received by certificate as a member, and, unless he has been called to serve as a pastor, his position as a minister shall be referred to the Yearly Meeting Committee on Ministry for consideration. In such case, he shall not be listed as a minister unless the Committee reports favorably to the monthly meeting where he has been received.

A minister who transfers his membership to another denomination is entitled to a letter containing a statement of his position in the Friends church. One who thus transfers and later returns to membership among Friends shall not be listed as a minister until the full process of recording has been repeated on his behalf. A minister of another denomination who becomes a Friend shall not be received as a minister, but may, if the local meeting on ministry and oversight sees fit to initiate action, be duly recorded in the regular way.

C—LIBERATING OF MINISTERS

When a minister believes that he is called of God to perform ministerial service outside of his own quarterly meeting, the following course shall be pursued:

1. **PRESENTING THE CONCERN.** The minister shall bring his concern before the local meeting on ministry and oversight. If this body unites in the concern, it shall recommend to the monthly meeting that a certificate of its unity and concurrence be granted.

2. **SERVICE WITHIN THE YEARLY MEETING.** If the proposed service lies within the limits of the Yearly Meeting, the monthly meeting may grant him the certificate, defining the nature and the field of the service, and commending him to the fellowship of the Friends to whom he may minister. In case the monthly meeting session is too far distant for convenience, the local meeting on ministry and oversight may refer its action to the clerk of the monthly meeting, who may then issue a certificate liberating the minister on behalf of the monthly meeting and report the same at the next regular session. Special service may be undertaken under the direction of the Board of Evangelism of the Yearly Meeting without the securing of a certificate.

3. **SERVICE IN ANOTHER YEARLY MEETING.** If the proposed service lies within the limits of another American yearly meeting, and the monthly meeting approves, it shall transmit its certificate of unity and concurrence to the quarterly meeting. If that body ap-

proves, it shall, through its clerks, endorse the certificate of the monthly meeting and liberate the minister for the service in prospect. When, in exceptional cases, time does not permit awaiting the action of the quarterly meeting, the certificate of the monthly meeting may be forwarded to the clerk of the quarterly meeting. He shall confer with the clerk of the quarterly meeting on ministry and oversight; if they both approve the proposed service, they shall endorse the certificate and report their action, with the attendant circumstances, to their respective meetings.

4. **SERVICE BEYOND THE AMERICAN YEARLY MEETINGS.** If the proposed service lies beyond the limits of the American yearly meetings, the monthly meeting, upon approving the project, shall transmit its certificate of unity and concurrence to the quarterly meeting, and that body to the Yearly Meeting, indicating its own concurrence by endorsement. If the Yearly Meeting also concurs in the service, its clerks shall add their endorsement and present the certificate to the minister requesting it; he shall then be free to pursue the performance of his service. When a certificate has been endorsed by the quarterly meeting clerks and time does not permit consideration by the Yearly Meeting, the certificate shall be forwarded to the clerk of the Yearly Meeting and by him to the clerk of the Yearly Meeting on Ministry and Oversight. If these two concur and endorse the certificate, the minister shall be free to enter upon the service. The two clerks shall inform their respective bodies of their action in their next sessions, reporting also the attendant circumstances.

5. **POWER OF ENDORSEMENT.** In every case where a certificate for ministerial service is regularly granted, the presiding and recording clerks of those bodies which take action to concur shall endorse the certificate. In cases of emergency, as outlined above, the signatures of the presiding clerks shall be sufficient.

6. **EXTENDED SERVICE.** When a minister desires

to engage in special and extended pastoral or evangelistic service within the limits of another yearly meeting, he shall lay the matter before the local meeting on ministry and oversight as for other service. If this body and the monthly meeting concur and he is granted a certificate, he shall submit it to the executive committee of the Board of Evangelism of the Yearly Meeting. If, after due consideration, the committee is satisfied that his standing and qualifications offer no hindrance to his entering upon the proposed service, the president and secretary of the Board shall endorse the certificate and he shall be free to go. In the performance of this service he shall work in harmony with the authorities entrusted with such matters in the yearly meeting where his service is performed. In case such service is extended until it becomes indeterminate in length, a transfer of membership is recommended.

7. TERMINATION OF EXTENDED SERVICE.

When a minister liberated as above for service in another yearly meeting has been engaged in pastoral or evangelistic service in any locality, and the local meeting on ministry and oversight of the meeting being served becomes satisfied that his services are no longer profitable, it shall notify the monthly meeting of its judgment, and that meeting shall act as it deems best. If it concurs in the conclusion, the minister shall discontinue all service in the locality where he has been engaged; the monthly meeting shall forward information of its action and the reason therefor to the meeting of which the minister is a member, if he so requests.

8. All certificates for ministerial service shall, after performance of the labor, be seasonably returned to the meeting or meetings that granted them.

9. When a meeting or meetings have enjoyed and profited by the ministry of a liberated minister, a returning minute should be granted.

D—APPOINTMENT OF ELDERS

A nominating committee shall be appointed annually,

three members by the monthly meeting and two by the local meeting on ministry and oversight, which shall propose to the monthly meeting for the station of elder persons who, in their judgment, possess the proper gifts and qualifications therefor. The meeting should be alert to discover these gifts and qualifications among the younger members, that the body may be kept active and efficient. In each meeting there shall be not less than three elders, who shall serve for terms of three years; as nearly as possible, one-third of their number shall be appointed each year.

E—DUTIES OF ELDERS

1. SPIRITUAL CARE OF THE FLOCK. Elders and pastors are associated in this responsibility. Elders are tenderly to advise with members, and in the freedom of brotherly love to endeavor to aid all in the attainment of a high standard of Christian life. They are to encourage those who may take any part in public meetings for worship and who give evidence of true spiritual exercise. They are prayerfully to seek to discern the spiritual gifts that any may have received and to encourage their exercise and development in every proper way, seeing that opportunities for such exercise are conveniently afforded. They should have quick spiritual discernment for the proper performance of their duties, a good understanding of the Scriptures and of the doctrines of the Christian religion, and a knowledge of the position and purposes of our branch of the Church.

2. RELATIONSHIP TO PASTORS. As those who are responsible for the oversight of the public ministrations of the gospel, the elders shall assist therein as the spiritual needs of the congregation may require. They are to cooperate with, to encourage, and to strengthen the pastors in their work, and to facilitate their labors and promote their usefulness. They shall extend to pastors such advice and counsel as circumstances may demand. They may give public endorsement to the min-

istry as the way may open therefor, when the truth has been declared faithfully and profitably.

F—APPOINTMENT AND DUTIES OF OVERSEERS

1. **APPOINTMENT.** The method of appointment of overseers is explained in a previous section. See page 38.

2. **DUTIES.** It shall be the duty of the overseers to exercise watchful care and sympathetic oversight for the maintenance of a consistent moral life by the members of the meeting. They shall extend care and reproof in all cases of disobedience, disorder, or any conduct unbecoming to a Christian, and restore, if possible, the offenders to full fellowship with the meeting. If due care and labor in this direction prove ineffectual, it becomes their duty to enter complaint to the monthly meeting against them. For proper procedure in such cases, see Rules of Discipline, page 78.

G—OTHER CHRISTIAN WORKERS

1. **APPOINTMENT.** The local meetings on ministry and oversight may from time to time recommend, and the monthly meetings may appoint, if they see fit, members who are not ministers to perform some special types of service for the meeting. These may include assistant pastors, parish workers, musical directors, vocal or instrumental musicians, young people's workers, or helpers for any other service which contributes to the spiritual program of the meeting.

2. **LIBERATION AND RECOMMENDATION.** When a Christian worker as defined above feels led, and an opportunity has been offered, to perform some special type of service temporarily in another meeting, he shall present his concern to the local meeting on ministry and oversight. If this body unites in the concern, it shall recommend to the monthly meeting that a certificate of its unity and approval be granted. If the monthly meeting concurs, it may grant him the certificate, affirming his good standing and usefulness in the meeting, and

commending him to the fellowship of the Friends among whom he has been invited to labor.

Section II

The Local Meeting on Ministry and Oversight

A—COMPOSITION AND ORGANIZATION

1. **COMPOSITION AND PURPOSE.** The local meeting on ministry and oversight is composed of the pastor, the other ministers, and the elders and overseers of the monthly meeting. Assistant pastors or parish workers who are not qualified for membership may be invited by the meeting to sit in its sessions without official capacity. Meetings on ministry and oversight are established to facilitate consultation and cooperation between the members, that they may aid one another in the performance of their duties.

2. **MEETINGS.** Regular meetings shall be held once in each month, or once in two or three months, as needs may require. Special meetings may be called by the clerk on the request of three or more members. Notice in writing, postmarked five full days before such special meeting and stating the time, place, and purpose of the meeting, shall be sent to each member. A regular meeting may be adjourned to meet at the call of the clerk; in such cases announcement of the adjourned session in a regular Sunday morning service, or written notice as above, shall be given.

3. **CLERKS.** The local meeting on ministry and oversight shall appoint annually a clerk to preside over its sessions, to keep its records, and to subscribe to its documents. Other clerks may be appointed where necessary.

B—DUTIES AND FUNCTIONS

1. **RECOGNITION AND ENCOURAGEMENT OF SPIRITUAL GIFTS.** This is explained in this chapter. See page 56.

2. **LIBERATING OF MINISTERS.** For explanation, see page 62.

3. **CALLING OF MINISTERS FOR PASTORAL SERVICE.** See the detailed statement on page 59.

4. **DEPOSING OF MINISTERS.** See page 77.

5. **APPOINTMENT OF NOMINATING COMMITTEE.** The committee to nominate persons to serve as elders is explained on pages 64, 65.

6. **CARE OF RELIGIOUS WORK.** The local meeting on ministry and oversight shall have the care of the ministry and religious work of its congregations. The pastoral committee of each preparative meeting, composed of the pastor and the ministers, elders, and overseers among its members, shall designate one of their number to present to the local meeting on ministry and oversight to which they belong, once each quarter or more frequently if desired, a verbal report of the spiritual condition and life of the congregation, the attendance at meetings for public worship, the observance of family devotions, the conduct of the members in their relationship to one another and to the world, and the character of the ministry and its adaptation to the needs of the meeting. Statements shall be made as to the evidence of the reception of spiritual gifts by any of the members, and of the care that has been extended to encourage the exercise and development of such gifts. It shall also be stated whether the meeting is careful to uphold the doctrinal standards of Friends as held by Oregon Yearly Meeting, and to see that officers, missionaries, Bible school teachers, those called as pastors or evangelists, and those under consideration for recording as ministers are in full harmony with these doctrinal standards. These reports from the several congregations shall be practically considered and such action shall be taken, or such advice and assistance given, as the circumstances may require. They may be forwarded to the monthly meeting as often as seems desirable.

Where a monthly meeting is composed of but one con-

gregation, the procedures outlined in the preceding paragraph shall be carried on by the members of the local meeting on ministry and oversight in regular session, reports being brought to the body by informed members and appropriate action being taken.

7. **APPOINTMENT OF REPRESENTATIVES.** The local meeting on ministry and oversight shall appoint representatives to attend the quarterly meeting on ministry and oversight; they shall convey its reports and bring back to it the high lights of the quarterly session.

8. **QUARTERLY AND ANNUAL REPORTS.** Those appointed as representatives shall convey to the quarterly meeting on ministry and oversight a report covering the points enumerated in paragraph 6. This report may be made in writing, or orally by one or more of the representatives except for that given at the quarterly meeting sessions just preceding the annual sessions of the Yearly Meeting.

At the last session of the local meeting on ministry and oversight before the quarterly meeting designated above, two written reports are to be presented. The first shall be prepared by the overseers, and shall deal with all of the matters enumerated in paragraph 6 above and any other matters which may pertain to the affairs and interests of the congregations. This report on the state of the church is to be presented first to the local meeting on ministry and oversight for its approval. It shall then be signed by the clerk and forwarded to the monthly meeting, and passed on by that meeting to the quarterly meeting at large.

The second report may be prepared by the clerk of the local meeting on ministry and oversight or by a committee appointed for that purpose. It shall deal with matters pertaining to that body, as suggested in the Queries for Meetings on Ministry and Oversight (see pages 86, 87); it shall, after approval by the meeting, be signed by the clerk and forwarded to the quarterly meeting on ministry and oversight.

Section III

The Quarterly Meeting on Ministry and Oversight

A—COMPOSITION AND ORGANIZATION

1. COMPOSITION. The quarterly meeting on ministry and oversight is composed of the members of the local meetings on ministry and oversight within its limits.

2. MEETINGS. The quarterly meeting on ministry and oversight shall meet regularly near the time of the quarterly meeting at large, to transact business pertaining to its department of church government. A clerk or clerks shall be appointed annually to preside over its sessions, to preserve its records, and to subscribe to its documents.

B—DUTIES AND FUNCTIONS

1. GENERAL CARE. The quarterly meeting on ministry and oversight shall have the general care of the pastoral work within its limits. It shall be diligent and judicious in devising measures and means for the promotion of spiritual life and godliness; it shall give special attention to new congregations, to weaker meetings, and to those without adequate pastoral care.

2. APPOINTMENT OF REPRESENTATIVES. The quarterly meeting on ministry and oversight shall appoint representatives to the annual sessions of the Yearly Meeting on Ministry and Oversight.

3. ANNUAL REPORTS. On the basis of the reports on the matters pertaining to meetings on ministry and oversight received from the various local meetings, the quarterly meeting on ministry and oversight shall prepare an annual report and forward it to the Yearly Meeting on Ministry and Oversight.

4. COMMITTEE APPOINTMENTS. Each quarterly meeting on ministry and oversight shall appoint two of its members to serve on the Yearly Meeting Committee on Ministry and report their names to the Yearly Meet-

ing on Ministry and Oversight. One shall be appointed each year to serve for a term of two years.

5. RECORDING, LIBERATING, AND DEPOSING OF MINISTERS. See pages 57, 63, 77.

Section IV

The Yearly Meeting on Ministry and Oversight

A—COMPOSITION AND ORGANIZATION

1. COMPOSITION. The Yearly Meeting on Ministry and Oversight is composed of the members of the quarterly meetings on ministry and oversight within its limits.

2. ORGANIZATION AND MEETINGS. The Yearly Meeting on Ministry and Oversight shall meet annually at such time as the Yearly Meeting may direct, and thereafter on its own adjournment (but in no case so as to come in conflict with the sittings of the Yearly Meeting). It shall be organized for the transaction of business by the appointment of a presiding clerk and such other clerks as seem desirable. The presiding clerk shall be a member of the Executive Committee of the Yearly Meeting. Persons to serve as clerks for the ensuing year shall be nominated to the body by the representatives present.

B—DUTIES AND FUNCTIONS

1. RELATION TO SUBORDINATE MEETINGS. The Yearly Meeting on Ministry and Oversight shall consider carefully all subjects which have reference to the spiritual needs of the church, and especially any subject referred to it by communication from one of the quarterly meetings on ministry and oversight. It may, when appropriate to do so, report its judgment to the Yearly Meeting for its action. It may address epistles of advice and instruction to the subordinate meetings, and appoint committees to visit them.

2. ANNUAL REPORT. The Yearly Meeting on Ministry and Oversight shall report annually to the

Yearly Meeting the condition and work of the ministry and of its membership, and shall prepare a summary of its own proceedings for inclusion in the minutes.

3. **RECORDING AND DEPOSING OF MINISTERS.** See pages 57, 58, 77. The Yearly Meeting Committee on Ministry, composed of two members appointed by each quarterly meeting on ministry and oversight, shall be an essential part of this body. In addition to the specific duties assigned to it in connection with the recording and deposing of ministers, it shall handle all matters pertaining to the ministry which the Yearly Meeting on Ministry and Oversight may refer to it, and shall report to the same body recommendations for its action.

PART III

RULES OF DISCIPLINE

Chapter I

MEMBERSHIP

Section I—Reception of Members

1. **APPLICATION FOR MEMBERSHIP.** A person desiring to unite with a meeting may make application in writing or in person to the monthly meeting through the pastor or other members of the local meeting on ministry and oversight.

2. **REPORT AND MONTHLY MEETING ACTION.** It shall be the duty of the meeting on ministry and oversight, before presenting the name of an applicant for membership, to ascertain whether he makes a credible profession of faith in Christ as his Savior, his sincerity being attested by his manner of life; whether he accepts the doctrines of the Christian religion as held by Oregon Yearly Meeting of Friends; whether he will conform to the Rules of Discipline. Its judgment on these matters shall be passed on, with the application, to the monthly meeting, which shall act to accept or reject the applicant. The clerk shall notify him as to the action of the meeting.

3. **PUBLIC RECEPTION.** Announcement of the reception of new members may be made publicly in a meeting for worship, that all the members may extend to them a welcome.

4. **ASSOCIATE MEMBERSHIP.** Children born into the homes of members are enrolled by the statistician as associate members. Children of those applying for membership may be so enrolled on application by the

parents or guardian, or by the request of one parent and the consent of the other. Children of non-members may be so enrolled on their request and with the consent of the parents. They are thus recognized, not because their birthright or family connection can make them members of the body of Christ, for they can become such only by experiencing the new birth by the Holy Spirit; it is because of the promises in the holy Scriptures to believers and their households and the conviction that true Christian parents will make their children the objects of living prayer, and will instruct them in the gospel and go with them to the throne of grace in such a way that they will surrender their hearts to God in their youth, and early take a natural and living interest in the church as they do in the family.

5. FROM ASSOCIATE TO ACTIVE MEMBERSHIP. Persons thus enrolled as associate members shall be enrolled as active members when they have made a credible profession of faith in Jesus Christ as their Savior and Lord, and have accepted the doctrines of the gospel as held by Friends. If an associate member does not make such profession by the time he reaches the age of 21, the statistician shall remove his name from the list of members.

6. PROBATIONARY MEMBERSHIP. Where it seems desirable a monthly meeting may establish a policy of giving to young converts and other applicants for membership opportunity to prove themselves and to become well established before their admission into a full relation to the meeting. In such cases these may be received into probationary membership for a period of six months. At the expiration of this time, they shall be considered again by the meeting. If the meeting is satisfied that they are stable and trustworthy, their names shall be placed on the roll. If not, and if spiritual care has been exercised unavailingly, they shall no longer be considered members.

7. AFFILIATE MEMBERSHIP. In situations where

persons not Friends (or Friends temporarily located) are actively interested and engaged in the work of a meeting, such may be admitted to affiliate membership without severing their relations with another denomination or the home church. They may hold offices in the meeting, except those of minister, elder, overseer, presiding clerk, and trustee. They shall not be counted in the annual reports of members, but may be reported separately if desired. Children of such persons may become affiliate members also, or, at the request or by the consent of their parents, may become associate members of the meeting. All affiliate members shall be given certificates indicating their relationship to the meetings and the rights pertaining thereto. They may be received into full membership, when they may so desire, in the usual way.

Section II—Transfer by Certificate

1. AMONG FRIENDS. When a member in good standing, or an associate member, has removed to the limits of another monthly meeting, the monthly meeting shall issue a certificate of membership when requested, or on the initiative of the meeting when it deems it best to do so. Transfer of membership is not complete until the meeting accepting the certificate has informed the meeting which issued it, and such information has been received.

2. WITH OTHER DENOMINATIONS. When an applicant for membership produces a letter of recommendation from another evangelical denomination, the monthly meeting may receive him on this recommendation or on his own profession of faith, or may reject him, as is judged best. If a member in good standing wishes to unite with some other body of evangelical Christians, the monthly meeting may grant to the church of his choice a letter stating his Christian standing; thereupon his membership with Friends shall cease.

3. TRANSFER OF MINISTERS. See page 61.

4. **RECORD OF TRANSFERS.** The acceptance and issuing of all certificates shall be recorded in the minutes of the monthly meetings, and the lists of members corrected accordingly by the statistician.

Section III—Resignation and Forfeiture

1. **RESIGNATION.** Resignation of membership shall be submitted to the monthly meeting in writing. The meeting may then exercise its discretion as to accepting it.

2. **UNITING WITH ANOTHER DENOMINATION.** When a member has united with another religious body which functions as a denomination, information concerning the fact shall authorize the monthly meeting to remove his name from the list of members; it shall inform him of its action.

3. **FORFEITURE.** Members who remove to places remote from any monthly meeting should correspond with their meetings, and the meetings, through the overseers or a committee, with them. In case no communication has been received from a non-resident member for a period of three years, the overseers having made every reasonable effort to get in touch with him, the monthly meeting, at its discretion, may instruct the statistician to remove his name from its list of members.

Chapter II

DEALING WITH OFFENDERS

Section I—Deposing of Ministers

1. **GROUND FOR INVESTIGATION.** When there is evidence that a minister has lost his gift in the ministry and usefulness in his station, or that he no longer consistently represents Oregon Yearly Meeting of Friends in his ministry, or that he is not in harmony with the doctrines and practices of Friends as stated in this Constitution and Discipline, his right to retain recognition as a minister shall be brought into question.

2. **INITIATION OF ACTION.** Action requesting that he be examined may originate in the local meeting on ministry and oversight, the quarterly meeting on ministry and oversight, or the Yearly Meeting on Ministry and Oversight. Action originating in a lower body shall be forwarded successively to the higher bodies until it has reached the Yearly Meeting on Ministry and Oversight.

3. **INVESTIGATION AND FINAL ACTION.** The Yearly Meeting on Ministry and Oversight shall then instruct the Yearly Meeting Committee on Ministry to investigate the case and report its findings at the earliest opportunity. If the Committee, after laboring with the minister in question with love and prayer, finds that the charges are sustained, the Yearly Meeting on Ministry and Oversight shall recommend his deposition from the ministry to the Yearly Meeting. If action is taken in accordance with the recommendation, his certificate of recording shall be surrendered.

Section II—Disownment of Erring Members

1. CAUSES FOR ACTION AND PRELIMINARY

MEASURES. Any member who fails to live a consistent moral life, who is guilty of disorder or of conduct unbecoming to a Christian, who habitually neglects attendance at meetings for worship without reasonable excuse, or who denies the fundamental doctrines of the Christian religion, shall be dealt with in love and prayer by the overseers of the monthly meeting. It is their responsibility to take the initiative in such cases.

2. FORMAL COMPLAINTS AND FURTHER DEALINGS. When the overseers have exercised proper care without avail (see page 66) they shall lodge with the monthly meeting formal complaints in writing against the erring member. A committee shall then be appointed to confer in a spirit of love with the offender, to seek to show him his error and to lead him to repentance and confession, that he may be reclaimed from his erring way and restored to fellowship with the church.

3. FINAL ACTION. If the exercise of due care and forbearance prove to be without avail, the offender maintaining his wilful course or continuing to neglect meeting for worship (the latter for a space of three years), the monthly meeting shall execute a minute of disownment, and the clerk shall furnish him a copy thereof and shall report to the next session of the meeting that he has done so.

Section III—Appeals

1. FILING AN APPEAL. When a member who has been under dealings as an offender is dissatisfied with the decision of the monthly meeting, he may file with the monthly meeting at its next session or the one succeeding it an appeal to the quarterly meeting for a review of his case. The monthly meeting shall enter the same upon its minutes and send a copy to the quarterly meeting, and shall appoint a committee of three to represent it in the case before the quarterly meeting.

2. PROCEDURE FOR THE QUARTERLY MEETING. When the quarterly meeting receives a minute of appeal from a monthly meeting it shall refer the subject

to a committee appointed for the purpose, none of whom shall be chosen from the members of the meeting appealed from. The committee shall carefully and deliberately examine the proceedings in the case from the beginning, giving the appellant and the committee of the monthly meeting a full hearing. If it be found that the offense has been rightly adjudged and the charge substantiated, and that the proceedings have been in accordance with this Constitution and Discipline, the committee shall so report to the quarterly meeting; that meeting, if it approve the report, shall confirm the judgment of the monthly meeting and the clerk shall inform the appellant of its action in writing and report the fulfillment of this duty to the next session of the meeting.

3. PROCEDURE SETTING ASIDE THE JUDGMENT OF A MEETING. If it be found that the offense has not been correctly adjudged, or that the charge has not been sufficiently sustained, or that by any irregularity in the proceedings the rights of the appellant have been infringed, the committee shall report in accordance therewith and the quarterly meeting, if it approve the report, shall set aside the judgment of the monthly meeting. The ground of the decision shall be entered upon the minutes and the meeting affected shall be informed thereof. If that ground be one of irregularity of procedure only, the meeting shall be at liberty to take up the case again by regular action.

4. APPEAL TO THE YEARLY MEETING. Should the appellant be dissatisfied with the decision of the quarterly meeting, he may file with the next quarterly session or the one succeeding it (but not later) his appeal to the Yearly Meeting for its review of his case. The quarterly meeting shall enter the same upon its minutes, shall inform the Yearly Meeting thereof, and shall appoint a committee of three or more to represent it in the case before the Yearly Meeting or a committee of that body.

5. YEARLY MEETING ACTION. The Yearly Meet-

ing shall appoint a committee, which shall examine into and adjudge the nature of the offense and the proceedings in the case. They shall consider fully the statement of his case by the appellant and the testimony of the respondents (the quarterly meeting committee) and shall examine also the minutes of the monthly and quarterly meetings recording the case. They shall then report their judgment to the Yearly Meeting, and the decision of the Yearly Meeting shall be final. The clerk shall notify the appellant of this action in writing and shall report the performance of this duty to the next session of the Yearly Meeting.

6. APPEAL OF A MONTHLY MEETING. A monthly meeting may appeal to the Yearly Meeting in a case where it may feel aggrieved by the decision of the quarterly meeting. The procedure shall be the same as given in paragraph 5 above.

7. RIGHTS OF APPELLANT. The appellant shall have the right to be present during the appointment of the quarterly meeting and Yearly Meeting committees in his case, and to object to any persons nominated for these committees. His objections shall be adjudged by the meetings.

8. NOTIFICATION OF SUBORDINATE MEETINGS. Every decision on cases of appeal shall be recorded in the minutes of the superior meeting, and the clerk of that meeting shall forward a transcript thereof to the meeting or meetings whence it came, with instructions to enter the same in their own minutes.

Chapter III

MARRIAGE

1. ITS SPIRITUAL NATURE. Marriage is an institution divinely ordained, and one to be entered into with care, deliberation, and prayerfulness, in the fear of God. Hasty action in such a matter, without the knowledge and consent of parents or guardians in the case of minors, or without a sufficiently thorough acquaintance each with the other and with the responsibilities of establishing a new home, should be left out of all consideration. Those who enter into this relation in an orderly way will find in it beauty and happiness beyond anticipation.

2. FORMS OF CEREMONY. Those who wish to unite in marriage may do so according to the traditional Friends customs, or in any other way which they may prefer. Without the making of definite stipulations as to time and place, it is nevertheless urged that a religious ceremony be chosen above a civil ceremony, and that needless ostentation and expense be avoided.

3. LEGAL REQUIREMENTS. Those who are united in marriage, and the ministers who officiate in the ceremonies, shall be careful to meet all legal requirements of the state in which they reside, such as the registration of the minister, the securing of the marriage license, the authorization of the ceremony by the minister, his certification of it to those who are wed, and his report of it to the proper civil officers.

Chapter IV

CURRENT EVILS

Section I—Divorce

The marriage relation is the most sacred of human engagements, and it is solemnly entered into for life. It must not be broken except upon the grounds set forth in the Holy Scriptures. All members, and especially leaders in responsible places, should refrain from marrying or remarrying where divorce proceedings enter into consideration. Ministers should refrain from performing ceremonies where the parties are known to be divorced, unless the divorce has been given on Scriptural grounds. The marriage relation may be abused so as to bring suffering upon innocent persons, but the moral welfare of the individuals and of the community requires that the sacred permanency of its obligations and restrictions apply to husband and wife alike.

Section II—Habit-Forming Drugs

All members are earnestly warned against the use of all alcoholic beverages and of other habit-forming drugs; they are warned also to abstain from the use of or traffic in tobacco. The effects of all of these tend toward physical, mental, and moral injury.

As the liquor traffic is the great cause of poverty and crime and a serious obstacle to the spread of the gospel, members of the church should never engage in it in any way; they should be active, earnest, and emphatic in their opposition to this great evil. There should be a constant effort to outlaw it in any and all of its forms.

Section III—Secret Societies

The rights of individuals to freedom of action within

the proper bounds must be maintained, but it is the duty of the church to warn its members against whatever may interfere in any way with the best development of Christian character. The so-called "secret societies," or lodges, may often have benevolent and useful provisions for their members, while at the same time there may be influences in the associations which they involve which lower the moral standards, or lead away from the religious interests, or undermine the grounds of faith. The mere pledge to secrecy is a surrender of manly independence which leads to moral decadence. Members of the church should be very circumspect in these important matters; they will find safety in the complete avoidance of such relations.

Chapter V

QUERIES

Section I—Use and Purpose

The Queries serve as a constant reminder of the standards of moral and spiritual life which Friends seek to hold high. The General Queries shall be read in the monthly and quarterly meetings, and those for meetings on ministry and oversight in the local and quarterly meetings, at least once a year.

The intention in directing their use is not only to inquire into the state of the meetings, but also to encourage every member to examine himself to see whether he acts in a way consistent with the principles of the Christian religion. No church relationship or religious activity can take the place of that individual faithfulness to Christ and daily dependence upon the Holy Spirit for help which are so necessary to growth in the spiritual life and to usefulness in the church. The serious consideration of the Queries should tend to direct the attention of all to the true source of spiritual strength, to promote the religious welfare of individuals, and to keep the church in a healthy condition.

Section II—General Queries

QUERY 1. Are all meetings for worship and for the transaction of the business of the church duly held, and are you regular and punctual in attending them?

QUERY 2. 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?

QUERY 3. Do you seek to maintain a religious life,

and to be watchful that you may not be unduly absorbed by temporal affairs? Are you in the daily practice of reading the Holy Scriptures in your families, giving time for reverent waiting upon the Lord?

QUERY 4. Do you who have children or others under your care endeavor to train them for upright and useful lives, and do you prayerfully seek the guidance and blessing of the Lord on your efforts for their conversion and growth in grace? Do you encourage them to read and study the Holy Scriptures?

QUERY 5. Do you abstain from the manufacture, sale, or use of intoxicating liquors as a beverage? Are you careful to avoid all places and amusements inconsistent with a Christian character, and do you observe true moderation in all things? Do you abstain from the growth, manufacture, sale, and use of tobacco as containing a habit-forming drug?

QUERY 6. Do you maintain the Christian principle of peace and consistently refrain from bearing arms and from performing military service as incompatible with the spirit and precepts of the gospel? Do you refrain from taking and administering oaths, and from defrauding the public revenue?

QUERY 7. Do you frequently inspect your affairs and settle your accounts? Are you just in your dealings, punctual to your promises, prompt in the payment of your debts, and careful to live within your income and to avoid involving yourselves in business beyond your ability to manage?

QUERY 8. Do you provide for the suitable education of your children, and do you guard them against hurtful reading and evil associates? Are the necessities of the poor and of those likely to require aid inspected and relieved?

QUERY 9. Do you make diligent effort to acquaint yourselves and those under your care with the spiritual needs of the world, and do you support by prayer and

systematic giving those who are laboring to extend Christ's kingdom?

QUERY 10. Are you careful to uphold the doctrinal standards of Friends as held by this Yearly Meeting? Are you careful in all appointments of officers, missionaries, and Bible school teachers, in the calling of pastors and evangelists, and in the recording of ministers, to see that they are in full harmony with the fundamental principles of Friends as stated in this Constitution and Discipline?

Section III—Queries for Meetings On Ministry and Oversight

QUERY 1. Are you diligent in attending your meetings for worship and for the transaction of the business of the church, and careful to promote the attendance of your families?

QUERY 2. Are you in unity with one another and with the meetings to which you belong, harmoniously laboring together in the love of the gospel? Have you an earnest religious exercise for the conversion of sinners and for the building up of believers?

QUERY 3. Do you prayerfully endeavor to occupy, under the guidance of the Holy Spirit and in humble dependence upon Christ, the spiritual gifts with which you have been entrusted? Do you cherish an active interest in all who engage in the ministry or other Christian work, and do you make evident your loving sympathy with them and their service?

QUERY 4. Are you good examples to others in uprightness of life? Do you frequently read the Holy Scriptures, prayerfully seeking a right understanding of them under the enlightening influence of the Holy Spirit?

QUERY 5. Are you diligent in seeing that all members of the meeting on ministry and oversight are in harmony with the fundamental principles of Christian-

ity as held by Friends and stated in this Constitution and Discipline? If there are any who teach doctrines or encourage practices subversive to our faith, are you faithful in dealing with them as our Discipline provides?

PART IV

SUPPLEMENTARY REGULATIONS

Chapter I

INTRODUCTORY

1. PURPOSE. These supplementary regulations are formulated to cover the details of administration of the affairs of the church, those matters which are relatively less important and more likely to be found in need of change.

2. AMENDMENT. While the Constitution and Discipline, Parts II and III of this volume, cannot be amended without consideration carried over for the space of one year (see page 55), the supplementary regulations may be changed in any Yearly Meeting session, provided the proposed amendment is presented in writing by some person or body authorized to initiate action in the Meeting, and is then, after a preliminary reading and such discussion as the members wish to enter into, held over until the following day for action.

Chapter II

ORGANIZATION OF YEARLY MEETING WORK

Section I—General Regulations

1. NOMINATION OF COMMITTEE MEMBERS. The quarterly meeting and the monthly meeting committees shall be nominated by the regular nominating committees thereof. Local committees in preparative meetings may be nominated by the monthly meeting nominating committee or by the local meeting, as may be desired.

2. SIZE OF COMMITTEES. A quarterly meeting committee shall consist of one member from each monthly meeting, and in addition thereto one member for each 100 active resident members or major fraction thereof above the first 100 members. An unofficial representative may be added from each preparative meeting. Monthly meeting and local committees shall consist of three, five, or seven members, depending on the relative size of the meetings.

3. TERMS OF OFFICE. All committee members, except such members *ex officio* as may be appointed for a different term, shall serve for one year.

4. ORGANIZATION OF COMMITTEES. Each quarterly and monthly meeting committee shall organize by the appointment of a chairman and a secretary, with such other officers as are needed, making sure that the work does not at any time suffer for lack of initiative and direction. This form of organization is separate from the appointment of members to care for the individual departments of work.

5. LIMITATIONS ON BOARD MEMBERSHIP.

The members of a Yearly Meeting board who fill the offices of the board shall be considered members in official position. Those not appointed to offices are members in unofficial position. One person may be permitted, if necessary, to occupy unofficial positions on two boards, or an official position on one board and an unofficial position on another. It is recommended that no person occupy more than one official position on the boards. No one person shall represent more than one board in the membership of the Yearly Meeting executive committee.

6. MEETINGS OF THE BOARDS. Boards may meet whenever necessary, care being taken to give adequate notice to all members. Regular meetings shall be held in connection with the Yearly Meeting sessions, and at a suitable time about mid winter. A sum shall be included in the budget of each board to cover travel expense of members in connection with attending the mid-year meetings.

7. RESPONSIBILITY FOR ANNUAL REPORTS. Each Yearly Meeting board shall determine how the statistics and other information concerning the work of its departments shall be presented to the Yearly Meeting in session. Each one shall notify the Yearly Meeting clerk at a suitable time, so that he may compile the program for the coming session, and shall notify also the quarterly meeting committees, and they the monthly meeting committees, as to what information is wanted, providing suitable blanks when necessary. Each chairman of a monthly meeting or local committee shall see that the members of his committee are notified, and that each department head compiles and sends to the quarterly meeting officer of the same department all necessary data. The chairman of each quarterly meeting committee shall see that this data is forwarded to the corresponding officers of the Yearly Meeting boards.

Section II—Evangelism

1. THE YEARLY MEETING BOARD. The Board

of Evangelism shall be responsible for all pastoral, evangelistic, and church extension work of the Yearly Meeting. Special attention shall be given to the discovery of needy fields within or contiguous to the Yearly Meeting, and effort shall be made to meet the requirements of these by such gospel service as may, under the divine blessing, bring sinners to repentance and faith in Christ, strengthen believers, and advance the interests of God's kingdom. Special effort shall be put forth to gather the scattered membership and to establish new work wherever practicable. The Board may be authorized by the Yearly Meeting executive committee to secure funds by voluntary contributions for building new church buildings and for remodeling old ones. It may appoint an advisory building committee to examine and judge the desirability of new locations and of plans for construction of churches and parsonages thereon, in case financial help from the Yearly Meeting is desired. It shall be authorized also to take prompt action in regulating any disorders or insubordinations which may arise in connection with its work, where local conditions make such action necessary. It shall determine the amounts paid to all workers who receive support from Yearly Meeting funds.

The executive committee of the Board shall consist of the president, the vice president, the secretary, and other officers, together with the General Superintendent of the Yearly Meeting *ex officio*. This committee shall act in accordance with the instructions of the Board, and shall issue certificates to ministers as set forth in the regulations concerning extended service. See pages 63, 64.

Other committees with special duties may be appointed by the Board. For details of its membership and organization, see page 49.

2. THE QUARTERLY MEETING COMMITTEE. Each quarterly meeting shall appoint an evangelistic committee. The committee shall work in cooperation with the quarterly meeting on ministry and oversight,

and shall have special responsibility for entering new fields of labor. Its chairman shall be a member of the Yearly Meeting Board and, in cooperation with the General Superintendent, shall exercise supervision of the pastoral and evangelistic work within the quarterly meeting. He shall have charge of the program of the quarterly sessions.

3. THE MONTHLY MEETING COMMITTEE. Each monthly meeting shall appoint an evangelistic committee and may, when desirable, appoint a committee for each preparative meeting. The committee shall be responsible to the meeting for the conduct of the work of evangelism in cooperation with the Yearly Meeting Board and the quarterly meeting committee, and for carrying out any special task assigned to it by the monthly meeting. It shall at all times work in cooperation with the local meeting on ministry and oversight.

Section III—Missions

1. THE YEARLY MEETING BOARD. The Board of Missions shall be responsible for advancing the work in the foreign field. It shall prepare lists of qualifications for missionaries, application blanks for their use, and instructions and regulations for their guidance in active service. It shall consider and examine those who apply and select from among them the workers needed for the field. It shall decide all questions concerning the work of the missionaries, and may recommend to the Yearly Meeting annually one of the missionaries for appointment as field superintendent. It shall determine the amounts paid to all workers who receive support from the Yearly Meeting funds.

The executive committee of the Board shall consist of the president, the vice president, the secretary, and other officers, together with the General Superintendent of the Yearly Meeting *ex officio*. This committee shall act in accordance with the instructions of the Board.

Other committees with special duties may be appointed by the Board. For details of its membership and organization, see page 49.

2. THE QUARTERLY MEETING COMMITTEE. Each quarterly meeting shall appoint a missionary committee. The committee shall be responsible for providing information and fostering missionary interest in the quarterly meeting. Its chairman shall be a member of the Yearly Meeting Board.

3. THE MONTHLY MEETING COMMITTEE. Each monthly meeting shall appoint a missionary committee and may, when advisable, appoint a committee for each preparative meeting. The committee shall be responsible to the monthly meeting for the interests of the missionary work, and for carrying out any special task assigned to it by the meeting.

Section IV—Christian Education

1. THE YEARLY MEETING BOARD. The Board of Christian Education shall comprehend and provide for the work of the departments of Bible schools, Christian Endeavor, junior church work, daily vacation Bible schools, and all other special work, such as week-day religious education and clubs and camps. The president of the Yearly Meeting Christian Endeavor Union shall be a member *ex officio* of the Board. A superintendent shall be appointed for work with each age group, as explained in paragraph 3 below. Persons so appointed shall take the initiative in the programs of their departments throughout the Yearly Meeting, and shall render all aid and inspiration possible to the corresponding committees in the subordinate meetings.

2. THE QUARTERLY MEETING COMMITTEE. Each quarterly meeting shall appoint a Christian education committee. The committee shall appoint a superintendent to have charge of the work of each age group, as outlined in the paragraph below. The chairman shall

be responsible for the conduct of meetings of the committee and for unifying of its various types of work.

3. **THE MONTHLY MEETING COMMITTEE.** Each monthly meeting shall appoint a Christian education committee, and may appoint a committee for each preparative meeting. The committee shall be responsible to the monthly meeting for the supervision of the work in all the departments comprehended. It shall nominate to the monthly meeting for this purpose a junior superintendent for work with that department of the Bible school, with the junior Christian Endeavor, the junior church, the vacation Bible school, and the club activities, or such of these as are desirable in the individual meeting; a youth superintendent for work with the intermediate department of the Bible school, the intermediate, senior, and young people's Christian Endeavor, and youth club activities; an adult superintendent for work with that department of the Bible school and such club work as may be desirable. These superintendents shall cooperate with and assist, and may in some cases be identical with, those who are appointed as general or departmental superintendents of the Bible school. In fully departmentalized schools, their work shall be divided as follows: junior superintendent, work with beginners, primaries, and juniors; youth superintendent, work with intermediates, senior high school groups, and college age; adult superintendent, work with young adults, adults, home department, and cradle roll. These superintendents may be nominated from among members of the committee and from others not members, without distinction.

Section V—Service

1. **THE YEARLY MEETING BOARD.** The Board of Service shall include in its responsibilities and activities the following departments of work: community service, which shall comprehend all work of relief and

other social service which may be carried on in the various communities of the Yearly Meeting; national service, which in war time especially shall have to do with the activities of conscientious objectors; world service, which shall consist of the promotion of foreign relief projects and reconstruction work. A superintendent shall be appointed by the Board from among its members to have charge of each of these departments. It shall be his duty to initiate a general program, and to assist and encourage those in like responsibility in the subordinate meetings. New departments may be added to this Board as needs arise and such allocation seems appropriate.

2. **THE QUARTERLY MEETING COMMITTEE.** Each quarterly meeting shall appoint a service committee. The committee shall appoint from its number a superintendent for each department of work, or for such combination of them as may seem desirable in the smaller meetings. The committee and its official members shall cooperate in every way possible with the Yearly Meeting Board and the monthly meeting committees for the realization of appropriate objectives.

3. **THE MONTHLY MEETING COMMITTEE.** Each monthly meeting shall appoint a service committee, and may appoint such a committee for each preparative meeting. The committee shall nominate to the monthly meeting one of its members or someone not a member, without distinction, to be responsible for the work of each of the departments named above, or for such combination of them as may seem best in the local situation. It shall be responsible to the monthly meeting, performing any service or project assigned by it, and cooperating with those appointed by the superior meetings for the carrying out of the general program.

Section VI—Public Relations

1. **THE YEARLY MEETING BOARD.** The Board of Public Relations shall include in its responsibilities

and activities the following departments of work: public morals, which shall broadly cover the general field with emphasis on the most current and obvious evils; stewardship, for promoting more systematic and liberal giving on the part of the members; peace, which shall be concerned with the instilling of the Bible teaching of the value of human life and with encouraging the members to maintain a constant and consistent peace testimony; literature, which shall foster the reading of worthy and edifying books and periodicals; education, which shall endeavor to encourage attendance at institutions of higher learning, and shall include the accurate compiling of all statistics concerning the educational status and advancement of children and youth and the educational activities of adults. A superintendent shall be appointed by the Board from among its members to have charge of each of these departments. It shall be his duty to initiate a general program, and to assist and encourage those in like responsibility in the subordinate meetings. New departments may be added to this Board as needs arise and such allocation seems appropriate.

2. **THE QUARTERLY MEETING COMMITTEE.** Each quarterly meeting shall appoint a public relations committee. The committee shall appoint from its number a superintendent for each department of work, or for such combination of them as may seem desirable in the smaller meetings. The committee and its official members shall cooperate in every way possible with the Yearly Meeting Board and the monthly meeting committees for the realization of appropriate objectives.

3. **THE MONTHLY MEETING COMMITTEE.** Each monthly meeting shall appoint a public relations committee, and may appoint such a committee for each preparative meeting. The committee shall nominate to the monthly meeting one of its members or someone not a member, without distinction, to be responsible for the work of each of the departments named above, or for such combination of them as may seem best in the

local situation. It shall be responsible to the monthly meeting, performing any service or project assigned to it, and cooperating with those appointed by the superior meetings for the carrying out of the general program.

Section VII—Finance

1. **THE YEARLY MEETING BOARD.** The Board of Finance shall consist of the officers named (see page 51), who shall serve *ex officio* for the terms of their appointment, and other members to make a total of twelve, who shall be rotated on the basis of the three-year term. The Board shall counsel and assist its various members, as need may arise, in the performance of their official responsibilities. It shall care for the work of the department of ministers' aid (see page 106), and shall appoint one of its members as superintendent thereof. It shall act as a finance committee for the Yearly Meeting, being responsible especially for determining the fixed expense of the Yearly Meeting and for reporting the same to the annual sessions with recommendations as to its apportionment among the meetings. The board is authorized to borrow money for the Yearly Meeting when in its judgment such procedure becomes necessary.

2. **THE QUARTERLY MEETING COMMITTEE.** Each quarterly meeting shall appoint a finance committee. The quarterly meeting treasurer and financial secretary (who shall have the special responsibility of assisting the Yearly Meeting financial secretary in his work; see page 46) shall be members *ex officio* of the committee. The committee shall counsel and assist its various members in the performance of their official duties, and shall cooperate with the department of ministers' aid by designating one of its members for that work. It shall have in charge all matters related to the financial affairs of the quarterly meeting, and shall perform any task assigned to it in connection with the share of the meeting in the finances of the Yearly Meeting and its apportionment among the monthly meetings.

3. THE MONTHLY MEETING COMMITTEE. Each monthly meeting shall appoint a finance committee. The committee shall consist of the treasurer of the monthly meeting and other members to the requisite number. It shall perform the duties assigned to it (see page 39), and shall cooperate with the officials of the superior meetings in carrying on the general financial program.

Section VIII—Publication

1. THE YEARLY MEETING BOARD. The Board of Publication is authorized to publish the Yearly Meeting periodical, and is responsible for the appointment of its editorial staff and for all editorial and financial policies concerning it. It is further authorized to build and to administer a revolving publication fund and to publish books, pamphlets, and other church and Bible school literature as need may arise and the Board may deem wise.

2. REPRESENTATION IN THE SUBORDINATE MEETINGS. Each quarterly meeting should appoint a reporter, whose duty is to send to the editor all news items which pertain to the quarterly meeting as a whole. Each monthly meeting should appoint a reporter, who should send direct to the editor news items of local interest, and assist the board in the dissemination of wholesome literature.

Chapter III

YEARLY MEETING SESSIONS

1. TIME AND PLACE. The annual sessions of Oregon Yearly Meeting shall be held at Newberg, Oregon, and shall open at such time as may be determined by the Yearly Meeting or its Executive Committee. Sessions may be held elsewhere by adjournment. If the presiding clerk is absent the assistant clerk (if he also is absent, the recording clerk) shall open the sessions, and shall direct the representatives to nominate at once persons to fill such vacancies.

2. CLERKS. The clerks of the Yearly Meeting shall be the Presiding Clerk, the Assistant Clerk, the Recording Clerk, the Assistant Recording Clerk, and the Announcing Clerk. The Assistant Clerk shall be kept informed on matters of importance in preparation for the annual sessions, in order that he may act in the absence of the Presiding Clerk with the greatest efficiency. During the regular sessions he shall act as reading clerk. The Assistant Recording Clerk shall compile the Yearly Meeting directory for inclusion in the minutes.

3. THE YEARLY MEETING ON MINISTRY AND OVERSIGHT. The first session of this body shall be held at an appointed time near the opening of the Yearly Meeting. It shall meet thereafter by adjournment.

4. MEMORIALS. A committee of three or more shall be appointed in the face of the Yearly Meeting at its first session to examine memorials of deceased Friends transmitted by the subordinate meetings. Such as it approves it may recommend to be read before the Yearly Meeting or for publication.

5. ALLOTMENT OF TIME. The allotment of time

in the sessions of the Yearly Meeting shall be made by the clerks with the advice and consent of the presidents of the Yearly Meeting boards. Each of the latter shall arrange for the presentation of the work of his board.

6. BOARD MEETINGS. No board shall appoint a meeting to convene during a regular business hour of the Yearly Meeting sessions.

7. MEETINGS FOR WORSHIP. These services shall be under the care of the Board of Evangelism.

Chapter IV

MISCELLANEOUS

1. THE YEARLY MEETING APPENDIX AND DIRECTORY. The appendix of the minutes of the annual sessions shall contain, in addition to the list of officers of the Yearly Meeting, a list of the ministers; a list of the quarterly meetings with their clerks and times of meeting (with the monthly meetings and their times of meeting listed under each quarterly meeting); a list of the monthly meetings with the names of their pastors, officers, and committee chairmen; a directory of names and addresses of all officers and board members of the meetings and of others whose names appear in the minutes; the statistical reports for the year; any other essential information. The assistant recording clerk shall be responsible for securing all information on the details of the directory.

2. THE FISCAL YEAR. The period covered by all annual reports shall be from May 1 to the following April 30. The fixed expense and the united budget shall cover the period from one annual session of the Yearly Meeting to that of the following year. The term of office of the members of the Yearly Meeting boards and of other Yearly Meeting officers shall begin with the annual session of the Yearly Meeting wherein they are appointed, except that the term of the General Superintendent shall begin September 1. The pastoral year shall begin September 1.

3. VOTING AGE. When the law of any state requires that a majority of the members of a monthly meeting be present in order to transact any special business, only active members over fourteen years of age shall be considered members entitled to vote.

4. CALLED MEETINGS. A special session of a monthly meeting may be called when its clerk or clerks and the pastor or the clerk of the local meeting on ministry and oversight agree that it is absolutely necessary, provided that written notice postmarked five days before the proposed meeting be sent by the presiding clerk to all resident members, stating the time, place, and purpose of the meeting. It is legal in such a meeting to conduct only the special business for which the meeting has been called.

5. MEETING AT THE CALL OF THE CLERK. When important business cannot be completed at a regular session, a monthly meeting may be adjourned to meet at the call of the clerk, provided that the call for such a meeting is given either by public announcement at a regular Sunday morning church service or by written notice as for a special session (see paragraph above). Since an adjourned session is a part of the regular session, any business which could be presented at the regular session may be presented and acted upon without previous notice.

6. ENTERTAINMENT OF PASTORS AND FAMILIES. During the Yearly Meeting sessions each pastor and pastor's wife shall be entitled to a meal ticket on payment of a nominal fee, as determined by the entertainment committee. Pastors' children under eight years of age shall be entertained free; those between the ages of eight and sixteen years, on the same basis as pastors; those over sixteen and under twenty-one and wholly dependent on the pastor for support, at one-half the regular price.

7. ENTERTAINMENT OF REPRESENTATIVES. Representatives from Boise Valley, Greenleaf, and Tacoma quarterly meetings shall be entitled to receive a meal ticket on payment of the nominal fee. Those from nearby meetings shall not receive discounts.

8. RELATION TO PACIFIC COLLEGE. In accordance with the agreement between the Yearly Meet-

ing and the Board of Managers of Pacific College, approved in 1908, the Yearly Meeting shall appoint annually, on nomination by the representatives, one-half of the members of the Pacific College Corporation. It shall also nominate annually, on recommendation by the executive committee of the Yearly Meeting, two persons to serve as members of the Pacific College Board of Managers.

Appendix

Section I—Suggestions for the Conduct of Business Meetings

1. WHERE NEEDED. These suggestions are primarily for use in the business sessions of preparative meetings and in new monthly meetings where there are few who have had previous contact and background in the Friends church. The same general procedure is applicable, however, in any meeting for business or meeting on ministry and oversight.

2. THE DEVOTIONAL PERIOD. Every meeting should begin with a devotional period, in which those present feel free to express themselves in prayer, testimony, exhortation, scripture reading, or message. When all who will have taken part and all minds are free, it is appropriate to turn to the business of the occasion. Friends feel that the business of the church is a religious exercise, and one which should not be entered upon without appropriate waiting upon God.

3. THE OPENING MINUTE. The business is begun with the reading by the clerk (the recording clerk, if there is one; otherwise by the presiding clerk) of the opening minute. It is worded somewhat as follows: "Pennville Monthly Meeting of Friends met in regular session first month fourth (or January 4th), 19—, at 7:30 p.m." Some meetings wish to keep a continual record of the age of the church, and accordingly will say that the meeting "met in its thirty-sixth regular session," for example. Thus the meeting is opened, and is ready to take up the business.

4. READING OF THE MINUTES. The minutes of the previous meeting should always be read. The clerk (or recording clerk) may formulate the minutes as the

business goes forward, and it may be desirable to have them read at the close of the session and any needed corrections made. The minutes are then approved, and the reading after the opening of the next session is for the information of all who are then present. If minutes were not read at the close of the previous session, this reading is for correction and approval.

5. PRESENTATION OF BUSINESS. As in other gatherings, old business, that is, matters which the minutes indicate need further consideration or final action, is taken up first. If a committee has been appointed for a special purpose, its report is called for and acted upon. If a matter has been discussed, and action has been postponed for lack of full information, the meeting may be informed and then proceed to discuss further and to reach a conclusion. After the old business has been cared for, new business is in order. The reports of the officers of the meeting and of standing committees may be given and approved. Any other matter on which the consideration of the meeting is needed may be presented. Every member of the meeting has the right to participate, and therefore to introduce new business. It is customary among Friends not to present matters of business by a motion, but in the form of a proposition or suggestion.

6. CONSIDERATION OF BUSINESS MATTERS. The member who proposes action in the meeting does so, not with the idea of championing his proposition and of attempting to bring the meeting to his viewpoint, but with the desire that the suggestion be fully considered from all angles until it appears in a clear light. It is a matter of collective action to find the mind of the Lord. No member is qualified to determine this for the meeting. Accordingly, each one who has an opinion or a viewpoint should freely speak to the proposition and express his mind. When this is done in humility and godly fear, it is frequently the case that the common thought of the meeting shifts to one or the other side of the matter. The presiding clerk should then announce

that, as he gathers from the discussion, the will of the meeting is thus and so. Unless objections are raised, the recording clerk should then formulate a minute embodying the proposition and the decision. It is very seldom necessary to take a vote in such cases, or at any time in a Friends business meeting. Voting may be indulged when civil law requires an election, or when it is desired to secure a silent expression by ballot. Under all ordinary circumstances it is discouraged.

7. **THE CONCLUDING MINUTE.** After all matters have been considered and there is no further business to be presented, the presiding clerk perceives that the minds of all are clear and reads (or may be indulged clerk, if there is one, read) the concluding minute. It should be worded somewhat as follows: "The meeting then adjourned, to meet second month sixth (or February 6th), 19—."

Section II—Administration of Ministers' Aid

Ministers' aid is administered in two departments: The Aged Ministers' Aid Fund, and the Ministers' Retirement Fund. Of all undesignated miscellaneous moneys received, approximately 50% are allocated to each department, as the Board of Finance determines from year to year. When sums are received which justify investment for endowment purposes, the Board, at its discretion, may so direct. Earnings from endowment are allocated as above. Payments are made to aged ministers and missionaries according to the following plan:

THE AGED MINISTERS' AID FUND

Art. 1. Assistance is administered from the Fund upon application to the Board and approval by it to aged ministers and missionaries, or to their widows, who are members of Oregon Yearly Meeting.

Art. 2. To receive such aid the applicant (or her deceased husband if she be the widow of one entitled to it) must have been in active pastoral, missionary, or evangelistic service in Oregon Yearly Meeting for not

less than ten years, his latest service having been rendered in this Yearly Meeting. He (or his widow) must give evidence of actual need, due to incapacity for remunerative employment, to the lack of sufficient invested or deposited funds, and to the inability of relatives or others to provide complete care. Applications from women ministers are considered on the same basis as those filed by men.

Art. 3. Each application is considered carefully by the Board on its own merits, with the type and value of the service rendered to the Yearly Meeting, and the nature of the financial situation of the applicant, taken fully into account.

Art. 4. Nothing in these articles shall be so construed as to prevent the award of aid from this fund to one who has received a benefit from the Ministers' Retirement Fund, when the Board may find itself justified in allowing such a claim.

THE MINISTERS' RETIREMENT FUND

Art. 1. The Ministers' Retirement Fund is an organization set up by the Board of Finance. Its members are those ministers and missionaries in active service in Oregon Yearly Meeting who meet the qualifications and fulfill the conditions of membership as hereinafter set forth.

Art. 2. The interests of this Fund are administered by a Friend who acts in the capacity of Executive Secretary, whose office is subject to the following regulations: He shall be appointed by the Board, to serve until his successor shall have been selected and inducted into office. He shall serve without compensation, but shall receive from the Yearly Meeting an annual allowance for administrative expense. He shall promote the interests of the Fund, both by securing and maintaining memberships and by obtaining funds through gifts and bequests. He shall be answerable to the Board for the proper conduct of his office.

Art. 3. Any Minister or Missionary who is in active

service within the jurisdiction of Oregon Yearly Meeting or of its constituent meetings, and is on salary under any of its churches, boards, or departments, is eligible to membership in the Fund. The term "Minister" applies to any person who has been regularly recorded by the Friends Church, and who still retains that recognition. The term "Missionary" applies to any person, whether a recorded minister or not, who is engaged in religious work in the home or foreign field under the direction of the Board of Evangelism or of the Board of Missions of the Yearly Meeting.

Art. 4. Applications for membership may be received by the Board at any regular, adjourned, or duly called meeting. The applicant shall state his qualifications and shall agree to pay to the Yearly Meeting treasurer quarterly during the year, as membership dues for the previous quarter, an amount equal to one dollar per month or to one per cent of his stated salary. Membership is subject to renewal year by year, the privilege of renewal being contingent on the full payment of dues for the previous year. The fiscal year dates from September 1; after a grace period of thirty days, renewals for the current year may not be accepted. Membership which is allowed to lapse may be resumed at the beginning of any year thereafter, if the applicant is still eligible, but the full privileges of membership shall not be awarded at retirement for any year whose dues are not paid in full at the time of renewal.

Art. 5. A member may apply for a retirement benefit at any annual meeting of the Board, and his claim may be allowed when the Board, upon careful inquiry, is satisfied that the applicant is incapacitated, either by age or by disability, for further remunerative employment.

Art. 6. Applications for retirement benefit may be filed by former members still in Oregon Yearly Meeting who have not been eligible, or who have not taken advantage of membership in the Fund, during the year previous to such application, provided that the lapsed

membership shall not then have been of more than five years' duration.

Art. 7. Members who leave Oregon Yearly Meeting for employment under another Yearly Meeting or another religious body, or who become permanently ineligible for membership for any reason whatsoever except age or disability, may upon application receive all money paid in by them as dues, but no more. Their years of membership will be eliminated from all calculations of retirement benefits for other members.

Art. 8. In case of the death of a member, or of a former member who would be entitled to a retirement benefit under the terms of article 6, the full benefit will be paid at once to his widow. If there be no widow surviving, or if the decedent be a woman minister, the full amount of paid membership dues will be paid to the estate of the deceased member.

Art. 9. When an application for a retirement benefit has been honored by the Board, the applicant will receive his full benefit from the treasurer, in a lump sum or otherwise as he may elect. This benefit will be an amount equal to the sum of all his paid membership dues plus an amount from the general retirement fund which is determined as follows: the total amount, exclusive of membership dues, which to that date has been allocated to this Fund (but deducting sums already paid to retiring members) is divided by the total number of years of membership of all members (except those of members already retired) to that date, and this figure is multiplied by the number of years of membership of the retiring member. This amount is counted as his proportional share of the receipts of the Fund during the time of his membership.

Art. 10. All dues paid by members are considered as savings on deposit. Nothing in these Articles shall be so construed as to authorize the Board to refuse to refund them on request, with the understanding that the refund of dues, unless same are later replaced, deprives the mem-

ber of all advantages of membership for the period covered by them.

Section III—A Suggested Certificate of Affiliate Membership

Date.....

This is to certify that....., having declared his faith in the fundamental Christian doctrines as set forth in the Statement of Faith of the National Association of Evangelicals, has been received as an affiliate member by..... Monthly Meeting of Oregon Yearly Meeting of Friends Church.

As such, (s) he is entitled, while retaining membership elsewhere in some evangelical denomination, to the privilege of participation in the business of this meeting, and to be appointed to any office therein except that of minister, elder, overseer, presiding clerk, or trustee.

It is understood that (s) he will recognize and fulfill, while this relation remains in force, the obligation of regular attendance in the services, active moral support of the church and its work, and liberal giving toward its financial program. This membership may be terminated at his (her) discretion.

.....
Presiding Clerk

National Association of Evangelicals Statement of Faith

1. We believe the Bible to be the inspired, the only infallible, authoritative word of God.
2. We believe that there is one God, eternally existent in three persons: Father, Son and Holy Spirit.
3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through

His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.

4. We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.
5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.
6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.
7. We believe in the spiritual unity of believers in Christ.

Section IV—A Suggested Form of Marriage Ceremony in Accordance With the Custom of Early Friends

Parties who are to marry must observe carefully the laws of their State, both in obtaining a license and in reporting the marriage to the proper authorities. A minister must be present, properly registered with the County Clerk in some states, to pronounce the couple husband and wife at the close of the ceremony. He need have no other part, if so desired. The marriage ceremony may take place in the privacy of the home or in the congregation of Friends. At least two persons must always be present as witnesses.

At a suitable time the parties should stand up and, taking each other by the right hand, declare to the following effect, the man speaking first:

"In the presence of the Lord, and before these witnesses, I take thee, D. E. (using the full name), to be my wife, promising with divine assistance to be unto thee a loving and faithful husband, as long as we both shall live."

In like manner the woman shall then declare:

"In the presence of the Lord, and before these witnesses, 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."

The minister may then pronounce them husband and wife, and fill out the certificate in accordance with civil regulation, signing his name and securing signatures of the witnesses. This certificate becomes the property of the bride and groom; also the legal document provided by the County Clerk should be filled out and returned to the Courthouse.

