


1970

# Constitution and Discipline, Oregon Yearly Meeting of Friends Church 1970

George Fox University Archives

Follow this and additional works at: [https://digitalcommons.georgefox.edu/nwym\\_faithpractice](https://digitalcommons.georgefox.edu/nwym_faithpractice)

 Part of the [Christian Denominations and Sects Commons](#), [Christianity Commons](#), [History of Religion Commons](#), and the [United States History Commons](#)

---

### Recommended Citation

George Fox University Archives, "Constitution and Discipline, Oregon Yearly Meeting of Friends Church 1970" (1970). *Faith and Practice*. 20.  
[https://digitalcommons.georgefox.edu/nwym\\_faithpractice/20](https://digitalcommons.georgefox.edu/nwym_faithpractice/20)

This Book is brought to you for free and open access by the Northwest Yearly Meeting of Friends Church (Quakers) at Digital Commons @ George Fox University. It has been accepted for inclusion in Faith and Practice by an authorized administrator of Digital Commons @ George Fox University. For more information, please contact [arolfe@georgefox.edu](mailto:arolfe@georgefox.edu).

1970

# **CONSTITUTION and DISCIPLINE**

**OREGON YEARLY MEETING  
OF FRIENDS CHURCH**

Margaret J. Neesmer  
August 12, 1970

**CONSTITUTION AND DISCIPLINE**  
**OF**  
**OREGON YEARLY MEETING OF**  
**FRIENDS CHURCH**

August 1970

THE BARCLAY PRESS  
NEWBERG, OREGON 97132

# TABLE OF CONTENTS

## PART I

### THE CHURCH AND ITS DOCTRINAL STANDARDS

Chapter I—Historical Statement .....	5
Chapter II—Doctrines and Testimonies .....	11
George Fox's Letter to the Governor of Barbados .....	13
Richmond Declaration of Faith .....	15
Fundamental Truths .....	25
Statement of Faith of Evangelical Friends Alliance .....	28

## PART II

### THE FORM OF GOVERNMENT

Chapter I—The Denomination of the Friends .....	31
Chapter II—Meetings for Business .....	32
Section I—Clerks .....	32
Section II—Monthly Meetings .....	32
Section III—Areas .....	37
Section IV—The Yearly Meeting .....	38
Chapter III—Meetings on Ministry and Counsel .....	53
Section I—Ministers and Elders .....	53
Section II—The Local Meeting on Ministry and Counsel .....	60
Section III—The Area Meeting on Ministry and Counsel .....	61
Section IV—The Yearly Meeting on Ministry and Counsel .....	62

## PART III

### RULES OF DISCIPLINE

Chapter I—Membership .....	64
Section I—Active Membership .....	64
Section II—Associate Membership .....	65
Section III—Preparatory Membership .....	65
Section IV—Affiliate Membership .....	65
Section V—Transfer by Certificate .....	66
Section VI—Resignation and Forfeiture .....	66
Chapter II—Dealing with Offenders .....	67
Section I—Deposing of Ministers .....	67
Section II—Disownment of erring members .....	67
Section III—Appeals .....	68
Chapter III—Marriage .....	70
Chapter IV—Queries .....	71
Section I—Use and Purpose .....	71
Section II—General Queries .....	71
Section III—Queries for Meetings on Ministry and Counsel .....	72



PART IV  
RELATED ORGANIZATIONS

Evangelical Friends Pension-Insurance Plan .....	73
Friends Action Board .....	73
Friends Youth .....	74

PART V

Miscellaneous .....	76
Appendix .....	77
Section I—Suggestions for the Conduct of Business Meetings .....	77
Section II—Administration of Ministers' Aid .....	78
Section III—A Suggested Certificate of Affiliate Membership .....	80
Section IV—A Suggested Form of Marriage Ceremony .....	81
Section V—Constitution for Sunday Schools .....	82
Section VI—Articles of Incorporation, Extension Foundation .....	83
Section VII—Incorporation of Monthly Meetings .....	85
INDEX .....	87

PART I

## THE CHURCH AND ITS DOCTRINAL STANDARDS

CHAPTER I

### HISTORICAL STATEMENT

1. **THE EARLY MOVEMENT.** The Friends church arose from a movement of Christian renewal which took place in England during the seventeenth century. George Fox was the major leader in this movement. As a sensitive youth he was repulsed by cold formalism and power politics in the church, and by empty pleasure seeking outside the church. He studied his Bible and longed for authentic faith. He got nowhere until he looked beyond human advisers to Jesus Christ, who "spoke to his condition."

Immediately after his clear consciousness of saving grace, he began to proclaim the power of Christ to free men from both the guilt and power of sin. Thousands of seekers, disillusioned by dry and formal religion during the struggle for religious dominance in England, responded to the evangelical message of Fox and other young men and women whom the Lord raised up. They proclaimed Christ as present *now*, by the Spirit, not by biblical record alone or in ritual observance.

Wrote George Fox:

Now I was sent to turn people from darkness to the light that they might receive Christ Jesus, for to as many as should receive him in his light, I saw that he would give power to become the sons of God, which I had obtained by receiving Christ. And I was to direct people to the Spirit that gave forth the Scriptures, by which they might be led into all Truth . . . I was to turn them to the grace of God, and to the Truth in the heart, which came by Jesus, that by this grace they might be taught, which would bring them into salvation . . ." (*Journal*, ed. John Nickalls, Cambridge, 1952, p. 34)

He wrote further:

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, who is the way to God, the truth and life." (*Journal*, ed. John Nickalls, Cambridge, 1952, pp. 225-226)

The Quaker Awakening of the church stands among the great revivals of Christianity. It challenged all efforts to establish "official" state religion; it refused to treat sin as merely environmental. Instead, it called men to freedom of religion, confident in the power of the Holy Spirit to change men's hearts as they responded inwardly to the saving grace of the Lord Jesus Christ.

They referred to themselves as "publishers of Truth," or "children of the Light," or "the camp of the Lord." They preferred to be called "Friends," in accordance with Jesus' words, "Ye are my friends, if ye do whatsoever I command you." Because of their religious enthusiasm they were dubbed "Quakers," a nickname which came to be a symbol for integrity.

Many thousands throughout the British Isles responded to the proclamation by Quaker evangelists that man's salvation does not depend upon the interposing of human authority, or the administration of any rite, ordinance, or ceremony. The early Quaker movement looked upon this as the completion of Luther's reformation, for they taught how the Holy Spirit enlightens every man to reveal his need of salvation and to bring him into this new life in Christ. They bore witness to Christ's promise to bring new life to man, to abide within, to nourish with the Bread of life. Their message was practical holiness, to be experienced by every faithful believer. Thus they preached Christ as the One who baptizes His people with His promised Holy Spirit, the One who is known in true communion, in spiritual worship and the partaking of the body and blood of Jesus Christ by active faith.

The early movement, then, was of a people seeking apostolic Christianity and willing to pay the price for it. They were a people gathered to Christ, baptized with the Holy Spirit, communing with God in vital worship and fellowship, and seeking to witness the good news of actual salvation in a world shattered by civil and religious conflict.

2. THE DEVELOPING CHURCH. Friends were strong for the visible community of faith, the Church. Indeed, they reserved for the *people of God* the word "Church." Thus the church gathered in meeting-houses for worship or for business. About 1800, a century and a half after the founding of the movement, the term "Society of Friends" came into usage. This term has become traditional with some Quaker groups. Others, including Oregon Yearly Meeting, prefer the term "The Friends Church" on the grounds that the early Quaker witness to the corporate, Christ-centered nature of the church is thus more forthrightly evidenced.

The Friends' emphasis upon the real presence of Christ with His people, and its concomitant—victory over sin—resulted in strong ethical testimonies. Among these: religious freedom; opposition to slavery and civil bondage; just treatment of American Indians and other minority peoples; humane and remedial treatment of offenders; compassionate care of the mentally ill; and aid to war victims and those in physical distress.

Like early Christians, Friends have opposed war and have taught and practiced peace. They called upon Christians to use the weapons of the Spirit rather than those of violence. They emphasized the single standard for truth, out of faithfulness to the command of Christ. As a result of these testimonies, churches worldwide enjoy a much greater measure of freedom; the affirmation rather than the legal oath is accepted in many countries; and the rights of religious conscientious objection to war are honored widely.

Imprisonment, forfeiture of property, and death were the costs borne by our Quaker forbears, and through them these gains were secured. Because of their obedience to Jesus Christ, our world has been leavened with righteousness.

Friends have not always lived up to their heritage. Preoccupied with the personal fruits of salvation, Friends have sometimes neglected its evangelistic proclamation.

3. FRIENDS IN THE WORLD TODAY. Early Friends had a vision to evangelize the world. To the limit of their concern and mobility, they sought to be faithful missionaries at a time when most other Protestants were unawakened to missionary responsibility. But such efforts were sporadic. Greater success attended the establishment of meetings in England and the new colonies of America. Until the nineteenth century missionary movement, Quaker growth generally followed Anglo-American colonization. William Penn's colony in the New World is the most widely known example of colonial church extension.

Yearly meetings were set up in Philadelphia, New York, North Carolina, New England; then a century later, with the westward migrations, new organizations became established across America. (See chart at end of this chapter, which shows organization of yearly meetings.)

In the westward migrations the colonizing tendency has persisted, partly because of the Quaker distinctives in worship and customs, their strong desire for Christian education, their strong sense of Christian community, and partly from the pioneering urges which impelled Americans to be stewards of the new land.

After Quakers lost control of the colony of Pennsylvania on the occasion of the French and Indian War (1755), they tended to intensify a quietistic retreat from the world. They were marked by plain dress, silent worship, and rigorous church discipline. Out of this period came some great souls, men such as John Woolman, but the evangelistic thrust was blunted. During the nineteenth century, separations decimated American Quakers. The most severe, the Hicksite separation, reflected a drift away from biblical authority. It set in motion the ultraliberal, sometimes humanist direction taken by some who call themselves Quakers. Later in that century other divisions took place. These reflected differences concerning the means by which Christ leads His Church. Some feared all "creaturely activity"; others wanted to utilize methods such as Sunday schools as means of God's grace.

The latter position dominated. After the Civil War, touched by the revivals which swept America, Friends rekindled the fires of evangelism. Revival meetings with penitents kneeling in prayer came into wide usage, and ministers were increasingly appointed for the pastoral care of the converts. Rapid growth ensued. To coordinate the movement and articulate a common basis of faith, several uniting conferences were held around the last decade of that century. They were widely representative. Through their impetus missionaries were sent out to Africa, Cuba, Alaska, and elsewhere. A delegate body, the "Five Years Meeting of Friends," was established by eleven American yearly meetings, strengthened by the common bond of faith subscribed to in the 1887 Declaration of Faith during the Richmond Conference.

This unity was shattered by the modernist-fundamentalist rift which shook American Protestantism. The Quaker testimony tended to segment into evangelism and humanitarianism. Several yearly meetings withdrew from the Five Years Meeting (including Oregon, in 1926); others formed allegiances with fragmented Protestant groups—their loyalty to Friends greatly weakened.

On the world scene, the European and British Quakers tended to follow the liberal drift. The Friends World Committee for Consultation seeks to maintain consultative functions among Friends around the world, but doctrinal differences prevent real unity. The younger churches in Latin America and Africa, the fruit of missionary movements, suffer less from the erosion of belief apparent in the mother church. They continue to lead the Friends church in growth. At present fully one-fourth of the 200,000 Quakers in the world are Latin American or African as a result of twentieth century evangelization. Quakerdom in the western United States constitutes another growing edge.

In recent years certain movements for spiritual revival have begun to bear fruit. Recent scholarship has focused attention upon the evangelical nature of our early movement. The Association of Evangelical Friends, meeting triennially since 1947, with roots back in the 1920's, has served to encourage Christ-centered faith among Friends. The Friends United Meeting (formerly the Five Years Meeting) has begun a more aggressive church extension program. The Quaker Theological Discussion Group provides a forum for debate which seeks to help Friends to find clarity in doctrine.

Several of the independent, evangelical yearly meetings have found ways to conserve their strength and exercise a better stewardship of their money and leadership. The Evangelical Friends Alliance, formed in 1965, helps to reduce the regionalism which limited the work of the yearly meetings and has given a voice to evangelical concerns. These yearly meetings include Ohio, Kansas, Rocky Mountain, and Oregon, with approximately 25,000 members.

Oregon Yearly Meeting is committed to an evangelical ministry. It has set itself to work toward a worldwide Friends church, evangelical in doctrine and unified in action.

**4. FRIENDS IN THE NORTHWEST.** In 1893 the Quaker settlements in the Newberg and Salem, Oregon, area were constituted Oregon Yearly Meeting of Friends Church. In accordance with historic Friends practice, it was set up under the direction of Iowa Yearly Meeting, from which many of its first members had come. Shortly after its founding, the frontiers were extended into the states of Idaho and Washington, so that the Yearly Meeting includes churches through the Northwest.

Oregon Yearly Meeting maintains the bond of union with other Friends in America and the world. Evangelism and outreach have been a major concern of the Yearly Meeting because of the opportunities in a developing region, and because of deep conviction of the need to spread the gospel. (See growth chart.)

A missionary enterprise in Bolivia, South America, opened to Oregon Friends in 1930. The work is growing, with several thousand members, and has become indigenous both in Bolivia and in Peru. Oregon Friends continue to serve the Aymara Friends through missionary personnel.

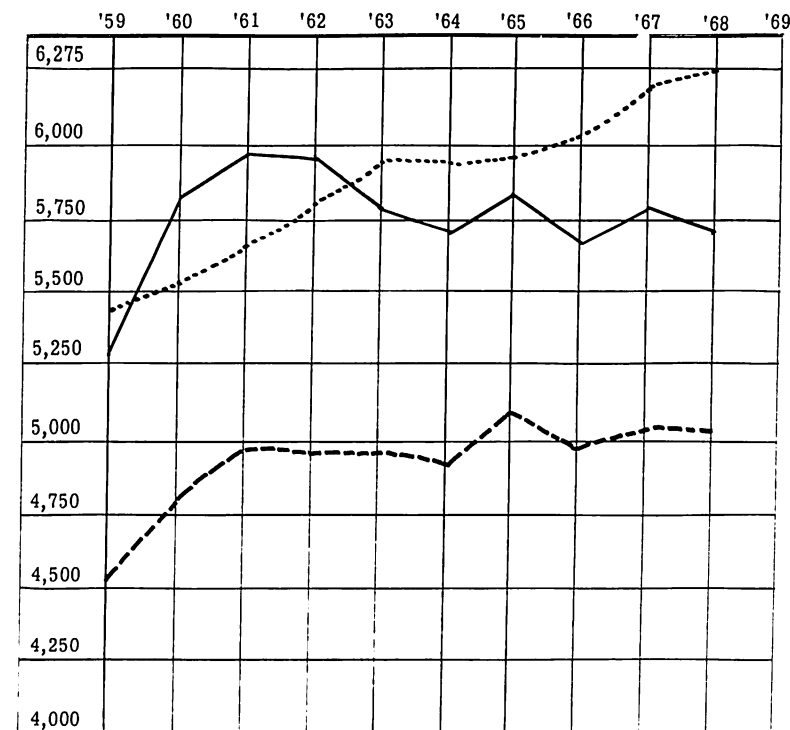
The interest in education of Oregon Friends is evidenced by the establishment of Pacific Academy at Newberg, Oregon, in 1885, which was followed by Pacific College in 1891. The church college was renamed George Fox College in 1949. Greenleaf Academy has been maintained by the Greenleaf, Idaho, church since its opening in 1908. These schools have contributed greatly to the Northwest and throughout the world.

In faithfulness to Friends testimonies, many young men have engaged in work of relief and rehabilitation during war times as an alternative to

military service. The church operates Friendsview Manor, a retirement home, in Newberg, Oregon.

Friends Youth is an active organization. Beginning as early as 1918 a series of youth and family conferences and camps has been held, with signal blessing of the Lord. Thousands of youth have been in attendance and have received spiritual stabilization at the various camps.

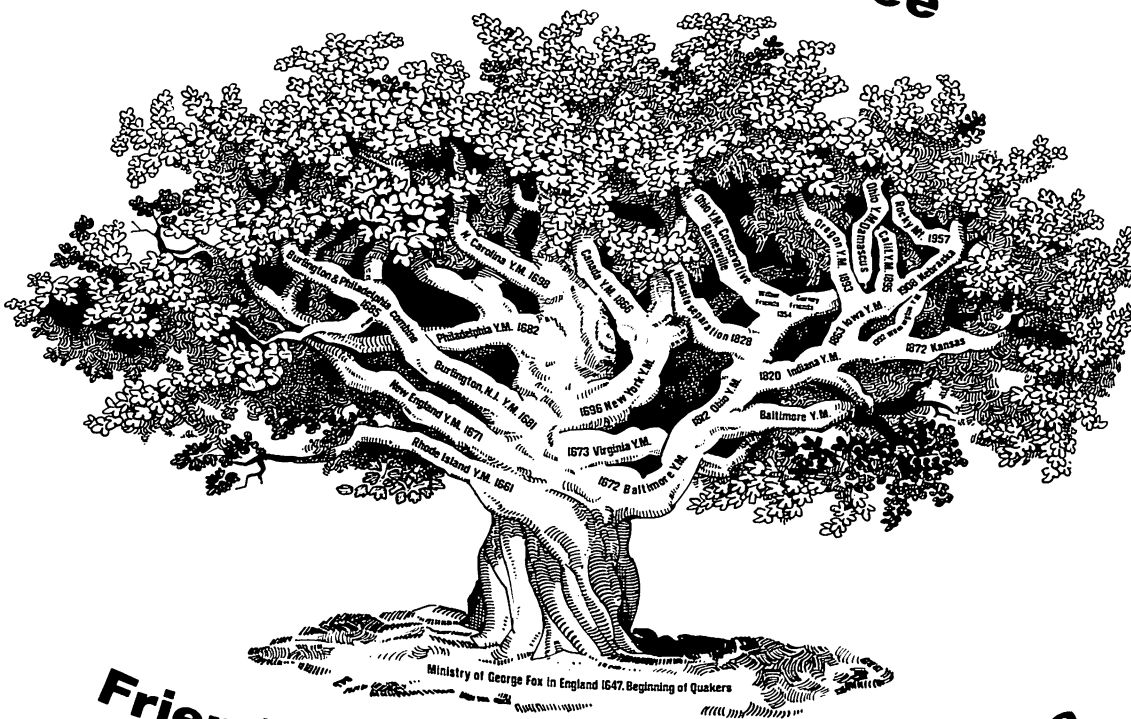
OREGON YEARLY MEETING TEN-YEAR RECORD



Sunday School —————  
 Sunday Morning - - - - -  
 Membership .....

# The Quaker Family Tree

(Dates listed are those of establishment)



Friends Yearly Meetings in America

## CHAPTER II

## DOCTRINES AND TESTIMONIES

### A—DOCTRINES

The doctrines of the apostolic days are held by 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 most precious truths, to be held as vital, life-giving realities.

1. GOD'S REVELATION IN CHRIST. We profess unwavering allegiance to our Lord and Savior, Jesus Christ. We believe the Word of God spoken in every heart was supremely manifest in Jesus Christ, true God and perfect man. Through His life, His atoning death, and His resurrection we receive God's forgiveness and are restored to holiness by His grace, as we walk in Christ's light.

2. THE CHURCH AS THE PEOPLE OF GOD. We believe the church to be composed of persons who, through repentance and faith in Jesus Christ, have been born into His kingdom and baptized by the Holy Spirit into the one body. Scripturally, the term "church" refers to various groupings of Christians as well as to the entire body of Christ. A denomination denotes Christians freely united by common biblical convictions, associated in worship, teaching, and public witness of the faith. The Friends Church is so denominated.

3. THE PLACE AND AUTHORITY OF THE HOLY SPIRIT. We believe God reveals His truth to men. There are no spiritual insights or principles of truth apart from the revelation of God. By inspiration of His Spirit, God reveals Himself to us in Scripture. God by His Spirit enlightens reason and instructs conscience. Man may, therefore, receive from the Holy Spirit the wisdom and the power individually, and corporately through the church, to hear and obey the Lord.

4. THE PLACE AND AUTHORITY OF SCRIPTURES. We believe the Holy Scriptures, inspired of God, 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. Interpreted by the Holy Spirit, they are an unfailing source of spiritual truth.

5. MAN'S SALVATION. We believe the Holy Spirit convicts man of sin and convinces him of Christ as the only hope of salvation. By faith in Christ, and His shed blood on Calvary, man knows himself forgiven of

God. Having been regenerated and reconciled to God, the believer by faith receives Christ's promised baptism with the Holy Spirit and so is enabled to live in victory over sin now, and prepared for the resurrection and eternal life in the world to come.

6. **OUR LORD'S RETURN.** We believe the risen Lord, now present with His Church, will return in person to consummate His rule over men and nations. We believe His triumph will end the usurpations of Satan, and that, after the resurrection and final judgment of the wicked, the universe will be restored to the glory for which it was created.

7. **THE WORSHIP AND WORK OF THE CHURCH.** We believe all Christians receive certain gifts from the Spirit for use in and for the church. Some may preach, others evangelize, teach, heal, administer, counsel, bear burdens, or help in a variety of ways to fulfill the Great Commission. The church seeks to encourage and rightly order the exercise of these gifts for the sake of the kingdom. Gifts in the ministry often warrant official recognition and financial support by the church.

Friends worship on the basis of obedience to the Holy Spirit. Our communion with the Lord is unbroken by outward rite or ceremony. In the covenant of the promised Holy Spirit, Christ leads us both in worship and in the business of the church. In our meetings we provide opportunity not only for preaching but also for praise, silent and vocal prayer, song, testimony, exhortation, and the sharing of concerns for the furtherance of the gospel.

Friends observe the first day of the week for worship and rest. They also encourage daily private and family worship.

## B—TESTIMONIES

1. **INTEGRITY IN WORD AND DEED.** In allegiance to Christ and obedience to His clear commands, we refrain from swearing legal oaths and from profanity in speech. It is our conviction that openness toward others is not well served by Christians holding membership in secret societies. We seek to evidence Christian holiness by conducting our family, business, and civic responsibilities with honesty toward others and as good stewards before God.

2. **MARRIAGE AND THE FAMILY.** Marriage is ordained of God for the ordering of the human family in love and discipline. It is no mere civil act. We feel it should be entered into reverently within the church. Marriage is for life, and ought not to be broken by divorce except on Scriptural grounds. Persons who have been divorced, however, but have been converted and are now living consistent Christian lives should not be hindered from joining the church nor from working in it.

3. **RESPECT FOR THE BODY.** Knowing that our bodies are the temples of the Holy Spirit, we would yield them as "instruments of some righteousness" rather than to wickedness. Therefore we encourage wholehearted recreation and discourage those amusements which debase or foster the debasement of the body as the temple of God. Among these we warn against are the social dance, gambling, and pictures lurid with crime and illicit sex.

Members are warned against the use of and traffic in alcoholic beverages and other habit-forming and body-defiling drugs, including tobacco. We urge vigorous opposition to the persistent traffic in such products, in order to prevent exploitation of the young, the ignorant, and the

4. **PEACE AND WAR.** The teachings of Jesus, the whole spirit of His gospel, and the provisions of His grace call us to live at peace with all men. We feel that war and violence are not consistent with the Christian holiness to which we are summoned in Christ. We encourage our members to find alternative ways in which to achieve civil justice and to work within civil society for the redress of wrongs.

5. **THE CHRISTIAN AND THE STATE.** All men stand accountable to God, whom they have the right to worship and serve freely without state control. We resist every effort of the State to usurp the prerogatives of God. We recognize, nonetheless, that civil government is an instrument of God to restrain evil and provide for the welfare of men. Out of Christian conviction, then, we respect and submit to the government within its proper function.

6. **CAPITAL PUNISHMENT.** Because we trust God as the righteous judge before whom men spend their lives in probation, we oppose capital punishment. We feel it is an unchristian preempting of the authority of God over human life. As a leaven in society, Christians ought to lift civil government to a closer approximation to God's laws for human affairs.

7. **RACE RELATIONS.** Although we recognize that social injustice arises in whatever situations men can gain selfish advantage of others, we believe the church ought firmly to bear public Christian witness to the justice due all mankind under God. We repudiate all efforts to discriminate among men on the basis of race, nationality, or caste. We seek to witness the dignity and worth of all men before God. We seek to bind up the hurts of those who suffer injuries. In the fellowship of the church we strive to break down the artificial barriers created by the prejudice of sinful man.

## C—STATEMENTS OF FUNDAMENTAL DOCTRINES AND TESTIMONIES

For explicit and more extended statements of belief, the following historic documents are included herewith: an extract from George Fox's Letter to the Governor of Barbados, 1671; the Declaration of Faith issued by the Richmond (Indiana) Conference of Friends in 1887; certain fundamental truths and testimonies adopted from time to time by Oregon Yearly Meeting of Friends Church; and the Statement of Faith of the Evangelical Friends Alliance.

### 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, 2 Peter 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, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works" (2 Timothy 3:16-17); and "are able to make wise unto salvation through faith in Christ Jesus." (*Autobiography of George Fox*, edited by Henry Stanley Newman)

## 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 (Isaiah 6:3, 57:15), almighty (Genesis 17:1), all-wise (Romans 11:33, 16:27), and everlasting (Psalm 90:1, 2) God, the Father (Matthew 11:25-27), the Creator (Genesis 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 (Colossians 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 (2 Thessalonians 2:13) of the people of God; and that these three are one in the eternal Godhead (Matthew 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 (Colossians 1:13-16) and Redeemer (Colossians 1:14); for by Him were all things created that are in heaven and that are on the earth, visible and invisible. Conceived of the Holy Ghost (Matthew 1:20), born of the virgin Mary (Matthew 1:23-25, Luke 1:35), the word was made flesh (John 1:14), and dwelt amongst men. He came in the fullness (Galatians 4:4) of the appointed time, being verily foreordained before the foundation of the world (1 Peter 1:20) that He might fulfill (Isaiah 11:1-5, 52:13-15) the eternal counsel of the righteousness and love of God for the redemption of man (Isaiah 53). In Him dwelleth all the fullness of the Godhead bodily (Colossians 2:9). Though He was rich, yet, for our sakes, He became poor, veiling in the form of a servant (Philippians 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 (Isaiah 53:4, Luke 12:50, 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 (Hebrews 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, sanctifying them to us, by Himself performing and enduring them, leaving us the one perfect example (1 Peter 2:21) of all righteousness (Matthew 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 (Ephesians 4:13), a Redeemer, at once able to suffer and almighty to save. He became obedient (Philippians 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 (Ephesians 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 Corinthians 15:4) according to the Scriptures, becoming the first fruits (1 Corinthians 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 (Hebrews 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" (Revelation 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 Timothy 1:5, Hebrews 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 (Hebrews 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 (Hebrews 7:25). All power is given unto Him in heaven and in earth (Matthew 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 RV).

We reverently confess and believe that divine honor and worship are due to the Son of God, and that He is in true faith to be prayed unto, and His name to be called upon, as the Primitive Christians did, because of the glorious oneness of the Father and the Son; and that we cannot acceptably offer prayers and praises to God, nor receive from Him a gracious answer or blessing, but in and through His dear Son (Declaration of 1693, in *Sewell's History*, 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 (Ephesians 1:22). All its true members are made one in Him. They have washed their robes and made them white in His precious blood (Revelation 7:14), and He has made them priests unto God and His Father (Revelation 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 (Matthew 28:19, 2 Corinthians 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 (Ephesians 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 (Ephesians 1:13, 14), the witness to his adoption into the family of the redeemed (Romans 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 professed illumination or spirituality that is divorced from faith in Jesus Christ of Nazareth, crucified for us without the gates of Jerusalem.



## THE HOLY SCRIPTURES

It has ever been, and still is, the belief of the Society of Friends that the Holy Scriptures of the Old and New 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 30:31). 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 manysidedness 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 (Genesis 2:7, 1:26, 27). Being free to obey or to disobey, he fell into transgression, through unbelief, under the temptation of Satan (Genesis 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 (Romans 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 (Romans 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 (Romans 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 (Isaiah 53:5), and upon whom the Lord was pleased to lay the iniquity of us all (Isaiah 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 (Romans 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 (1 Corinthians 6:19), that being reconciled to God by the death of His Son, we are saved by His life (Romans 5:10); a new heart is given and new desires; old things are passed away, and we become new creatures (2 Corinthians 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 (Romans 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 righteousness and receives the Spirit of promise; for, as saith the apostle, "Ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Corinthians 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 (2 Corinthians 2:14). How full of encouragement is the declaration, "According to your faith be it unto you" (Matthew 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 to say, with the Apostle Paul, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Romans 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" (1 Thessalonians 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 (1 John 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" (2 Corinthians 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 (1 Corinthians 15:44); that being first which is natural, and afterward that which is spiritual. And though it is said, "this corruptible must put on incorruption, and this mortal must put on immortality" (1 Corinthians 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" (1 Corinthians 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" (RV), 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 (Philippians 3:20, 21).

We believe that the punishment of the wicked and the blessedness of the righteous shall be everlasting; according to the declaration of our compassionate Redeemer, to whom the judgment is committed, "These shall go away into eternal punishment, but the righteous into eternal life" (RV, Matthew 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 (Ephesians 4:4, 5), even that whereby all believers are baptized in the one Spirit into the one body (1 Corinthians 12:13, RV). This is not an outward baptism with water, but a spiritual experience; not the putting away of the filth of the flesh (1 Peter 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 (Romans 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" (Matthew 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" (RV). 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 (2 Corinthians 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" (1 Corinthians 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" (John 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" (Jeremiah 31:32, Hebrews 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, that he may abide with you forever" (John 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 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 to him, and will sup with him, and he with me" (Revelation 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 which 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" (1 Corinthians 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 (Ephesians 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 (1 Corinthians 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 (1 Corinthians 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 of 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 (Matthew 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" (Matthew 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 (Zechariah 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 84:4), heart answering to heart, "Bless the Lord, O my soul: and all that is within me, bless his holy name" (Psalm 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 (Romans 13:1, 1 Peter 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 (Matthew 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 individ-

uals or nations from the paramount allegiance which they owe to Him who hath said, "Love your enemies" (Matthew 5:44, Luke 6:27). In enjoining this love, and the forgiveness of injuries, He who has bought us to Himself has not prescribed for man precepts which are incapable of being carried into practice, or of which the practice is to be postponed until all shall be persuaded to act upon them. We cannot doubt that they are incumbent now, and that we have in the prophetic Scriptures the distinct intimation of their direct application not only to individuals, but to nations 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" (Matthew 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 (Colossians 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 the 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.

#### 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. **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.

3. **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.

4. **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.

5. **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.

6. **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 Revelation 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 reasoning of unbelievers.

## STATEMENT OF FAITH OF EVANGELICAL FRIENDS ALLIANCE

### THE HOLY BIBLE:

We believe that the Holy Scriptures were given by the inspiration of God; that there can be no appeal from them to any other authority whatsoever; that they are fully sufficient to make one wise unto salvation through faith which is in Jesus Christ; that the Holy Spirit who inspired the Scriptures must ever be their true interpreter as He works through the disciplined and dedicated minds of those within His Church; that any professed guidance which is contrary to these Scriptures must be counted as a delusion.

### GOD:

We believe in one God, revealed through the Holy Bible in the person of Jesus Christ; that He is both the Creator and Preserver of all things visible and invisible; that He alone is worthy of worship—honor, glory, dominion, praise, and thanksgiving—both now and forevermore; and that in the unity of the Godhead there exist three persons, Father, Son, and Holy Spirit, inseparable in divinity, power, glory, and eternity.

### JESUS CHRIST:

We believe Jesus Christ to be the only begotten Son of God; that He was conceived by the Holy Spirit and born of the virgin Mary; that He is the express image of the invisible God; and that He combines within Himself both the nature of God and the nature of man in one perfect indivisible personality—the God-man.

We believe that He was crucified as an atonement for the sins of the whole world, making provision whereby man could find the forgiveness of sins, the power for a new life, and be brought back into a perfect relationship with the Father.

We believe that He arose from the dead, ascended to the right hand of God, making intercession for us, and that He will come to earth again to receive His Church unto Himself and to judge the world in righteousness.

### HOLY SPIRIT:

We believe the Holy Spirit to be the third person of the Godhead, proceeding from both Father and Son, but equal with them in authority, power, and glory; that He convicts the world of sin, imparts life to the penitent believer, sanctifies the child of God, and enables one by His indwelling presence to love God supremely.

### MAN:

We believe that God created man in His own image; that he enjoyed unbroken fellowship with his maker; and that his whole life centered in the person of God. We believe that man fell from this original state by an act of transgression; that in this fall man suffered the immediate loss of his perfect relationship to God, making self the center of his life; and that in this act he suffered immediate spiritual death. In this disposition to sin all men are born. We own no principle inherent naturally in man by which he may be saved, except by the grace of our Lord Jesus Christ as a provision for all mankind.

### SALVATION:

We believe that by the grace of our Lord Jesus Christ, and by the direct and immediate agency of the Holy Spirit, man may be recovered

from his fallen state through divine enlightenment, forgiveness of sin, regeneration and sanctification of his affections, and the final glorification of his body; that in this life man may love God with all his heart, soul, mind, and strength; that he may live in victory over sin, and enjoy unbroken fellowship with his Father; and that once more his whole life may center in and revolve around his Creator and Father.

We believe that the experience of sanctification is the work of God's grace by which the affections of men are purified and exalted to a supreme love to God; and the believer is empowered to witness to the living Christ. This is accomplished by the baptism with the Holy Spirit in the life of a dedicated and believing child of God; that this is both an act in which the heart is cleansed from an imperfect relationship and state, and a process in which the life is continuously disciplined into paths of holiness.

### THE CHURCH:

We believe that all those persons who repent of their sins, and believe in Jesus Christ as their Savior are born again into His kingdom by the Holy Spirit, and that these constitute the church universal of Jesus Christ. This church we believe to be spiritual in nature, universal in scope, holy in character, and redemptive in her life and purpose.

We believe that wherever two or three are gathered together in the name of Christ, He is truly present in the person of the Holy Spirit, and that such an assembly is a local church, the visible expression of His body, and the Church universal.

We believe that every believer must relate himself to the local and visible body of Christ being fitly framed together with others into a holy temple in the Lord and builded together for a habitation of His Spirit.

### SPIRITUAL REALITIES:

We believe that both Christian baptism and communion are spiritual realities beyond the mere physical and outward ordinances; that baptism is an inward receiving of the Holy Spirit in which He becomes Lord over all—guiding, cleansing, empowering, and in general representing God to us in immediate experience; that communion is the daily receiving and realization of Jesus Christ as Savior and Lord; that this communion is dependent not only upon the condition of the believer walking daily in the light of Christ, but on the historic act of Christ on Calvary as His body was broken and blood shed once and for all for us; that Christ thus becomes a daily and personal spiritual reality known immediately in Christian experience; and that through Him and His baptism God and divine realities are known experientially and immediately.

### CHRISTIAN WORK:

We believe that in the church, the believer is committed to both the worship and the work of God; that this work involves not only personal righteousness as the fruit of a new life, but the ministry of evangelism and teaching; that in this commission of Christ every believer is involved in the stewardship of the Kingdom, and that it is fulfilled only by faithful service in and through the fellowship of His Church; and that this work is continuous until Christ comes again calling the Church unto Himself. We believe that all Christians are called upon to witness by word and by deed within a sinful world, not returning evil for evil, but in Christlikeness demonstrating love, forgiveness, and the way of peace.

We believe that in the fellowship of His body, the Holy Spirit gives to every member a gift to be exercised for the mutual advantage of every member in the body, and for the influence of the church upon those out-

side; that the ministry is such a gift given to certain ones whom God calls and ordains for a special service of leadership in His Church; that this service may be that of pastoring, teaching, evangelizing, or administration. **LIBERTY:**

We believe in the doctrine of Christian liberty, and that this liberty is to be granted in all areas that are not essential to one's final salvation. While we recognize that among God's children there are differences of faith and practice, due to our imperfection, we must look forward to the time when we shall all come into a greater unity of the faith. Until then we believe that in essentials there must be unity, that in nonessentials there must be liberty, but in all things there must be charity.

#### **RESURRECTION AND JUDGMENT:**

We believe in the second coming of Christ: that at His coming the dead shall be resurrected, some to everlasting glory and others to everlasting shame; that we shall all stand before the judgment seat of Christ to receive recompense for the things done in the flesh; that the judgment of the blessed shall be unto heaven, and the judgment of the lost unto hell; that the punishment of the wicked and the blessedness of the righteous shall be everlasting; that this judgment is in the hands of our compassionate Redeemer, who doeth all things after the counsel of His wisdom, love, and holiness.

## **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 principles 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 64.)

4. **POSITIONS OF LEADERSHIP.** Positions 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 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 counsel.

## 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 page 34.)

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.

2. **REGULAR MEETINGS.** The monthly meeting convenes regularly at a set time each month for the transaction of business, in which each member has a right to participate. 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.

3. **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 counsel 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.

4. **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.

5. **ORGANIZATION.** A monthly meeting is duly organized for the transaction of business when it has been duly established 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.

6. **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 interest of the body.

7. **INCORPORATION.** Monthly meetings are at liberty to incorporate provided they adopt Articles of Incorporation pursuant to the form approved by Oregon Yearly Meeting, which makes clear the position of the monthly meeting as a part of and subordinate to the Yearly Meeting, and as governed by the *Constitution and Discipline* of Oregon Yearly Meeting of Friends Church.

8. **REPRESENTATION IN THE AREA.** Each monthly meeting shall appoint annually one person to serve on the area nominating committee.

9. **REPRESENTATION IN THE YEARLY MEETING.** Each monthly meeting shall appoint annually one person for each fifty resident active members or major fraction thereof to serve on the representative body of the Yearly Meeting, provided, that every meeting shall be entitled to at least one representative. Alternates may be appointed at the discretion of the meeting.

10. **EXTENSION CHURCHES.** A monthly meeting may be petitioned by the Yearly Meeting board of evangelism and church extension to share in the sponsorship of an extension church (see page 35) to which it is in geographic proximity. Each extension church is authorized to appoint one member annually to serve on the area nominating committee, and one member to the representative body of the Yearly Meeting.

##### 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 area business meeting and to the area meeting on ministry and counsel such matters of business as require their attention.

2. **MINISTERS AND ELDERS.** See page 53.

3. **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.

4. **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.

5. **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 Yearly Meeting such information as he may direct, including the recording, transfer, and death of ministers, and the names and addresses of the officers of the meeting.

### 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.** See page 45.

3. **THE LOCAL MEETING ON MINISTRY AND COUNSEL.** The pastors and elders of each meeting constitute its local meeting on ministry and counsel. Its duties are explained elsewhere. (See pages 60, 61.)

4. **THE NOMINATING COMMITTEE.** A nominating committee appointed annually, which may be named from the floor in a monthly meeting session well in advance of the annual appointment of officers, shall present to the monthly meeting names of persons to fill all offices except those otherwise provided for, including a chairman for each committee, 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 44-49.)

### D—NEW WORK AND NEW MEETINGS

1. **OPENING A NEW WORK.** A new work may be entered upon by a monthly meeting or the Yearly Meeting, either body through its committee or board of evangelism and church extension, or by an area to initiate a new work, the authorization of one of these bodies should first be secured.

2. **MISSION POINTS.** Unless organized by a substantial group of Friends from established meetings (see below), a religious work in its

first phase, duly authorized and carried on by Friends leadership, is designated as a mission point. It may consist of a Sunday school, a prayer meeting, a Bible study class, or a preaching point, utilizing such facilities as a home, a schoolhouse, or an abandoned church building. Very little organization is necessary, since all of its affairs are to be administered by the body under whose leadership it has been initiated.

3. **EXTENSION CHURCHES.** When a mission point has developed to the place where it appears to the initiating body that it possesses the potential of a future monthly meeting, that body, if a monthly meeting or area, shall petition the Yearly Meeting board of evangelism and church extension to organize it as an extension church. The board, at its discretion, may do so by guiding the mission point congregation into a simple but functional organization, involving the appointment of individuals among its own members to handle local affairs.

When a substantial group of Friends from established churches, normally nonresident members living in an area more or less remote from established meetings, wishes to form a new congregation with extension church status, they may make contact with a conveniently situated monthly meeting or with the Yearly Meeting board of evangelism and church extension, and follow the same procedure as outlined above.

The board of evangelism and church extension shall have power, after due consultation with the local congregation and the General Superintendent, to select and call the pastors and shall have general supervision over the extension church, such supervision implying no financial obligation on its part other than that which it may voluntarily assume. The board may petition a monthly meeting, preferably the initiating body, to share in the sponsorship of the congregation, with or without financial obligation. Membership of Friends, and of others if they so desire, shall be transferred to this meeting. All who wish and who qualify (see page 64) may become members of the extension church either as full members or as affiliate members (see page 65), enjoying dual membership, both in the extension church and in the sponsoring monthly meeting.

The pastoral committee of the extension church shall consist of the pastors and the elders of the monthly meeting who are members of the local congregation. Additional members not occupying such offices may be appointed when necessary. The responsibilities of the pastoral committee shall be the same as those of the local meeting on ministry and counsel in an established meeting except for the selection of the pastor (see above). In particular it shall feel the responsibility of the spiritual care of the membership.

Once duly established in accordance with the procedures outlined above, the extension church shall appoint its own officers and committees annually thereafter, subject to the approval of the Yearly Meeting board of evangelism and church extension. The extension church shall also appoint one member annually to the area nominating committee, reporting same to the area superintendent, and one member to the Yearly Meeting representative body, reporting same to the Yearly Meeting clerk (see page 33). It shall prepare annually a statistical report on the same order as that requested from the monthly meetings.

The extension church shall be responsible for its proportionate share of the financial support of the Yearly Meeting program through the unified budget on the same terms as those which apply to the monthly meetings (see page 52).



All property rights involved in connection with an extension church shall be vested in the Yearly Meeting through its board of trustees, or, at the discretion of the board of evangelism and church extension, in some incorporated meeting within the same state. 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 44).

4. **NEW MONTHLY MEETINGS.** An extension church may request the sponsoring monthly meeting to take proper steps towards its establishment as a new monthly meeting. Likewise the monthly meeting may take the initiative, making sure to secure the concurrence of the extension church. When such action has been approved by the monthly meeting, it shall send a proposition therefor to the Yearly Meeting board of evangelism and church extension, stating when and where the new monthly meeting is to be held and to what Yearly Meeting area it is to be attached. Upon approval by the board the extension church shall be so notified, and upon receiving this notification is authorized to proceed with full organization as a monthly meeting.

5. **UNION OF MEETINGS.** When it is proposed that two or more monthly meetings or extension churches, or an extension church and a monthly meeting, unite or consolidate to form one new monthly meeting, the proposal shall be given full and careful consideration by the meetings involved. When, after consultation with the General Superintendent, each of them has taken official action to approve the union, the General Superintendent shall carry their request to the Yearly Meeting board of evangelism and church extension. When its sanction has been secured, the meetings may proceed to unify their business meetings, their officers and committees, their services, and their holdings at the time and in the manner which seem best to them in their situation. They shall consult with the Yearly Meeting board of trustees in regard to proper adjustment or disposal of real estate and other assets. The united meeting may choose the site and facilities best adapted to its need, and the name by which it is to be officially known. Membership of the meetings uniting shall be transferred en masse to the new united meeting. If the constituent meetings were located in different Yearly Meeting areas, the new meeting may petition the Yearly Meeting for affiliation with the area of its choice.

6. **RETURN TO EXTENSION CHURCH STATUS.** Action may be initiated either by the Yearly Meeting board of evangelism and church extension or by a monthly meeting, to consider the advisability of a return by the monthly meeting to the status of an extension church. In such a case the board shall appoint a committee to assess, in cooperation with the monthly meeting or a committee appointed by it, the total situation as it affects the proposition under consideration. If, by common agreement and official action of the monthly meeting, the change appears to be in order, the board shall then assume supervision of the church as outlined above (paragraph 3). The new status shall continue until action to reverse the status (paragraph 4 above) is again appropriate.

7. **NOMENCLATURE.** The word "Friends" shall be included in the naming of a work in any phase; for example, Pennville Friends Mission Point; Pennville Friends Extension Church; Pennville Monthly Meeting of Friends, or Pennville Friends Church.

8. **NEW AREAS.** Monthly meetings have authority to petition the Yearly Meeting to establish, discontinue, divide, or redefine an area, or to

unite two or more areas (see below). They may also request transfer of their affiliation from one area to another.

9. **NEW YEARLY MEETINGS.** When one or more areas 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 proposal.

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.

## E—MONTHLY MEETING COMMUNICATIONS

A monthly meeting may forward to the area business session as excerpts from its minutes proposals for joint action in establishing new mission points, or expressions of concern for the welfare of the church which it desires to have sent to the Yearly Meeting for its consideration and action.

## SECTION III

### AREAS

#### ORGANIZATION AND FUNCTIONS

1. **FORMATION.** The Yearly Meeting, through a selected agency or upon its recommendation, shall group the existing monthly meetings with their sponsored extension churches and mission points into administrative entities known as areas. Division shall be made, normally, on the basis of geographical proximity or accessibility, provided, that the reasonable request of any meeting shall be given due consideration. A new monthly meeting shall be assigned by the Yearly Meeting to a specific area, with the understanding that the monthly meeting may express its preference for such assignment.

2. **MEMBERSHIP.** An area consists of all of the monthly meetings, extension churches, and mission points, with all of their listed members, both individually and collectively, which are located within its limits.

3. **OFFICERS.** The area officers shall consist of secretaries, one corresponding to each of the boards of the Yearly Meeting (excepting the board of trustees and the board of publication), and a recording secretary. Except for the recording secretary, they shall be appointed annually as members of their respective Yearly Meeting boards. They shall be nominated to the area in business session by a committee composed of members named by each of the constituent monthly meetings and extension churches (see page 33). The secretary of evangelism and church extension shall serve also as area superintendent (see page 44). He shall convene and instruct the nominating committee, presiding until they have named their chairman. The secretary of finance shall serve as area treasurer.

4. **RALLIES.** Each area shall hold rallies three times per year, fall, winter, and spring. A schedule shall prevail, set up by the Yearly Meeting through its selected agency. Any situation peculiar to an area shall be considered in the formulation of the schedule. The rallies shall be planned

and supervised by the area superintendent in cooperation with other area secretaries whose work is to be presented. Each department shall be adequately represented, but preferably not more than two in any one rally. Programs planned at the Yearly Meeting level shall be given priority.

5. **BUSINESS MEETINGS.** There shall be at least one business meeting per year. It shall serve for the election of the secretaries, the receiving of the annual financial report, the approval of the annual budget, and the consideration of joint projects and of concerns forwarded from the monthly meetings. The area superintendent shall preside over the session, and the recording secretary shall keep its minutes. Adjourned meetings may be scheduled when desired, in accordance with the standard procedure (see page 33).

6. **CALLED MEETINGS.** A special business session may be called by the superintendent at the request of the clerks of two or more monthly meetings or of the Yearly Meeting General Superintendent. Notification in writing shall be sent to each monthly meeting and extension church clerk at least five days in advance.

7. **AREA FINANCE.** The area shall adopt, at its annual business session, a budget to provide for its financial needs.

## SECTION IV THE YEARLY MEETING

### A—GENERAL ORGANIZATION

1. **COMPOSITION AND POWERS.** The Yearly Meeting consists of the members of the areas 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 monthly meeting, and shall give advice and instruction to the monthly 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—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 Council. Sessions may be held elsewhere by adjournment or periodically by action of the meeting. 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.

### C—OFFICERS

1. **PRESIDING CLERK.** The representatives from the monthly 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 Council, 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. He, with the assistance of the other clerks, shall allot time in the Yearly Meeting sessions to the various boards, with the advice and consent of their presidents.

2. **OTHER CLERKS.** In the same session the meeting shall appoint, on nomination by the representatives, an assistant clerk, a recording clerk, an assistant recording clerk, and an 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. **GENERAL SUPERINTENDENT.** The Yearly Meeting shall appoint, on nomination by the Executive Council, a person to serve as General Superintendent. His initial appointment shall be for a term of two years. The following year, and annually thereafter, as his services prove to be satisfactory and effective and he senses a continuing concern for the work, the appointment shall be extended for an additional year, thus giving him with each extension a two-year period in prospect for long-range planning. (A period of one year for smoother transition is also thus provided when his service is to be terminated.)

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. **ADMINISTRATORS AND FIELD SECRETARIES.** The Yearly Meeting shall appoint annually, on nomination by the Executive Council with the advice and approval of the General Superintendent, a person to serve as assistant superintendent. He shall be well qualified by maturity and experience to carry out his appointed responsibilities. He shall work under the supervision of the General Superintendent in any or all of the departments of work of the Yearly Meeting; he shall familiarize himself with the activities of all boards and committees and shall attend their meetings at their request or at the suggestion of the General Superintendent.

At such times as the interests of any of the Yearly Meeting boards may require it, the Yearly Meeting may appoint or employ field secretaries to supervise and promote the work. They shall be nominated, with the advice and approval of the General Superintendent and on request by the interested boards, by the Executive Council, which shall also make recommendations concerning compensation. They shall be responsible to the Yearly Meeting through the General Superintendent.

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 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 acknowledgment. He shall submit his report annually.

6. **THE FINANCIAL SECRETARY.** The Yearly Meeting shall appoint annually, on nomination by the Executive Council, 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 unified budget.

7. **ARCHIVIST.** The Yearly Meeting shall appoint, on nomination by the Executive Council, a person to serve as Yearly Meeting archivist. His term of office shall be two years; he may be reappointed at the discretion of the Yearly Meeting. He shall be a person with an active interest in history and an awareness of the value of documents for the writing of history. It shall be his duty to gather, evaluate, and preserve documents of all sorts which record events of the past, and to make them conveniently available for any who wish to study or write on historical themes. The Yearly Meeting should provide for a depository suitably located, with optimum conditions for preservation of perishable materials.

8. **CLERK OF REPRESENTATIVES.** The Yearly Meeting shall appoint annually, on nomination by the representatives, a clerk to preside over the deliberations of the representative body for the following year. He shall be appointed soon after the opening of the annual sessions, so that if he lacks previous experience he may sit in the remaining meetings of the body to observe the procedure and to receive instruction from the clerk then in charge. He may be reappointed on expiration of his term. He should be a person well qualified to preside without prejudice or partiality and to expedite the handling of the business without neglect of proper hearing and deliberation. It shall be his duty to acquaint himself thoroughly with the functions of the representative body and the procedure necessary to their fulfillment, and also to secure all materials, such as lists of monthly meeting and area appointments, which will be needed in the course of the sessions. He shall instruct and aid the recording clerk in the preparation of reports to the Yearly Meeting on matters referred to the representatives and acted upon by them, and on nominations made in accordance with the Yearly Meeting *Constitution and Discipline*.

9. **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, transportation secretary, and custodian of documents.

10. **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.

#### D—THE EXECUTIVE COUNCIL

1. **COMPOSITION.** The Executive Council 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

assistant superintendent; the financial secretary; the treasurer; the presiding clerk of the Yearly Meeting on ministry and counsel; one member chosen by each of the Yearly Meeting boards; additional members to equal the number of boards less two; such others as may be designated by the Yearly Meeting. The additional members shall be appointed by the Yearly Meeting as follows: the representatives, at their first meeting, shall appoint three of their number as a special committee to present names for these offices after due deliberation, with proper consideration given to geographical representation; when the representatives have approved these names they shall present them to the Yearly Meeting as nominations. The additional members shall be individuals with broad vision, generally recognized as such, and, as far as possible, unbiased in relation to the financial askings of the various boards. They shall serve for terms of three years, with the terms of approximately one-third of their number expiring each year.

2. **MEETINGS.** The Executive Council 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. A quorum for taking official action shall be eight members.

3. **DUTIES AND FUNCTIONS.** The Executive Council 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.

b. To consider at its midyear meeting the recommendations for each department as received through the board of finance. It shall take into account the financial requirements of the total plan and the resources of the Yearly Meeting, and then shall combine the board askings and other needs into an operating plan consistent with the overall objectives of the Yearly Meeting (see page 51).

c. To present this unified budget, with the assistance of the financial secretary, to the monthly meetings and extension churches as their proportionate share of the total need, this share to be based on the percentage of their residual income (for definition see page 52) which was recommended by the board of finance, and to secure their commitments, encouraging them to pledge beyond their proportionate share whenever possible.

d. To present the unified budget thus formulated to the Yearly Meeting for its approval.

e. 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.

f. To nominate to the Yearly Meeting persons to serve as General Superintendent, assistant 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 al-

lowance of the General Superintendent and assistant superintendent.

g. 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.

h. To nominate annually to the Yearly Meeting four persons to serve as members of the George Fox College board of trustees.

## E—YEARLY MEETING BOARDS AND COMMITTEES

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.

### 2. GENERAL REGULATIONS.

a. TERMS OF OFFICE. All committee and board members, except such members as may be appointed for a different term, shall serve for one year.

b. ORGANIZATION OF COMMITTEES. Each committee may appoint 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 (in certain cases) to care for the different phases of the work.

c. ORGANIZATION REPRESENTATIVES. In case some organization which is not directly involved in the activities of any board senses the need for representation on a board whose interests are of a related character, such organization may make its request to the Yearly Meeting through the Executive Council. Upon approval by both of these bodies, the organization may appoint annually one of its members to serve ex officio on the board involved, such appointment to replace one of those ordinarily named by the Yearly Meeting.

d. 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 Council.

e. BOARD EXECUTIVE COMMITTEES. The executive committee of each board shall consist of its president, vice-president, secretary, and other officers, together with the General Superintendent of the Yearly Meeting ex officio. The committee shall act in accordance with the instructions of the board.

f. 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, but not in conflict with business hours, and at a suitable time about midyear. An item shall be included in the unified budget

to cover travel expense of the members in connection with attending the midyear meetings. Attendance at other interim meetings shall be financed by the respective boards.

g. 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 monthly meeting committees as to what information is wanted, providing suitable blanks when necessary. Each chairman of a monthly meeting or local committee shall, with the assistance of the other members of his committee, compile all necessary data and send it to the president of the corresponding Yearly Meeting board; he shall send a copy also to the corresponding area secretary.

h. VACANCIES. Voluntary resignation of a member tendered to the appointing body, or any of the following circumstances with or without resignation, shall result in a vacancy in the membership of a board: appointment of a Yearly Meeting appointee on the board, as by an area or other organization, to an office by virtue of which he is a member of the board; removal of residence by a member to another yearly meeting or from the area which appointed him; disownment of a member by his monthly meeting or his deposition from the ministry; the death of a member.

Vacancy occurring through loss of a member appointed by an area or a voluntary organization shall be filled only by the body appointing. Vacancy due to the loss of a member appointed by the Yearly Meeting shall be filled by appointment of the board concerned if it occurs before the last interim meeting of that board; by the Yearly Meeting in session if it occurs after such interim meeting.

## 3. MEMBERSHIP, ORGANIZATION, AND FUNCTIONS OF BOARDS AND COMMITTEES.

### a. CHRISTIAN EDUCATION

(1) The Yearly Meeting Board. The board shall include those appointed to membership by the various areas, plus an equal number of members appointed by the Yearly Meeting. These shall be appointed on nomination by the representatives for terms of three years, with the terms of approximately one-third of their number expiring each year. The Yearly Meeting president of Friends Youth shall be an advisory member. The board shall organize by the appointment of a president, a vice-president, and a secretary.

The board shall include in its responsibilities and activities the following departments: Sunday school, vacation Bible school, junior church, clubs, camps, and other similar work. The board shall appoint from its membership a superintendent for each of the following departments: Sunday school, vacation Bible school, and clubs. Persons so appointed shall promote the work of their departments throughout the Yearly Meeting.

It may appoint other officers and such committees as are needed to carry on its affairs.

(2) The Area Secretary. Each area shall appoint annually one member to the Yearly Meeting board of Christian education. As area secretary of Christian education he shall promote the program of the

board in the local meetings through their Christian education committee chairmen. He shall work in cooperation with the area president of Friends Youth.

(3) The Monthly Meeting Committee. Each monthly meeting shall appoint a Christian education committee. The committee shall be responsible to the monthly meeting for the supervision of the work in all the departments comprehended. It may, if so desired, appoint chairmen for the various departments.

#### b. EVANGELISM AND CHURCH EXTENSION

(1) The Yearly Meeting Board. The board shall include those appointed to membership by the various areas, plus an equal number of members appointed by the Yearly Meeting. These shall be appointed 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.

The board 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 Council 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 local workers who receive support from Yearly Meeting funds. Meetings for worship during Yearly Meeting sessions shall be under its care.

(2) The Area Secretary. Each area shall appoint annually one member to the Yearly Meeting board of evangelism and church extension. He shall serve also as area secretary in that department, and as such shall act as area superintendent. In this capacity he shall exercise supervision, in cooperation with the General Superintendent, over the pastoral and evangelistic work within the area. He shall also supervise, encourage, and assist other area secretaries with a view to fostering prayerful initiative and purposeful activity toward realization of the prime objective of the church: the winning of souls and the edification of believers. With the cooperation of these secretaries he shall plan and supervise the program of the area rallies, giving each department adequate opportunity to present its work. He shall promote the program of the Yearly Meeting board in the local meetings through their evangelism and church extension committee chairmen. He shall con-

vene and instruct the appointed members of the area nominating committee, presiding until they have named their chairman, and shall preside over the business session/s of the area.

(3) The Monthly Meeting Committee. Each monthly meeting shall appoint an evangelism and church extension committee. The committee shall be responsible to the meeting for the conduct of the work of evangelism and church extension in cooperation with the Yearly Meeting board and the area superintendent, and for carrying out any special task assigned to it by the meeting. It shall at all times work in cooperation with the local meeting on ministry and counsel.

#### c. FINANCE

(1) The Yearly Meeting Board. The board shall include those appointed to membership by the various areas, plus an equal number of members; of these, three shall be members by virtue of their offices, namely, the Yearly Meeting treasurer and financial secretary and a member of the Yearly Meeting board of trustees selected by that board. The remainder shall be appointed 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.

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 78), and shall appoint one of its members to the governing committee thereof. It shall review periodically the financial needs of ministers, missionaries, and their widows. It shall act as a finance committee for the Yearly Meeting; as such it shall receive the budget requests of the boards and other administrative bodies, analyze them, and formulate recommendations for presentation to the Yearly Meeting Executive Council (see page 41). It shall determine the percentage, subject to annual review, of the residual income of the monthly meetings and extension churches (see page 52) which would be recommended to them as their proportionate share of the contributions to the Yearly Meeting unified budget. The board is authorized to borrow money for the Yearly Meeting when in its judgment such procedure becomes necessary.

(2) The Area Secretary. Each area shall appoint annually one member to the Yearly Meeting board of finance. As area secretary of finance he shall serve also as area treasurer; he shall cooperate with the Yearly Meeting financial secretary in the promotion of the financial program throughout the area. He shall cooperate with the area superintendent in formulating a proposed annual budget for the area, and shall disburse the funds as directed, giving a complete report to the annual business session of the area. He shall further cooperate with the department of ministers' aid as may be needful.

(3) The Monthly Meeting Committee. Each monthly meeting shall appoint 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 in-

volving such matters as the purchase or improvement of church property, subject to the approval of the monthly meeting. It shall provide for the Yearly Meeting board of finance, in time for its annual midyear meeting, a statement of the residual income of the monthly meeting for the current year, i.e., the amount of the total income less amounts paid for pastoral salary and household maintenance and also amounts contributed by the congregation or budgeted by the church from general funds toward church construction and liquidation of debt resulting therefrom. This amount shall be determined by calculating the actual residual income for the first half of the current fiscal year (July-December), forecasting the same for the balance of the year (January-June), and adding the two amounts.

#### d. GENERAL EDUCATION

(1) The Yearly Meeting Board. The board shall include those appointed to membership by the various areas, plus an equal number of members appointed by the Yearly Meeting. These shall be appointed 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.

The board shall have as its primary function the fostering of education among members and attenders at all levels, from the primary grades through the graduate schools. Specific activities through which this function may be exercised are: (a) the compilation and maintenance of permanent records of the educational status and advancement of children, youth, and adults; (b) the promotion of the moral interests of those enrolled in both public and private schools, assisting them to maintain their Christian integrity under all circumstances; (c) the dispensing of information on the scholarship programs in effect in the Yearly Meeting; (d) the promotion of the establishment of new scholarships in Christian schools; (e) the encouraging of attendance at institutions of higher learning on the part of youth and young adults; (f) the maintenance of records of professional educational activities of the membership and the encouragement of fellowship among them and with those of other established Christian institutions.

The board shall devise methods for promoting financial and other interests of George Fox College among the meetings. Each member shall endeavor to find opportunity for frequent visitation to the College, seeking on such occasions to sense the tone and atmosphere of the institution in terms of its faithfulness, while providing adequate instruction, in promulgating standards and exercising influences which tend toward well-balanced development of the student in the spiritual, the social, and the moral areas of his life. They shall take note, also, of the degree to which the training provided equips the student for usefulness in the church. In all of these matters they shall be careful to avoid trespass into the realm of responsibility of the College trustees. A report of the visitation and its results shall be prepared annually before the Yearly Meeting sessions, to be submitted to the College board, and, with modifications if necessary, to the Yearly

Meeting. Those who have opportunity should include Greenleaf Academy in their visitation, taking note of similar features as evidenced in its program.

The board shall provide plans of action for the guidance of the corresponding committees in the subordinate meetings and such assistance as they may need.

(2) The Area Secretary. Each area shall appoint annually one member to the Yearly Meeting board of general education. As area secretary of general education, he shall promote the program of the board in the local meetings through their general education committee chairmen.

(3) The Monthly Meeting Committee. Each monthly meeting shall appoint a general education committee. It shall be responsible for the compilation and maintenance of permanent records of educational statistics of both students and teachers in the local membership, and for cooperating with the area secretary and the Yearly Meeting board in the fulfilling of all the various functions. Specifically, it shall promote the moral and educational interests of both young and old, considering each individual of school age its special and personal charge in relation to matters in this realm.

#### e. MISSIONS

(1) The Yearly Meeting Board. The board shall include those appointed to membership by the various areas, plus an equal number of members appointed by the Yearly Meeting. These shall be appointed 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.

The board 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. It shall determine the amounts paid to all workers who receive support from the Yearly Meeting funds.

(2) The Area Secretary. Each area shall appoint annually one member to the Yearly Meeting board of missions. As area secretary of missions he shall promote the program of the board in the local meetings through their missionary committee chairmen.

(3) The Monthly Meeting Committee. Each monthly meeting shall appoint a missionary committee. 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.

#### f. MORAL ACTION

(1) The Yearly Meeting Board. The board shall include those appointed to membership by the various areas, plus an equal number of members appointed by the Yearly Meeting. These shall be appointed 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.

The board shall include in its responsibilities and activities the following departments of work: (a) Public morals, which shall broadly cover the general field with emphasis on the most current and obvious evils; (b) Literature, which shall foster the reading of worthy and edifying books and periodicals. 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 Area Secretary. Each area shall appoint annually one member to the Yearly Meeting board of moral action. As area secretary of moral action he shall promote the program of the board in the local meetings through their moral action committee chairmen.

(3) The Monthly Meeting Committee. Each monthly meeting shall appoint a moral action committee. 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 a 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.

#### g. PEACE AND SERVICE

(1) The Yearly Meeting Board. The board shall include those appointed to membership by the various areas, plus an equal number of members appointed by the Yearly Meeting. These shall be appointed 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.

The board shall bear responsibility in two realms: (a) Peace, which shall include the instilling of the principles of peace as found in the Scriptures and based on the teachings of Christ and His transforming work in human hearts, and the encouragement of young men and women to maintain a brave and consistent life and testimony as of those from whose spirits Christ has taken away all occasion for war; (b) Service, which shall comprehend all relief and other such service in the various communities and 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. Each superintendent shall initiate a general program and assist and encourage those with like responsibility in the subordinate meetings.

(2) The Area Secretary. Each area shall appoint annually one member to the Yearly Meeting board of peace and service. As area secretary of peace and service he shall promote the program of the

board in the local meetings through their peace and service committee chairmen.

(3) The Monthly Meeting Committee. Each monthly meeting shall appoint a peace and service committee and shall designate the chairman thereof. The committee may appoint one of its members, if it seems advisable, to be responsible for each of the two departments of work. It shall be responsible to the monthly meeting, performing any service or project assigned to it and cooperating with those of like interest in the superior meetings.

#### h. PUBLICATION

(1) The Yearly Meeting Board. 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 to area representation. The board shall organize by the appointment of a president, a vice-president, and a secretary. Other officers may be appointed when necessary.

The board 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 Sunday school literature as need may arise and the board may deem wise.

(2) Representation in the subordinate meetings. The area superintendent shall be responsible for reporting items of area interest. Each local meeting should appoint a reporter to release items of local interest.

#### i. STEWARDSHIP

(1) The Yearly Meeting Board. The board shall include those appointed to membership by the various areas, plus an equal number of members appointed by the Yearly Meeting. These shall be appointed 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.

The board shall endeavor to promote throughout the membership of the Yearly Meeting a deep sense of the importance of personal faithfulness to the trust committed to all in the form of time, talent, and money. While being careful to give proper place to each of these phases of stewardship, it shall carry on a consistent and forceful program of education and promotion in behalf of a more general practice of tithing and of giving beyond the tithe. It shall assist and encourage those in like responsibility in the subordinate meetings.

(2) The Area Secretary. Each area shall appoint annually one member to the Yearly Meeting board of stewardship. As area secretary of stewardship he shall promote the program of the board in the local meetings through their stewardship committee chairmen.

(3) The Monthly Meeting Committee. Each monthly meeting shall appoint a stewardship committee. The committee shall be responsible to the monthly meeting for promoting the realization of the responsibilities of stewardship among its members.

## j. 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 are authorized to execute such legal instruments as are essential to normal procedure in fiscal affairs and ownership of property by the Yearly Meeting and the local meetings; such transactions are to be reported annually to the Yearly Meeting in session. 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.

(4) The board of trustees shall appoint one of their number to represent them on the Yearly Meeting Executive Council.

## k. 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) Memorial Committee. 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 selects it may recommend to be read before the Yearly Meeting or to be published.

(3) Business Committee. A standing committee of two shall be appointed on nomination by the Executive Council to expedite the handling of all business during the sessions of the Yearly Meeting. All matters of business, including reports, recommendations, proposals, and nominations shall be referred to this committee in writing. It shall have authority to ask responsible bodies and individuals for prompt submission of essential matters. It shall see that all these are in regular form and determine the time and order of their presentation, forwarding them to the presiding clerk in proper sequence.

(4) 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. These may include special committees, such as are prescribed for the business of setting up a new area. When the performance of a special committee requires travel, expense of transportation shall be provided by the Yearly Meeting.

## F—THE REPRESENTATIVE BODY

1. COMPOSITION AND MEETINGS. The representative body shall be composed of those duly appointed to represent the monthly meetings and extension churches 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 their duly appointed presiding clerk shall call the roll of representatives. 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. When the members of the body have been seated, they shall choose one of their number to serve as recording clerk. The presiding clerk and the General Superintendent of the Yearly Meeting shall be admitted ex officio as advisory members.

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.

## G—THE YEARLY MEETING UNIFIED BUDGET

1. OBJECTIVE. The unified budget is designed to include all funds used either directly or indirectly for carrying on the essential programs of the various boards and other activities and services of the Yearly Meeting.

2. DIVISIONS. These programs and services are classified in four major divisions:

a. Outreach—missions, peace and service, church extension, evangelism.

b. Education—Christian education, general education.

c. Home ministry—peace and service, moral action, publication, stewardship, church music, ecumenical relations.

d. Administrative ministry—General Superintendent, Yearly Meeting office expense, board of finance, board of trustees, Yearly Meeting sessions, travel by all boards, ministers' aid and retirement, pension plan.

3. BUDGETING PROCESS. All Yearly Meeting budget requests shall be made through the board of finance for analysis, recommendation, and presentation annually to the Yearly Meeting Executive Council (see page 41).

4. ADJUSTMENT OF THE ASKINGS. The Executive Council shall accept the recommendations for each department as received through the board of finance and shall combine them into an operating plan consistent with the overall objectives of the Yearly Meeting. It shall take into account the financial requirements of the plan and the resources of the Yearly



Meeting in resolving any differences of opinion as to the allocation of funds to accomplish the most for Christ's kingdom.

5. **PROPORTIONATE SHARING.** The money required to support this program shall be raised by computing the total income of the monthly meetings and extension churches, subtracting from this figure amounts paid for pastoral salary and household maintenance and also amounts contributed by the congregation or budgeted by the church from general funds toward church construction or liquidation of debt resulting therefrom, and of the remainder or residual amount designating a substantial portion to the Yearly Meeting unified budget. This portion shall be based on an exact percentage recommended each year by the board of finance (see page 45).

6. **PROMOTION.** All promotional activities shall be designed to bring the budget needs before the local meetings. Specially designated funds shall be applied as designated, but proceeds from promotional activities shall be channeled through the Yearly Meeting unified budget.

#### H—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 on page 38.

2. **PRESENTATION OF BUSINESS.** Business may be introduced in the Yearly Meeting sessions as expressions of concern forwarded from the areas, 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. All matters of business shall be referred to the business committee (see page 50), which shall then place them in the hands of the presiding clerk in their proper form and sequence.

3. **PROPOSITIONS AND AMENDMENTS.** Propositions from the areas as expressions of concern 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 after preliminary approval to a standing or special committee for one year before final action.

4. **AREA REPORTS.** The Yearly Meeting shall receive annual reports on the state of the church from the area meetings on ministry and counsel, and shall give 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 area meetings on ministry and counsel. Its procedure is described on pages 68 and 69.

## CHAPTER III

# MEETINGS ON MINISTRY AND COUNSEL

## SECTION I

### MINISTERS AND ELDERS

#### 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 26, 27) so that the meeting is edified and spiritually helped thereby, the local meeting on ministry and counsel 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 counsel 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 counsel is thoroughly satisfied that the person under consideration (hereinafter called the candidate) has a gift in the ministry, both by hearing him and conferring with him as to his call, and when the candidate has rendered (or shall have rendered by the time the Yearly Meeting sessions are next to convene) two years of definite service in the ministry, it shall send the monthly meeting a minute of its consideration and action.

4. **ACTION OF THE MONTHLY MEETING.** The monthly meeting shall give full consideration to the report and to the evidence of a divine call to the ministry of the gospel. If the meeting does not find these satisfactory, the action shall go no farther, and the meeting on ministry and counsel shall be so notified. If the meeting acts favorably the clerk shall send a minute of its action to the clerk of the local meeting on ministry and counsel and shall at the same time send a notice of information to the clerk of the area meeting on ministry and counsel.

5. **REPORT TO THE COMMITTEE ON TRAINING AND RECORDING OF MINISTERS.** The clerk of the local meeting on ministry and counsel shall then ask the candidate to list the names and addresses of at least three persons, preferably a pastor, an employer, and a teacher, as character-personality references. He shall send this list and the report of the actions of the local meeting and the monthly meeting to the chairman of the Yearly Meeting committee on training and recording of ministers.

6. ACTION OF THE COMMITTEE ON TRAINING AND RECORDING OF MINISTERS. (See page 63.) The chairman of this committee, upon receiving the information for recording of a ministerial candidate, shall immediately send him a copy of the standard form, "Information for the Committee on Training and Recording of Ministers," to include a statement of the requirements, and with the request that it be completed in full and returned promptly. He shall ask him also to prepare a written statement of his belief in the fundamental and distinctive doctrines of Friends and his views on Friends testimonies as recorded in this *Constitution and Discipline*. The chairman shall also secure appraisals from those named as references, on forms appropriate to their several occupations. He shall refer the information secured to the committee as a whole; the committee shall then consider carefully the previous actions of the local and monthly meetings and all documents submitted, giving attention to character and personality traits, to the evidence of a gift and divine testimonies, to the candidate's beliefs in Friends doctrines and his views on Friends service previously rendered. A personal interview with the candidate shall be secured or authorized by the committee. It shall continue him under its instruction and guidance until fully satisfied that he is qualified to be recorded as a minister of the gospel by the authority of Oregon Yearly Meeting of Friends Church. It may then recommend him to the Yearly Meeting on ministry and counsel.

7. ACTION OF THE YEARLY MEETING ON MINISTRY AND COUNSEL. This body, upon receiving the recommendation from the committee on training and recording of ministers, may have the candidate's statement of faith and views on Friends testimonies read in the face of a regular session. If it approves the committee's action it shall recommend him for recording as a minister to the Yearly Meeting in session.

8. FINAL ACT OF RECORDING. The Yearly Meeting, no obstacle appearing, shall take action in accordance with the favorable report of the Yearly Meeting on ministry and counsel to record the candidate as a minister of the gospel. It shall authorize the presiding clerk to issue to him a certificate of recording and to notify the monthly meeting involved as to this action.

If final action at this time is not favorable, any further consideration of the same person at a later date must originate with the local meeting on ministry and counsel and be carried through the same steps as previously outlined in these Rules of Discipline.

9. RECOGNITION. The committee on training and recording of ministers, in cooperation with the General Superintendent, shall arrange a recognition service for newly recorded ministers as an integral part of the Yearly Meeting sessions, and shall arrange also for appropriate recognition of each of them in the meeting of which he is a member.

#### B—MINISTERS IN TRAINING

The local meeting on ministry and counsel may at times find it advisable to protect a young person whose gift and call it has recognized, in order that he may continue his preparation for ministerial service without interruption. This may be done, provided the circumstances as described below are such as to apply, by recommending him to the presiding clerk of the Yearly Meeting for issuance of a license as a minister in training.

Such license shall be valid only if the member holding it is engaged in school work, theological or other, which contributes specifically toward his preparation for the work he is called to do, or is receiving training in service by acting as assistant pastor of an established meeting, or as assistant pastor in charge of work in a mission point supervised by a Friends meeting, or any combination of these. The certificate of license shall be issued for a period of one year, but may be renewed at the request of the local meeting on ministry and counsel provided the conditions which made it valid are still in effect.

When such a person has been employed as a regular pastor and has been licensed as prescribed in paragraph 5, page 56, or when final action of recording has taken place in accordance with this *Constitution and Discipline*, his license as a minister in training shall be terminated.

Care must be exercised by the local meeting on ministry and counsel to bestow this recognition only upon those who have shown vital interest and taken active part in the work of the church, and who give evidence of sincerity in regard to the call of God to service.

#### C—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 counsel, 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. When a new pastor comes from another Friends yearly meeting, and when his membership and ministerial standing have been accepted, the monthly meeting should request the clerk of the Yearly Meeting to issue to him a minister's certificate. Pastors shall carry on their labor in harmony with the principles of the denomination and agreeable 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. This should be done not less than three months before the close of the pastoral year. 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 counseling, by giving attention to the sick and bereaved, and by helping the needy in the name of the church. He should, moreover, endeavor to en-

courage the departments of his church, such as the Sunday school and the Friends Youth, 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 advisable for a monthly meeting to employ as pastor a person who has not yet been recorded, or for the board of evangelism and church extension to approve such a person as pastor for an extension church, 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 counsel 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 counsel and to the General Superintendent in the month before the Yearly Meeting convenes or earlier, and the sessions, to the Yearly Meeting committee on training and recording of 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 counsel with recommendation for investigation or action. The Yearly Meeting on ministry and counsel 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 transfers from 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 training and recording of ministers 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 counsel sees fit to initiate action, be duly recorded in the regular way.

**9. VOLUNTARY SURRENDER OF POSITION AS A MINISTER.** If at any time a minister, whether pastor or other, comes to feel that he has fulfilled his call and discharged all responsibilities connected with it, it is urged that he take steps on his own volition to adjust his relationship to the Yearly Meeting accordingly. This may be done by notifying the local meeting on ministry and counsel of his conclusion and returning his certificate of recording. The local meeting on ministry and counsel shall notify the area meeting on ministry and counsel of such action, and it in turn shall notify the Yearly Meeting on ministry and counsel. This body shall report the entire procedure to the Yearly Meeting; his name shall then be removed from all official lists of ministers.

The same course of action is urged upon any minister who may find himself at variance with the doctrinal or ethical standards of the Yearly Meeting and no longer able to measure up to the conditions which would be required of one under consideration for recording as a minister.

## D—LIBERATING OF MINISTERS

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

**1. PRESENTING THE CONCERN.** The minister shall bring his concern before the local meeting on ministry and counsel. 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 counsel 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; he shall report the same at the next regular session. Special service may be undertaken under the direction of the board of evangelism and church extension 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 con-

currence to the area meeting on ministry and counsel. If that body approves, 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 area meeting on ministry and counsel, the certificate of the monthly meeting may be forwarded to the clerk of the area meeting on ministry and counsel. He shall confer with the area superintendent; 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 area meeting on ministry and counsel, 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 duly endorsed 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 counsel. 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 counsel 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 and church extension 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 counsel 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 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.

## E—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 counsel, 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 fewer than six elders, who shall serve for terms of three years; as nearly as possible, one-third of their number shall be appointed each year.

## F—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. CONCERN FOR MORAL INTEGRITY.** The elders shall also exercise watchful care and loving supervision for the maintenance of a consistent moral life by the members of the meeting. They shall extend concern and reproof in 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 regarding them. For proper procedure in such cases, see Rules of Discipline, page 67.

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

## G—OTHER CHRISTIAN WORKERS

**1. APPOINTMENT.** The local meetings on ministry and counsel 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 counsel. 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 COUNSEL

#### A—COMPOSITION AND ORGANIZATION

1. **COMPOSITION AND PURPOSE.** The local meeting on ministry and counsel is composed of the pastor or pastors and the elders 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 counsel 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 counsel 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 53.

2. **LIBERATING OF MINISTERS.** For explanation, see page 57.

3. **CALLING OF MINISTERS FOR PASTORAL SERVICE.** See the detailed statement on page 55.

4. **DEPOSING OF MINISTERS.** See page 67.

5. **APPOINTMENT OF NOMINATING COMMITTEE.** The committee to nominate persons to serve as elders is explained on page 59.

6. **CARE OF RELIGIOUS WORK.** The local meeting on ministry and counsel shall have the care of the ministry and religious work of its congregations. It shall give careful attention at its regular sessions to:

- a. The spiritual condition and life of the congregation.
- b. The attendance at meetings for public worship.
- c. The observance of family devotions.
- d. The conduct of the members in their relationship to one another and to the world.
- e. The character of the ministry and its adaptation to the needs of the meeting.
- f. Evidence of the reception of spiritual gifts by any of the members, and the care that has been extended to encourage the exercise and development of them.
- g. The care exercised to uphold the doctrinal standards of Friends as held by Oregon Yearly Meeting, and to see that officers, missionaries, Sunday school teachers, those called as pastors or evangelists, and those under consideration for recording as ministers are in full harmony with these doctrinal standards.
- h. Reports on the same matters submitted by the pastoral committees of the extension churches within its membership.

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

8. **QUARTERLY AND ANNUAL REPORTS.** Those appointed as representatives shall convey to the area meeting on ministry and counsel 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 last session preceding the annual sessions of the Yearly Meeting.

At the last session of the local meeting on ministry and counsel before the area session designated above, a written report prepared by an appointed committee of three elders shall be presented, dealing with all the matters enumerated in paragraph 6 above and any other matters which may pertain to the affairs and interests of the congregation. This report on the state of the church, after its approval by the local meeting on ministry and counsel, shall be signed by the clerk and forwarded to the area meeting on ministry and counsel.

## SECTION III

### THE AREA MEETING ON MINISTRY AND COUNSEL

#### A—COMPOSITION AND ORGANIZATION

1. **COMPOSITION.** The area meeting on ministry and counsel is composed of the members of the local meetings on ministry and counsel within its limits and other ministers in the membership of the area.

2. **MEETINGS.** The area meeting on ministry and counsel shall meet regularly near the time of the area rallies 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 area meeting on ministry and counsel 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 area meeting on ministry and counsel shall appoint representatives to the annual sessions of the Yearly Meeting on ministry and counsel.

3. **ANNUAL REPORTS.** On the basis of the reports on the state of the church received from the various local meetings, the clerk of the area meeting on ministry and counsel shall prepare an annual report and forward it to the Yearly Meeting.

4. **COMMITTEE APPOINTMENT.** Each area meeting on ministry and counsel shall appoint annually, after careful deliberation, one of its members to serve on the Yearly Meeting committee on training and recording of ministers.

5. **RECORDING, LIBERATING, AND DEPOSING OF MINISTERS.** See pages 53, 57, 67.

#### SECTION IV

### THE YEARLY MEETING ON MINISTRY AND COUNSEL

#### A—COMPOSITION AND ORGANIZATION

1. **COMPOSITION.** The Yearly Meeting on ministry and counsel is composed of the members of the area meetings on ministry and counsel within its limits.

2. **ORGANIZATION AND MEETINGS.** The Yearly Meeting on ministry and counsel 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 Council 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 counsel 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 area meetings on ministry and counsel. 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 counsel 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 53, 67.

4. **THE COMMITTEE ON TRAINING AND RECORDING OF MINISTERS.** The Yearly Meeting committee on training and recording of ministers shall be charged with the handling of all matters implied in its title (see pages 53, 54). Its members shall be appointed in accordance with the following procedure:

a. One member shall be appointed by each area meeting on ministry and counsel (see page 62).

b. Members-at-large equivalent in number to those appointed by the areas shall be appointed by the Yearly Meeting on ministry and counsel on nomination by a committee composed as follows: the chairman of the nominating committee shall be the presiding clerk of the Yearly Meeting on ministry and counsel; the General Superintendent of the Yearly Meeting shall be a member; three additional persons who are members of the Yearly Meeting on ministry and counsel shall be chosen annually for terms of one year.

c. The members-at-large shall be members of Oregon Yearly Meeting of Friends Church. Only persons of the highest possible qualifications and experience shall be named to serve on this committee. Not all need be members of the ministry and counsel body; a proper balance shall be maintained between ministers and others.

d. The members-at-large shall be appointed for terms of three years, with the terms of approximately one-third of their number expiring each year. Newly appointed members may sit with the committee during the Yearly Meeting sessions; they shall assume office immediately at their close.

e. The committee shall organize by the appointment of a chairman and secretary and such other officers as seem advisable.

# PART III

## RULES OF DISCIPLINE

### CHAPTER I

#### MEMBERSHIP

##### SECTION I

###### ACTIVE MEMBERSHIP

1. **QUALIFICATION AND DESCRIPTION.** An active member of the Friends church is a person—adult, young adult, or advanced adolescent—who has made a credible profession of faith, and who, either on that profession or by certificate from another Friends meeting, has been admitted to full membership by the monthly meeting. As an active member he may be resident or nonresident. An active resident member is one to whom the church is reasonably accessible by the ordinary means of travel and who gives to it the major part of his attendance and support. Such members make the church what it is by their ready participation in its activities and services, their genuine interest in its objectives, and their faithful and loyal material support in tithes and offerings.

Members who, on account of distance or for some other reason, give attendance and support to a church other than the one where their membership is recorded are counted as nonresident members. This may be true even though, as in urban areas, relative distance to one church or another is a negligible factor.

2. **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 counsel, or to an extension church through its pastor or pastoral committee.

3. **REPORT AND MONTHLY MEETING ACTION.** It shall be the duty of the meeting on ministry and counsel, 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 or extension church, which shall act to accept or reject the applicant. The clerk shall notify the applicant as to the action of the meeting.

4. **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.

### SECTION II

#### ASSOCIATE MEMBERSHIP

1. **QUALIFICATION AND DEFINITION.** Children born or adopted into the homes of members shall be enrolled by the statistician as associate members with the consent of the parents. 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 nonmembers may be so enrolled on their request and with the consent of the parents. They are thus recognized, not because their birth-right 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 loving prayer, 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.

2. **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, upon recommendation by the elders and approval by the monthly meeting, the statistician shall remove his name from the list of members.

### SECTION III

#### PREPARATORY MEMBERSHIP

Where it seems desirable a monthly meeting may establish a policy of giving to young converts and other applicants for active 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 preparatory 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 active membership roll. If not, and if spiritual care has been exercised unavailingly, they shall no longer be considered members.

### SECTION IV

#### AFFILIATE MEMBERSHIP

In situations where persons not Friends (or Friends temporarily located) are actively interested and engaged in the work of a meeting, such persons may be admitted to affiliate membership without severing their relations with another denomination or the home church. Non-Friends should be able to subscribe to the Statement of Faith of the National Association of Evangelicals, in which Oregon Yearly Meeting has membership (see statement and suggested certificate on pages 80, 81). Affiliate members should recognize and fulfill the obligation of regular attendance in the services, active moral support of the church and its work, and liberal giving toward its financial program. They may hold offices in the meeting, except those



of minister, elder, 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 V

### 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 56.

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

## SECTION VI

### 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 elders or a committee, with them. In case no communication has been received from a nonresident member for a period of three years, the elders 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'S 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 counsel, the area meeting on ministry and counsel, or the Yearly Meeting on ministry and counsel. Action originating in a lower body shall be forwarded successively to the higher bodies until it has reached the Yearly Meeting on ministry and counsel.

3. **INVESTIGATION AND FINAL ACTION.** The Yearly Meeting on ministry and counsel shall then instruct the committee on training and recording of ministers 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 counsel shall recommend to the Yearly Meeting his deposition from the ministry. 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 a reasonable excuse, or who denies the fundamental doctrines of the Christian religion, shall be dealt with in love and prayer by the elders of the monthly meeting. It is their responsibility to take the initiative in such cases.

2. **FORMAL COMPLAINTS AND FURTHER DEALINGS.** When the elders have exercised proper care without avail (see page 59) 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 proves to be without avail, the offender maintaining his willful course or continuing to neglect meetings for worship (the latter for a space of three years), the monthly meeting shall execute a minute of disownment, and the clerk shall furnish the offender 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 area meeting on ministry and counsel for a review of his case. The monthly meeting shall enter the same upon its minutes, send a copy to the area meeting on ministry and counsel and appoint a committee of three to represent it in the case before the area meeting on ministry and counsel.

2. PROCEDURE FOR THE AREA MEETING ON MINISTRY AND COUNSEL. When the area meeting on ministry and counsel 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 is 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 area meeting on ministry and counsel; that meeting, if it approves 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 is 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 area meeting on ministry and counsel, if it approves 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 area meeting on ministry and counsel, he may file with the next session or the one succeeding it (but not later) his appeal to the Yearly Meeting for its review of his case. The area meeting on ministry and counsel 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 Meeting 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 area meeting committee) and shall examine also the minutes of the monthly and area 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 area meeting on ministry and counsel. 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 area meeting on ministry and counsel 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 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 meetings and area rallies, and those for meetings on ministry and counsel in the local and area 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 efforts 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 Sunday 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 COUNSEL

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 meetings on ministry and counsel are in harmony with the fundamental principles of Christianity 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

## RELATED ORGANIZATIONS

### EVANGELICAL FRIENDS PENSION-INSURANCE PLAN

After initiating this plan in 1948, in 1964 Ohio Yearly Meeting offered participation by other yearly meetings of the Evangelical Friends Alliance. Oregon Yearly Meeting accepted in 1965 and began operation with the beginning of the pastoral year in 1966. About that time the plan was reviewed and some revisions made; it was then approved by the U.S. Internal Revenue Service.

The basic provisions call for a contribution by the church, in addition to the salary (if it is \$1,800 or more), of 12 percent of its total, this to include value of parsonage and maintenance allowances. These amounts are not subject to income tax until they are returned to the employees in the form of annuities.

A generous death benefit for the widow is provided when the minister dies in active service prior to retirement. When retirement occurs at age 65 or later, or total and permanent disability at an earlier age while in active service, a monthly annuity payment begins; its amount is based upon the total contributions to his account plus investment earnings. In case of his death, 60 percent of the annuity continues to be paid to his widow if not remarried. A minister who moves while enrolled to another church, even in a nonparticipating yearly meeting, may continue if the church he serves makes the 12 percent contribution.

Not only ministers, but also "laymen who are actively employed by the Yearly Meeting or local churches thereof; foreign missionaries commissioned by the Yearly Meeting; teachers in George Fox College and Greenleaf Academy; and full-time employees of Barclay Press, Friendsview Manor, and groups owned or controlled by Oregon Yearly Meeting" are eligible for participation in this plan.

Administration of the Pension Plan is carried on by the Pension Committee, which is named by the Yearly Meeting and is responsible to its board of finance. Any inquiry concerning the plan should be addressed to this committee, in care of its chairman.

### FRIENDS ACTION BOARD

The Friends Action Board of Oregon Yearly Meeting offers opportunity for vital Christian service to people who are seeking an answer to the question, "What can I do?" Jesus Christ told us that to feed the hungry, give a drink to the thirsty, clothe the naked, and befriend the stranger is as though ministering unto Him. He said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The Friends Action Board desires to provide individuals with a definite chance to demonstrate the healing power of Christian love in situa-

tions and places where love and understanding are often absent. It also seeks to provide the dedicated Christian with an experience that will broaden his vision for Christian service and responsibility and enrich his personal Christian experience.

Since the founding of our church under the leadership of George Fox, Friends have tried to demonstrate the love of Christ to the underprivileged, the imprisoned, and minority groups by actions and sharing that would lift them to God. They championed the cause of prison reform in England, fair treatment of the Indians in the American colonies, freedom to the Negro from slavery, and the feeding of refugees in whatever country and for whatever cause for their privation.

The Friends Action Board views service opportunities in the Northwest and wherever else needs may arise. Friends everywhere are invited to pray and to give of their financial resources and time to accomplish God's program in Christian social service.

## FRIENDS YOUTH

Friends Youth is the youth organization of Oregon Yearly Meeting. The Friends Youth Handbook includes the constitution and other detailed organizational guidelines.

The statement of purpose in the constitution of Oregon Yearly Meeting Friends Youth is as follows:

"The primary purpose of the Friends Youth is to lead young people to confess Christ as Savior and to consecrate their lives to Him and to His service.

"Secondary purposes are to give opportunity for expression of their personal relation to Christ, to train and instruct young people for service in the church, to provide Christian fellowship, and to promote loyalty to the church.

"As an arm of the church, Friends Youth is under the jurisdiction of the youth committee of the board of Christian education and gives constant allegiance to the Oregon Yearly Meeting of Friends Church in its aims, projects, and policies in the different functions of the Yearly Meeting, area, and local Friends Youth activities. The Friends Youth shall further conform to the program of the church by making reports monthly, quarterly, and annually as requested."

The organization of Friends Youth is under the direction of the eight basic officers: president, vice-president, secretary, treasurer, and program, outreach, missionary, and social chairmen. This list of officers prevails throughout the Friends Youth structure of local, area, and Yearly Meeting executive committees. Offices may be combined or additional offices created as need may arise in specific groups. (The duties of these officers and the election procedures are presented in the constitution, found in the Friends Youth Handbook.)

While youth leadership and initiative are best developed as the youth assume responsibility for their own planning and activity as much as possible, capable and concerned adult leadership is essential at each level of Friends Youth. For the local groups, adult sponsors are selected by the Christian education committee of the church. These must be people who have sufficient time and interest to give active direction to the group, especially at the younger age levels.

At the area level, an adviser is elected annually to serve on the Friends Youth executive committee. Also the chairman of the area Christian education committee is a member of the group.

The Yearly Meeting Friends Youth executive committee includes an elected adviser and three representatives of the youth committee of the board of Christian education. In addition, the General Superintendent of the Yearly Meeting is a member ex officio.

## PART V

### MISCELLANEOUS

1. **THE YEARLY MEETING MINUTES.** The responsibility for compiling and processing the annual volume of the *Minutes* of Oregon Yearly Meeting shall be as follows:

a. The Minutes Proper. The responsibility for their accurate reproduction is to be carried jointly by the presiding clerk, the recording clerk, and the General Superintendent. These three shall meet on the day following the close of the Yearly Meeting sessions in order to review the minutes together. In case of question concerning the actions taken or the proper wording of the records, the presiding clerk shall have final authority. The recording clerk shall be responsible for reading the proof after the minutes have been set up for printing.

b. The Appendix and Directory. The appendix of the annual *Minutes* shall contain a list of the officers of the Yearly Meeting; a list of the ministers; a list of the areas with their superintendents and times of meeting (with the monthly meetings and extension churches with their times of meeting listed under each area); a list of the monthly meetings and extension churches with the names of their pastors, officers, and committee chairmen; the statistical reports for the year; any other essential information. The directory shall contain the names and addresses of all officers and board members of the Yearly Meeting and the local meetings and of others whose names appear in the *Minutes*. The assistant recording clerk shall be responsible for receiving and compiling all information for both appendix and directory.

2. **THE CHURCH YEAR.** The official year for various interests and activities of the Yearly Meeting shall be as follows:

a. Annual reports: July 1 to June 30.

b. Monthly meeting and area officers: July 1 to June 30. Area secretaries newly elected shall attend all board meetings from the time of their appointment. Those retired from office shall attend until excused by their respective board presidents.

c. Board members and other Yearly Meeting officers: one Yearly Meeting session to the next, as appointed in these sessions.

d. General Superintendent: July 1 to June 30.

e. Pastors: July 1 to June 30.

f. Fiscal matters (the unified budget): one annual Yearly Meeting session to that of the following year.

g. Treasurer's report: books to close July 15.

3. **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.

4. **RELATION TO GEORGE FOX COLLEGE.** All trustees of the College are elected by the Yearly Meeting. Of the total of forty-two, not more than fourteen are elected each year for terms of three years. These are nominated as follows: not more than six by the Executive Council of the Yearly Meeting; not more than six by the College board of trustees; not more than two by the College alumni association. Members to fill vacancies occurring otherwise than by expiration of term are nominated by the group entitled to representation by the original nomination.

## APPENDIX

### SECTION I

#### SUGGESTIONS FOR THE CONDUCT OF BUSINESS MEETINGS

1. **WHERE NEEDED.** These suggestions are primarily for use in the business sessions of extension churches 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 counsel.

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 4), 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 to present matters of business, not 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 has the recording 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 6), 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 percent 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 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 the fund are administered by a governing committee of three: Two concerned ministers, nominated to the Yearly Meeting by the ministerial association on alternate years for terms of two years, and a third member appointed by the board of finance. This governing committee shall appoint one of its members to act in the capacity of executive secretary, 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 of finance 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 and church extension 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 percent 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 July 1; after a grace period of ninety 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, plus 2 percent simple interest. 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 is no widow surviving, or if the decedent is 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 member of all advantages of membership for the period covered by them.

### SECTION III

#### A SUGGESTED CERTIFICATE OF AFFILIATE MEMBERSHIP

This is to certify that \_\_\_\_\_ Date \_\_\_\_\_  
\_\_\_\_\_ having declared  
his faith in the fundamental Christian doctrines as set forth in the State-  
ment of Faith of the National Association of Evangelicals, has been re-  
ceived 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, 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) dis-  
cretion.

.....  
Presiding Clerk

#### NATIONAL ASSOCIATION OF EVANGELICALS STATEMENT OF FAITH

1. We believe the Bible to be the inspired, the only infallible, authori-  
tative word of God.

2. We believe that there is one God, eternally existent in three per-  
sons: 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 men regenera-  
tion 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 assis-  
tance 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.

## SECTION V

### CONSTITUTION FOR THE SUNDAY SCHOOLS OF OREGON YEARLY MEETING

#### RELATION OF THE SUNDAY SCHOOL TO THE MONTHLY MEETING

1. Each Sunday school shall be recognized as an auxiliary body of the monthly meeting and is responsible to, and under the jurisdiction of, the local church through the Christian education committee. Nothing shall be taught in the Sunday school which is not in harmony with the doctrines and principles held by Oregon Yearly Meeting of Friends Church as stated in the *Constitution and Discipline*.

2. The Sunday school superintendent shall be an active or affiliate member of the Friends church. Other officers and teachers should also be members of the Friends church; if there is any exception, it shall be approved by the Christian education committee and the pastor.

3. The Sunday school superintendent shall be appointed by the monthly meeting.

#### MEMBERSHIP

1. With the exception of the cradle roll and home departments, any person may become an active member of the Sunday school by declaring his or her desire to do so, and by attending three out of four consecutive Sunday sessions of the Sunday school. A child may be enrolled in the cradle roll when the department head has received the consent of the parent or guardian. Anyone making request to the home department shall become a member of that department.

2. Active membership in the Sunday school shall terminate after four consecutive absences without good cause.

3. When the name of a member is removed from the active membership list, it shall be placed on the inactive list. Reenrollment shall be made according to the provision of paragraph one.

#### SUNDAY SCHOOL GOVERNMENT

1. The Christian education committee shall appoint all officers and departmental superintendents of the Sunday school, with the exception of the general Sunday school superintendent.

2. Where deemed advisable a Sunday school administrative committee may be set up.

a. The Sunday school administrative committee shall consist of the Sunday school superintendent, the assistant superintendent, the departmental superintendents, the Sunday school treasurer, the pastor, and the chairman of the Christian education committee.

b. The Sunday school administrative committee shall be directly responsible to the Christian education committee for all its policies and procedures.

c. The functions of the administrative committee are as follows:

(1) To determine the Sunday school policies, subject to the approval of the Christian education committee, and to administer the Sunday school through the Sunday school superintendent.

(2) To appoint the teachers and their assistants.

(3) To promote such Sunday school projects as workshops, teacher training courses, enlargement programs, etc.

(4) To authorize all Sunday school expenditures.

d. The administrative committee shall meet at least once a month. It can be called into special meeting by the superintendent.

3. In smaller meetings, or when the formation of a Sunday school administrative committee may not be advisable, the functions of that committee as listed in paragraph c. above may be assumed by the Christian education committee.

4. The Sunday school superintendents shall supervise all Sunday school officers and department superintendents. The department superintendents shall supervise all teachers and their assistants. If there are no department superintendents, the Sunday school superintendent shall supervise all teachers.

5. All officers and teachers shall be appointed annually.

#### RECOMMENDATIONS

1. We recommend that all officers and teachers give evidence of having accepted Christ as their personal Savior, and manifest their Christian life by consistent daily living, and that all teachers be eighteen years of age or older.

2. We suggest that all officers and teachers meet at least eight times a year for the presentation of inspirational and instructive materials or for the purpose of discussing Sunday school policies and improvement.

3. We further recommend that at least one teacher training course be conducted each year.

## SECTION VI

### ARTICLES OF INCORPORATION OF THE FRIENDS CHURCH EXTENSION FOUNDATION

KNOW ALL MEN BY THESE PRESENTS: That we, the undersigned, being desirous of forming a charitable and religious corporation under and by virtue of the laws of the State of Oregon (ORS 61.410 et seq.), do hereby associate ourselves together and adopt and agree upon the following Articles of Incorporation.

#### ARTICLE I.

The name assumed by the corporation and the name by which the same shall be known is

#### FRIENDS CHURCH EXTENSION FOUNDATION

The duration of the corporation shall be perpetual.

#### ARTICLE II.

The objects of the corporation and the purposes for which the same is organized shall be:

a. To receive money and property in the form of gifts, legacies, bequests and otherwise, for the creation of loan funds.

b. To receive in the name of the corporation by gift, donation, purchase, or otherwise, any real and/or personal property; and to hold such property, sell, convey, exchange or otherwise dispose of the same; lease, mortgage, pledge or otherwise encumber the same; deal with any of the

property or assets of the corporation; borrow money or other things of value and deliver as evidence and security therefor, bonds, notes, indentures, contracts, debentures, and negotiable or nonnegotiable instruments of every lawful kind and character; provided, always, that no part of the resources of said corporation shall ever be used for any other than the general objects herein stated.

c. To lend upon mortgage security or pledge with approval of the board of directors to churches of the Oregon Yearly Meeting of Friends Church for extension work in amounts not in excess of reasonable ability of the borrowing church to repay; to release, assign, and/or transfer such mortgage or pledge or other evidences of indebtedness, and to settle or compromise the same on such terms as may seem expedient, notwithstanding that the same may not be valid in law.

d. To guarantee or endorse any loan effected by any constituent meeting of the Oregon Yearly Meeting of Friends Church, and/or to underwrite or otherwise guarantee the payment of any monthly installment becoming delinquent through the failure to pay on the part of the borrowing church when such loan has been secured directly from a bank or other lender; provided, however, that such guaranty or endorsement or underwriting shall not be retroactive or take effect without approval of the board of directors.

e. To do each and everything necessary, suitable, convenient, or proper for the accomplishment of any one of the purposes or the attainment of any one or more of the objectives herein enumerated, or conducive to or expedient for the interest or benefit of the corporation, and to contract accordingly; and, in addition, exercise and possess any other rights, powers and privileges granted by the laws of the State of Oregon to ordinary corporations, except such as are inconsistent with the express provisions of ORS 61.410 et seq., and to do such things anywhere.

#### ARTICLE III.

The estimated value of the property of the corporation at the time of the making of these articles of incorporation is \$100.00. The sources of revenue shall be gifts, legacies, and bequests from members and friends; interest on loans to churches and any other earnings accruing to the Foundation.

#### ARTICLE IV.

Six directors elected by the Oregon Yearly Meeting of Friends Church, serving staggered terms of one, two and three years, shall form a board to serve without pay administering the affairs of the corporation. The nominations for three members of the board to be presented to the Yearly Meeting shall be made by the board of evangelism [and church extension] from its own membership, and the nominations for three by the corporation.

#### ARTICLE V.

Any person who shall have contributed \$50.00 or more to the Foundation will become eligible for membership in the corporation. Approval for membership will be made by the board of evangelism [and church extension] for terms of five years.

#### ARTICLE VI.

Bylaws as agreed upon by the directors and members shall be adopted by the corporation. The time of annual meeting shall be at 4:00

p.m. Wednesday preceding the third Saturday of August, at Newberg, Oregon, or chosen place by adjournment.

#### ARTICLE VII.

No part of the net earnings may inure to the benefit of any private shareholder or individual. Upon dissolution of the organization all assets remaining after payment of liabilities shall revert to Oregon Yearly Meeting of Friends Church.

#### ARTICLE VIII.

The address of the principal place of business of the corporation shall be 600 E. Third Street, Newberg, Oregon 97132.

#### ARTICLE IX.

The names and post office addresses of the persons executing these articles and who shall be the provisional directors until their successors shall have been appointed at the 1955 Yearly Meeting are set forth as follows:

Dr. Alvin Roberts, Box 307, Central Point, Oregon.  
Clynton Crisman, 2525 Merriman Road, Medford, Oregon.  
Oral Tish, Greenleaf, Idaho.  
Donald Edmundson, 3434 S.W. Dosch Ct., Portland, Oregon.  
Warren Moor, R.F.D., Newberg, Oregon  
Roger Minthorne, 3908 N.E. Maywood Pl., Portland 20, Oregon

From among their number the directors shall choose a president, a vice-president, a secretary-treasurer, and such other officers as may be desirable, all to serve until the successors take office at the annual meeting.

IN WITNESS WHEREOF, we have affixed to these Articles of Incorporation our signatures on this ..... day of ....., 1954.

#### SECTION VII

#### INCORPORATION OF MONTHLY MEETINGS

(See paragraph 7, page 33.)

The following extract from the Oregon Yearly Meeting *Minutes of 1966* shows the action taken at that time with regard to the incorporation of monthly meetings (minute No. 43):

Since the Articles of Incorporation for churches must take various forms because of the differing corporation laws in the three states of Oregon, Washington, and Idaho, Oregon Yearly Meeting shall not propose the wording of the Articles in each instance other than to require the inclusion of the following four statements:

First, that somewhere in the paragraph on Purpose or Objective there be included this clause: "to conduct a local church in accordance with the provisions as set forth in the *Constitution and Discipline of Oregon Yearly Meeting of Friends Church*, a nonprofit corporation in the State of Oregon."

Second, under Dissolution, insert this paragraph: "Though intended to be perpetual, the corporation, in case of dissolution, provides that the assets shall become the property of Oregon Yearly Meeting of Friends Church, or its successors."

Third, under Membership, that "Every person who has been admitted as a member of the ..... Friends Church in accordance with the said *Constitution and Discipline* shall be a member of this corporation, and

no other terms of admission into such corporation will be recognized or required."

Fourth, under Trustees, "The method of electing trustees and the duties of the trustees shall be in accord with the said *Constitution and Discipline of Oregon Yearly Meeting of Friends Church*."

In the event that the exact wording as stated above is inconsistent with the Statute of the State under which the Monthly Meeting is seeking incorporation, differing wording will be allowed provided that it states in essence the concepts delineated above, and that the suggested change is approved by the Yearly Meeting Superintendent.

## INDEX

Adjourned meetings .....	33
Administration of Ministers' Aid .....	77
Administrative committee, Sunday school .....	81
Affiliate membership .....	65, 80
Affirmation .....	25
Aged Ministers' Aid Fund .....	78
Alcoholic Liquors .....	12
Amendments, Constitution and Discipline .....	52
Amusements .....	12
Announcing clerk .....	39
Appeals .....	52, 68, 69
Application for membership .....	64
Archivist .....	40
Areas .....	37
Business meetings .....	38
Formation of .....	37
Functions of .....	37
Membership of .....	37
Officers .....	37
Rallies .....	37
Assistant clerk .....	39
Assistant recording clerk .....	39
Associate membership .....	65
Auditing committee .....	50
Baptism with the Spirit .....	13, 26
Baptism with water .....	20
Boards and committees, Yearly Meeting .....	42
Bond of union .....	31
Business committee .....	50
Business meetings .....	32, 77
Business, transaction of .....	31
Called meetings .....	33
Capital punishment .....	13
Christ, doctrine of .....	11, 15
Christian workers .....	59
Church, the Scriptural .....	6, 29
Church year .....	76
Civilian service .....	13
Clerk of representatives .....	40
Clerks .....	32, 33
Committee on training and recording of ministers .....	54, 63
Committee organization .....	42
Committees, monthly meeting .....	44
Christian education .....	45
Evangelism and church extension .....	45
Finance .....	47
General education .....	47
Missions .....	87

Moral action .....	48
Peace and service .....	49
Stewardship .....	49
Communications, monthly meeting .....	37
Communion .....	21
Camps, summer .....	9
Constitution, Sunday schools .....	82
Correspondent, monthly meeting .....	34
Yearly Meeting .....	40
Creation of man .....	18
Custodian of documents .....	40
Declaration of Faith, Richmond .....	15
Denomination, Friends as a .....	31
Deposing of ministers .....	67
Directory, Yearly Meeting .....	76
Discipline, Rules of .....	64
Discontinued meetings .....	50
Divorce .....	12
Divorced persons .....	12
Doctrinal standards .....	11
Doctrines of early Friends .....	6
Drugs, habit-forming .....	12
Early movement .....	5
Elders .....	59, 67
Epistles .....	31
Evangelical Friends Alliance .....	8
Statement of Faith .....	28-30
Executive committees, board .....	42
Executive Council .....	40
Extension churches .....	33, 35, 36
Extension Foundation .....	83
Fall of man .....	18
Field secretaries .....	39
Finance committee .....	45
Finances, Yearly Meeting .....	51
Financial secretary .....	40
First Day of the week .....	25
Fiscal year .....	76
Foreign missions .....	9
Forfeiture of membership .....	66
Friends Action Board .....	73
Friends as a church .....	6
Friends Church Extension Foundation .....	83
Friends Pacific Academy .....	9
Friends United Meeting (Five Years Meeting) .....	7, 8
Friendsview Manor .....	9
Friends Youth .....	9, 74
Fundamental truths .....	24
General Superintendent .....	39
George Fox, his conversion .....	5
His letter to Barbados .....	13
His message .....	5

George Fox College .....	8, 42, 77
Gifts, Bestowment of .....	26
Recognized .....	27
God, doctrine of .....	15
Government, form of .....	31
Greenleaf Academy .....	9
Habit-forming drugs .....	12
Historical statement .....	5
Holy Spirit, baptism with .....	26
Doctrine of .....	17
Fruit of .....	26
Witness of .....	26
Work of .....	26, 28
Judgment .....	20, 30
Justification .....	18
Leadership, positions of .....	31
Letter to Barbados .....	13
Liberty of conscience .....	24, 30
Licensed ministers in training .....	54
Licensed pastors .....	56
Light of Christ .....	5
Limitations, board membership .....	42
Liquor traffic .....	12
Marriage .....	12, 24, 70
Marriage ceremonies .....	56, 70, 81
Membership, admission to .....	64
Active .....	65, 80
Affiliate .....	65, 80
Application for .....	64
Associate .....	65
Forfeiture of .....	66
Monthly meeting action .....	64
Preparatory .....	65
Public reception .....	64
Resignation of .....	66
Transfer of .....	66
Memorials .....	50
Ministerial service .....	55
Ministers, annual report .....	55
Credentials .....	54
Deposing of .....	67
Extended service .....	58
In training .....	54
Liberation of .....	57
Recording of .....	53, 54
Surrender of credentials .....	57
Transfer of .....	56
Ministers' Aid .....	78
Ministers' Retirement Fund .....	79
	89

Ministry, evangelistic .....	27
Of teaching .....	27
Pastoral .....	27
Prophetic .....	27
Ministry and counsel, area .....	61
Annual reports .....	62
Duties and functions .....	61
Representatives from, to Yearly Meeting on Ministry and Counsel ....	62
Ministry and counsel, local meeting .....	34, 60
Ministry and counsel, meetings on .....	53
Annual reports of .....	61
Ministry and counsel, Yearly Meeting .....	
Annual reports .....	62
Organization and meetings .....	62
Relation to subordinate meetings .....	62
Mission points .....	34
Monthly meetings .....	32
Functions .....	33
Incorporation of .....	33, 85
Officers .....	33
Organization .....	33
Representation in area .....	33
National Association of Evangelicals .....	65, 81
New areas .....	36
New monthly meetings .....	36
New work .....	34
New yearly meetings .....	37
Nomenclature .....	36
Nominating committee, area .....	33, 35, 37
Monthly meeting .....	34
Yearly Meeting representatives as .....	51
Northwest, Friends in the .....	7
Oaths, civil .....	25
Offenders .....	
Appeals .....	68, 69
Dealing with .....	67
Erring members .....	67
Ministers .....	67
Official positions on boards .....	42
Organization representatives .....	42
Oregon Yearly Meeting, educational institutions .....	8
Foreign missions .....	9
Founded .....	9
Growth of .....	9
Organization in America .....	7
Pastoral committee .....	
Pastors, annual reports .....	35
Calling of .....	56
Entertainment of at Yearly Meeting .....	55
Pastoral duties .....	76
Termination of service .....	55
Term of service .....	55
Unrecorded .....	55

Peace .....	13, 24
Pension-Insurance plan, Evangelical Friends .....	73
Praise .....	23
Prayer .....	23
Preparatory membership .....	65
Presiding clerk .....	32, 38
Property rights .....	36, 50
Proportionate sharing .....	52
Propositions from areas .....	52
Purity of heart .....	26
Queries, general .....	71
Ministry and counsel .....	72
Reading of, public .....	71
Use and purpose .....	71
Race relations .....	13
Reading clerk .....	32, 39
Reception of members .....	64
Recording clerk .....	32, 39
Recording of ministers .....	53
Religious experience, spirituality of .....	26
Religious work, care of .....	61
Reporters .....	49
Reports, boards' annual .....	43
Reports, ministry and counsel .....	61, 62
Area .....	52
Representatives, Yearly Meeting .....	33, 51
As nominating committee .....	51
Clerk of .....	40
Composition and meetings .....	51
Duties of .....	51
Seating of .....	51
Resignation of membership .....	66
Resurrection .....	20, 30
Retirement Fund, Ministers' .....	79
Returning minutes .....	59
Richmond Declaration .....	15
Rules of Discipline .....	64
Sabbath, the Christian .....	25
Salvation, personal .....	28
Sanctification, entire .....	18, 26
Scriptures, the Holy .....	11, 18, 24
Second coming of Christ .....	12, 27
Secretaries, area .....	43
Christian education .....	44
Evangelism and church extension .....	45
Finance .....	46
General education .....	47
Missions .....	48
Moral action .....	48
Peace and service .....	49
Stewardship .....	91



"Society of Friends" .....	6
Special committees, Yearly Meeting .....	50
Statement of Faith .....	
Evangelical Friends Alliance .....	28-30
National Association of Evangelicals .....	65, 81
Statistician, monthly meeting .....	34
Yearly Meeting .....	40
Sufficiency of Christ .....	26
Summer camps .....	9
Sunday school, constitution for .....	82
Superintendents, Sunday school .....	83
Supper of the Lord .....	21
Terms of office .....	42
Testimonies, Friends' .....	12
Tobacco .....	12
Training and recording of ministers .....	53
Transportation secretary .....	40
Travel expense, board members .....	41, 42
Special committees .....	50
Treasurer, monthly meeting .....	34
Yearly Meeting .....	40
Trustees, George Fox College .....	42, 77
Monthly meeting .....	34
Yearly Meeting .....	50
Unified budget .....	51
Union of meetings .....	36
Unofficial positions on boards .....	42
Vacancies, board .....	43
Voting age .....	32
Water baptism .....	20
Worship, public .....	22
Yearly Meeting, annual sessions .....	38, 52
Business, presentation of .....	52
Composition and powers .....	38
General organization .....	38
Officers .....	38
Yearly Meeting boards .....	
Christian education .....	43
Evangelism and church extension .....	44
Finance .....	45
General education .....	46
Meetings of .....	42
Missions .....	47
Moral action .....	47
Peace and service .....	48
Publication .....	49
Stewardship .....	49
Trustees .....	50
Travel expense of members .....	41, 42
Vacancies on .....	43
Yearly Meeting <i>Minutes</i> .....	76

## CHANGES AND ADDITIONS TO THIS *DISCIPLINE*

CHANGES AND ADDITIONS TO THIS *DISCIPLINE*

CHANGES AND ADDITIONS TO THIS *DISCIPLINE*

