


1987

Faith and Practice: A Book of Christian Discipline 1987

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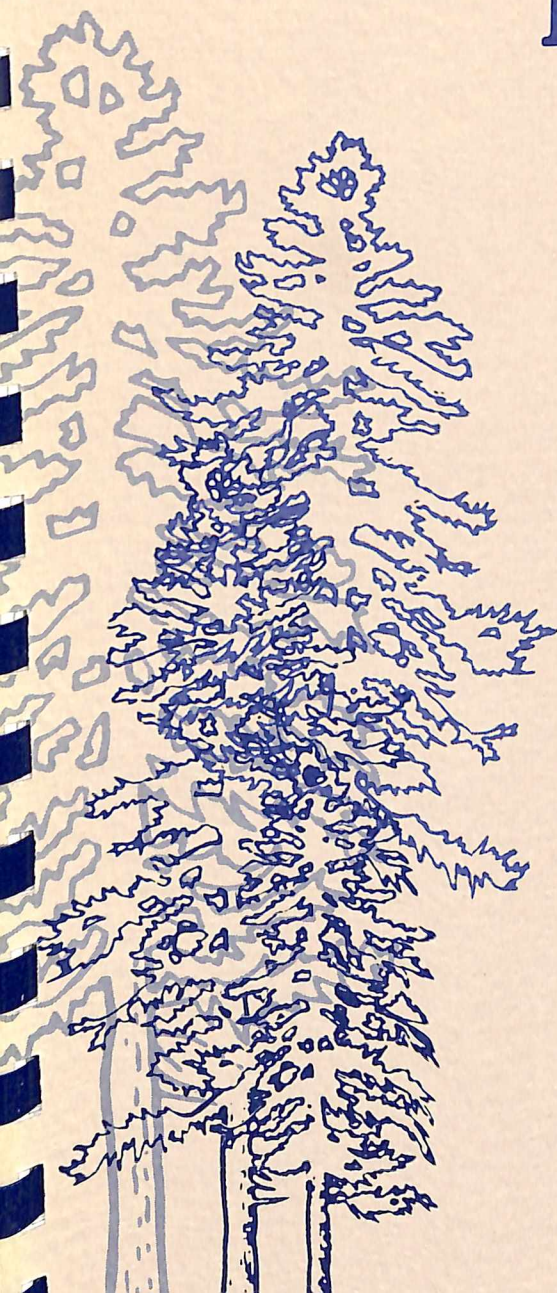
1987

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FAITH AND PRACTICE

a Book
of Christian
Discipline

NORTHWEST
YEARLY MEETING
OF FRIENDS
CHURCH



FAITH AND PRACTICE

a Book
of Christian Discipline

**Northwest Yearly Meeting
of Friends Church**

Approved July 1987



THE BARCLAY PRESS
Newberg, Oregon 97132

FAITH AND PRACTICE
a Book of Christian Discipline

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HISTORICAL STATEMENT

The Early Movement

The Friends Church (Quaker) arose from a movement of Christian renewal that began in England during the seventeenth century. The major leader of this renewal was George Fox, who as a sensitive youth had been repulsed by cold formalism and power politics in the church and by empty pleasure-seeking outside the church. Young Fox studied the Bible and longed for an authentic faith to match its Christian message. This longing remained unfulfilled, even frustrated, by human counselors until he looked beyond them. Then he discovered One who could "speak to thy condition" as phrased in Fox's *Journal*.

George Fox found this experience with the living Christ so compelling that he quickly told others about it. He shared the good news that Christ could free persons from the guilt and power of sin. To this message people responded eagerly. They were seekers, disillusioned by dry and formal religion, and they were attracted to the warm, evangelical message preached by this earnest young messenger. Scores of young men and women were "raised up of the Lord" for a ministry across England. Known as the "valiant sixty," they proclaimed that Christ could be experienced in the present, not just read about in the Bible or remembered through ritual observance. This is how George Fox perceived his ministry:

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, Nickalls edition, Cambridge, 1952, p. 34*

George Fox explained grace in terms of the Light of Christ, using the terms found in the Gospel of John. By this inward light, said Fox, people can understand Jesus Christ as "their Saviour and Redeemer,

who shed his blood and died for them, who is the way to God, the truth and life." (*Journal*, pp. 225-226)

The Quaker Awakening constitutes one of the great revivals within Christianity. Particularly significant was its challenge to official religion. The first Friends believed that religious monopolies, whether Protestant or Catholic, weakened the Christian faith and fostered unspiritual, time-serving ministry. Therefore they urged freedom of religion, trusting the power of the Lord rather than civil coercion, to advance the Gospel. Friends were a people gathered to Christ, communing with God in vital worship and fellowship, witnessing the good news of Christ's kingdom in a world shattered by civil and religious conflict. Their message met resistance. Thousands suffered imprisonment and hundreds died for religious freedom.

These Christians first referred to themselves as "publishers of Truth," "children of the Light," or "the camp of the Lord." Gradually they came to prefer the term "Friends" in accordance with Jesus' words "You are my friends if you do whatever I command" (John 15:12-15). Their critics dubbed these enthusiastic Christians "Quakers," a nickname that has become a symbol of integrity rather than a term of derision.

Friends used the word "church" to describe the people of God, not the building in which the people met. "Meetinghouse" became their word for the building in which the church gathered to worship. About a century after the movement began, the term "Society of Friends" came into general use. The word "society" conveniently distinguished Friends and other legal but dissenting groups from the established Church of England. In the twentieth century "Friends Church" became the preferred term in some yearly meetings, including Northwest Yearly Meeting.

The Quaker Awakening constituted a fast-growing missionary movement during its earliest decades. People in England joined by the thousands. Within a few years Friends became a major force in Colonial America. People welcomed a Christianity freed from state authority and priestly ritual. They liked an emphasis upon Christ's inward baptism with the Holy Spirit and the Quaker concern for practical holiness.

The Developing Church

The Friends teaching about the real and sanctifying presence of Christ with His people resulted in strong ethical testimonies. These included support for religious and political freedom, opposition to slavery and civil bondage, just relationships with aboriginal and minority persons, honesty in business, humane and remedial treatment of offenders, compassionate care of the mentally ill, and aid to war victims and others in distress.

Friends opposed war and practiced peacemaking. They took their standards from the New Testament and from the example of Christian

pacifism during the early Christian centuries. Quakers urged Christians to use the weapons of the Holy Spirit rather than the weapons of violence, believing such a choice to be both right and practical. They emphasized a single standard for truth, rejecting legal oaths out of faithfulness to the express command of Christ.

These ethical testimonies produced significant results. Religious freedom is now widely acknowledged as basic to the social good. Oppression by courts has diminished. The right to conscientious objection to war has been widely supported by religious bodies and honored in many nations. Over the years the Quakers have often served as the conscience of the Church. Such moral leadership has sometimes been a heavy burden. Friends have not always lived up to their reputation. Sometimes they became preoccupied with ethical concerns to the neglect of evangelistic proclamation. At other times, in reaction to this burden, or to their own legalism, they became preoccupied with evangelism to the neglect of social testimonies.

It is sometimes forgotten that early Friends had a vision to evangelize the world at a time when most Protestants had not awakened to missionary responsibility. The first Quaker efforts may have lacked organization, but they did display a global vision. This missionary vision was diminished during the decades of colonizing in the New World, although there was some outreach to the American Indian. In the nineteenth century the missionary expansion resumed.

Quakers first organized their local gatherings for worship into regional clusters called "yearly meetings." In Europe the first yearly meetings were in England (London) and Ireland (Dublin). In the colonies, the yearly meetings of Philadelphia, New York, North Carolina, and New England came into being. With the westward migrations of the nineteenth century, new groups became established across America.

William Penn's colony in the New World is the most widely known example of colonial Christian outreach. For seventy years the Quakers sought to make Pennsylvania a society embodying Christian values. The colony became a haven for oppressed persons and an example of respectful relationships with the Indian nations. But the French and Indian War brought such pressures to compromise their convictions that in 1755 the Quakers relinquished control of the colony.

A retreat from worldly affairs followed, marked by plain dress, silent worship, moral scrupulosity, and rigorous church discipline. Although their evangelistic outreach diminished, their social concerns did not. In their persistent and effective opposition to slavery, John Woolman of America and William Allen of England illustrate the period at its best.

In the westward migrations the colonizing tendency persisted until twentieth century urbanization changed the pattern. Quaker centers were reinforced by the establishment of schools, the preservation of a

distinctive lifestyle, and a strong sense of community. These communities sustained ethical standards but tended to isolate members from spiritual renewals around them.

During the nineteenth century two major separations took place. The first caused serious divisions: the orthodox party emphasizing biblical authority and the historical aspects of salvation, and the liberal party (Hicksite) emphasizing individual conscience and the inward aspects of religion. Later in the century differences arose within the orthodox party concerning the appropriateness of planned worship and ministry. The Wilburites wanted to preserve the quietist tradition of immediate spiritual guidance; the Gurneyites wanted to acknowledge biblical and rational preparation for ministry under the Spirit's guidance. The latter position proved to be more successful in accommodating Quakerism to a westward moving, pioneering America.

After the Civil War, touched by revivals that swept America, Friends rekindled their banked fires of evangelism and joined other Christians in new evangelistic forms. Revival meetings with singing and altar calls characterized the new mode. Traveling ministers became settled ministers; and thus arose the pastoral system soon to become dominant in American Quakerdom. Rapid growth occurred during the latter decades of the nineteenth century. To coordinate growth and to articulate Quaker faith and practice, several uniting conferences were held. Widely representative, these conferences led to programs of missionary outreach to Mexico, Africa, Alaska, the Caribbean, India, China, and Japan. Eleven American yearly meetings established a delegate organization, the Five Years Meeting, and affirmed their bonds of spiritual unity in a significant document, the 1887 Richmond Declaration of Faith.

This unity was broken by a modernist-fundamentalist rift in American Protestantism between World Wars I and II. Polarization developed between those who stressed evangelism and doctrinal essentials and those who stressed humanitarian concerns and doctrinal liberty. In 1926 Northwest Yearly Meeting (then called Oregon) withdrew from the Five Years Meeting (now called Friends United Meeting). In several other yearly meetings withdrawals occurred, or disaffected evangelicals formed association with fragmented Protestants (particularly Wesleyan). Loyalty to Quaker connections and testimonies became weakened as a result of these schisms. During these decades Protestant liberalism dominated Europe and America.

Friends in the World Today

The evangelical-liberal polarities have continued, with the liberal theology dominant in Europe, Britain, and some parts of the Americas. But the pendulum has swung the other way for much of America and the world. For the last few decades evangelicalism has become dominant. Various theological movements following World War II helped

Quakers regain a more central theology, with evangelical fervor and social concern becoming more often paired than polarized. Several movements for spiritual renewal are bearing fruit in membership gains, in the enrichment of spiritual life, and in doctrinal clarity. Scholarly research and writing have reasserted the Christ-centered, prophetic character of the early Quaker Awakening. Since 1959 the journal *Quaker Religious Thought* has provided a useful forum.

The Association of Evangelical Friends, meeting triennially from 1947 until 1970, restated the evangelical character of the Quaker beginnings. This movement gave rise to the Evangelical Friends Alliance, formed in 1965 by several independent yearly meetings, including Northwest Yearly Meeting. Regionalism has been reduced for these Friends as they have cooperated in missions, publications, education, social concerns, youth work, and evangelism.

National pastors conferences have brought together American ministers from both Friends United Meeting and Evangelical Friends Alliance. Various regional and world youth gatherings have strengthened Quaker identity. The All-Friends Conference at St. Louis in 1970 became a catalyst for renewal. The subsequent Faith and Life movement, with its various conferences and study materials, has had similar results. The publications and visiting ministry of the New Foundation movement has also brought spiritual renewal, especially to nonpastoral Friends. The Friends Educational Council and the Friends Association of Higher Education have facilitated spiritual concern for Friends schools. The Friends World Committee for Consultation, begun in 1937, has been used increasingly in recent years by the various yearly meetings for exchanging information and effecting dialogue. Its regional conferences, such as the Conference of Friends in the Americas in 1977, and its periodic world conferences have enhanced mutual understanding, clarified differences, reduced provincialism, deepened spirituality, and opened the way for a more global witness.

Tension points remain, however, for doctrinal differences range along the full theological spectrum, from fundamentalism to universalism, although often distinctions become blurred. In several yearly meetings there is a struggle to contain divergent beliefs and practices. Political differences often make spiritual unity difficult. This is particularly manifest in attitudes about public-affairs agencies and social concerns. In some ways the older churches find healing from the younger Quaker groups in Latin America, Africa, and Asia, which have encountered less polarity between doctrinal beliefs and social witness than those of Western civilization. As of 1987 half of the 300,000 Friends in the world are persons of non-European ethnic origin. Recently the greatest growth has occurred in Africa and Latin America.

In the United States most yearly meetings or associations belong to one of the following organizational structures: Friends United Meeting, the largest, encompassing a broadly orthodox range of theology;

Friends General Conference, generally liberal in theology; Conservative, the smallest of the group, representing the quietist legacy; and the Evangelical Friends Alliance, generally evangelical or fundamentalist in theology. Such characterizations are incomplete; they cannot fully measure the life of the Spirit within these groups. They cannot measure obedience to the Light. But they do map some ways Friends perceive themselves and act upon their Christian heritage.

Friends in the Northwest

Among the earliest Quakers to reach Oregon before the Civil War was the Lewelling family, who brought nursery stock to Milwaukie by oxen over the Oregon Trail in 1847. Other families settled in Ashland and the Willamette Valley. Robert and Sarah Lindsay, ministers from London, traveled to the Willamette Valley in 1859 to support the growing but scattered communities of Friends. Organizational direction, however, came in the 1870s through William Hobson, an Iowa Friend. His vision stimulated a major migration to the Chehalem Valley. Most families came from Iowa, which became the parent yearly meeting, although some, such as Jesse Edwards, came from Indiana. In 1893 the Quaker settlements in the Newberg and Salem, Oregon, area were constituted Oregon Yearly Meeting of Friends.

Irrigation projects brought Friends families to Idaho's Boise Valley during the first decade of the twentieth century, with early settlements at Star, Riverside, and Greenleaf. Oregon Yearly Meeting soon included churches in Washington, as well as Idaho. Puget Sound Quarterly Meeting arose following Quaker migrations from Indiana. An anticipated yearly meeting in Washington never developed, and in 1945 Friends from this area united with Oregon Friends. In 1971 the Yearly Meeting changed its name to Northwest Yearly Meeting of Friends Church.

As a result of evangelical resurgence following World War II, the National Association of Evangelicals was formed. Oregon Yearly Meeting joined this organization in 1945. At the present time membership is through the Evangelical Friends Alliance.

Evangelism and outreach became major concerns in the Yearly Meeting because of opportunities afforded by a developing region and because of deep spiritual convictions. These concerns were often expressed through various modes, including revival meetings. By 1987 the membership numbered approximately 8,000.

Missionary work among the Aymara people of South America began in 1930 and has been strongly sustained since that time. Bolivia Yearly Meeting was established in 1975. The church in Peru is becoming independent. Northwest Yearly Meeting supplies assistance, particularly in education. The Yearly Meeting, through the Evangelical Friends Alliance, also supports ministry in Mexico City, the Philippines, Rwanda, Taiwan, Burundi, and India, and has an interest in the

Christian University of Bolivia and the Navajo people of Southwestern United States.

Northwest Yearly Meeting outreach also includes social programs. In faithfulness to the peace testimony many young persons have engaged in relief work as an alternative to military service. Members often serve with agencies devoted to the alleviation of economic and cultural disparity in America or abroad. Inner-city ministries, peace-making activities, and economic assistance to the needy receive local and Yearly Meeting direction. Yearly Meeting concern fostered construction of Friendsview Manor, a retirement home.

Interest in education is evidenced by the establishment at Newberg, Oregon, of Pacific Academy in 1885 and Pacific College in 1891 (renamed George Fox College in 1949). Greenleaf Academy in Idaho has been maintained by area Friends since 1908. These schools have contributed significantly to Quaker and Christian leadership in the Northwest and throughout the world. Recently several local churches have included schools and day-care centers in their ministry. The Yearly Meeting since 1918 has supported programs of camping and now has several conference centers. These presently include Twin Rocks on the Oregon coast, Quaker Hill and Twin Lakes in north central Idaho, and Quaker Cove on the Puget Sound. Tilikum, a retreat center and day camp near Newberg, was established in 1970 as the result of a gift of property. It is an agency of George Fox College. These programs are widely used by the churches.

In its various missionary, educational, and outreach ministries, Northwest Yearly Meeting continues in the Christian tradition of Friends. Its interests and strengths vary from time to time. Sometimes the Yearly Meeting has misdirected its energies and misplaced its priorities; however, restoration to wholeness has also occurred, accompanied by unity and joy in the Lord.



FRIENDS FAITH

WHAT FRIENDS BELIEVE

Northwest Yearly Meeting of Friends Church affirms as essential Christian truths the following teachings of the apostolic church: the sovereignty of God; the deity and humanity of Jesus Christ; the atonement through Jesus Christ by which persons are reconciled to God; the resurrection of Jesus, which assures the resurrection of all true worshipers; the gift of the Holy Spirit to believers; and the authority of the Holy Scriptures.

The Yearly Meeting also endorses traditional statements of Friends, including those emphasizing an inward encounter with God, a worship of communion without ritual, an individual responsibility for ministry and service, and a striving for peace and justice. In addition, the Yearly Meeting speaks to contemporary issues concerning morality, human relationships, and Christian commitment.

Friends hold that an authentic Christian belief includes both an inward faith and an outward expression of that belief. Accordingly, the two parts "Faith Expressed as Doctrine" and "Faith Expressed Through Witness" constitute the set of beliefs endorsed by Northwest Yearly Meeting of Friends Church.

Statements that more fully express Friends beliefs are given in two foundational documents—"George Fox's Letter to the Governor of Barbados" and "The Richmond Declaration of Faith" (see pp. 18-33) and in earlier interpretations of the Yearly Meeting, shown in the Appendix as "Doctrines," "Testimonies," and "Fundamental Truths" (see pp. 97-105).

Faith Expressed as Doctrine

1. God as Creator.

We believe God is the Creator and Sustainer of the cosmos, whose creative work provides the basis for order, beauty, purpose, and rationality. God is holy and eternal; He is loving, almighty, and all-wise. He reveals Himself and His will to His creation. He illuminates humankind through rational understanding, experience, and direct revelation. He

speaks through the Scriptures. We believe that in redeeming humanity, God is bringing the universe into a glorious expression of His purpose. In joy of this hope we offer Him honor and praise.

2. *God's Revelation in Christ.*

We believe that the word of God spoken into every heart was supremely manifest in Jesus Christ, who in His virgin birth and sinless life was true God and perfect man. Christ is the Word. He is the Light that exposes our sin and brings us into the righteousness of God. He is the Redeemer through whose atoning death and resurrection we receive the forgiveness of God. He is Lord and to Him we give our obedience. Christ is the first and last word of divine wisdom by which God is drawing His creation into a new covenant of peace.

3. *God's Revelation by the Spirit.*

We believe God is the source of truth, that there are no spiritual insights or principles independent of His revelation. God's Spirit teaches us through the Scriptures and through the creation. He convicts and instructs conscience, testifies to salvation through Christ, and gives wisdom and power for holy living. The Spirit gives discernment concerning the purposes of God through natural and social history. The Spirit enlightens reason and quickens human creativity that we might share in the work of the Creator.

4. *God's Revelation in the Scriptures.*

We believe the Holy Scriptures of the Old and New Testaments were given by inspiration of God. They are the divinely authorized record of the doctrines that we as Christians are bound to accept, and of the moral principles that are to regulate our lives and actions. By their own declaration, the Scriptures are able to make us "wise for salvation through faith in Christ Jesus" (2 Tim. 3:15 NIV). Interpreted by the Holy Spirit, they are an unfailing source of truth. We believe the Spirit will not lead persons or groups contrary to the teachings of the Scriptures.

5. *Human Redemption.*

We believe that God created the human being, male and female, in His own image; but that when Adam and Eve fell from a state of holy obedience, the human race lost a perfect relationship to God, and self instead of the Creator became the center of life. Through the blood of Christ our Savior we may be recovered from the fall and made right (justified) before God. To those who put their faith in Christ, God offers forgiveness of sins, regeneration of affections and actions, and final glorification of the resurrected body.

6. *The Baptism with the Holy Spirit.*

We believe Christ's baptism to be the inward receiving of the promised Holy Spirit, whereby the believer is immersed in Jesus' power, purity, and wisdom. This baptism is the essential Christian baptism: an

experience of cleansing from sin that supplants old covenant rituals. The sanctification that is initiated with this experience is a continuing work of the Holy Spirit in which we are instructed into righteous living and perfected in love. Thus sanctification is the work of God's grace by which our affections are purified and exalted to a supreme love of God.

7. *The Church.*

We believe the Church is composed of persons who, through repentance and faith in Jesus Christ, have been born into His kingdom and baptized with the Holy Spirit into the one Body. These persons agree together to follow Jesus as Lord. This Church is spiritual in nature, universal in scope, holy in character, and redemptive in purpose. Its head is Jesus Christ, who serves immediately as priest and ministers directly as teacher and prophet. The Church exists visibly in local meetings for worship and in groupings of these churches as they are united in common expressions of faith and action.

8. *God's Kingdom.*

We believe the Church is called to demonstrate in this life the righteous character of Christ's present and coming kingdom. The kingdom is present now to the extent that the people of God hear His voice and obey it. The coming kingdom will be initiated by the second appearing of Jesus Christ (as foretold by the prophets) and by the resurrection of the dead. The world will then be judged righteously by Jesus Christ and there will come everlasting punishment for the finally unrepentant wicked and everlasting blessedness for the righteous. At that time the world will be freed from the grip of evil and satanic power, and Christ will reign over a restored universe.

9. *The Spiritual Experience.*

We believe that we may experience Christ directly and immediately without the necessity of priestly or ceremonial intervention and that this experience is available to every person. The spiritual life is nourished by the Holy Spirit, who teaches and guides us both individually and corporately according to His commandments. For Friends the supper of the Lord is an inward feeding on Christ by faith in response to His broken body and shed blood.

10. *Worship.*

Worship is the adoring response of heart and mind to the Spirit of God. The meeting for worship brings a personal and corporate renewal, an edification and communion of believers, and a witness of the Gospel to the unconverted. We recognize the value of silence to center our thoughts upon God. We believe the Spirit speaks to worshipers through persons He has prepared and selected, whose message may be given in various modes by men or women, children or adults. We believe God calls some persons to a special preaching ministry, which the church

should respectfully receive. Friends observe the first day of the week for corporate worship and for rest.

Faith Expressed through Witness

11. Christian Witness Through Ministry.

We believe that the Holy Spirit bestows gifts on the followers of Christ for them to use on behalf of church and society (see "Gifts," pp. 103-105) and that these gifts should be exercised in all of life, not just at religious gatherings. We believe God calls the Church to encourage the general ministry of all Christians and to facilitate the special work of the men and women He ordains for public ministry. Friends desiring to be of service should remain open to the leading of the Spirit. Service and ministry should spring from a devotion to the will of God.

12. Christian Witness to Peace.

We believe the precepts of Christ our Lord and the whole spirit of His Gospel call us to live at peace with all people. Therefore we consider war and violence incompatible with the holiness we profess. We ask our leaders to choose nonviolent alternatives for sustaining economic and civil order. We respect government as an instrument of God to restrain evil and promote justice, and we submit to it in matters that do not interfere with obedience to Christ our Lord.

13. Christian Witness to Justice.

We witness to the dignity and worth of all persons before God. We repudiate and seek to remove discrimination based on gender, race, nationality, or class. We deplore the use of selfish ends to gain unfair advantage, and we urge political, economic, and social justice for all peoples. We consider civil order most just when conscience is free and religious faith uncoerced.

14. Commitment to Simplicity.

As Friends we have a long tradition for adhering to Scriptural injunctions for plain living. In this respect, we are encouraged to work toward transforming the values of our culture rather than conforming without question. We recognize our responsibility for the care and use of the earth and, therefore, our obligation to maintain a style of living that will conserve resources for future generations.

15. Commitment to Integrity.

We believe that integrity of speech and action honors Christ as it advances truth and, therefore, should characterize our social and business relationships. In allegiance to Christ's command, we refrain from swearing oaths and from profanity of speech. We consider integrity a mark of Christian holiness.

16. Respect for Human Life.

We reject the unchristian preempting of God's authority over human life. Because we trust God as the righteous and final judge before whom we spend our lives in probation, we oppose capital punishment. Because we believe in the sacredness of human life, we oppose abortion for personal convenience.

17. Respect for the Body.

We affirm the sacredness of body, mind, and spirit, and the necessity for Christians to conduct themselves in ways that honor God. Out of respect for ourselves and consideration for those we influence, we refuse to be defiled by salacious literature and amusements, and we reject involvement that could lead to drug or alcohol abuse, or to occult religious practices. We consider the body a temple of God to be cared for with respect, the mind a gift from God to be developed for personal and social enrichment, and the spirit an inner place for God to dwell.

18. Christian Witness to Human Sexuality.

We hold that only marriage is conducive to godly fulfillment in sexual relationships for the purposes of reproduction and enrichment of life. We consider sexual intimacy outside marriage as sinful because it distorts God's purposes for human sexuality. We denounce, as contrary to the moral laws of God, acts of homosexuality, sexual abuse, and any other form of sexual perversion (see "Human Sexuality," pp. 100-101). The church, however, as a community of forgiven persons, remains loving and sensitive to those we consider in error. Because God's grace can deliver from sins of any kind, we are called to forgive those who have repented and to free them for participation in the church.

19. Christian Witness to the Home.

We believe the church sustains the home whether the home consists of immediate family members, persons together because of need, or one person alone. We value the single person and respect singleness whether by choice or circumstance. Gospel order affords equality to single and married persons. We believe that marriage is ordained of God to order the human family in love and that it is a lifetime commitment, not to be broken except on Scriptural grounds; but we also recognize the church as a place for the healing of hurts, including those of broken marriages. We hold the godly home accountable for the nurture and care of those within its circle, particularly the children and the aged. For all in our various homes, the church provides support for the disciplines of truth and love and sustenance in times of distress.

20. Commitment to Christian Faith and Witness.

We believe the Christian life is characterized by disciplined devotion and commitment, by a hunger for God and a thirst for righteousness. This commitment is strengthened by habits of prayer and Bible reading. For

us this Christian faith involves commitment to the work of Friends. Although we respect freedom of conscience and honor diversity in the family of God, we affirm our covenant with God as Friends people. Therefore we aim to be faithful to those structures of our denominational life through which our Gospel witness is made clear.

THE QUERIES

The Queries are thoughtful questions that remind people of the spiritual and moral values Friends seek to uphold. They help individuals and the church to consider the true source of spiritual strength, to nurture loving relationships, and to maintain a strong Christian witness to society. The Queries should be read frequently, as a whole or in part, in meetings for worship and business and other gatherings of Friends, and in private devotions. Always there should be time for reflection. Reading the Queries is a tradition of Friends.

Personal Faith

Query 1

Do you live in vital relationship with God, trusting in Jesus Christ as your saving Lord and obeying the leadings of the Holy Spirit? Is Christ's presence evident in your life?

Query 2

Do you cultivate your spiritual growth through prayer and Bible reading and through attendance at meetings for worship and study? Are you finding joy in the Lord?

Query 3

Does your inward faith turn outward? Do you pray for your friends and associates and for those engaged in spreading the Gospel? Have you examined your beliefs and prepared yourself to share them, with sensitivity and humility, as the Holy Spirit leads?

Query 4

Do you acknowledge God's ownership of all that is under your care? Do you give of your time and abilities in service to church and community and gratefully use your possessions as a trust to honor God?

The Individual and the Church

Query 5

Are meetings for worship and business duly held, and are you regular in attending them? Do you come ready to commune with God and to fellowship with believers, willing to participate in contemplation or in spoken ministry?

Query 6

As followers of Christ do you love and respect each other? Do patience and consideration govern your interactions; and when differences arise,

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" and "are able to make wise unto salvation through faith in Christ Jesus." (2 Timothy 3:15-17)

—*Autobiography of George Fox,*
edited by Henry Stanley Newman

DECLARATION OF FAITH ISSUED BY THE RICHMOND CONFERENCE IN 1887

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; 9:24). 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 9:15), 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 20:31). The Scriptures are the only divinely authorized record of the doctrines which we are bound, as Christians, to accept, and of the moral principles which are to regulate our actions. No one can be required to believe, as an article of faith,

any doctrine which is not contained in them; and whatsoever any one says or does, contrary to the Scriptures, though under profession of the immediate guidance of the Holy Spirit, must be reckoned and accounted a mere delusion. To the Christian, the Old Testament comes with the solemn and repeated attestation of his Lord. It is to be read in the light and completeness of the New; thus will its meaning be unveiled, and the humble disciple will be taught to discern the unity and mutual adaptation of the whole, and the 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 help-meets to each other in things temporal and spiritual. To this end it should imply concurrence in spiritual as well as temporal concerns, and should be entered upon discreetly, soberly, and in the fear of the Lord.

Peace

We feel bound explicitly to avow our unshaken persuasion that all war is utterly incompatible with the plain precepts of our divine Lord and Law-giver, and the whole spirit of His Gospel, and that no plea of necessity or policy, however urgent or peculiar, can avail to release either individuals or nations from the paramount allegiance which they owe to Him who hath said, "Love your enemies" (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 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.



FRIENDS PRACTICE: THE FORM OF GOVERNMENT

FRIENDS AS A DENOMINATION

The denomination of Friends consists of yearly meetings with their constituent branches and delegate structures around the world. The bond of union is maintained by annual correspondence between them, by issuing and receiving the credentials of ministers, by granting and receiving certificates of membership, by joint participation in various ministries, and by occasional gatherings. Each yearly meeting is independent from others in the declaration of its doctrinal covenant and the transaction of its business. Cooperation has resulted in groupings of yearly meetings and shared statements of faith, as described in the "Historical Statement."

Friends recognize and emphasize that Jesus Christ is the head of the Church, that He dwells in the midst of His people as well as in their hearts, and that He guides the understanding of believers, thus enabling them individually and corporately to obey His will. Friends believe that Christ confers upon each believer some special gift or gifts to be exercised faithfully according to ability. In the church, members have equal rights and privileges varying only in accordance with the nature of their gifts and their faithfulness in exercising them. There are no distinctions in the rights, privileges, or responsibilities of members because of gender, color, or race. Friends polity is connectional, rather than congregational or episcopal; therefore the yearly meeting represents the highest court of appeal in matters of faith and practice.

The business of the church is transacted in regular, announced sessions, in which every active member has a right to participate. Deliberations are aimed at determining the will of God rather than collecting majority opinions. It is expected, therefore, that worship shall surround business deliberations and that policies and practices shall reflect Christian unity.

FRIENDS OF NORTHWEST YEARLY MEETING

Admission to Membership

The churches of Northwest Yearly Meeting of Friends welcome into membership all who make a profession of faith in Jesus Christ, whose lives testify to their union with Him, and who accept Christian beliefs as held by Friends (see "What Friends Believe," pp. 9-14).

A Friends Church

A congregation of Friends fully established is called a local church (or meeting). Its organization consists of all persons recorded on its list of members. Clerks, elders, and pastors provide spiritual and moral guidance. It is through official recognition of spiritual gifts and qualities in certain persons that positions of leadership in public ministry are filled. Appointments are made to other positions.

Purpose

Northwest Yearly Meeting of Friends is committed to the spread of the Gospel through proclamation, fellowship, and service. The underlying purpose of each office, department, and activity of the local church and the Yearly Meeting is to exalt Jesus Christ as Savior and Lord and to so witness the Gospel that persons will be converted and brought into Christ's Kingdom.

Area Sessions

Local churches are organized into regional Areas, which sponsor rallies and conferences of various kinds for the common good of the churches. Business matters are minimal.

Yearly Meeting Sessions

Yearly Meeting sessions occur annually, providing opportunity for inspiration, fellowship, and edification, as well as for the transaction of business. Local churches send official representatives (outlined below, p. 39). Various boards and committees submit their reports and hold their meetings.

Leadership: nomenclature and terms of office

The word "clerk" is used uniformly to designate presiding officers of the Yearly Meeting, its constituent bodies, and its local churches. The term

"secretary," especially for committees, may be an accepted alternative to "recording clerk." Instead of "vice-chairman," "assistant clerk" is used. Descriptively, the terms "preside over" and "presiding clerk" are appropriate. In case of absence or incapacity, leadership passes from presiding clerk to assistant clerk to recording clerk. For related organizations connected with Northwest Yearly Meeting, these terms need not apply. For them, "director" or "president" may be appropriate alternatives to "chairman" or "clerk."

In order to develop spiritual and administrative leadership, it is recommended that local and Area appointments and the internal appointments of the Yearly Meeting generally should not extend beyond six to ten continuous years in any particular responsibility. At the Yearly Meeting level, where some organizations have representation named from different sources, a combined period of up to ten years continuous service may be considered adequate.

Only active members may serve the local church as officers, elders, ministers, trustees, or clerks of standing committees; only active members may serve on the Nominating Committee or as representatives to Yearly Meeting. Only active members may serve the Yearly Meeting as its officers or on its councils, boards, or commissions.

ORGANIZATION OF THE LOCAL CHURCH

Structure and Function

Meetings for Worship. Sunday and midweek meetings for instruction, worship, evangelism, and discipleship are held as scheduled. Special meetings and changes of schedule should be given sufficient announcement.

Business Meetings. Regularly scheduled business sessions occur at intervals of not more than three months. If business must be continued at the call of the clerk, it shall be so announced in a regular Sunday morning meeting for worship prior to the session. A special business session may be called if it seems necessary in the judgment of the presiding clerk or the pastor and if similar provision is made for its advertisement. All active members are encouraged to participate in speaking to business and making decisions in these business meetings.

Responsibilities of the Local Church. The local church is a general policy-making body. It has authority to call and contract pastoral services; to adopt the annual budget; to accept and dismiss members; to hold and administer real estate and other property for the use of the church; to initiate and sponsor an extension church or mission congregation (see p. 44); to consider, adopt, and carry out measures in the interest of the church and of the community at large.

Incorporation. Local churches may secure legal incorporation, in harmony with the *Faith and Practice* of Northwest Yearly Meeting and state laws (see p. 92).

Representation in the Area. Each church appoints annually one of its members to serve on the Area Nominating Committee.

Representation in the Yearly Meeting Sessions. The local church makes annual appointments to the Council of Representatives. It may appoint one person for each fifty resident active members or major fraction thereof as of the previous Yearly Meeting statistical report. Each local church is entitled to at least two representatives; each extension church is entitled to one. If the church has an Administrative Committee, at least one of these representatives shall serve on it. An additional representative may be appointed by a mission point at the discretion of the mother church or the Yearly Meeting. Alternates may be appointed at the discretion of the church (see p. 58).

Officers of the Local Church

Clerks. A member of the church is appointed annually to preside over all business sessions. The presiding clerk, acting on behalf of the church, signs all of its official documents except those designated to the trustees. The clerk gives guidance to the committees and is an ex officio officer of them. Qualities desired in a clerk are sound judgment, spiritual discernment, and ability to determine the will of the body in business deliberations. The church also appoints annually a recording clerk to keep faithful records of all business proceedings and to provide copies to those authorized to request them. An assistant clerk and/or reading clerk also may be appointed.

Other Officers. Each church appoints one of its members to serve as treasurer; another person, perhaps the recording clerk, to serve as statistician for keeping accurate records of membership, births, deaths, marriages, and transfers; and other officers as needed. Each church selects a reporter to release items of interest to the *Evangelical Friend* and other media and to secure suitable memorials for deceased Friends and forward them to the Yearly Meeting sessions.

Qualifications. All officers, trustees, elders, and committee clerks, and all persons on the Nominating Committee and the Administrative Committee are to be resident active members of the church.

Committees of the Local Church

Committees are appointed by the church to oversee departmental interests and activities. These committees are Elders, Education, Missions, Social Concerns, Nominating, and Stewardship (which includes the trustees). Fine Arts and Administrative committees are optional. Except as otherwise provided, each committee organizes itself by appointing a presiding clerk, an assistant clerk, and a recording clerk (or secretary). Other officers and committees may be appointed as needed. Clerks of committees should determine that the various areas of interest and concern are responsibly represented.

Elders. The Committee of Elders is composed of three or more active members of the church (men and women) who are collectively responsible to the church for its pastoral leadership and for the oversight of its spiritual and moral welfare. Elders should be recognized for lives guided by the Holy Spirit and for spiritual discernment and maturity. They should be experienced in Friends practices and committed to Friends beliefs as set forth in this book of *Faith and Practice*. They serve for terms of three years, the terms of one third expiring each year. When circumstances require, subcommittees or individuals may be appointed for special responsibilities, such as counseling, pastoral relations,

evangelism, and fine arts if there is no separate committee; and some tasks may be delegated to the Administrative Committee. Although the Committee of Elders is to maintain oversight of the church generally, it is specifically charged with the following responsibilities:

1. Uphold the Christian beliefs of Friends as set forth in this *Faith and Practice* and see that officers, ministers, missionaries, and teachers affirm them.
2. Determine policies concerning worship and Christian fellowship; encourage members of the church to attend these meetings faithfully; appoint and supervise ushers and greeters for all regular church meetings.
3. Recommend to the church the calling of pastors and other ministers, with their terms of service, after consulting the general superintendent of the Yearly Meeting.
4. Support the pastoral ministries through cooperation and counsel.
5. Oversee programs of evangelism, discipleship, and community outreach; arrange for special and supply ministry in consultation with the pastor.
6. Seek out those whom God may be calling into ministry or missionary service, nurturing their spiritual growth, discerning and fostering their gifts, and, as appropriate, facilitating their process of recording if they are in harmony with the *Faith and Practice* of the Yearly Meeting.
7. Counsel members in respect to their spiritual welfare and maturity, possibly providing a loving discipline of members whose conduct is unbecoming the Gospel (see pp. 82-83 for guidance in dealing with offenses).
8. Review, prepare, and recommend applicants for membership.
9. Encourage private devotions and the practice of Bible reading and prayer in families.
10. Encourage the formation and maintenance of Bible study groups.
11. Foster a concern for mission points and extension churches, and help secure persons for such outreach ministry.
12. Nominate members to serve on the church Nominating Committee.
13. Keep in touch with nonresident members.
14. Consider a member's request for short-term service within the Yearly Meeting.

Education. The Education Committee is composed of three or more persons appointed for terms of three years, the terms of one third expiring each year. The Committee initiates and supervises the education of children, youth, and adults. Its concerns include Sunday school, day school, Friends Youth, vacation Bible school, clubs, camping and retreats, and the church library. With subcommittees or individuals appointed for special areas, the Committee carries these responsibilities:

1. Coordinate church education ministries, to avoid overlap and conflict either in schedule or personnel, and provide leadership training.
2. Appoint personnel involved in these ministries and nominate to the church the general superintendent of the Sunday school.
3. Cooperate with the elders in calling and appointing youth ministers or directors.
4. Select suitable curricula for all educational activities, using approved Yearly Meeting or Evangelical Friends Alliance programs.
5. Recommend improvements in physical facilities and equipment.
6. Make sure that Friends beliefs are understood and taught.
7. Provide for nursery care and children's worship.
8. Encourage the youth of the church to attend a Friends school or college; admonish all, especially those who attend secular schools, to maintain a consistent Christian witness.
9. Promote individual and church support for the schools sponsored by Northwest Yearly Meeting, such as George Fox College and local church-sponsored schools such as Greenleaf Academy.
10. Encourage members to participate in local school organizations.

Missions. The Missions Committee is composed of three or more persons appointed for terms of three years, the terms of one third expiring each year. Using subcommittees or individuals for special duties, the Committee carries these responsibilities:

1. Keep the church informed about missions and encourage prayer and financial support.
2. Cooperate with other churches in planning and conducting Area missions conferences.
3. Nurture the spiritual growth and gifts of those interested in missionary service, encouraging them to seek appropriate education and cross-cultural preparation.
4. Promote intercultural communication, visitation, and activities.

Social Concerns. The Social Concerns Committee is composed of three or more persons appointed for terms of three years, the terms of one third expiring each year. Using subcommittees or individuals for special duties, the Committee carries the following responsibilities:

1. Provide programs of physical assistance to those in need, whether members or not.
2. Recommend and promote special relief and development projects, local and world-wide, giving priority to those sponsored by the Yearly Meeting Board of Social Concerns.
3. Foster throughout the church the Friends peace testimony.
4. Counsel youth about conscientious objection to military service.
5. Encourage careful preparation for marriage and promote programs that foster successful family living.

6. Provide instruction about dangers in the use of alcohol, tobacco, and other drugs.
7. Encourage the church to support legislation conducive to sound moral principles and to protest morally destructive legislation or policies.
8. Support suitable sex education.
9. Provide guidance in respect to the popular media.

Stewardship. The Stewardship Committee is composed of three or more persons appointed for terms of three years, the terms of one third expiring each year. Of these, three or more active members of the church are appointed to serve as trustees for terms of three years, the terms of one third expiring each year. The Committee includes the church treasurer in its membership. Using subcommittees or individuals for special duties, the Committee carries the following responsibilities:

1. Prepare an annual budget in consultation with other committees, and present it for approval to the church in business session.
2. Consider and approve proposals for special offerings and non-budget expenditures.
3. Supervise the treasurer and provide for an audit of the books.
4. Plan budget funding in cooperation with the church.
5. Promote education in the stewardship of time, talents, and money.
6. Give guidance in estate planning.
7. Provide adequate retirement coverage for ministers, in cooperation with other churches.

The duties of the *trustees* as legal agents of the church are as follows:

8. Hold and care for all church properties.
9. Receive and administer all proceeds from wills, endowments, and other gifts as directed by the donors and the church.
10. Provide archival custody of all except current church records.
11. Transact real estate purchases and sales and execute mortgages and other legal instruments as directed by the church.
12. Secure and maintain adequate insurance.
13. Budget payable taxes and insurance premiums.
14. Employ and supervise custodial services.
15. Establish policies about the use of church facilities.

Nominating Committee. The Nominating Committee is appointed by the church upon nomination by the elders. It is composed of three or more active members of the church, the terms of one third expiring each year. The Committee retains its identity throughout the year in order to act when there is a vacancy in any office under its jurisdiction. By the last business session of the church year, it presents nominations to the church for all offices and committee memberships, having

endeavored to secure the best information possible regarding capabilities appropriate to the different offices. If so instructed, it designates by name the clerks of the main committees.

The Administrative Committee (optional). Some local or extension churches may find it useful to appoint an Administrative Committee. This committee is accountable to the church, and it reports its actions to the business sessions. It consists of the pastor, the presiding and recording clerks, the presiding clerks of the main committees, and at least one of the representatives to the Yearly Meeting. Other active members may be included at the discretion of the church. If the business sessions of the church are held quarterly, the Administrative Committee meets each month in the interim between sessions. Additional meetings may be called by the presiding clerk and/or the pastor, either of whom may be designated by the church to preside over the meetings of the Committee.

Fine Arts (optional). The Fine Arts Committee is composed of three or more persons appointed for terms of three years, the terms of one third expiring each year. The Committee is accountable to the elders, but if no such committee is appointed, the duties devolve upon the elders. Using special subcommittees or individuals, the Committee carries the following responsibilities:

1. Plan music appropriate for worship.
2. Plan and implement musical programs for social occasions.
3. Encourage development and use of gifts in the arts.
4. Encourage programs utilizing drama for Christian purposes.
5. Foster an appreciation of the arts on a high moral and cultural level.
6. Plan exhibits of arts and crafts.

Opening and Closing Churches

Opening a New Work. A new work may be started by the elders of a local church, by several churches, or by the Yearly Meeting Board of Evangelism. When a person or a group desires to initiate a work, the authorization of one of these bodies should first be secured.

Mission Points. Unless organized by a substantial group of Friends from a local church (see below), a religious work that is duly authorized and carried on by Friends leadership is designated in its first phase as a mission point. It may consist of a Sunday school, a prayer meeting, a Bible study class, or a preaching point. It may meet in a home or any other convenient building. Very little local organization is required, inasmuch as all of its affairs are administered by the body under whose leadership it has been initiated.

Extension Churches. When a mission has developed sufficiently so that in the judgment of the initiating body it could become a local

church, its sponsoring group petitions the Yearly Meeting Board of Evangelism to organize it as an extension church. The Board, at its discretion, may do so by guiding the mission congregation into a simple but functional organization, appointing one or more of its own members to handle local affairs.

Several families of Friends from established churches who live in a region where there is no Friends work may wish to form a new congregation. They may petition a conveniently situated local church or the Board of Evangelism and follow the procedure as outlined above. The Yearly Meeting Board of Evangelism, after consultation with the local congregation and the general superintendent, will select and secure pastoral leadership, as well as provide general supervision of the extension church. Such supervision implies no financial obligation on its part other than that which it may voluntarily assume. The Board may petition a local church, preferably the initiating one, to share in the sponsorship of the congregation, with or without financial obligation. Friends and others may become members of the extension church through regular procedures (see pp. 75-78). They are then listed separately as dual nonresident members by the parent church (but not included in its statistical report) and as resident members by the extension church (which includes them in its statistical report). The clerk of the extension church notifies the clerk of the parent church concerning the reception and transfer of members to other churches.

Once established in accordance with the procedures outlined above, the extension church thereafter appoints its own officers and committees annually, subject to the approval of the Yearly Meeting Board of Evangelism. The extension church appoints annually one member to the Area Nominating Committee, reporting its appointment to the Area superintendent; and one member to the Yearly Meeting Council of Representatives, reporting its appointment to the Yearly Meeting clerk. A standard statistical report is prepared annually.

An extension church is responsible for contributing toward the financial support of the Yearly Meeting programs. Its proportionate share of the Yearly Meeting budget is on the same terms as those of a local church. All property rights involved in connection with an extension church are vested in the Yearly Meeting through its Trustees, or, at the discretion of the Board of Evangelism, in some incorporated Friends church within the same state. Projects for buying, building, and remodeling are to be submitted to the proper agencies of the Yearly Meeting and their approval secured before action is taken (see pp. 61-62).

New Local Churches. An extension church may request the sponsoring body to take proper steps toward its establishment as a new local church. Likewise the sponsoring church may take the initiative, making sure to secure the concurrence of the extension church. When such

action has been approved by the local church, the extension church petitions the Yearly Meeting Board of Evangelism, proposing time and place for business sessions and Area affinity. Upon receiving notification of Board approval, the extension church is authorized to proceed with full organization as a local church.

Merger of Churches. When two or more local or extension churches propose to unite into one new local church, each church must give careful consideration to the merger. After they have consulted the general superintendent and after each has taken official action to approve the merger, the general superintendent carries their request to the Council of Elders. When sanction by this Council has been secured, the churches proceed to unify their business sessions, their officers and committees, their services, and their holdings. They consult the Yearly Meeting Trustees about proper handling of real estate and other assets. The united church selects its official name and chooses the site and facilities appropriate to its need. Membership of merging churches is transferred en masse to the new church. If the constituent churches are located in different Areas, the new church petitions the Yearly Meeting for affiliation with the Area of its choice.

Discontinuance of Churches. When irregularity of procedure or deterioration of status appears in a local or extension church, the Council of Elders has authority to make careful investigation through its officers or the Board of Evangelism. It advises in cases of difficulty, endeavoring to help the church to maintain its active relationship with the Yearly Meeting and with the community. If the Council of Elders judges the church to be ineffective or out of unity with Friends *Faith and Practice*, the Board of Evangelism, acting for the Yearly Meeting, may discontinue the church, or it may effect a union with another Friends church. It will then transfer the membership en masse. Alternatively, the local church experiencing difficulty may be given the status of an extension church.

Return to Extension Church Status. The Yearly Meeting Board of Evangelism or the local church that is involved may initiate action to consider whether the church should return to the status of an extension church. The Board appoints a committee to assess the situation, in cooperation with the local church or a committee appointed by it. If by common agreement and official action of the local church the change appears to be in order, the Board of Evangelism then assumes supervision of the church as outlined above. The new status continues until action to change the status is again appropriate.

Nomenclature. The word "Friends" is to be included in the name of a Friends group in any stage of its development; for example, Pennville Friends Mission Point, Pennville Friends Extension Church, or Pennville Friends Church.

Changes in Affiliation

New Areas. Local churches may 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.

New Yearly Meetings. Areas whose members wish to be set off and established as a new yearly meeting should inform the Yearly Meeting of that desire and of the concurrence of the constituent churches in the proposal. The Yearly Meeting then considers the proposal and makes a decision. If action is favorable and a new yearly meeting is to be established, the Yearly Meeting appoints a committee, not to exceed ten in number, to attend the opening of the new yearly meeting and to present the authorizing minute and inaugurate sessions in accordance with Friends form of government (see pp. 35, 85-86).

Church Communications

A local or extension church may send to the Area business session any excerpts from its minutes that it desires to have forwarded to the Yearly Meeting for its deliberation and action, or it may send the excerpts directly to the Yearly Meeting. These may propose joint action in establishing mission points, or may express concerns about the welfare and Christian witness of the churches of the Yearly Meeting.

ORGANIZATION OF AREAS

Formation. The Yearly Meeting may authorize the grouping of new or existing local churches with their sponsored extension churches and mission points into administrative entities known as Areas. Division into Areas is made on the basis of geographical proximity or accessibility, with consideration given to local preferences.

Membership. An Area consists of all the local and extension churches and mission points within its limits and all their listed members.

Officers. The Area officers, active resident members appointed annually, are as follows: the secretaries, representing the *boards* of the Yearly Meeting, one from each board; the Area representative on the Yearly Meeting Executive Council; and a recording secretary. The secretary for the Board of Evangelism serves as Area superintendent; the secretary for the Board of Stewardship, as treasurer. Except for the recording secretary, these officers are appointed as members of their respective Yearly Meeting boards. They are chosen on the basis of a vital and knowledgeable interest in the board's responsibilities and their willingness and ability to attend regularly the announced meetings. All officers are nominated to the Area in business session by a committee composed of Friends named by each of the constituent local and extension churches (see pp. 39, 45). The Area superintendent convenes and instructs the Nominating Committee, presiding until a clerk is named.

Rallies and Conferences. Each Area holds rallies or conferences three times a year: fall, winter, and spring. The Yearly Meeting provides a schedule after considering the particular needs of each Area. These rallies or conferences are planned and supervised by the Area superintendent in cooperation with the other officers so that the work of the various boards may be adequately presented. The Areas also provide opportunity for public information and support of special programs of the Yearly Meeting. Worship and inspiration should be balanced with program promotion.

Business Meetings. Areas have at least one business session a year in order to elect officers, hear the financial report, receive and approve the annual budget, and consider and approve concerns to be forwarded to the churches or the Yearly Meeting. Adjourned sessions may be scheduled if ample notice is given to the churches. A special business session

may be called by the Area superintendent at the request of two or more clerks of local churches or the Yearly Meeting general superintendent. Notification and agenda are sent to the clerks of local and extension churches in time for announcement in a Sunday meeting for worship.

ORGANIZATION OF THE YEARLY MEETING

General Organization

Composition and Powers. The Yearly Meeting consists of the members of the local churches and Areas. It possesses complete legislative, judicial, and administrative authority. It has the authority to counsel, admonish, and discipline its constituent churches; to institute measures and provide means for the promotion of truth and righteousness; to inaugurate and maintain departments of evangelistic outreach and philanthropic work. It may review the proceedings of any church and give advice and instruction to the churches when requested or when considered necessary by the Yearly Meeting. Its officers and all persons serving its internal organizations are resident active members of Northwest Yearly Meeting. Any exceptions must be approved by the Yearly Meeting or its Executive Council.

Time and Purpose of the Annual Sessions. The annual sessions of Northwest Yearly Meeting are held at Newberg, Oregon, at times determined by the Yearly Meeting or its Executive Council. (See *Yearly Meeting Minutes* for current schedule.) Sessions may be held elsewhere by adjournment or action of the Meeting. The sessions are opened by the presiding clerk, who directs the representatives from the churches to make nominations at once to fill vacancies, on a pro tem or regular basis, as the case may require. If the presiding clerk is absent, the sessions are opened in turn by the assistant clerk or the recording clerk. These annual sessions are held in order for Northwest Yearly Meeting of Friends to determine policies and procedures appropriate to its mission, to communicate them to members of the churches, and to find fellowship and unity through worship and instruction.

Business Procedures

1. Business presented as an expression of concern is forwarded from the churches, from Areas, from councils, from constituent bodies of the Yearly Meeting, or from other yearly meetings through official correspondence. Also, with the consent of the presiding clerk, business may be laid before the Yearly Meeting by any of its members. The Business Committee (see p. 72) facilitates the flow of business to the clerk in proper form and sequence.
2. The clerk may call for action by the Meeting or, if the matter requires discussion or investigation beyond what can be handled in

open session, may refer it to the Council of Representatives or to a special committee for consideration and recommendation before the Meeting takes final action.

3. Proposals from the churches or Areas are to be submitted in writing as excerpts from their minutes and are to be held over at least one day subsequent to their introduction in order to allow deliberation. All proposals for amendment to this *Faith and Practice* must be submitted in writing and referred after preliminary approval to the Revision Committee for one year before final action (see pp. 72-73).
4. The Council of Elders reports to the Yearly Meeting in plenary session its summary of the state of the church, allowing time for prayerful consideration of issues raised by the report and by any attached judgments or interpretations offered by the Council of Elders.
5. The Yearly Meeting receives and decides all cases of appeal from the decisions of local churches which may be brought before it (see p. 83 for procedures).

Officers of the Yearly Meeting

Presiding Clerk. The presiding clerk of the Yearly Meeting is the presiding officer at the annual sessions. The clerk also presides over the Executive Council, makes all needful preparations for presenting the business of the Meeting at the next annual sessions, and oversees the scheduling of board presentations at these sessions. The clerk's interpretations of *Faith and Practice* are final unless overruled by Yearly Meeting action.

The presiding clerk of the Yearly Meeting serves as correspondent: receiving and answering official communications, signing epistles and other documents issued to yearly meetings or associations, endorsing official certificates for members liberated for service in foreign lands, and signing certain documents and transcripts of record that require official certification.

At an early business session, the Council of Representatives nominates to the Yearly Meeting a person to serve as presiding clerk for the following year. If the nomination is approved, the newly appointed clerk assumes office immediately upon the close of the Yearly Meeting sessions.

Other Clerks. The Yearly Meeting also appoints on nomination by the Council of Representatives the following officers: an assistant clerk, who reads official communications to the Meeting and keeps sufficiently informed about the business agenda to take the place of an absent presiding clerk; a recording clerk, who records and reads the minutes of the sessions; an assistant recording clerk, who compiles the Yearly Meeting directory for inclusion in the annual *Minutes*; an

announcing clerk, who organizes and presents pertinent announcements; and a statistician, who annually gathers and publishes useful statistics about church membership and activities.

General Superintendent. On nomination by the Executive Council the Yearly Meeting appoints a person to serve as general superintendent, one who is well qualified by maturity, experience, and executive ability to exercise general supervisory care over all work in the Yearly Meeting. The initial appointment is for a term of two years. At the close of the first year and annually thereafter as services prove to be satisfactory, effective, and in the will of the Lord, the appointment is extended for an additional year. This system of advance appointment permits long-range planning and a smooth transition to a successor. The general superintendent is authorized to convene 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 administrative units. The superintendent gives special administrative concern to programs of evangelism and Christian discipleship; to placement, encouragement, and counsel of pastors, evangelists, and missionaries; to promotion of conferences leading to spiritual renewal and nurture; and to organization of new meetings.

Administrators and Field Secretaries. The Yearly Meeting appoints annually a person well qualified by maturity and experience to serve as assistant to the superintendent. The initial appointment is for a term of two years. At the close of the first year and annually thereafter as services prove to be satisfactory, effective, and in the will of the Lord, the appointment is extended for an additional year. Nomination to this appointment comes from the Executive Council, with the advice and approval of the general superintendent. Under the supervision of the general superintendent, the assistant may be assigned administrative responsibility within the Yearly Meeting and may attend meetings of the organizations at their request or the request of the general superintendent.

As the needs of Yearly Meeting organizations may require, the Yearly Meeting may appoint or employ field secretaries to supervise and promote the work. These field secretaries are nominated by the Executive Council upon the request of interested organizations and with the advice and approval of the general superintendent. The Executive Council specifies their compensation. They are accountable to the Yearly Meeting through the general superintendent.

Treasurer. On nomination by the Executive Council, the Yearly Meeting appoints annually a person to serve as treasurer. This officer receives money from the churches and other sources for Yearly Meeting use and disburses funds as directed by the Yearly Meeting. The treasurer is authorized to receive and issue official receipts for all legacies,

donations, or other funds requiring a formal legal acknowledgment, and to submit an annual report.

Financial Secretary. On nomination by the Executive Council, the Yearly Meeting may appoint annually a financial secretary whose duty is to stimulate the churches toward giving to the annual budget.

Archivist. On nomination by the Executive Council, the Yearly Meeting appoints a person to serve as Yearly Meeting archivist. The term of office is two years, with reappointment subject to the discretion of the Yearly Meeting. The one selected must evidence an active interest in history and an understanding of the value of documents for the writing of history. The responsibilities of the archivist are to gather, evaluate, and preserve various documents of the past, and to make them conveniently available for approved scholars. The Yearly Meeting provides a repository suitably located with conditions appropriate for preservation of perishable materials. By virtue of the office the archivist is a member of the Yearly Meeting Commission on Media and through it requests budget support.

Clerks of the Representatives. On nomination by the Representatives, the Yearly Meeting appoints annually a person to preside over the deliberations of the Council of Representatives and a recording clerk to keep records and assist the presiding clerk with agenda for the following year. Clerks are appointed soon after the opening of the annual sessions so that if they lack previous experience they may sit in the remaining sessions of the Representatives to observe the procedure and be instructed by the current clerks. They may be reappointed on expiration of their terms.

The presiding clerk should be well qualified to preside without prejudice or partiality, to expedite the handling of business without neglect of proper hearing and deliberation, and to gather the sense of the meeting with discernment. The clerk should become thoroughly knowledgeable about the functions of the Representatives and understand what procedures and materials (such as lists of church and Area appointments) are needed for the sessions. The clerk instructs and aids the recording clerk in the preparation of reports, minuted actions, and authorized nominations that are forwarded to the Yearly Meeting (see pp. 47, 114).

Structure and Responsibilities

The work of the Yearly Meeting is arranged under various councils, boards, commissions, trustees, and committees. These agencies differ mainly in respect to focus and function. Councils focus broadly upon the concerns of the Yearly Meeting and have heavy policy-making functions. The focus of boards is upon departments of church work; the focus of commissions and committees, upon closely defined church

concerns—all with major procedural responsibilities. Trustees represent the church in legal responsibilities. Memberships and methods of appointment reflect these differences, as outlined below. Provision is made within each organization for activities appropriate to the responsibility. Whenever possible, new activities are to be handled by an existing structure rather than one that must be created.

General Regulations

1. All persons serving the Yearly Meeting on its councils, boards, commissions, and committees or as Yearly Meeting trustees should be resident active members experienced in Friends practices and committed to the Christian principles set forth in this book of *Faith and Practice*.
2. The number of persons serving a Yearly Meeting organization varies according to its need. The number on the Council of Representatives is determined by a formula based upon local church memberships. The Council of Elders consists of twelve persons, one representative of each Area, three at large. The number serving on a board consists of one person appointed from each Area and a number equal to the aggregate named by the Yearly Meeting upon nomination by the Representatives (1987 total, 18). The commissions consist of from six to nine persons, committees three to six. There are five trustees. Appointments are for one year unless otherwise specified; the usual pattern is three.
3. Persons serving on councils, boards, commissions, and committees, and as trustees are appointed by the Yearly Meeting through appropriate nominating procedures, according to quotas assigned. From its own number each organization nominates a person to serve as its presiding clerk and appoints other officers as needed. Funds are appropriated by the Yearly Meeting for organizational use.
4. Organizations meet at scheduled midyear and Yearly Meeting sessions or otherwise at the call of their presiding clerk. Sufficient notice must be given for all meetings. Funding for travel to scheduled meetings is provided by the Yearly Meeting budget; for other meetings, as arranged by each organization.
5. Each organization determines how statistics and other information about its work may best be presented to the Yearly Meeting in session. To this end it secures information from local churches and committees, Area superintendents, or task forces. The Yearly Meeting may provide forms for such reporting. Scheduling is under direction of the Yearly Meeting clerks.
6. Vacancies are filled according to approved procedures. These vacancies may be caused by voluntary resignation, by Yearly Meeting appointment (in the case of boards) to another board or official position, by removal of residence from the Yearly Meeting or the

Area from which appointed, by disownment or deposition from the ministry, or by death. The vacancy may be filled, however, by the organization concerned if it occurs before its last interim meeting, or by the Yearly Meeting in session if it occurs after the interim meeting. Lack of interest, or failure to attend annual and midyear meetings, may result in suspension of membership after a year, provided the clerk of the organization gives ample notice of intent and sufficient opportunity to respond. If by the next scheduled meeting the one whose position is in question has failed to show cause for delinquency of interest or intention, a vacancy is declared and a new appointment secured according to approved procedures.

7. Each organization budgets and allocates funds for the ministries of the Yearly Meeting for which it is responsible.

Regulations Pertaining to Boards

1. Each board may submit to the Executive Council the names of up to five additional Friends for appointment to its board.
2. No one may be an officer of more than one organization or represent more than one board on the Executive Council.
3. The Executive Committee within each board consists of its clerks, other officers, and the general superintendent ex officio. It acts upon board instruction.

Executive Council of the Yearly Meeting

Composition. The Executive Council is composed of the Yearly Meeting clerk and assistant clerk; the general superintendent, assistant to the superintendent, and treasurer of the Yearly Meeting; the clerk of the Representatives, of the Council of Elders, and of the Trustees; one person chosen by each of the Yearly Meeting boards and commissions, one by each of the Areas, and not more than three additional persons designated by the Yearly Meeting. The Yearly Meeting representative to the Evangelical Friends Alliance may be asked to serve on the Council ex officio. The presiding officer is the Yearly Meeting clerk.

Meetings. The Executive Council meets at regular times for the transaction of routine business. It may also meet any time of the year at the call of its presiding officer or at the request of five or more of its number, provided all on the Council have been given an agenda and ten days written notice. Fifty percent of the membership constitutes a quorum for official action. Its Administrative Committee, composed of the clerks and two additional members-at-large selected by the Executive Council, is available to the general superintendent for advice and counsel during interims between full Council meetings. It may also do research and administer projects as assigned by the Council.

Duties and Functions. The Executive Council attends to any business referred to it by the Yearly Meeting. It is given these specific responsibilities:

1. Represent the Yearly Meeting in the interim of its annual sessions and act on behalf of the Yearly Meeting in situations where the interest or reputation of Friends requires action or deliberation, reporting all such proceedings to the Yearly Meeting in session.
2. Consider at its midyear meeting the departmental budget recommendations as received through the Stewardship Board.
3. Prepare a budget consistent with the general objectives of the Yearly Meeting (see p. 37), taking into account the financial requirements and the resources of the Yearly Meeting.
4. Present this budget, assisted by the financial secretary, to the local and extension churches, indicating their proportionate share as recommended by the Stewardship Board and securing their commitment and, if possible, pledges beyond it.
5. Present the budget to the Yearly Meeting for its approval.
6. Consider and act upon any request from a board or other Yearly Meeting body desiring to make a special financial appeal at the annual sessions, or a general appeal during the year for support beyond its share of the budget.
7. Nominate to the Yearly Meeting the general superintendent and an assistant to the superintendent; the financial secretary, treasurer, statistician, and custodian of documents; and other official positions as the Yearly Meeting may designate. The Council recommends salaries and expense allowances where appropriate.
8. Consider carefully and act upon any question of organization, policy, or procedure that may be submitted by an officer, an organization of the Yearly Meeting, or the Council of Representatives.
9. Nominate annually to the Yearly Meeting six persons to serve on the George Fox College Board of Trustees.
10. Nominate to the Council of Representatives one Friend from each Area plus three at large to serve on the Council of Elders for a term of three years, the terms of approximately one-third expiring each year.
11. Nominate to the Yearly Meeting three persons to serve on the Commission on Ethnic Ministries for a term of three years, the term of one to expire each year.
12. Consider and act upon names submitted by the boards for service on their respective boards. These are in addition to board appointments named from the Areas and by the Yearly Meeting. Limits set by the Yearly Meeting (see p. 56) must be observed.
13. Appoint the Board of Directors for Barclay Press.
14. Make appointments and nominations to related organizations, as explained on pp. 93-95.

The Yearly Meeting Budget. The Executive Council presents to the Yearly Meeting a budget by which to provide inclusive funding of the essential programs of the various organizations and other activities and services of the Yearly Meeting. The budget process is as follows:

1. The Stewardship Board receives budget requests from boards, councils, and other organizations. After analysis the Board adds its recommendations and submits these proposals to the Executive Council.
2. The Executive Council then combines the requests into an operating plan consistent with the overall objectives of the Yearly Meeting, taking into account the financial requirements of the plan and the resources of the churches. It resolves priority differences and allocates funds in a way most appropriate to accomplish the ministry of Christ's kingdom.
3. The Council determines a plan for proportionate sharing of the budget by the churches in accordance with a formula developed by the Board of Stewardship. This formula takes into account attendance, income and expenditures, record of past giving, and other pertinent data in determining a fair apportionment (see p. 68).
4. The Council directs or delegates the promotion of the budget among the churches. Funds specially designated must be applied as designated, but proceeds from promotional activities are channeled through the Yearly Meeting budget.

Council of Representatives

Composition. The Council of Representatives is composed of members of local and extension churches who have been chosen, prayerfully, on the basis of spiritual maturity, respected judgment, and acceptance of Friends beliefs and procedures as set forth in this book of *Faith and Practice*. At their first meeting, roll call is taken and representatives are seated. Alternates may be seated in place of representatives to fill allowable quotas (see p. 39). No late seating may take place except as authorized by the presiding clerk of the Yearly Meeting. Those approved and seated are the official Representatives. Officers consist of a presiding clerk and a recording clerk, who are selected annually by recommendation of the Nominating Committee of the Representatives and approved by the Council of the Representatives and the Yearly Meeting (see p. 59). Both are constituted officers of the Yearly Meeting. The Yearly Meeting presiding clerk and general superintendent are ex officio members. The Representatives meet in open sessions to encourage wider understanding of church business. If a matter of seriously sensitive nature should arise, however, the presiding clerk with the concurrence of the Representatives may request visitors to absent themselves.

Meetings. The Council of Representatives meets in conjunction with the annual sessions of the Yearly Meeting but may be called to meet at times between the annual sessions with the concurrence of at least two of the following: the clerk of the Representatives, the presiding clerk of the Yearly Meeting, and the general superintendent of the Yearly Meeting.

Term of Office. Representatives are appointed by their local church for a term of not less than two years commencing with the start of the calendar year. Terms should last either two or three years, a proportionate number being replaced each year.

Duties. The Council of Representatives attends to any business that it initiates or that the Yearly Meeting, Areas, or local churches refer to it. It is authorized to present any such business for consideration to the Yearly Meeting in session. It is also specifically responsible to:

1. Submit to the Yearly Meeting annual nominations for the following offices: the presiding clerk, assistant presiding clerk, recording clerk, assistant recording clerk, and announcing clerk of the Yearly Meeting; and the clerk and recording clerk of the Council of Representatives.
2. Submit to the Yearly Meeting annual nominations for members of Yearly Meeting boards, councils, and commissions, except for those nominations specifically reserved to the Areas or other bodies, seeking to fill these positions with a broad view of the work of the Yearly Meeting and a knowledge of qualified persons. The Council of Representatives may receive from the boards the names of persons they wish considered for appointment, together with appropriate information and commentary.
3. Approve nominations by organizations for their presiding clerks and report them to the Yearly Meeting.
4. Approve on nomination from the Executive Council and report to the Yearly Meeting the persons to serve on the Council of Elders, making sure the appointments represent the Areas (see p. 57).
5. Name the presiding clerk of the Council of Elders.

Yearly Meeting Council of Elders

Composition. The Council of Elders of the Yearly Meeting is appointed by the Yearly Meeting after nomination by the Executive Council and approval by the Council of Representatives. The Council consists of twelve persons, including up to three serving at large and otherwise reflecting Area representation. Terms are three years, approximately one third of the terms expiring each year. Persons selected should be recognized for lives guided by the Holy Spirit and for evident spiritual discernment and maturity. They should be experienced in Friends practices and committed to the Friends beliefs as set forth in this book

of *Faith and Practice*. They select their own recording clerk, but the Representatives name their presiding clerk.

Meetings. The Council of Elders meets twice yearly and on the call of its clerks or the general superintendent. Ten days written notice, accompanied by an agenda, must be extended to all persons on the Council prior to a meeting. A quorum for official action is seven. If there is a conflict of interest, the persons involved should refrain from decision-making.

Duties and Functions. The Council of Elders stands in a pastor-counselor relationship to the Yearly Meeting as a whole and serves in an advisory capacity to the Yearly Meeting clerks and general superintendent. Elders are expected to reflect prayerfully about the needs of the churches and the Yearly Meeting activities and to lay concerns before the Council of Representatives or an appropriate board or other organization as the Spirit may direct. Specifically they are responsible to:

1. Receive from the local churches annual reports of the state of the church, summarizing and compiling them by Area, and forwarding them to the Yearly Meeting.
2. Serve as peacemakers in the Yearly Meeting, offering reconciliation as needed; ascertain serious problems or declining spiritual vitality in local churches or in the Yearly Meeting and offer counsel to constituent churches and organizations in an effort to solve problems or restore spiritual vitality; recommend action by the Board of Evangelism.
3. Consider carefully questions that arise about beliefs and offer appropriate counsel.
4. Make policies concerning the Yearly Meeting sessions in consultation with the Yearly Meeting clerks and the general superintendent.
5. Provide a fellowship for non-resident members.
6. Encourage local churches to present opportunities in ministry and their members to consider God's call to the Christian ministry.
7. Act on recommendations received from the Board of Ministerial Service for the recording of ministers, and make appropriate recommendations to the Yearly Meeting, as outlined below, p. 63.
8. Consider the request of a minister or other member who wishes to be liberated for short-term service outside the Yearly Meeting.
9. Nominate to the Yearly Meeting three persons to serve on the Commission on Ethnic Ministries, the term of one to expire each year.

Liberating Members for Service. When a recorded minister or another member is drawn of God to perform special, short-term ministerial service outside the local church or Area, the following course should be taken:

1. Upon request the local elders consider the matter. If they are in unity with the concern, they will so recommend to the next business session of the church, or, if time does not permit, to the presiding clerk, who will report any action at the next meeting.
2. If the church concurs with a proposed ministry within the Yearly Meeting, its clerk prepares a certificate of service, commending the Friend to those who will be served.
3. If the proposed service is in another yearly meeting within the United States, the Council of Elders considers the proposed ministry. If it concurs, its clerk endorses the certificate.
4. If the service lies beyond the United States, the Yearly Meeting in session considers the proposed ministry; if the body concurs, the clerks endorse the certificate. If time does not permit, the clerk of the Yearly Meeting and clerk of the Council of Elders may act and report their action to the next sessions.
5. At the conclusion of the special ministry, officials of churches or other groups served prepare a returning minute, which is returned to the issuing and endorsing bodies for public reading and recording.

If the proposed service is for extended pastoral, evangelistic, or educational ministry, the church may issue a general certificate, showing unity and spiritual support. The process outlined above is followed, except that the service will be reviewed annually by those making the endorsements. When the church is satisfied that the concern has been fulfilled or that a membership transfer should be effected, it shall notify the member, who is then obliged to conclude the ministry or make other arrangement for church endorsement.

Elders for the Local Church. Each local and extension church appoints elders, who are collectively responsible to the church for its pastoral leadership and spiritual welfare. (Their responsibilities are detailed on pp. 40-41). Local elders also cooperate with the Yearly Meeting Board of Evangelism, the Commission on Ethnic Ministries, and Area superintendent in the work of making disciples and extending the church.

Board of Evangelism

Purposes and Functions. The Board of Evangelism, which is generally concerned with the pastoral, evangelistic, and church extension work of the Yearly Meeting, gives special attention to finding places open for Gospel witness within or contiguous to the Yearly Meeting, and arranges for ministry appropriate to the needs. The Board aims to provide Gospel service that will bring sinners to repentance and faith in Christ and will strengthen believers into the disciplines of God's kingdom. Specific responsibilities are to:

1. Gather scattered members into new or existing meetings for worship.
2. Plant churches in newer population centers whenever feasible.
3. Solicit funds, as authorized by the Yearly Meeting or its Executive Council, to construct or remodel meetinghouses and other facilities useful to local churches.
4. Examine and help determine the desirability of new locations and of plans for constructing and remodeling church buildings and parsonages.
5. Determine amounts to be paid local workers supported by Yearly Meeting funds.
6. Take prompt action to protect the interests of Northwest Yearly Meeting in cases of insubordination or disorder within local churches.
7. Provide ministries to the handicapped, the elderly, and persons in prison.
8. Provide opportunities for the continuing education of pastors.
9. Make appointments to a related organization, as explained on p. 93.

Area Secretary. Each Area appoints annually one member to the Yearly Meeting Board of Evangelism, who as Area secretary for the Board, cooperates with the general superintendent in supervising the work of the Board. This person also serves as Area superintendent and in this position plans conferences, rallies, and pastoral gatherings.

The Church Committee. The elders of the local church are responsible for the concerns of the Board of Evangelism, and through them the Yearly Meeting makes its contact.

Board of Ministerial Service

Purposes and Functions. The Board of Ministerial Service works with the local churches in the recording process by which persons attain and retain ministerial recognition through the Yearly Meeting. It is responsible for encouraging persons to use their gifts and talents in evangelistic, pastoral, and educational ministry for the service of Christ and the church. It encourages ministers and those in the process of recording to grow spiritually and intellectually and to develop leadership in such a way that their ministry is in keeping with Friends beliefs, as set forth in this book of *Faith and Practice*.

Recording of Ministers. Whenever a member, whether man or woman, has demonstrated gifts in ministry so that the church is edified and spiritually helped, the local elders carefully consider whether this Friend has received from the Head of the Church a gift in public ministry. A person may occasionally exhort, give personal testimony, or offer vocal prayer eloquently and in the power of the Spirit without having received, necessarily, a special gift in public ministry. It is in the local

church that discernment between general and special ministry must begin. The steps are as follows:

1. *Recognition of the gift and encouragement of its exercise.* If the local elders determine that a member has a gift in public ministry, they should encourage its exercise in local meetings for worship and in appointed public ministry.
2. *Consideration by the church.* When the elders are satisfied, both through observation and interview, that the person under consideration (hereafter called the candidate) has a gift in public ministry, they send to the local church a recommendation for recording. If the church does not concur, the proceedings stop. If the church concurs, it notifies the clerk of the local elders, the Area representative to the Council of Elders, and the general superintendent of the Yearly Meeting.
3. *Action by the Board of Ministerial Service.* The presiding clerk of the local elders reports the actions of the church to the clerk of the Board of Ministerial Service. Upon receiving the local recommendation, the clerk of the Board issues the candidate an inquiry form to be completed, and requests a written statement of belief related particularly to the section "Friends Faith" in *Faith and Practice*. The clerk of the Board also secures appropriate references. The Board considers the actions of the local church and the documents submitted, ascertaining character and personality traits, evidence of a gift and divine call, educational preparation, experience in ministry, and affirmation of Friends beliefs. A personal interview is secured on behalf of the Board. The candidate is continued under the instruction and guidance of the Board for a minimum of two years until it is fully satisfied that the candidate should be recorded a minister of the Gospel under Northwest Yearly Meeting of Friends Church. The Board of Ministerial Service then recommends the candidate to the Yearly Meeting Council of Elders.
4. *Action by the Council of Elders.* Upon receiving favorable recommendation by the Board of Ministerial Service, the Council of Elders hears the candidate's statement of Christian belief read in regular session. If it concurs with the Board action, the Council recommends to the Yearly Meeting that the candidate be recorded a minister of the Gospel.
5. *Action by the Yearly Meeting.* The Yearly Meeting, no obstacle appearing, takes action on the recommendation from the Council of Elders. Upon approval, the Yearly Meeting authorizes the presiding clerk to issue a certificate of recording to the candidate as a minister of the Gospel and to notify the local church of this action. A recognition service for newly recorded ministers is arranged by the Board of Ministerial Service at an appropriate session of Yearly Meeting and at the candidate's church.

6. *Privileges of recorded ministry.* The recorded minister is entitled to exercise the privilege of serving in whatever appropriate pastoral, evangelistic, or educational ministry may open within or outside the Yearly Meeting.

Ministers in Training. If it seems advisable to protect a young person for uninterrupted ministerial preparation and service, a license may be issued by the presiding clerk of the Yearly Meeting, upon recommendation of the local elders and the Board of Ministerial Service. Care should be taken to provide this license only for those who evidence an active interest and a vital call to the ministry. This license is valid only if the person holding it is engaged in formal education or internship under the direction of a Friends church in a service that contributes directly to the form of ministry chosen. This license is issued for one year and is renewable as conditions warrant. It is void when the minister in training has been issued a regular pastor's license or when the final action of recording has been completed.

Annual Report of Ministers. Every minister reports annually to the Yearly Meeting. Those who are pastors do so directly to the general superintendent. Those who are not pastors, regardless of place of residence, do so on report forms due to be returned in the month before Yearly Meeting sessions. These reports are reviewed by the general superintendent and the Board of Ministerial Service. The purpose of the report is to learn how the gift in ministry has been exercised and how faithful and effective the minister has been. If any of the reports are unsatisfactory or if no report is sent, the Board confers with the Council of Elders regarding appropriate inquiry or action.

Transfer of Ministers. Every certificate of transfer of membership issued on behalf of a Friends minister includes a statement indicating the ministerial position. Transfer within the limits of the Evangelical Friends Alliance carries both membership and position to the church receiving it. The ministerial status of those called from other yearly meetings to be pastors within Northwest Yearly Meeting is also transferred with membership. The ministerial status of other persons transferring to the Yearly Meeting is reviewed by the Board of Ministerial Service, following this procedure:

1. The clerk of the local meeting receiving the transfer request forwards pertinent biographical information and recommendations from the local elders to the clerk of the Board of Ministerial Service; this occurs prior to action on membership by the church.
2. The Board of Ministerial Service and the Yearly Meeting general superintendent are notified regarding the applicant for ministerial status.
3. The Board sends its decision by letter to the clerk of the local church, who then presents the transfer request, with or without

ministerial status. If ministerial status is recognized, the person whose membership is transferred is officially recognized as a recorded minister of Northwest Yearly Meeting. Notification of the action is sent to the church making the transfer. Promptness as well as discernment is important, for unnecessary delay may cause embarrassment to the minister and the churches involved in the transfer.

A Friends minister transferring membership to another denomination is entitled to a letter stating the nature and extent of the applicant's ministry among Friends. One who thus transfers and later returns to membership among Friends is not listed as a minister until the full recording process has been repeated. A minister of another denomination who becomes a Friend is not received as a minister. A local church must initiate the recording process.

Voluntary Surrender of Position of Minister. Any minister, whether pastor or not, who feels clear that his or her calling has been fulfilled and all responsibilities discharged is urged to surrender ministerial status. This is done by notifying the local elders and returning the certificate of recording. The elders then notify the Yearly Meeting Board of Ministerial Service, which reports the action to the Yearly Meeting. The name is then removed from all official lists. The same course is urged upon ministers who find themselves at variance with the Christian beliefs of the Yearly Meeting as set forth in *Faith and Practice*.

Forfeiture of Recorded Status. When a person leaves the ministry, not by reason of age or physical disability of self or family, and chooses not to engage in any form of pastoral, evangelistic, teaching, or Christian-service ministry, but enters a secular occupation and continues with it for five years or more, the Board of Ministerial Service may question retaining this person as a recorded minister. With approval of the Council of Elders and the Yearly Meeting, the certificate of recording will not be renewed, and ministerial status will be forfeited, the certification reclaimed, and the name removed from official lists of ministers. If at a later time the church finds there is qualification for reinstatement, recording may proceed.

Area Secretary. The Area secretary for the Board of Ministerial Service encourages local elders in discerning ministerial gifts and in facilitating the recording process.

The Local Church. The elders serve as the liaison group between a church and the Board of Ministerial Service.

Board of Education

Purposes and Functions. Persuaded that a basic understanding of human thought and endeavor adds greatly to the effectiveness of Christian witness, the Board of Education promotes within the Yearly Meeting the policies and practices that foster good education for all age groups. This kind of education includes solid biblical knowledge as well as intellectual skills so that persons may respond to issues of contemporary culture with the mind of Christ. Specific responsibilities are assigned to subordinate departments, as follows:

1. The Department of Church Education guides local churches concerning Sunday schools, weekday education, leadership training, biblical and theological institutes, vacation Bible schools, and club and camping experiences. It supervises the Friends Youth organization of the Yearly Meeting, budgeting funds for it and encouraging its activities on behalf of young people of junior high, high school, and college age. In connection with this responsibility the Board makes appointments, as explained on page 94.
2. The Department of General Education encourages appropriate learning for students of all ages and at all levels of education. It promotes moral values in public as well as private schools. It keeps a record of members attending school and makes it available to the Yearly Meeting. It encourages fellowship among Yearly Meeting educators and maintains a record of names and positions held. The Department enlists financial support for Yearly Meeting schools and solicits scholarships for needy students. It promotes attendance at George Fox College and at Greenleaf Friends Academy and other schools sponsored by the Yearly Meeting or its constituent churches.
3. The Department of Christian Testimonies, in order to assist local churches, produces and disseminates materials that teach Quaker testimonies about peace; moral and social concerns; stewardship of time, talents and money; and world-wide missions. The Department helps the churches instruct families regarding the print and electronic media and the selection of edifying literature.
4. The Department of Yearly Meeting for Children provides suitable leadership for its Yearly Meeting programs and correlates activities with the theme and schedule of the Yearly Meeting sessions.

The Area Secretary. Each Area appoints annually one person to the Yearly Meeting Board of Education who promotes the programs of the Board in the Area churches and works with the local Education Committees and the Friends Youth coordinator of the Area.

The Church Committee. The local Education Committee cooperates with the Board of Education and its programs, as well as directing its own activities (see pp. 41-42)

Board of Missions

Purposes and Functions. The Board of Missions encourages the local churches to be faithful in heeding Christ's command to make disciples of all peoples. To this end it administers the mission programs sponsored directly by the Yearly Meeting and cooperatively through the Evangelical Friends Alliance. The Board provides guidance to those members who may be called to other fields of international service. The Board has specific responsibilities to:

1. Provide standards of qualification for missionary service, and appropriate application forms; provide instructions on policy for those who serve.
2. Evaluate applications, screen the applicants through references and interviews, and select persons for appointment by the Yearly Meeting.
3. Decide personnel and policy matters for its programs and determine the schedule of financial support for the workers.

The Area Secretary. Each Area appoints annually one person to the Yearly Meeting Board of Missions, who as Area secretary for the Board promotes its programs, working through the local committees.

The Church Committee. Each local and extension church appoints a Missions Committee, which is responsible to the church for the Yearly Meeting programs as well as for its local concerns (see p. 42).

Board of Social Concerns

Purposes and Functions. The Board of Social Concerns seeks to reduce tensions, prevent and alleviate suffering, and promote a Christian standard of righteousness in the family, in business, in culture, and in government. The Board gives direction to the Yearly Meeting for making effective efforts toward peacemaking and reconciliation. It shares concerns with related organizations and makes nominations, as explained on pages 93 through 95. Specific responsibilities are assigned to subordinate departments, as follows:

1. The Department of Peace produces and promotes educational materials to the churches concerning the Friends peace testimony, and initiates programs which provide for active peacemaking and for just resolution of conflicts between economic or ethnic groups. The Department's concern is to promote scriptural principles of peace based upon the teachings of Jesus Christ and his sanctifying power. To those young men and women whose lives exemplify

"the spirit which takes away the occasion for war" it counsels alternatives to the draft or military service. The Department helps the churches become aware of government policies of injustice that provoke violence. It shows them how they may bring a Gospel witness to the law-making process.

2. The Department of Relief and Rehabilitation alerts the churches to sufferings caused by drought, flood, war, persecution, or other disasters and assists them in finding responsible ways to contribute service and finances. The Department fosters the formation of local disaster units that can readily be deployed for personal aid and property reconstruction. It expects that all such assistance will be given with Christian compassion and spiritual concern.
3. The Department of Moral Concerns informs the churches about contemporary moral issues; it encourages government, business, and media to alleviate economic, cultural, and social injustices and to strengthen moral values within society.

Area Secretary. Each Area appoints annually one person to the Yearly Meeting Board of Social Concerns, who as Area secretary for the Board promotes its programs, working through the local committees.

The Church Committee. Each local and extension church appoints a Social Concerns Committee, which is responsible to the church for Yearly Meeting programs of social concern, as well as for its local activities (see pp. 42-43).

Board of Stewardship

Purposes and Functions. The Board of Stewardship offers guidance to the church for the proper care of property and resources, both individually and corporately, so that what belongs to the Creator is rightly used for the good of all. One of the Trustees serves on this Board. Specific responsibilities are assigned to subordinate departments, as follows:

1. The Department of Finance receives budget requests from the boards and other administrative bodies of the church. It analyzes them and formulates a recommendation for presentation to the Stewardship Board. The Stewardship Board considers the recommendation and proposes a budget to the Executive Council (see p. 57). The Department of Finance determines the amount, as computed by a formula approved by the Council (see p. 58), to be recommended to the local and extension churches as their proportionate share of the approved Yearly Meeting budget. The Department also promotes the financial interests of George Fox College and Greenleaf Friends Academy, and other schools sponsored by the Yearly Meeting or its constituent churches.

2. The Department of Stewardship promotes its biblical message in respect to time, talents, possessions, and finances so that the Christian witness may be strengthened by conserving care rather than dissipated through mismanagement.
3. The Department of Ministers' Aid administers a program aimed at offering support to ministers in their retirement from active service. Assistance forms for the various programs may be secured at the Yearly Meeting office. In connection with this responsibility, the Board makes appointments to a related organization, as explained on page 94.

The Area Secretary. Each Area appoints annually one person to the Yearly Meeting Board of Stewardship. This secretary of stewardship also serves as Area treasurer, cooperating with the Area superintendent in formulating a proposed annual budget for the Area and disbursing funds as directed, giving a complete report to the annual business session. Participation in the Department of Ministers' Aid may be required as well.

The Church Committee. Each local and extension church appoints a Stewardship Committee, which is responsible to the church for the programs of the Stewardship Board, as well as for its local activities (see p. 43). The Committee organizes according to its responsibilities. It gathers data needed to recommend assessment to the Yearly Meeting budget, in accordance with an established formula (see p. 58), and presents the data to the Board of Stewardship on an approved schedule.

Commission on Family Life

Purposes and Functions. The Commission on Family Life informs the churches about principles of Christian marriage and family life. It promotes resources, workshops, and seminars that affirm these principles. The Commission gives guidance to churches for the reconciliation of stressed families and the healing of broken ones. The nine persons of the Commission are appointed by the Yearly Meeting upon nomination by the Representatives, the terms of one third expiring each year. The clerk of the Board of Social Concerns serves *ex officio* on this Commission.

The Area. Because of the special nature of its ministry, Area representation is not required for the Commission.

The Church Committee. The Commission makes contact with local churches through the Social Concerns Committee.

Commission on Ethnic Ministries

Purposes and Functions. The Commission on Ethnic Ministries oversees the planting and nurturing of Friends churches among ethnic and minority groups, using methods and structures of organization appropriate to the needs of the various groups. The nine persons on the Commission are appointed by the Yearly Meeting, three of whom are nominated by the Council of Elders, three by the Executive Council, and three by the Representatives, the terms of one third from each nominating group expiring each year.

The Area. Because of the special nature of its ministry, Area representation is not required for the Commission.

The Church Committee. The Commission makes contact with local churches through their elders.

Commission on Fine Arts

Purposes and Functions. The Commission on Fine Arts offers guidance to the local churches in vocal and instrumental music, in poetry and drama, in the visual arts and crafts, and in other creative activities by and for the church. The six persons on the Commission are appointed by the Yearly Meeting upon nomination by the Representatives, the terms of one third expiring each year. The Commission is responsible to:

1. Foster creative activities by and for artists of the Yearly Meeting.
2. Encourage and assist the local and Area churches in ministering through the fine arts.
3. Consider and recommend for certification as ministers of music those persons who sense a definite call of God for such Christian service, proposing to the Council of Elders the names of those qualified. (After reviewing candidates for affirmation of Friends beliefs and for spiritual maturity, this Council may recommend them to the Yearly Meeting.)
4. Recommend to the Council of Elders appropriate workshops and ministry in the fine arts for the sessions of the Yearly Meeting.

The Area. Because of the special nature of its ministry, Area representation is not required.

The Church Committee. Each local and extension church may appoint a Fine Arts Committee, which is responsible for music and other artistic ministries by and for the church. The Committee is accountable to the local elders in determining the kind of musical or artistic presentations appropriate for worship. It may initiate procedures for the certification

of music ministers, securing first the concurrence of the local church, whose clerk then forwards the recommendation to the Commission on Fine Arts.

Commission on Media

Purposes and Functions. The Commission on Media directs the production of print and other media on behalf of the Yearly Meeting and its churches. Serving on the Commission are nine persons appointed by the Yearly Meeting upon nomination by the Representatives, the terms of one-third expiring each year; also serving, by virtue of their offices, are the Yearly Meeting archivist and the manager of Barclay Press, both of whom are on its Executive Committee, the archivist non-voting. The Commission is responsible to:

1. Operate The Barclay Press, setting forth editorial, financial, and publication policies and overseeing a Barclay Press Board of Directors, holding it accountable to the Yearly Meeting. This subordinate Board consists of five persons, all members of the Friends Church, three nominated by the Executive Council, two by the Commission itself, and all approved by the Executive Council. The Barclay Press Board makes budget and policy decisions, employs staff, and reports annually to the Commission.
2. Cooperate with the other yearly meetings in the Evangelical Friends Alliance to publish the *Evangelical Friend*, for this purpose appointing two of its number to the Alliance Publications Commission.
3. Publish and promote printed material such as pamphlets and books, and electronic programs such as video cassettes and films—all on behalf of the Yearly Meeting and its organizations or at its own initiative. To this end it is authorized to build and administer a capital fund.

The Area. Because of the special nature of its ministry, Area representation is not required.

The Local Church. Each church appoints a reporter to release items of local interest to the *Evangelical Friend* and other publications. The local church librarian keeps informed about the publications of Barclay Press and promotes their reading by members and attenders.

Trustees

Appointment and Responsibilities. On nomination by the Representatives, the Yearly Meeting appoints five persons to constitute the Yearly Meeting Trustees, naming one trustee each year for a term of five years. The Trustees select their own clerks. The Trustees hold the titles to real estate owned by the Yearly Meeting, having these titles duly recorded in official records of the state or county. They hold in trust all funds and

other personal property received by bequest or donation and administer them according to the wishes of the donors. They may make investments when advisable. The Trustees are authorized to execute legal instruments essential to normal procedure in fiscal affairs and ownership of property held by the Yearly Meeting and the local churches. For convenience, the Trustees may designate any two of their number to sign legal documents on their behalf. These two may sign only if they do not have a vested interest in the transaction being handled and if the transaction is approved by the Trustees. All transactions are to be reported annually to the Yearly Meeting in session. The Trustees must exercise care to observe the requirements of the statutes of the states within which their transactions are made. They are also responsible to:

1. Administer special funds that come from the discontinuance of a local church or other organization of Northwest Yearly Meeting (see also pp. 46, 92). In these cases, title to the property is transferred to the Yearly Meeting Trustees. Assets realized from these transfers are administered by the Board of Evangelism at its discretion, provided that any funds donated for a specific purpose are to be administered in accordance with the wishes of the original donor.
2. Appoint one of their number to serve on the Yearly Meeting Board of Stewardship.

Yearly Meeting Committees

Temporary and standing committees necessary for the realization of the purposes and objectives of the Yearly Meeting are appointed from time to time.

Standing Committees. On nomination by the Executive Council, the Yearly Meeting appoints annually the following standing committees, providing expenses as needed:

1. The Auditing Committee of three persons audits annually the books of the treasurer and presents its report for the prior fiscal year to the Board of Stewardship at the annual session.
2. The Business Committee of three persons, serving under direction of the presiding clerk, expedites the processing of business during the sessions of the Yearly Meeting. To this end all agenda matters—including reports, recommendations, proposals, and nominations—are presented to this Committee in writing. The Business Committee has authority to request prompt submission of business so that it may determine the time and order of presentation and may forward the items to the presiding clerk in proper sequence.
3. The *Faith and Practice* Revision Committee of five persons handles all matters pertaining to proposed disciplinary revisions. The

Committee itself or any officer or official body of the Yearly Meeting may initiate proposals for amendment. Any proposal originating elsewhere than in the Committee is referred to it through its clerk before being presented on the floor of the Yearly Meeting; this is to insure consistency with *Faith and Practice* as a whole and uniformity of style and expression. Proposals given approval as a first reading are referred to the Committee for one year, perhaps for minor editing, to be submitted for second reading and final action in the subsequent session. Any substantive changes require proposals to be resubmitted for first reading.

Special Committees. The Council of Representatives makes appointments to special committees, each appointment for a three-year term, one third of the terms expiring each year, and each committee composed of three persons. Committees and their functions are as follows:

1. The Memorial Committee receives from the local churches memorial statements about Friends who have died during the year and arranges a suitable service of worship in their memory at the sessions of Yearly Meeting.
2. The Epistle Committee reads, makes available for interested readers, and presents to the Yearly Meeting in session a digest of epistles received from other yearly meetings. It also prepares for Yearly Meeting approval an epistle to be sent to other yearly meetings.
3. The Committee on Returning Minutes prepares thoughtful responses to the certificates of ministry presented to the Yearly Meeting by visiting Friends.
4. A Committee to Communicate with Aged Friends solicits names of older Friends who because of infirmity are unable to attend the sessions of Yearly Meeting and writes letters to them conveying the love and interest of the church.

Committees on Yearly Meeting Details

1. A Program Committee to plan the sessions of the Yearly Meeting may be appointed by the Council of Elders in consultation with the Yearly Meeting officers.
2. Caretakers facilitate the handling of business in the plenary sessions. They are selected by the Yearly Meeting clerks in cooperation with local Friends churches.
3. The Committee on Entertainment and Facilities is under the direction of the Yearly Meeting office.
4. A Printing Committee to look after the printing of the Yearly Meeting *Minutes* and related documents is composed of the Yearly Meeting clerks and the general superintendent.

The Long-Range Planning Committee. The Executive Council may appoint from time to time a Long-Range Planning Committee to set in

motion a continuing process of evaluating past efforts and of looking to the future. The Committee is directed to develop objectives, goals, themes, and overall plans for the Yearly Meeting. The Committee is accountable to the Executive Council.

The Church Year

The official year for various interests and activities of the Yearly Meeting is as follows:

1. Annual reports: July 1 to June 30.
2. Church and Area officers: July 1 to June 30. Exceptions: Area secretaries newly elected attend all board meetings from the time of appointment; those retiring from office attend until excused by their respective board clerks.
3. Representatives: from the start of the calendar year until the end of their appointment.
4. Members of boards and other organizations and Yearly Meeting officers: one Yearly Meeting annual session through the next, as appointed in these sessions.
5. General superintendent and other administrators: July 1 to June 30.
6. Pastors: July 1 to June 30.
7. Fiscal matters, including the budget: to coincide with the calendar year.

RULES OF DISCIPLINE

MEMBERSHIP

Active Membership

Description and Qualification. An active member of Northwest Yearly Meeting of Friends Church is a person—adult, young adult, or adolescent—who has made a credible profession of faith, and who, either on that profession or by certificate from another Friends church, has been admitted to full membership by the church. Active members may be resident or nonresident. An active resident member is one to whom the place of worship is reasonably accessible by ordinary means of travel and who gives priority to the church in attendance and support. These 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 financial and material support.

A non-resident member is one who, on account of distance or some other equally valid reason, attends and supports a church other than the one in which membership is held. In urban areas distance is relative and sometimes less determinative than other factors.

Preparation for Membership. Preparation in a membership class or other forms of instruction should precede application for membership. The pastor or local elders may provide such instruction. At the conclusion of the preparatory period, appropriate membership, whether active or affiliate, will be considered.

Application for Membership. A person desiring to unite with a church as an active member makes application in writing or in person to the local or extension church through the pastor or local elders.

Action on the Request. Upon receiving the request, the elders ascertain whether the applicant:

1. Makes a credible profession of faith in Christ Jesus as Savior and Lord,

2. Lives consistently with that profession,
3. Accepts the beliefs of Christianity as held by Northwest Yearly Meeting of Friends (see "Friends Faith") and will conform to its spiritual disciplines.

The elders refer the application, with their judgment, to the local or extension church, which acts to accept or reject the applicant or to recommend affiliate membership. The clerk notifies the applicant as to the action of the church.

Reception into Membership. New members are accorded public recognition at a previously announced meeting for worship so that all members may extend them welcome.

Associate Membership

Definition and Qualification. Children of members are, with the consent of the parents or guardians, enrolled by the statistician as associate members. Children of persons applying for membership may be so enrolled on application by the parents or guardians or by the request of one parent and the consent of the other. Children of non-members may be so enrolled on their request and with the consent of the parents. Children are thus recognized as participants in the church, not because of a birthright or family connection, but because of the hope that through Christian nurture they will come to God early in life and will then take a living interest in the church. It is hoped that they will thus confirm experientially what they have learned and observed in church and home.

From Associate to Active Membership. Associate members may be enrolled as active members when they have made a credible profession of faith in Jesus Christ as Savior and Lord, have participated in a membership class or received other formal instruction, and have accepted the Christian beliefs as held by Friends (see "What Friends Believe" (pp. 9-14). Associate members should be encouraged to seek active membership by the age of twenty-one. If they do not, the local elders may recommend to the church that their names be removed from the membership list.

Fellowship of Non-Resident Members

The Fellowship of Non-Resident Members is an informal program by which persons removed from active association with Friends are encouraged to maintain their Quaker affinity. The local elders and the Yearly Meeting Council of Elders have responsibility for this program. Non-residents are urged to correspond with the local churches in which membership is held and with the Yearly Meeting through this Fellowship.

Affiliate Membership

Definitions and Qualifications. Persons who desire to participate in a local church but who are not ready for active membership because of temporary residence, tentativeness about Friends faith, or other substantial reason may apply for affiliate membership. They may be granted affiliate membership if they are in harmony with one of the following, the local elders determining their readiness:

1. "What Friends Believe" (see pp. 9-14).
2. The following essential Christian doctrines: the sovereignty of God; the deity and humanity of Jesus Christ; the atonement through Jesus Christ by which persons may be reconciled to God; the resurrection of Jesus, which assures the resurrection of all true worshippers; the gift of the Holy Spirit to believers; and the authority of the Scriptures.
3. The Statement of Faith of the National Association of Evangelicals, in which Northwest Yearly Meeting has membership (see p. 109).

Responsibilities and Privileges. Affiliate members recognize and fulfill the obligation of regular attendance in meetings of the church, giving moral and financial support to its programs. Their children may become affiliate members also or, at the request or by consent of their parents, associate members. Affiliate members are given certificates indicating their relationship to the church. They are numbered separately on membership rolls. Only active members, however, may serve on the Nominating Committee of the church or as officers, elders, ministers, trustees, or clerks of standing committees. Only active members may act as representatives to Yearly Meeting or serve on its councils, boards, or commissions. Affiliate members are encouraged, therefore, to prepare themselves for active membership through a membership class or pastoral instruction.

Transfer by Certificate

Among Friends. When a member in good standing, or an associate member, has removed to the limits of another church, a certificate of membership is issued upon request of the member, or at the initiative of the local church but with the consent of the member. Transfer of membership becomes complete when acknowledgment has been received from the accepting church.

With Other Denominations. When an applicant for membership produces a letter of transfer from another Christian denomination, the church will require a membership class or other appropriate preparation. The church may receive the applicant into membership on the basis of transfer recommendation or upon profession of faith. The

church may also delay or reject the application, or recommend affiliate membership as outlined above. In such cases the elders should interpret carefully to the applicant the judgment of the church.

If a member in good standing wishes to unite with another Christian body, the church may grant a certificate of recommendation to the church of that member's choice. After acknowledgment that this certificate has been received, this person's membership with Friends is terminated.

Transfer of Ministers (see p. 64).

Record of Transfers. The acceptance and issuance of all certificates are to be recorded in the minutes of the local church, the lists of members corrected accordingly by the statistician. The statistician must maintain a current list of members.

Resignation and Forfeiture

Resignation. Resignation of membership is submitted to the church in writing. The church may then exercise its discretion about accepting it.

Uniting with another Denomination. When a member has united with another religious body that functions as a denomination, information verifying the fact authorizes the church to remove the name from its membership list. The clerk informs the person of the action.

Forfeiture. Members who remove to places remote from any Friends church should correspond with their churches, and the churches, through their elders, with them. When no communication has been received from a non-resident member for three years and when after this period the Committee of Elders has made a reasonable effort to communicate, the church at its discretion may instruct the statistician to remove the name from its list of members.

Certificates of Membership

(For sample membership forms see pp. 88-91.)

PASTORS AND OTHER CHRISTIAN WORKERS

Duties and Privileges of Pastors

Initiation of Pastoral Service. The elders of a local church initiate arrangements for pastoral services, consulting with the general superintendent of the Yearly Meeting and after prayerful deliberation making recommendation to the church. When the church unites with the judgment of the elders, it extends the call to a minister for pastoral leadership. When a new pastor comes from another Friends yearly meeting and when this person's membership and ministerial standing have been accepted, the church requests the clerk of the Yearly Meeting to issue a minister's certificate. The pastor chosen should accept the Christian beliefs as held by Northwest Yearly Meeting of Friends Church.

Pastoral Care. The pastor and elders share responsibility for the spiritual care of the church. The pastor should in no sense dominate the church but should serve it, helping members through individual encounter and organized endeavor to become more effective in Christian proclamation, fellowship, and service. The pastor should take care that in meetings for worship the members of the congregation are afforded opportunity for their exercise of ministry, as the Lord may lead. The pastor is particularly responsible, in agreement with the elders, to:

1. Affirm through public ministry the *Faith and Practice* of the Yearly Meeting.
2. Facilitate systematic religious visitation among members and other attenders.
3. Provide individual counseling to persons seeking spiritual and moral guidance, and to those preparing for marriage.
4. Call on the sick, the bereaved, and the needy, and facilitate the compassionate interest of others on their behalf.
5. Preach for the edification of the church, as led of the Lord, working with the elders in arrangements for worship and other preaching ministries.
6. Lead the church in programs of evangelistic outreach.
7. Serve as an advisory member of the church committees and departments, giving counsel to organizations such as the Sunday school and Friends Youth, reinforcing their concerns through public ministry.
8. Provide systematic preparation for membership.

Unrecorded Ministers. In cases where it seems advisable for a church to call as pastor a person who is not yet a recorded Friends minister or for the Yearly Meeting Board of Evangelism to appoint an unrecorded minister to an extension church, the presiding clerk of the Yearly Meeting, upon recommendation by the clerk of the Council of Elders and the general superintendent, issues this pastor an annual certificate of license. This certificate, which must be requested by the Council of Elders or the Board of Evangelism, authorizes temporary pastoral ministry, including the performance of wedding ceremonies when legal requirements have been met.

Annual Report by Pastors. Every pastor serving a local church within the Yearly Meeting sends an annual report to the general superintendent, using a form provided.

Pastoral Relationship with a Church. The church formulates a written understanding with the pastor regarding length of service, whether it is one year, a specified term of years, or an indefinite time. This arrangement may be renewed at the discretion of the church, with notice given not less than three months prior to the close of the pastoral year. When a pastor or church discerns that this particular pastoral service has been fulfilled or that the ministerial service is no longer required, the relationship can be terminated by either party. Written notice should be given at least three months in advance. When possible, termination should coincide with the close of the pastoral year. When the church initiates termination procedure, the pastor may request, and is entitled to, a hearing before the elders or before the church in business session.

Northwest Yearly Meeting Pension Plan. The Pension Plan of Northwest Yearly Meeting provides retirement benefits to ministers and Christian workers. This plan is available to all persons whose customary church employment requires at least thirty hours a week. It is administered by the Pension Board, which makes suitable investments from the funds contributed (see also p. 94). Churches making pastoral arrangements should ensure participation in this plan or a suitable alternative. Enrollment forms and other information may be secured from the Yearly Meeting office.

Other Christian Workers

Appointment. Local elders may from time to time recommend, and the church may appoint at their discretion, members who are not recorded ministers to perform special types of service for the church. These include assistant pastors and youth pastors; music directors and vocal or instrumental musicians; evangelists and helpers for any other service that contributes to the spiritual ministry of the church. The

church should bear in mind provisions for the certification of ministers of music (see p. 70).

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 church, the concern is presented to the local elders. If they unite with the concern, they so recommend to the church, which may grant a certificate of service, with commendation, to the fellowship of Friends where the proposed ministry is to occur. (See p. 87 for a suggested form.)

DEALING WITH OFFENDERS

Ministers

Grounds for Investigation. When there is evidence that a minister has lost the gift in ministry and usefulness to its work, or no longer represents the Yearly Meeting in that ministry, or can no longer affirm the *Faith and Practice* of Northwest Yearly Meeting of Friends Church, that minister's right of recording is brought into question.

Initiation of Action. Request for a review of ministerial status may originate from the elders of a local church and be forwarded to the Yearly Meeting Council of Elders, or the Council itself may initiate inquiry.

Investigation and Final Action. The Yearly Meeting Council of Elders investigates the case as thoroughly as possible. If after laboring prayerfully and lovingly with the minister in question the Council finds the charges sustained, it recommends to the Yearly Meeting that the minister be deposed. If the Yearly Meeting concurs in this recommendation, the certificate of recording must be surrendered. (An appeals procedure is outlined below.)

Erring Members

Causes for Action and Preliminary Measures. If there are erring members in the church, the elders are to initiate discipline and to do so with love and prayer. Actions that constitute sufficient cause include failure to live a consistent moral life, conduct unbecoming to a Christian, habitual and unreasonable neglect of meetings for worship, denial or repudiation of Christian beliefs as set forth in *Faith and Practice*.

Formal Complaints and Further Dealings. When the local elders have exercised proper pastoral care without avail, they lodge with the church a formal complaint in writing against the erring member, setting forth the charges and their efforts at restoration, if necessary calling upon the Yearly Meeting for assistance in conflict resolution. It must be evident that the elders have exercised loving care, shown the accused person the nature of the default, and sought to bring about repentance and restored communion with Christ and the church.

Final Action of Disownment. If the exercise of care and forbearance proves unavailing and the offender maintains the pattern of conduct at issue willfully or continues to neglect meetings for worship (the latter

for a space of three years), the church executes a minute of disownment, the clerk furnishing the offender a copy thereof and so reporting to the next business session of the church.

Appeals

Filing an Appeal. A member under dealings as an offender who is dissatisfied with the decision of the church may file with the church at its next business session, or the one succeeding it, an appeal to the Yearly Meeting Council of Elders for a review of the case. The church enters this appeal upon its minutes as a record, sends a copy to the Council, and appoints a committee of three to represent its position before the Council.

Procedure of the Council of Elders. The Council of Elders, after due deliberation upon the presentations by the church and the aggrieved member, may let stand the decision of the local church. Or it may find that the offense has not been correctly adjudged, or that the charge has not been sufficiently sustained, or that irregularities of procedure have infringed the rights of the appellant. If so, the Council sets aside the judgment of the church; the ground of the decision is entered upon the minutes; and the parties are so informed. If, and only if, the charge is dropped on the basis of irregularity of procedure, the church at its discretion may take up the case again.

Appeal to the Yearly Meeting. An appellant who is dissatisfied with the decision of the Council of Elders may file an appeal with the next session of the Council or the succeeding one (but not later). The Council enters this appeal upon its minutes as a record, sends a copy to the clerk of the Yearly Meeting, and appoints a committee of three to represent its position before the Yearly Meeting.

A local church that feels aggrieved by the decision of the Council of Elders may appeal to the Yearly Meeting, following the same procedures.

Yearly Meeting Action. The Yearly Meeting appoints a committee to examine the nature of the charge and the proceedings in the case. The appellant has the right to be present and to challenge any appointment, these objections being adjudged by the Yearly Meeting. The appointed committee considers fully the statements of the appellant and the statements and minuted records of the respondent (the local elders), and reviews the findings of the Council of Elders. The committee reports its judgment to the Yearly Meeting. The decision of the Yearly Meeting is final. The clerk notifies the appellant of this action in writing and reports this action to the next session of the Yearly Meeting. Every appeal decision is recorded in the minutes of the Yearly Meeting, a copy of which is forwarded to the church initiating the disciplinary action with instructions to enter it into its own minutes.

PROCEDURES AND FORMS

Conduct of Business Sessions

It is a Quaker conviction that the Lord of the Church is present in its times of decision making as well as in its times of worship. This conviction in no way lessens the need for clarity of presentation or thoughtful reasoning, but rather reinforces it so that every thought is made captive to Christ, who is present with his people for their corporate as well as individual judgments (see Acts 15). This conviction supports the following suggestions for business procedures.

A Devotional Period. Every session should begin with a devotional period, a time of waiting upon the Lord, so that minds and hearts may be united with Christ. During this period some may wish to offer prayer, testimony, or exhortation, or to read an appropriate Scripture passage. The clerk should determine that all minds are clear and ready for matters of business.

The Opening Minute. Business begins with the reading of the opening minute by the recording clerk. It is worded somewhat as follows: "Pennville Friends Church has met in regular session January ____, 19____, at ____ p.m. (Some churches may want to preserve a continuing record of the age of the church; for example, "has met in its eighty-ninth regular session.")

Reading of the Minutes. The minutes of the previous meeting should be printed for distribution, or read aloud; their presentation at this time is for the information of those present. Usually the recording clerk formulates the minutes as business goes forward and reads them at the close of the session for correction and approval. If this has not been done, approval of the previous minutes is the first agenda item.

Presentation of Business. From an agenda drawn up by the presiding clerk, the meeting moves through old business, then postponed matters, then to reports and recommendations by standing and special committees, then to matters of new business on the agenda, and finally to new matters introduced from the floor of the meeting. Every active member of the church has a right to participate and therefore to introduce new

business. It is customary among Friends to present matters of business in the form of a proposal or a suggestion rather than a motion.

Consideration of Business Matters. Persons proposing action do so, not with the idea of championing an idea and bringing the church to that point of view, but with a desire for united action based upon the Divine will. Accordingly, it is incumbent upon members to speak freely to the issue, from their particular perspectives. When this is done in humility and godly fear, it is frequently the case that the common thought of the people may shift to one or the other side of the proposal. When all who wish to do so have expressed their judgments, the presiding clerk gathers the collective judgment, asking for approval. When approval is voiced clearly, the clerk announces the will of the church, in words such as these: "It is my judgment that Friends approve the action, but are there those who do not feel clear about it?" Unless objections are raised, or clarification required, the clerk then announces that it is the decision of the meeting. The recording clerk then formulates a minute embodying the proposition and the decision. The business session resorts to voting only when civil law requires it.

The Concluding Minute. After all matters have been considered and there is no further business to be presented, the presiding clerk, perceiving that all minds are clear, reads or has read a concluding minute, for example, "The session adjourned, to meet _____, 19____, or at the call of the clerk."

Marriage Ceremonies

The Spiritual Nature of Marriage. Marriage is divinely ordained and ought to be entered with prayerful deliberation and in the fear of God. Young people, especially, are advised to seek the counsel of pastors or elders and to be guided by their admonitions so that there is a context of support by parents and others sufficient to sustain the establishment of a new home in Christian grace and love. Because of the spiritual nature of marriage, a wedding should be a religious rather than a civil occasion whether the marriage is solemnized in a meetinghouse, in a home, or elsewhere. Spiritual celebration, rather than social ostentation, should characterize the ceremony.

Those who are united in marriage and the ministers who participate in wedding ceremonies must be careful to meet all legal requirements of the state in which they reside: there should be a valid marriage license, proper certification and registration of the minister, authentication by witnesses, and prompt and official reporting of the marriage ceremony to appropriate civil authorities.

Forms of Marriage Ceremonies. Wedding ceremonies vary greatly according to family wishes and tradition. Basic to all of them is the public witnessing of the exchanged vows. In some states a certified

minister is required to sign and return a portion of the marriage license. In all cases two or more witnesses should sign. Friends should ensure that the emphasis is upon the couple prayerfully and joyfully pledging faithfulness to each other in the presence of family and friends. An appropriate ceremony may be arranged with a minister presiding, or a traditional form of the Friends ceremony may be used, as follows:

After a time of silent waiting in a gathered meeting for worship, the man and woman should stand before the church and, taking each other by the hand, declare to the following effect: "In the presence of the Lord and before these witnesses, I take you, D.E. [using the full name], to be my wife, promising with divine assistance to be unto you a loving and faithful husband, as long as we both shall live."

"In the presence of the Lord and before these witnesses, I take you, A.B. [using the full name], to be my husband, promising with divine assistance to be unto you a loving and faithful wife, as long as we both shall live."

A minister or elder may then declare that they are husband and wife, directing the witnesses (or perhaps all those present) to sign the license and a certificate of record.

A certificate becomes the property of the bride and groom. Care should be taken that the legal document provided by the county clerk is filled out properly and returned by the officiant to the civil authorities.

Suggested Form for Minutes of Service

When a minister or other member has been liberated for service beyond the local church (see pp. 60-61, 81), a minute may be drawn to the following effect:

_____ has expressed a concern for ministry among Friends in _____. We concur with this concern and recommend him/her/them to your fellowship and care. _____ has been active among us in the following ways _____. We would be pleased to receive an endorsement of this minute of service and any response to the ministry you may wish to send. Our prayers are with you.

(Signed) _____, Presiding clerk
 _____ Friends Church

(Similarly, a sojourning minute may be drawn for persons desiring to visit among Friends, particularly in other yearly meetings and in other countries.)

Membership Forms

Suggested Application for Active Membership

I (name) _____, having acknowledged Jesus Christ as my Savior and having studied the Christian beliefs of Northwest Yearly Meeting of Friends Church and accepted them, desire to become associated with fellow Christians of this faith and do hereby apply for active membership in _____ Friends Church.

I am ready to take advantage of opportunities for spiritual growth offered through the various ministries of the church and to take an interest in the business of the church and the work of the Yearly Meeting.

I understand that membership implies an obligation on my part to support the church in the following ways:

- (1) by living a consistent and godly life (Romans 12:1),
- (2) by using my gifts in ministry and service as God directs me (1 Peter 4:10),
- (3) by attending the regular meetings for worship and fellowship unless hindered by reasons I can conscientiously give to my Lord (Hebrews 10:23-25),
- (4) by making regular financial contributions to the ministry of the church (2 Corinthians 9:6-8).

I am prepared to uphold the statements of Christian belief of Northwest Yearly Meeting, but if at any time I can no longer work in harmony with the faith and practice of Friends, I shall ask that my name be removed from membership.

(Signed) _____ Phone _____
Address _____
Birth date _____ Single _____ Married _____

Are you now a member of another church? _____
If so, where? _____

Recommendation to the Business Meeting: The Committee of Elders accepts this applicant and presents _____ for active membership.

Date _____

(Signed) _____, Clerk of Committee of Elders
Date _____

Date of business meeting and action taken _____

Suggested Application for Affiliate Membership

I (name) _____, having acknowledged Jesus Christ as my Savior and having studied the Christian beliefs of Northwest Yearly Meeting of Friends Church, desire to become associated with fellow Christians of this faith and do hereby apply for *affiliate* membership in _____ Friends Church. I am not yet ready for active membership for the following reason: _____ (a) temporary residence, _____ (b) tentativeness about Friends beliefs, or _____ (c) other (specify) _____.

I am ready to take advantage of opportunities for spiritual growth offered through the various ministries of the church and to take an interest in the business of the church and the work of the Yearly Meeting.

I understand that membership implies an obligation on my part to support the church in the following ways:

- (1) by living a consistent and godly life (Romans 12:1),
- (2) by using my gifts in ministry and service as God directs me (1 Peter 4:10),
- (3) by attending the regular meetings for worship and fellowship unless hindered by reasons I can conscientiously give to my Lord (Hebrews 10:23-25),
- (4) by making regular financial contributions to the ministry of the church (2 Corinthians 9:6-8).

I am prepared to respect the statements of Christian belief of Northwest Yearly Meeting, but if at any time I can no longer work in harmony with the faith and practice of Friends, I shall ask that my name be removed from membership.

(Signed) _____ Phone _____
Address _____
Birth date _____ Single _____ Married _____

Are you now a member of another church? _____
If so, where? _____

Recommendation to the Business Meeting: The Committee of Elders accepts this applicant and presents _____ for affiliate membership.

Date _____

(Signed) _____, Clerk of Committee of Elders
Date _____

Date of Business Meeting and action taken _____

Suggested Certificate for Active Membership

This is to certify that _____ has been granted active membership on the basis of a credible profession of faith in Christ Jesus as Savior and Lord, a manner of life consistent with that profession, an acceptance of the beliefs of Christianity as held by Northwest Yearly Meeting of Friends, and a unity with its spiritual disciplines.

Children uniting as associate members:

(Name) _____ Birth date: _____

Approved in business session on (date) _____

(Signed) _____, Presiding clerk

Suggested Certificate for Affiliate Membership

This is to certify that _____ has been granted affiliate membership on the basis of harmony with one of the following:

1. The *Faith and Practice* of Northwest Yearly Meeting
2. The following essential Christian doctrines: the sovereignty of God; the deity and humanity of Jesus Christ; the atonement through Jesus Christ by which persons may be reconciled to God; the resurrection of Jesus, which assures the resurrection of all true worshipers; the gift of the Holy Spirit to believers; and the authority of the Scriptures.
3. The Statement of Faith of the National Association of Evangelicals (see p. 109).

Accordingly, _____ is granted the privilege of participating in the worship and business of this church within the limits set forth by *Faith and Practice* (see p. 77), and the obligation of faithful attendance at services of the church, active moral and spiritual support, and considerate giving toward its financial needs. This membership will be reviewed annually and may be terminated at any time by the member or by the church.

Approved in business session on (date) _____

(Signed) _____, Presiding clerk

Suggested Certificate for Persons Received by Transfer

This is to certify that _____ has been granted active membership on the basis of transfer from _____ Friends Church (_____ Yearly Meeting), which has issued a certificate of good standing and a commendation to Christian care and fellowship.

Children uniting as associate members:

(Name) _____ Birth date: _____

Approved in business session on (date) _____

(Signed) _____, Presiding clerk

Suggested Certificate of Transfer

This is to certify that _____, who wishes to transfer to (church/address) _____ is a member of good standing with us, and we commend him/her to your Christian fellowship. On behalf of _____ Friends Church, (address) _____ and by official action (date) _____. The transfer will be made upon official acknowledgment of this certificate.

(Signed) _____, Presiding clerk

Acknowledged on this date _____ by _____
(presiding officer), _____ Church.

Note: Local churches, or the Yearly Meeting, may wish to prepare more extensive certificates embodying spiritual goals and covenants. Any such certificates should include as the statement of faith the summary document "What Friends Believe" from this *Faith and Practice*.

Incorporation of Local Churches

Inasmuch as articles of incorporation for churches must take various forms because of the differing corporation laws in the states within which the churches of Northwest Yearly Meeting of Friends are located, no precise wording is provided. The Yearly Meeting does require, however, that in each instance of incorporation the articles must contain the following four paragraphs:

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 *Faith and Practice* of Northwest Yearly Meeting of Friends Church, a nonprofit corporation in the State of Oregon."

Second, in the paragraph on dissolution there be included this statement: "Though intended to be perpetual, the corporation, in case of dissolution, provides that the assets shall become the property of Northwest Yearly Meeting of Friends Church or its successors."

Third, in the paragraph on membership there be included this statement: "Every person who has been admitted as a member of the _____ Friends Church in accordance with the said *Faith and Practice* shall be a member of this corporation, and no other terms of admission into such corporation will be recognized or required."

Fourth, in the paragraph on trusteeship there be included this statement: "The method of electing trustees and the duties of the trustees shall be in accord with the said *Faith and Practice* of Northwest Yearly Meeting of Friends Church."

If the exact wording as stated above is inconsistent with the statute of the state under which the church 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 general superintendent.

(This policy concerning incorporation is based upon action taken by Northwest Yearly Meeting of Friends in 1966, as shown in minute 43 of that year. The extract from that minute has been modified only to revise syntax and to include the change of terminology, from *Constitution and Discipline* to *Faith and Practice*, as approved by the Yearly Meeting in session, July 27, 1987, minute 19, both terms referring to the same church body.)

RELATED ORGANIZATIONS

Northwest Yearly Meeting Organizations

The following organizations receive most or all of their members through election by the Yearly Meeting or its councils and boards, and are accountable to the Yearly Meeting.

The Barclay Press. The Barclay Press is a non-profit publishing house serving Northwest Yearly Meeting, other Friends groups, and the general Christian public. It is accountable to the Commission on Media. It has a board of directors appointed by the Executive Council (see p. 57).

Friends Action Board. The Friends Action Board offers opportunities for Christian service to persons with concerns for the imprisoned, the oppressed, the underprivileged, and the disinherited. It looks for ways the Yearly Meeting can offer Christian compassion. It is subsidiary to the Board of Social Concerns (see p. 67), which it serves by calling attention to projects the churches can handle with budgeted support or special funding.

Friends Church Extension Foundation. The Friends Church Extension Foundation is a charitable and religious corporation which secures funds by gift and loan, and lends these funds to constituent local and extension churches of Northwest Yearly Meeting of Friends Church for construction purposes. Its six members are appointed by the Board of Evangelism for terms of three years, one third of the terms expiring each year. The Foundation elects its own officers. A description of the program with investment prospectus, and application forms for construction loans, may be secured from the Yearly Meeting office.

Friends Fund. Friends Fund is an incorporated, tax-exempt agency of Northwest Yearly Meeting. Its purpose is to promote and operate a planned giving program; it is a receiving agency for deferred gifts, which it channels advantageously and according to the wishes of the donors to the work of the Yearly Meeting through its boards and

organizations. The Executive Council appoints twelve persons to the Friends Fund Board. The Board appoints three additional members and elects its own officers. Terms are three years, one third of the terms expiring each year. The general superintendent and the presiding clerk of the Yearly Meeting are ex officio members.

Friends Youth. Friends Youth provides leadership for high school and college-age young people. It has its own clerks, its own organizational structure, and a handbook detailing purposes and procedures. Friends Youth is related to the Yearly Meeting under the Board of Education, three members of whom serve, with an appointed adviser and the general superintendent of the Yearly Meeting, on its Executive Committee.

George Fox College. George Fox College, the Yearly Meeting institution of higher education, reports annually to the Yearly Meeting, which elects all its trustees. Of the forty-two trustees, 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. College bylaws state that no change affecting the relationship between the College and the Yearly Meeting may be made without consent of the Yearly Meeting. Tilikum Center for Retreats and the Center for Peace Learning are agencies of George Fox College with their own boards of advisers.

Northwest Yearly Meeting Pension Board. The Pension Fund provides for ministerial retirement. It is administered by a board composed of two persons appointed by the Stewardship Board, two by the Ministerial Association, and four from the Executive Council, approximately one third of the terms expiring each year, and as ex officio, the Yearly Meeting treasurer and the general superintendent.

Organizations Having Yearly Meeting Representation

Friendsview Manor Corporation. The Friendsview Manor Corporation has had a close relationship with the Yearly Meeting. It came into being in the late 1950s when concerned members of the Yearly Meeting and the Board of Peace and Service called for the establishment of a retirement home. The Corporation, which manages Friendsview Manor in Newberg, Oregon, consists of a board of not more than twenty-one directors; it is largely self-sustaining. Three directors are appointed by the Yearly Meeting through nomination by the Board of Social

Concerns. Their terms are for three years, one director being named each year.

Western Evangelical Seminary. Under a long-standing policy of Western Evangelical Seminary, five members of the Yearly Meeting serve on the Seminary Board. These members are nominated by the Executive Council and appointed by the Yearly Meeting, to which they report annually. They serve three-year terms, approximately one third of the terms expiring each year.

Organizations Serving Northwest Yearly Meeting

These organizations are composed of Yearly Meeting Friends but are organized independently:

Friends Men. Friends Men offers men of the Yearly Meeting an annual retreat for inspiration and fellowship and fosters interest in special projects of Christian outreach. The fellowship appoints its own officers.

The Friends Women's Missionary Fellowship. Friends Women's Missionary Fellowship promotes missions by sharing and distributing literature, by praying for the missionaries and encouraging their families, and by contributing financial support. The Fellowship sponsors an annual retreat. It appoints its own officers.

The Ministerial Association. The pastors and other ministers of Northwest Yearly Meeting meet annually for fellowship and inspiration. The Ministerial Association appoints its own officers. It also makes appointments to a related organization (see p. 94).

Quaker Benevolent Society. Members of the Quaker Benevolent Society are Friends from any yearly meeting who wish to share in a minimal way the expenses at a member's death. A self-perpetuating committee, with terms unspecified, supervises the program and appoints a secretary-treasurer to collect and distribute funds. The committee reports on its activities to the Board of Social Concerns, which confirms nominations to the Committee. Membership forms are available at the Yearly Meeting office.

Organizations in Which the Yearly Meeting Holds Membership

The Evangelical Friends Alliance. Northwest Yearly Meeting is a member of the Evangelical Friends Alliance. In the Alliance it is represented by the general superintendent, two members from each appropriate board, and one member at large. The Alliance provides cooperative action in missions, education, and publications; and it

represents the constituent yearly meetings in various Friends ecumenical activities. It holds national conferences periodically. Its Statement of Faith is found in the Appendix, page 106.

The National Association of Evangelicals. Northwest Yearly Meeting is a member of the National Association of Evangelicals, with representation through Evangelical Friends Alliance appointment. The Statement of Faith of the Association is found in the Appendix, page 109.

The National Black Evangelical Association. Northwest Yearly Meeting is a member of the National Black Evangelical Association. It is represented by its general superintendent and other officers.

APPENDIX

EARLIER INTERPRETATIONS OF CHRISTIAN FAITH (Northwest Yearly Meeting)

Northwest Yearly Meeting continues to look to the "Richmond Declaration of Faith" (1887) as a basic document of Friends belief. It also continues to set forth interpretations of Christian faith for contemporary Friends. A significant statement of faith was adopted in 1902, and major revisions were made in 1945, 1970, and 1987. For the 1987 adoption, see "What Friends Believe," page 9.

In the section below are the most recent interpretations adopted by the Yearly Meeting prior to 1987. The following "Doctrines," "Testimonies," and "Fundamental Truths" (pp. 97-105) are from the 1979 *Constitution and Discipline*; they include the official changes and additions made between 1979 and 1987.

Doctrines

["Doctrines" was adopted in 1970 with the wording shown below and was reprinted in 1979. One of the paragraphs, given here as the introduction, has been included in every Discipline of the Yearly Meeting since 1902. It received minor editing in 1945. For the 1987 revision of this paragraph see "What Friends Believe," page 9.]

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.

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.

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.

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.

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.

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 blood shed 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.

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.

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.

Testimonies

["Testimonies" was adopted in 1970 and reprinted in 1979. Concerns about integrity, marriage and family, amusements, alcoholic beverages and harmful drugs, peace and war, and the Christian's relation to the state—all have been expressed in every Discipline of the Yearly Meeting. Statements on capital punishment and race relations were adopted in 1958 and revised in 1970. Dates of recent changes and additions are indicated.]

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.

Marriage and the Family *[revised in 1982; third paragraph added in 1981].* 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. The body of believers has a responsibility to pray for and encourage couples who are in marital distress, believing that diligent care within the Body may avert the tragedy of divorce. Marriage is for life and ought not be broken by divorce except on scriptural grounds. In all cases serious attempts should be made for forgiveness and for reconciliation.

Where divorce has occurred, it is the responsibility of Friends to demonstrate the love of God so that the divorced person may live purposefully within the Christian fellowship. Whether the person remains single or remarries, the church is to show love. If a remarriage occurs, the church is to encourage the new marriage relationship to be centered in Christ's love. Persons who have been divorced but are living consistent Christian lives should not be hindered from joining the church or working in it. A central purpose of the church is to assure men and

women that Christ brings a new beginning in life and its potential fulfillment. When there is forgiveness, there is no desire to remember the past. Just as Christ called and blessed those whom He forgave, so must we.

Friends affirm the state of singleness (nonmarriage) as an appropriate lifestyle chosen by some (1 Corinthians 7:6-9) as well as a state in which one may unwillingly find oneself. Not all are expected to marry and some may find the state of singleness preferred. A single person is considered qualified equally with others in regard to spiritual gifts and abilities for use in the Lord's work.

Respect for the Body [revised in 1981]. Believing that one's body is "the temple of the Holy Spirit," and that we should therefore "glorify God with your body" (1 Corinthians 6:19-20), we exhort all believers to "present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Romans 12:1) In view of this, we encourage members to give prayerful and conscientious consideration in regard to their reading matter, the amusements they attend, and the activities in which they participate. In contrast to any sensual obsession evidenced in the media, in style of dress, and in printed matter, Friends positively affirm the sacredness of the body and mind and urge Christians to deport themselves in a way that glorifies God.

Members are warned against the production, sale, and use of alcoholic beverages and other habit-forming and body-defiling drugs, including marijuana, tobacco, beer, and wine. We urge vigorous opposition to the persistent traffic by society in such products.

Human Sexuality [added in 1982]. Friends believe that the divine intent of marriage is to fulfill the emotional, spiritual, and physical needs of humankind and that only within the bonds of marriage divinely ordained can there be a beautiful sexual relationship for the purposes of reproduction and life enrichment. Adultery and fornication are sinful because they distort the purposes of God for the right ordering of human sexuality.

Friends believe that the practice of sexual perversion in any form is sinful and contrary to the God-ordained purposes in sexual relationships. These perversions include sexual violence, homosexual acts, transvestism, incest, and sex acts with animals. The sin nature is capable of vile affections when humankind rejects the moral laws of God.

Scriptures relating to these distorted and perverse forms of sexuality include Genesis 19:1-13; Deuteronomy 22:5; Leviticus 18:20, 22, 23; Romans 1:24-28; 1 Corinthians 5:1, 2 and 6:9-20. Neither in the Scriptures nor in church history have these practices been regarded as consistent with righteous living.

Friends do not accept as members those involved in these perverse practices; neither do they permit them to hold positions of responsibility or leadership in the church. However, Friends believe that the grace of

God is adequate to cleanse and deliver from all sin (1 John 1:9; 2 Corinthians 5:17), and they desire to be tender and sensitive to all people, ready to express kindness, love, and forgiveness. See also Jude 7, 8; Colossians 3:5-7; and Revelation 21:8, 27. When the erring one has been repentant, the past should not be remembered. As Christ called and blessed those whom He forgave, so must His followers. Friends must not hinder the forgiven person from holding membership or having responsibility in the church.

Friends churches should exercise concern for their members on matters of sexuality and should discipline offenders in love and truth (see "Rules of Discipline," p. 75).

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.

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.

Sacredness of Life [second paragraph added in 1981]. 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.

Because we believe human life is sacred and created in God's image, we oppose induced abortion for personal convenience or population control. Under no circumstances should abortion be considered without competent medical, psychiatric, and spiritual counseling.

Race Relations. Although we recognize that social injustice arises in whatever situations individuals 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 on the basis of race, nationality, or caste. We seek to witness the dignity and worth of all 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 human beings.

Christian Living [added in 1981]. Because God entrusted man with the responsibility in the care and use of earth's natural resources, Christians ought to maintain a lifestyle that will help to conserve and replenish resources important for the life of future generations. As Quakers, who have a long tradition of adhering to scriptural injunctions for plain living, we should seek to transform the values of our culture rather than to conform to them in this important area (Matthew 6:24-34; Philippians 4:6; Romans 12:2; Genesis 1:28).

Fundamental Truths

["Fundamental Truths" was adopted in 1945. It was reprinted in 1970 and 1979 except that one paragraph was removed to serve as the introduction to "Doctrines," page 97.]

The Scriptures. The Holy Scriptures were given by inspiration of God and are the divinely authorized record of the doctrines 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.

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 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 our 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 person the right of equality with every other.

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 one 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, one is able to

bring forth the fruit of the Spirit, which gives further confirmation of a renewed state in grace.

The Baptism with the Holy Spirit. The newly converted child of God soon realizes that, although the 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.

The Bestowment of Gifts [revised in 1982 and 1987]. Friends believe that spiritual gifts are bestowed by the Holy Spirit for the propagation of the Gospel, for the perfection of believers, and for the edifying of the church in faith and power. In seeking the baptism with the Holy Spirit, Friends have sought not so much to receive a particular gift as to be controlled by the Giver of the gifts. Even so, it is recognized that the Spirit gives different gifts to different members of the body of Christ (Romans 12). The exercise of these gifts brings Christ's truth to personal consciousness in varied ways appropriate to need. Accordingly, sharp distinctions between different types of ministry should not be attempted. Persons may have multiple gifts, exercised at different times, both through ordinary abilities sanctified to divine use and through extraordinary sensitivities and actions.

Friends believe that gifts are for God's glory and that endowment of power must be subordinate to purity. Friends also believe that the baptism with the Holy Spirit brings heart cleansing and conformity to the image of Christ (Acts 15:8ff). In Hebrews 12:14 (NIV) we are asked to "make every effort to live in peace with all men and be holy: without holiness no one shall see the Lord." For evidence of the presence of the Holy Spirit Friends are exhorted to look to inner transformation. This transformation empowers the believer to live in victory over willful sin and produces a condition of love, shown outwardly by the fruit of the Spirit and Christian graces.

Friends worship is characterized by simplicity and the freedom of the Holy Spirit to minister to the worshipers gathered. Similarly, service and ministry, both channels for Truth, are characterized by obedience to

God and single devotion to His will. A local church in gospel order will foster the right use of gifts, whether in worship or as witness in the world.

There is a gift of speaking to the states and needs of individuals, to congregations, and to the orders of society. This prophetic ministry is characterized by its spiritual vision, its penetrating application of biblical truth, the self-evidence of its message, and its timeliness. Such discerning ministry often arises out of open, silent worship, as Christ lays His message upon a ready messenger. Such ministry reaches to the understanding as well as to the emotions, for it bears the mark of divine unction whether spoken by a minister or by another. It should not be confused with praise or testimony, although these have their place in worship. Prophetic speaking or writing may occur also within ordinary channels of human activity, as Friends declare the word of the Lord. Such prophetic words may be intensely personal and private or pertinent to public life. As a movement Friends have aimed at faithfulness to Christ as Truth without fear or compromise. They have aimed at the high gift of prophetic ministry as admonished by Paul in 1 Corinthians 14:1.

There is a gift for the ministry of instruction and exposition: for teaching the truth. Those who possess this gift are enabled to contribute in different degrees toward establishing the membership and expanding 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 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 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 enables the possessor 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 does not make or appoint ministers; it only recognizes gifts where they exist and properly provides for their exercise and development as a sacred bestowal of the Head of the Church.

In addition to those for the ministry of the Word, other gifts are set forth in the Scriptures. Friends should prayerfully await and receive the divine leading and should be open to the movings of the Spirit. The gift of tongues (languages) is not considered the evidence of the baptism with the Holy Spirit. This view is supported in 1 Corinthians 12:30, where the question "Do you all speak in tongues?" is answered with an implied "no."

According to the belief of Friends, Scripture teaches that any gift of the Holy Spirit is to be exercised in a setting and manner edifying to the Church (1 Corinthians 14:26-33). Any practice in worship or other Christian gathering is to be a spiritual help to the body of Christ and to the individuals involved.

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 THE 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 that is in Jesus Christ; that the Holy Spirit who inspired the Scriptures must ever be its true interpreter as He works through the disciplined and dedicated minds of those within His Church; that any professed guidance that 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.

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 outside; 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.

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 in 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 personal spiritual reality known immediately in Christian experience; and that through Him and His baptism God and divine realities are known experientially and immediately.

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.

STATEMENT OF FAITH OF THE NATIONAL ASSOCIATION OF EVANGELICALS

1. We believe the Bible to be the inspired, the only infallible, authoritative Word of God.
2. We believe that there is one God, eternally existent in three persons: Father, Son, and Holy Spirit.
3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.
4. We believe that for the salvation of lost and sinful men regeneration by the Holy Spirit is absolutely essential.
5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.
6. We believe in the resurrection of both the saved and the lost: they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.
7. We believe in the spiritual unity of believers in Christ.

ESTIMATED MEMBERSHIP OF THE SOCIETY OF FRIENDS (1986)

From the Epilogue by Paul Anderson in
The Rich Heritage of Quakerism by Walter R. Williams, 1987, The Barclay Press

AFRICA	108,305
Burundi	3,000
Ghana	17*
Uganda	1,500
East Africa YM, Kaimosi ¹	30,000
East Africa (South), Vihiga	58,000
Elgon Religious Society of Friends ²	15,000
Tanzania ³	500
Pemba YM	140*
Southern Africa	148*
Madagascar ⁴	NA
ASIA	4,518
China, People's Republic ⁵	NA
Taiwan	3,000
India ⁶	580
Bundelkhand	321*
General Conference	34*
Mid India	225*
Japan	258
Philippines	100
AUSTRALIA	1,084
NEAR EAST	60
NEW ZEALAND	681
CENTRAL & SOUTH AMERICA	54,997
Bolivia ⁷	36,500
Iglesia Nacional de Los Amigos	
(INELA) (Bolivia YM)	15,000
Iglesia Amigos Santidad and "splinter"	10,000
Iglesia Central de Los Amigos	3,500
Others ⁸	8,000
Colombia	7
Costa Rica	60
Cuba	300
El Salvador	350
Guatemala ⁹	10,000
Honduras	1,500
Jamaica	400
Mexico	380
Peru	5,500

EUROPE	20,973
Belgium and Luxemburg	40
Denmark	38
France	121*
Germany (Democratic Republic)	50
Ireland	1,684
London	18,076
The Netherlands	150
Pyrmont (German Federal Republic)	430
Sweden and Finland	129
Norway	130
Switzerland	95
Others in Europe	30
NORTH AMERICA	111,039
BOTH FUM & FGC AFFILIATIONS ¹⁰	14,413
Baltimore	3,723
Canada	1,140
New England	3,922
New York	5,124
Southeastern	504
FRIENDS UNITED MEETING	45,863
Southwest	7,095
Indiana	7,880
Iowa	5,137
Nebraska	1,216
North Carolina	12,932
Western	8,452
Wilmington	3,151
FRIENDS GENERAL CONFERENCE	17,251
Central Alaska	120
Illinois	941
Lake Erie	1,005
Northern	251
Ohio Valley	870
Philadelphia	12,896
South Central	358
Southern Appalachian	430
Others	380
EVANGELICAL FRIENDS ALLIANCE	25,685
Eastern Region	8,712
Mid-America	7,607
Northwest	7,905
Rocky Mountain	1,461
CONSERVATIVE	1,676
Iowa	645
North Carolina	300
Ohio	731

UNAFFILIATED	6,151	
Alaska	2,860*	
Central (Indiana)	437	
Intermountain	783	
Missouri Valley	45	
North Pacific	533	
Pacific	1,493	
World International Membership		54
GRAND TOTAL	301,711	

* Figure not updated since the 1982 publication of *Finding Friends Around the World* by Friends World Committee for Consultation.

NA—Not Available.

NOTES

1. Membership statistics for East Africa are extremely elusive and hard to pinpoint. In most groups of East African Friends a two-year membership preparation course is required. Therefore, the actual number of members could only be a fraction (some say one-half) of those who would consider themselves "Quakers" and regular, committed attenders. Also, some groups do not count children below 15 years of age (ERSF), and some count only men. Therefore, when the meaning of "membership" is not uniform, it is difficult to be sure that numbers are representative and meaningful. There are also groups of Friends in such places as Nigeria and Turkana for which there are no available statistics. The following figures were quoted by the late Eldon Helm after his visit, representing FUM, in 1984. (Statistics are unknown for Nairobi and "Northern" Yearly Meetings. Actually, these two yearly meetings are still in the process of being established, which is reflected by the fact that at the time of this writing Friends from Malava and Kitale are seeking a name other than 'Northern.'") Other reports have estimated 75,000 members, with twice the number of committed attenders (Zablon Malenge, of Nairobi, Kenya), and 45,000 by the FWCC—which Val Ferguson feels is a fairly representative figure for adult members who have completed the two-year membership course and are regular, financial contributors. Helm's figures were chosen because his on-site report seemed most representative of membership as it is understood in other parts of Quakerism.

2. ERSF only considers its "converted" members as those who are 15 years of age or older. Since there are about 15,000 young Friends (15 years or younger) who are contributing (financially) attenders, Eldon Helm added them to the 15,000 adult members for a rough total of 30,000. However, we have retained the 15,000 figure, as it reflects "actual" members.

3. This work is overseen by FUM, while Pemba YM (also in Tanzania) represents work begun by London YM in 1897.

4. In 1968, Friends from the Malagasy Republic joined with two other Protestant groups to become the united "Church of Jesus Christ in Madagascar."

5. There is reason to believe that there are still many Friends in Mainland China. In 1981, Arthur O. Roberts led a George Fox College study tour to

China, and they met with several Quaker contacts there. Statistics, however, are very uncertain.

6. The 1982 FWCC report suggests that these statistics are quite low.

7. These figures are approximate calculations, based on number of Friends churches within each of these groups.

8. There are three or four groups in Bolivia that have splintered off from Friends. They still go by the name of Friends and are therefore included in these statistics.

9. The figures for Guatemala and Honduras were received from Andres Carranza, COAL Offices in Mexico City.

10. Because this figure represents those yearly meetings with dual affiliation with FUM and FGC, it should be added to the sum of each to arrive at the total (i.e., for FUM the total is 60,276, and for FGC it is 31,664.)

