

PART V – APPENDIX

CHAPTER I – Annotated Bibliography

(for further reference to Friends faith and practice)

- Abbott, Margery Post *A Certain Kind of Perfection* (Wallingford, PA: Pendle Hill, 1997) 305pp.
An anthology of liberal and evangelical Quakers reflections on the call to holy living.
- Anderson, Paul N. and Macy, Howard R., Eds. *Truth's Bright Embrace* (Newberg, OR: George Fox University Press, 1996) 356pp. Offers interpretive essays about Quaker faith and practice by a couple dozen Quaker leaders from across America.
- Bacon, Margaret Hope. *As the Way Opens* (Richmond, IN: Friends United Press, 1980) xiv, 132pp.
The story of Quaker women in America, reflecting their equality with men before God and their contributions as pioneers in expressing themselves in public and in social reforms for more than three centuries.
- Barbour, Hugh and Frost, J. William. *The Quakers* (Richmond, IN: Friends United Press, 1988) 434pp. An interpretive history of the Quaker movement, with greatest emphasis upon developments within the United States. A biographical dictionary of former Friends leaders in the United States is a helpful feature.
- Barbour, Hugh and Roberts, Arthur O., Eds. *Early Quaker Writings* (Grand Rapids, MI: Eerdmans, 1973) Good source material from seventeenth century Quaker writers.
- Barnett, Paul W. *Why Am I a Quaker?* (private printing, 1970) 118pp. A series of discourses on basic doctrinal teachings treated in the context of evangelical Friends concerns and substantiated by Scripture references.
- Bond, John L., ed. Friends *Search for Wholeness* (Richmond, IN: Friends United Press, 1978) xiv, 186pp. A compilation of articles by twelve authors who believe that Christian living demands both faith and works.
- Brock, Peter. *The Quaker Peace Testimony* (London, U.K.: Sessions of England, 1990) A documentation of peace efforts between 1660 and 1914, written by a Canadian pacifist scholar.
- Cooper, Wilmer A. *A Living Faith* (Richmond, IN: Friends United Press, 1990) 217pp. A historical study of Friends' beliefs through the eyes of a leading twentieth century scholar in the Conservative tradition, and the envisioning dean of Earlham School of Religion.
- Elliott, Errol T. *Quakers on the American Frontier* (Richmond, IN: Friends United Press, 1969) 434pp. A carefully researched history of westward migrations, settlements, and developments of Friends on the American continent; includes 24 illustrations and 11 informative appendices.
- Freiday, Dean, ed. *Barclay's Apology in Modern English* (Newberg, OR: Barclay Press, 1991, Fifth Printing, 1998) 465pp. A translation of Barclay's classic work into 20th century English.

- Hall, Francis B., ed. Friends in the Americas (Philadelphia, PA: Friends World Committee, 1976) 130pp. An updated edition of American Quakers Today, setting forth the history and basic concerns and activities of fourteen segments of Quakerism to be found in the Western Hemisphere.
- Hamm, Thomas D. The Transformation of American Quakerism (Bloomington, IN: Indiana University, 1988) This is a study of the changes in worship and community among “Orthodox” Friends from 1800-1907.
- Hinshaw, Seth B. Walk Cheerfully, Friends (Greensboro, NC: North Carolina Yearly Meeting, 1978) viii, 152pp. The essential optimism of the Quaker faith as seen by Quaker willingness to move a "step or two ahead" for the sake of consistency in living out their convictions; includes anecdotes of a humorous nature.
- Ingle, H. Larry. First Among Friends (London, U.K.: Oxford Press, 1994) This biographical study seeks to put George Fox into the context of his times, using historical rather than theological analysis.
- Jones, T. Candy, Ed. The Power of the Lord is Over All: The Pastoral Letters of George Fox (Richmond, IN: Friends United Meeting, 1989) 530pp. A collection of George Fox’s epistles. A topical arrangement, with titles, helps make Fox’s pastoral letters more accessible to the modern reader.
- Kelly, Charles M. A Little Apology (Newberg, OR: Barclay Press, 1964) 81pp. A condensation of Barclay's Apology..., setting forth the gist of his fifteen doctrinal propositions.
- Kenworthy, Leonard S. Quakerism (Dublin, IN: Prinit Press, 1981) vi, 215pp. A study guide on the Religious Society of Friends, giving a historical review for each of four centuries, six chapters on distinctive features of Quakerism, and five chapters on other aspects of Quakerism.
- King, Lauren A. The Way You Believe (Newberg, OR: Barclay Press, 1991) 82 pp. Thoughts on the nature of faith and how it correlates with reason, by a distinguished Quaker Professor at Malone College.
- Kingrey, David W. and Willcuts, Jack L. Team Ministry (Newberg, OR: Barclay Press, 1980) xi, 128pp. A model for today's church, set forth in an exchange of letters between Dave and Jack, based on their experiences at University Friends in Wichita, KS and Reedwood Friends in Portland, OR.
- London Yearly Meeting. Christian Faith and Practice in the Experience of the Society of Friends (Richmond, IN: Friends United Press, Reprint, 1973—first printed in London, 1960, with minor corrections in reprints to 1972) n.p. Fifteen chapters, setting forth historical statements which are amplified by extracts—many non-British—totaling 677 in all.
- Maack, Elaine A. Biblical Teachings of Evangelical Friends (Haviland, KS: Friends Bible College, 1980) vii, 138pp. A study book in Quaker doctrine, presenting those views held by evangelical, pastoral Friends; with Scripture references and numerous quotations from writers of the 17th, 19th, and 20th centuries.

- Macy, Herman H. What About the Ordinances? (Newberg, OR: Barclay Press, 1955) 40pp. A presentation of the positive teachings of Friends about the one baptism and spiritual communion, using Scriptural support.
- Penn, William. No Cross No Crown (Richmond, IN: Friends United Meeting, 1981, 1989) 156pp. Edited by Ron Selleck. A classic of devotional thought from the founder of Pennsylvania.
- Punshon, John. Portrait in Grey (London, U.K.: Quaker Home Service, 1984) A short and interpretive history of the Quakers by a leading British scholar, recently serving at Earlham School of Religion.
- Roberts, Arthur O. Drawn by the Light (Newberg, OR: Barclay Press, 1993) 241pp. Autobiographical reflections by a contemporary Quaker minister and college professor, offering insights about Christian faith and practice.
- Roberts, Arthur O. Messengers of God (Newberg, OR: Barclay Press, 1996) 197pp. The Sensuous Side of Spirituality. Helpful reflections upon contemporary culture and how to find Biblical faithfulness in loving God with body, soul, and mind.
- Roberts, Arthur O. The People Called Quakers (Newberg, OR: Barclay Press, 1997) 32pp. A useful summary of Friends beliefs and practices.
- Russell, Elbert. The History of Quakerism (New York: The Macmillan Co., 1942) 586pp. A scholarly history of Friends in England and America.
- Selleck, Linda B. Gentle Invaders (Richmond, IN: Friends United Meeting, 1995) 312pp. A sympathetically interpretive account of Quaker women educators and racial issues during the American Civil War and its reconstruction period.
- Snarr, D. Neil and Smith-Christopher, Daniel L., Eds. (Richmond, IN: Friends United Meeting, 1994) 266 pp. Essays about Quaker faith and practice, by several Quaker leaders.
- Trueblood, D. Elton. The People Called Quakers (New York: Harper & Row, 1966) 298pp. A study of Quaker ideas and how they have developed in three centuries of Friends history.
- What Future for Friends? (Philadelphia: Friends World Committee, 1970) A report of the St. Louis Conference, "a gathering of concerned Friends"; position papers by Everett Cattell, Dean Freiday, and Lorton G. Heusel and the reactions of six Quaker leaders, two to each paper.
- Willcuts, Jack L. The Sense of the Meeting (Newberg, OR: Barclay Press, 1992) 179pp. Edited by Susan Willcuts Kendall. A compilation of Jack Willcuts' editorials for 27 years as published in the Northwest Friend and the Evangelical Friend magazines.
- Willcuts, Jack L. Why Friends Are Friends (Newberg, OR: Barclay Press, 1984) 96pp. Some convictions that shape the lives of Friends.
- Williams, Walter R. The Rich Heritage of Quakerism with Epilogue by Paul Anderson (Newberg, OR: Barclay Press, 1987) 326pp. A picture of Quakerism from its beginnings to 1986; it stresses

the principles of the Friends from an evangelical viewpoint, describing their contributions in many fields; includes 3 maps, 11 illustrations, 5 appendices.

CHAPTER II – Academies in Kansas Yearly Meeting (EFC – MAYM)

Name	Years	Location (County)	Quarterly Meeting Served	Early Principals and Teachers
Grellet (a)	1878- 1895	Glen Elder (Mitchell)	Walnut Creek, Mt. Ayr, Pleasant View	Wm. P. Trueblood, Joseph Cosand
Tonganoxie (b)	1884- 1897	Tonganoxie (Leavenworth)	Springdale	Wm. P. Trueblood, Henry C. Fellow
Hesper (c)	1884- 1914	Hesper (Douglas)	Hesper	Irvin and Ruth Stanley, Henry H. Townser
Northbranc (d)	1889- 1935 1938- 1942	Northbranch (Jewell)	Walnut Creek	Henry H. Townsend Anna Townsend
Washington	1889- 1901	Washington	Pleasant View	Wm. C. Pidgeon, A.W. Jones
Lowell (f)	1891- 1905	Lowell (Cherokee)	Spring River, Grand River	Wm. B. Morgan, C.E. Cosand
Haviland (g)	1892- 1968	Haviland (Kiowa)	Haviland and others -	Albert F. Styles, Frank Clark, H. D. Crumley
Stella	1897- 1921	N. Cherokee Stella (became Cherokee)		Henry C. Fellow, Melissa Fellow (Alfalfa) Okla.
Friendswood (i)	1901- 1928 1937- 1939	Friendswood (Galveston)	Friendswood Tex Monthly Meeting	Alfred T. White, Edna Goodwin Frank Clark
Laurence (j)	1905- 1918 1919- 1924	N. Gate, (Beaver) Okla.	Gate	Maude Drake, Eva Blue, Thomas J. Perry, Alfred T. White
Fowler	1906- 1914	Fowler (Meade)	Fowler	Henry & Anna Townsend, Mary Franklin

Richland (l)	1914- 1917	N. Vilas, ----- White (Baca) Colo.	Alfred T.
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Special Notes

- a) Named for Stephen Grellet; main building (26x36) completed 1881 for \$1,400; burned in 1895. First tuition from .35 to .50 per week; had a boarding hall.
- b) Initial financial aid from English and eastern Friends; tuition from \$5 to \$8 for each of three 13-week terms. Closed because of indebtedness.
- c) Special bell cast in the east with name and date. Closed by small enrollment.
- d) Classes held in meetinghouse until 1906; benefited by \$25,000 endowment from D.H. Dillon will. Closed by depression of 30's and migration of many Friends.
- e) Enrollment 200 plus in 1900; offered college preparatory, Latin scientific, normal, and commercial courses; owned by corporation. "The Friends Association."
- f) Offered college preparatory, general academic, and business courses, also music and painting. Visions of a polytechnic institute using waterpower not realized.
- g) Began classes in vacant store building; \$1,500 subscribed by Philadelphia Friends. Academy Hall used for church services until 1905. (See Friends Bible College.)
- h) Named for Stella Howard, first teacher at subscription school. Began classes in tabernacle tent. College prep course: industrial department added in 1911.
- i) Built in shape of cross from pines felled by Galveston storm 9-8-1900. Southwest wing completed in 1902; assembly room also used for church services.
- j) Named for Laurence Kersey who donated land; building was 24x40; two dormitories built later. The Fellows stressed projects and temperance deputation.
- k) Fowler M M established to give school official connection; teachers, quarters on second floor; school rooms used for church services also.
- l) "Brainchild" of Nixon and Minnie Rich; closed because of World War I. Walsh Q M not set up in this area until 1929.

CHAPTER III – Articles of Incorporation RESTATED ARTICLES OF INCORPORATION OF THE MID-AMERICA YEARLY MEETING OF THE SOCIETY OF FRIENDS

(Formerly the Kansas Yearly meeting of the Society of Friends)

WHEREAS, the charter of The Kansas Yearly Meeting of the Society of Friends was originally filed with the Secretary of State of the State of Kansas on November 6, 1873, and subsequently amended on diverse occasions; and

WHEREAS, said Society now desires to integrate into a single instrument all of the provisions of its Articles of Incorporation which are in effect and operative, to change its name, and to further amend its Articles of Incorporation.

NOW, THEREFORE, said corporation, acting pursuant to law, does hereby adopt these Restated Articles of Incorporation, to-wit:

FIRST: The name of this corporation shall be: MID-AMERICA YEARLY MEETING OF THE SOCIETY OF FRIENDS

SECOND: This corporation is organized not for profit, and the purposes for which it is formed are the promotion and support of the Christian Religion according to the methods and insights as originally taught by George Fox about 1647, and practiced since then by the Society of Friends, and its branches, and to this end:

- a) To establish and encourage constituent Local Meetings, or churches.
- b) To establish and maintain places for Christian missionary endeavors.
- c) To nurture in accordance with the principles of the Society of Friends the Friends University, an institution of learning which shall have all the powers usually exercised by universities, with full authority to confer degrees.
- d) To receive, administer and disburse funds and property of every description for such charitable, educational, missionary and religious organizations and purposes as will, in the judgment of the Trustees, further the charitable, educational, missionary and religious objectives of the Mid-America Yearly Meeting of the Society of Friends.
- e) To accept donations including gifts conditional upon the payment of a life annuity based on the life or lives of one or more persons, and to accept transfers of property and funds from any source, and subject to any conditions, provided that such property and funds may be administered and disbursed only for such charitable, educational, missionary and religious organizations and purposes as will further the objectives of the Mid-America Yearly Meeting of the Society of Friends; and
- f) Insofar as consistent with the general charitable, educational, missionary and religious purposes of the Mid-America Yearly Meeting of the Society of Friends, to do any act authorized by the laws of the State of Kansas (or of the state in which the member church is located) for corporations generally.\

THIRD: The location of its registered office and principal place of business in this state is 2018 Maple Street, Wichita, Sedgwick County, Kansas, 67213. The corporation itself shall be resident agent.

FOURTH: The term for which this corporation shall exist is perpetual.

FIFTH: The Trustees of this corporation shall be five in number and shall be elected or appointed in the manner provided in the book of *Faith and Practice* as adopted or amended by the MidAmerica Yearly Meeting of the Society of Friends. The Trustees shall have all powers conferred by law and shall be authorized:

- a) To administer, invest and disburse the funds and property of the Yearly Meeting in such manner as the Trustees deem best for the purposes set forth above.
- b) To invest funds of the Yearly Meeting in any property or securities which are legal investments for Trustees.
- c) To acquire, encumber, dispose of and otherwise handle real, personal and mixed property wherever located.
- d) To appoint any bank, trust company, or any other financial organization authorized by law to exercise corporate powers, to act as Trustee or agent for any funds or property in the hands of the Mid-America Yearly Meeting of the Society of Friends; and
- e) Insofar as consistent with the general purpose of the Yearly Meeting, to enter into contracts or other agreements, to pledge or obligate its funds and property, to borrow money and generally to do any and all things which in the discretion of the Trustees will further, either directly or indirectly, the purposes of the Mid America Yearly Meeting of the Society of Friends.

SIXTH: The corporation shall not have authority to issue capital stock.

SEVENTH: The conditions of membership shall be as stated in the book of *Faith and Practice* of the Mid-America Yearly Meeting of the Society of Friends.

EIGHTH: In the event of the dissolution of this corporation, all real and personal property then owned by it or the cash proceeds from the sale of any such property sold prior to dissolution shall, except as hereinafter specified, be distributed in the following manner:

- a) The payment of all existing debts of the Mid-America Yearly Meeting of the Society of Friends.
- b) After payment of such debts, all remaining assets and obligations shall be turned over to such qualified and tax-exempt charitable organizations as are recognized by the United States Internal Revenue Service as tax exempt charitable organizations and which are deemed by the Trustees as those through whom the charitable, educational, missionary and religious purposes of the Mid-America Yearly Meeting of Friends could best be realized.
- c) Any interest of the Mid-America Yearly Meeting of the Society of Friends in any real or personal property which is terminable at the will of any party shall be distributed to any tax exempt Christian organization designated by the Trustees and for its continued use in meeting such charitable, educational, missionary and religious purposes as have been hereinbefore defined as the purposes of the Mid-America Yearly Meeting of the Society of Friends, provided, however, that such distribution shall have the approval of the other individual.

IN TESTIMONY WHEREOF, and pursuant to direction of the general membership taken on the 11th day of August 1978, we have hereunto set our hands and affixed the seal of said corporation this 1st day of November 1979.

/s/ Robert L. Davis, President and Trustee
/s/ Billy D. Warner, Secretary and Trustee
/s/ Philip S. Whiteman, Trustee
/s/ Leatha R. Hein, Trustee
/s/ Ronald Ross, Trustee

Filed for Record, November 29,
1978 Jack H. Brier,
Secretary of State

CERTIFICATE OF AMENDMENT

Name of corporation: Mid-America Yearly Meeting of the Society of Friends

We, Edward C. Hutson, Chairman of the Board of Trustees, and William A. Wells, Secretary or Assistant Secretary, of the above corporation, having no capital stock, which not for profit corporation was created under the laws of the State of Kansas, do hereby certify that at a meeting of the governing body of the corporation a resolution was passed setting for the following amendment to the Articles of Incorporation and declaring its advisability:

Be It Resolved That: The name of the Corporation be changed to “Evangelical Friends Church – Mid America Yearly Meeting”.

We further certify that thereafter, pursuant to the resolution and in accordance with the bylaws of the corporation and the laws of the State of Kansas, the governing body, at a subsequent meeting held not earlier than 15 days and not later than 60 days following the date of the above meeting, considered the proposed amendment.

We further certify that at the meeting the governing body voted upon the amendment, and the majority of all members of the governing body of the corporation voted in favor of the proposed amendment.

We further certify that the amendment was duly adopted in accordance with the provisions of K.S.A. 17-6602, as amended.

In Testimony Whereof, we have hereunto set our hands this 22nd day of September 2000.

/s/ Edward C. Hutson, Chairman of the Board of Trustees /s/
William A. Wells, Secretary

Filed for Record, October 2, 2000 Ron
Thornburg, Secretary of State

(Copy of Original Certification from State of Kansas)

CHAPTER IV – Impropriety Guidelines

(Approved July 28, 2000 By Evangelical Friends Church – Mid America Yearly Meeting)

As part of the body of Jesus Christ, Evangelical Friends Church – Mid America Yearly Meeting hereby recognizes that everyone is created in God’s image and that all people should be treated with dignity and respect. More specifically, we recognize that harassment of any member on account of race, sex, national origin, or disability will not be tolerated. You have the right to be free from racial, sexual, ethnic or other types of demeaning slurs. You also have freedom from unwelcome sexual advances, sexual jokes, comments or innuendoes, sexually explicit pictures, or any other verbal or physical conduct which constitute harassment. Any definition of sexual harassment should include local laws.

In the case of violations of the above statement, or financial impropriety (this is, mismanagement of Church, Board, Yearly Meeting or auxiliary organization funds), or other forms of conduct unbecoming a Christian, or holding to views at variance with traditional Christian doctrines or the *Faith and Practice*, the following guidelines are offered.

The normal process for resolving offenses or grievances among Christians is based on the standard set by Matthew 18:15-22. This procedure is based on that process.

Initial investigation

If someone has evidence to support impropriety on the part of a person in service or leadership role, they are to contact the oversight person or body of the church office or organization. If no person or body gives oversight, then contact the Presiding Clerk of the Yearly Meeting.

The Clerk will inform the Elders Board that such claims have been made and will investigate such claims to determine their merit, including the involvement of the accused as the Clerk or Elders Board sees fit.

Formal Investigation

Once sufficient grounds have been discovered in the opinion of the Elders Board (or oversight committee) to warrant the formal investigation of the accusations, the Presiding Clerk of the Yearly Meeting (or local church) shall meet with the accused to inform him/her of the official investigation. The accused shall have the opportunity to officially respond to the claims of the Clerk and Elders Board. If the accused feels falsely accused and can produce evidence to support that, in a manner satisfactory with the Elders Board, the matter shall be dropped.

Discipline, Restoration

If, however, the accused agrees that the claims are true, the Elders Board (or oversight body) shall recommend the course of action to be taken. If the charges are less serious, the Elders Board (or oversight body) shall work out a discipline/ restoration plan with the accused. This may include, but is not limited to probation, suspension with pay, or suspension without pay (if applicable).

If the charges are serious enough, the Elders Board (or oversight body) may recommend or order removal from position and decide on what type of severance package (if applicable), if any, may be offered. (Use vacation time? Paid for unused vacation time? Etc.)

If the basis for the action taken against the accused is for illegal and unlawful conduct, the matter shall immediately be turned over to the proper authorities for the appropriate action.

All official meetings of the Clerk and the Elders Board (or oversight body) with the accused is to be minuted in an appropriate manner. Final right of approval regarding the disciplinary action taken shall remain with the Business Meeting of the local church or Representative Body of the Yearly Meeting.

Right of Appeal Regarding Disciplinary Action:

The accused have the right of appeal to the Elders Board for retention of employment status (if applicable) or removal of any restrictions placed on employment. The opportunity to appeal shall be conditioned on adherence to the direction of the Elders Board (or oversight body) during the appeal process.

The ultimate objective of discipline is not to punish the offender or exact retribution, but to restore fellowship between the believer and God. So once action has been taken and approved by the Yearly Meeting (or local meeting or other body), the accused may be referred to his local congregation for the process of spiritual restoration (if applicable).

The ultimate objective of this guideline is to protect the integrity, as well as the spiritual and moral authority of the position of ministry.

CHAPTER V – Membership Form

The membership forms on the following pages are provided, so that copies may be made and used.

There is also an official membership folder and envelope that is available from the Evangelical Friends Church – Mid America Yearly Meeting office.

EFC-MAYM OFFICE

2018 Maple

Wichita, Kansas 67213

**REQUEST FOR
MEMBERSHIP TRANSFER**

This is to certify that

who wishes to transfer to
CHURCH AND ADDRESS

is a member in good standing with us, and we commend him/her to
your Christian fellowship.

On behalf of _____ Friends Church,

ADDRESS

and by official action on _____.

DATE

The transfer will be made upon official acknowledgment of this certificate.

_____, Clerk

SIGNATURE

Acknowledge on _____

by _____

PRESIDING OFFICER

DATE

of _____

CHURCH

Application for Membership in the Friends Church

Having accepted Jesus Christ as my personal Savior and having experienced the new birth (John 3:5- 8) through faith in the atoning blood of the Lord Jesus Christ and having considered favorably the doctrines and practices of Evangelical Friends Church – Mid America Yearly Meeting and desiring to be associated with those of like precious faith in Christian Fellowship – I hereby apply for church membership.

Appreciating the privileges and blessings Christians have in association with one another in the church of Jesus Christ to be sacred and precious, I recognize there is a hallowed fellowship and sacred association. I believe in the church that provides the affectionate care of pastors and elders, the teaching of God’s Holy Word, and the helpful inspiration of group worship.

I understand that membership in the church implies an obligation on my part to support its interest by:

- 1. Living a consistent and godly life.
2. Attending the regular and announced services unless hindered by a reason I can conscientiously give to my Lord and Master.
3. By systematically contributing to the budget of expense as the Lord shall prosper me.

I feel that I am in harmony with the doctrines of the Christian religion as held by the church, and, if at any time I find I can no longer conscientiously work in harmony and fellowship with the church, I shall quietly withdraw and request that my name be dropped from the membership.

Signed _____

Are you now a member of another church? _____

If so, where? _____

Birthdate _____ Single _____ Married _____

Name _____

Address _____

City _____ State _____ Zip _____

Telephone _____

RECOMMENDATION TO THE BUSINESS MEETING

The Elders Board unites in accepting the above applicant and presents the same for membership to the Business Meeting to be held at

_____ Friends Church

Date _____

Chairperson of the Elders Board

CERTIFICATE OF MEMBERSHIP

To _____ Friends Church at

NAME(S)

and minor children,

and associate members,

wishing membership transferred to your meeting. This is to certify that _____
member(s) in good standing with us, and we therefore commend _____
to your Christian care and fellowship.

On behalf of _____ Friends Church, held at

_____ On the _____ day of
_____, 20____.

_____, Clerk

ACKNOWLEDGEMENT OF TRANSFER

To _____ Friends Church:

This is to certify that we have received and have accepted the certificate of membership issued by you for

On behalf of _____ Friends Church, held this

_____ day of _____, 20____.

_____, Clerk

LETTER OF MEMBERSHIP

To _____:
CHURCH

NAMES

informed us that ___ desire(s) to unite in membership with the _____
denomination of Christians, and request(s) a letter stating ___ standing in our church.

THIS IS TO CERTIFY THAT ___ member(s) of this church in good standing among us, and as such,
we commend ___ to your Christian care.

Please acknowledge ___ reception by returning to our Correspondent the annexed Certificate,
properly filled out and signed. This letter will be void if not presented, within six months from the
date of issue.

Signed by direction and on behalf of _____ Friends Church, held
at _____,
_____, 20_.

_____, Clerk
_____, Address



To _____ Friends Church,
_____, Clerk

THIS CERTIFIES THAT _____

Has/have been received into membership with _____ Church

At _____.

Signed _____

Title or Position _____

Address _____

LETTER OF RECOMMENDATION TO FELLOWSHIP

To _____ Church:
Pastor _____ :

_____, member(s) in good standing, has (have) expressed a desire to be affiliated with your congregation, without the transfer of membership, and we hereby commend to your Christian fellowship and loving interest for that relation. This does not transfer membership. On behalf of _____ Friends Church.

_____, Clerk

_____, Address



To _____ Friends Church:

_____, Clerk

We have received the affiliate membership certificate issued by you on _____

_____, 20 _____ and accordingly _____ accepted into affiliate membership. On behalf

have
of

_____ on

Church, held at

_____, 20_____.

_____, Clerk

_____, Address

CERTIFICATE OF AFFILIATE MEMBERSHIP

Date _____

This is to certify that _____, having declared faith in the fundamental doctrines of evangelical Christians, has been received as an affiliate member by ___ Friends Church.

As such, is/are entitled, while retaining membership elsewhere in some evangelical denomination, to the privilege of participation in the business of this meeting, and to be appointed to any office therein.

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

_____, Clerk

CERTIFICATE OF ASSOCIATE MEMBERSHIP

This certifies that _____ has been enrolled as an Associate Member of _____ Friends Church, a local church of Evangelical Friends Church – Mid America Yearly Meeting, on _____ 20____.

_____, Clerk

Date of Birth _____, Pastor

CHAPTER VI – Historical Documents

Section I – Excerpt from George Fox's Letter to the Governor of Barbados, 1671

We do own and believe in God, the only wise, omnipotent, and everlasting God, the Creator of all things both in heaven and in earth, and the Preserver of all that He hath made; who is God over all, blessed forever; to whom be all honor and glory, dominion, praise, and thanksgiving, both now and forevermore.

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 firstborn of every creature, by whom were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions, principalities, or powers; all things were created by Him. And we do 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 than that which is laid, even Christ Jesus; who tasted death for every man, shed His blood for all men and is the propitiation for our sins, and not for ours only, but also for the sins of the whole world according as John the Baptist testified of Him, when he said, "Behold the Lamb of God, that taketh away the sin of the world!" (John 1:29). We believe that He alone is our Redeemer and Savior, even the captain of our salvation, who saves us from sin, as well as from hell and the wrath to come, and destroys the devil and his works; He is the Seed of the woman that bruises the serpent's head, to wit, Jesus Christ, the Alpha and Omega, the First and the Last. He is (as the Scriptures of truth say of Him) our wisdom and righteousness, justification, and redemption; neither is their salvation in any other, for there is no other name under heaven given among men whereby we may be saved. It is He alone who is the Shepherd and Bishop of our souls. He is our Prophet, whom Moses long since testified of saying, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you; and it shall come to pass, that every soul that will not hear that prophet shall be destroyed from among the people." (Acts 3:22,23). He it is that is now come, "and hath given us an understanding, that we may know him that is true." 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, that makes peace and reconciliation between God offended and us offending; He being the Oath of God, the new covenant of light, life, grace, and peace; the author and finisher of our faith. 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 whilst 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 do believe that they were given forth by the Holy, Spirit of God, through the holy men of God, who, as the Scripture itself declares, spake as they were moved by the Holy Ghost. (II Peter 1:21). We believe they are to be read, believed, and fulfilled (He that fulfills them is Christ); and they are "profitable for doctrine, for reproof, for correction, and for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works," (II Timothy 3:16-17); and are able to make wise unto salvation, "through faith in Christ Jesus."

Section II – The Richmond Declaration of Faith, 1887

(N.B.: It should be understood that the quotations from Scripture are made from the King James Version unless stated to be from the American Standard 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 are 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 Saviour, 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 fulness (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 fulness 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) for 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 Saviour. He is the only Mediator of the new and everlasting covenant (1 Timothy 1:5, Hebrews 11:15), who makes peace and reconciliation between God offended and man offending (George Fox's Epistle to the Governor of Barbados); the great High Priest whose priesthood is unchangeable (Hebrews 4:14, 7:24). He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them (Hebrews 7:25). All power is given unto Him in heaven and in earth (Matthew 28:18). By Him the world shall be judged in righteousness (Acts 17:31); for the Father judgeth no man, but hath committed all judgment unto the Son, that all men should honor the Son even as they honor the Father (John 5:22,23). All that are in the tombs 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 ASV).

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. 11, 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 Saviour, 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 and baptism of 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 many-sidedness and harmony of its testimony to Christ. The great Inspirer of Scripture is ever its true Interpreter. He performs this office in condescending love, not by 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 or 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 convincing 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 Saviour 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 (I 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, insofar as the pardoned sinner, through faith in Christ, is clothed with a measure of His righteousness and receives the Spirit of promise; for, as saith the Apostle, "Ye are washed, ye are sanctified, ye are justified, in the name of the Lord Jesus, and by the Spirit of our God." (I 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 everyone 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 called you who also will do it." (I 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 Saviour, 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. The soul of every man and woman shall be reserved in its own distinct and proper being and shall have its proper body as God is pleased to give it. It is sown a natural body, it is raised a spiritual body (I Corinthians 15:44); that being first which is natural, and afterward that which is spiritual. And though it is said, "this corruptible shall put on incorruption, and this mortal shall put on immortality" (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. 11, 383-384.).

"Our citizenship is in heaven" (ASV), from whence also we look for the Saviour 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." (ASV, 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 (I Corinthians 12:13. ASV). 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 Saviour. 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, ASV: "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 Spirit; teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world." 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 symbolical utterances, but He often gently upbraided His disciples for accepting literally what He had intended only in its spiritual meaning. His teaching, as in His parables or in the command to wash one another's feet, was often in symbols, and ought ever to be received in the light of His own emphatic declaration, "The words that I speak unto you, they are spirit and they are life." (John 6:63). The old covenant was full of ceremonial symbols; the new covenant, to which our Saviour 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 their Lord as their only hope, and to whom the indwelling Spirit gives to drink of the fullness that is in Christ. It is this inward and spiritual partaking that is the true supper of the Lord.

The presence of Christ with His church is not designed to be by symbol or representation, but in the real communication of His own Spirit. "I will pray the Father, and He shall give you another Comforter, 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 of the true commemoration and communion. "Behold," saith the risen Redeemer, "I stand at the door and knock. If any man hear my voice and open the door, I will come in and sup with him and he with me." (Revelation 3:20). In an especial manner, when assembled for congregational worship, are believers invited to the festival of the Saviour's peace and, in a united act of faith and love, unfettered by any outward rite or ceremonial, to partake together of the body that was broken and of the blood that was shed for them without the gates of Jerusalem. In such a worship they are enabled to understand the words of the apostle as expressive of a sweet and most real experience: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread that we break, is it not the communion of the body of Christ? For we being many are one bread and one body; for we are all partakers of that one bread." (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 and 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 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 anyone 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 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 presents it with acceptance before God. With such an invitation, prayer becomes the duty and 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 are the high and sacred prerogatives 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 (Matt. 19:5,6), designed for the mutual assistance and comfort of both sexes, that they may be helpmates 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 Lawgiver 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 command.

Oaths

We hold it to be the inalienable privilege of the disciple of the Lord Jesus that his statements concerning matters of fact within his knowledge should be accepted, under all circumstances, as expressing his belief as to the fact asserted. We rest upon the plain command of our Lord and Master, "Swear not at all" (Matt. 5:34); and we believe any departure from this standard to be prejudicial to the cause of truth and to that confidence between man and man, the maintenance of which is indispensable to our mutual well being. This command, in our persuasion, applies not to profane swearing only but to judicial oaths also. It abrogates any previous permission to the contrary, and is, for the Christian, absolutely conclusive.

The First Day of the Week

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

CHAPER VII – Evangelical Friends Church International

CONSTITUTION EVANGELICAL FRIENDS CHURCH INTERNATIONAL (Originally amended and adopted November 2008)

Preamble

Arising out of a God-given concern to participate fully as Friends in seeking the Kingdom of God and His righteousness through the church, we herein set forth a constitution to serve as a guide for faith and action by Evangelical Friends Church International. In so doing, we declare our belief in the value of Christian unity for the spiritual welfare and for the advancement of the program of the Evangelical Friends Church worldwide.

Article I – Name

The name of this organization shall be: Evangelical Friends Church International.

Article II – Purpose

The organization shall be an international alliance of Friends churches that officially accept and communicate the evangelical doctrines of the Christian faith as herein defined. This purpose of the alliance will be seen:

1. by working together under policies and arrangements herein stated,
2. by serving together in Christian ministries based upon Biblical principles,
3. by prayerfully investing both personal and material resources in order to fulfill the Great Commission,
4. by seeking continuously to discern both the call of God and the need of humanity as it is expressed in diverse cultures and respond appropriately in a Christian manner.

Article III – Objectives

1. Renewal. To motivate a renewed sensitivity to God's voice through scripture and contemporary needs by persistent waiting on the Lord and total availability to the Holy Spirit for living the life of Christ in and through us.
2. Evangelism. To share creative and effective methods of proclaiming the good news of Jesus Christ throughout the world with those who have not received Him as Savior and Lord.
3. Fellowship. To stimulate genuine sharing of joys and burdens with one another in the family of Friends, locally, nationally and internationally.
4. Leadership. To develop individuals whose God-given call and vision, spiritual gifts and Christ-like lifestyles command respect as servant leaders among God's people.

Article IV – Statement of Faith

The Holy Bible

We believe that the 66 books of the Holy Bible were given by the inspiration of God; that there can be no appeal from these Scriptures to any other authority whatsoever; that they are able 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 Christ 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 Spirit 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 exists 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 a substitutionary atonement for us and for the sins of the whole world, making provision whereby each person may 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 Trinity, 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, empowers the disciple for service to others, and enables each one by His indwelling presence to love God supremely.

People

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

Marriage and Sexuality

God designed marriage for humanity. As first described in Genesis and later affirmed by Jesus, marriage is a God ordained, covenant relationship between a biologically born male and a biologically born female. This lifelong, sexually exclusive relationship brings children into the world and thus sustains the stewardship of the earth. Biblical marriage - marked by faithfulness, sacrificial love and joy - displays the relationship between God and his people.

Salvation

We believe that by the grace of our Lord Jesus Christ, and by the direct and immediate agency of the Holy Spirit, people can be recovered from their fallen state through divine enlightenment, forgiveness of sin, regeneration and sanctification of their affection, and the final glorification of their bodies; that in this life they can love God with all their heart, soul, mind and strength, that they can live in victory over known sin and enjoy unbroken fellowship with the Heavenly Father; and that once more their whole lives may center in and revolve around their Creator and Redeemer. We believe the experience of sanctification is the work of God's grace by which affections are purified and exalted to a supreme love to God and others, and the believer is empowered to witness of the living Christ. This is accomplished by the filling 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 purified by faith and a process in which the life is continuously disciplined into paths of holiness. By submission and availability to Jesus Christ, people become channels for Christ to do His work in this present age.

The Church

We believe that all those persons who repent of their sins, believe in and receive Jesus Christ as their Savior, are born again into His kingdom by the Holy Spirit, and that these constitute the Church 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 regularly and faithfully 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 believers must relate themselves to the local and visible body of Christ being fitly framed together with others into a holy temple in the Lord and built together for a habitation of His Holy Spirit.

Christian Ministries

We believe that in the church, the believer is committed to both the worship and the work of God; that this work involved 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 is fulfilled only the 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; the ministry is a special calling given to certain ones whom God ordains for a service of leadership in His Church; that this service may be that of pastoring, teaching, evangelizing, administration, or other kinds of service to humanity.

Liberty

Regarding Christian liberty we recognize that among Evangelical Friends and among the larger body of evangelical Christians there are minor differences of faith and practice, due in part to historical and cultural differences and our imperfections. We look forward to the time when we shall all come into a greater unity of the faith. Until then, we believe that in biblical essentials there must be unity, 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 which are not dependent upon 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 also 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 the baptism of the Holy Spirit, 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 condemnation; that we shall all stand before the judgment seat of Christ to receive recompense for the things done in the body; that the judgment of the blessed shall be unto heaven, and the judgment of the lost shall be 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 does all things after the counsel of his wisdom, love and holiness.

Article V – Membership

Any Yearly Meeting of Friends, or any organized Friends group of churches, may apply for membership in Evangelical Friends Church International and will be accepted provided there is official agreement with the doctrines and policies of Evangelical Friends Church International and the Regional Coordinating Council of the respective region approves such application. For a single international or regional event, a non-member yearly meeting or Friends group of churches who agrees with the Statement of Faith may participate on a temporary basis. Their financial support will be proportionate for this event. Planning and participation will last for this single event only.

Article VI – Organization (See Addendum – Flow Chart) Membership shall be under a two-level system.

Level I – Membership in Evangelical Friends Church International by geographical region:

EFCI – AFRICA
EFCI – ASIA
EFCI – EUROPE
EFCI – LATIN AMERICA
EFCI – NORTH AMERICA

It shall be directed by an International Council composed of the Director of each region, plus an International Director to be nominated by them and approved by each regional Coordinating Council.

Level II – Membership in respective regions as a yearly meeting or organized Friends group within any of the regions. It shall have a controlling body to be known as the Coordinating Council. There shall be in addition an Executive Committee of each Regional Coordinating Council composed of the

EFCI Yearly Meeting superintendents, along with their choice of an additional person from their Yearly Meeting. The additional persons could be, but would not have to be, a Presiding Clerk. Superintendents should measure the dynamics of their Yearly Meeting and choose the most effective and motivated representatives.

Article VII – Commissions

Commissions (and or Task Forces) may be established in a respective region by the Regional Coordinating Council to give impetus and direction to the special areas of concern. Specifically, such commissions shall follow the general departmental concerns of the member churches. Each commission (Task Force) shall organize from its own members, with a Chairman, vice-Chairman, and Secretary. Also, it may appoint a Treasurer if necessary. All official minutes and actions of each commission shall be forwarded promptly to the Director of each Regional Coordinating Council for final disposition. There shall be a close cooperative working relationship between each commission and the Coordinating Council. Any commission may also be open for participation by individuals with expertise from corresponding yearly meeting departments provided both the commission and the Executive Committee shall approve such affiliation, but without membership in the Regional Coordinating Council. Each commission shall draw up guidelines or a constitution for its own use in providing stability and continuity to its work and program.

Article VIII – Officers

Level I – The International Council of Evangelical Friends Church International shall be composed of the Regional Directors and shall organize every three years by appointing the International Director. The other officers of Assistant International Director, Secretary and Treasurer shall be appointed from among themselves. Officers shall serve a three-year, renewable term.

Level II – The Regional Coordinating Council shall organize annually by appointing the following officers: Regional Director, Assistant Regional Director, Secretary, and Treasurer, with the Regional Director as ex-officio member of each commission (Task Force). These officers shall be nominated from the Executive Committee by a nominating committee of three named by the Regional Coordinating Council and shall also serve as the officers of the Executive Committee. As need may arise, the Coordinating Council may appoint, as stipulated under Article IX, Level II, Paragraph 1, such administrative personnel as may be deemed advisable. Such persons shall be well qualified by natural ability, experience and Christian character, enabling them to act in the best interest for the entire cause of Evangelical Friends.

Article IX – Policies

The following policies are accepted as guides for Evangelical Friends Church International.

Level I:

- (1) The International Council shall be empowered to appoint task force members to plan a specific event that is to be international in scope. Otherwise, all organized gatherings shall be on regional levels and shall be planned and directed by the respective Regional Coordinating Council.
- (2) Funding for international events shall be raised from the entire membership of Evangelical Friends Church International.

Level II: The following policies are accepted as guides for the future development of a respective region:

(1) The Regional Coordinating Council shall be empowered to take actions in areas of Christian concern that are delegated to it by the member yearly meetings, with the exception that action involving the appointment of administrative personnel, major policy changes, budgets, and amendments are subject to the approval of member groups.

(2) All decisions made by the Regional Coordinating Council shall be in accordance with the Friends policy of seeking, through prayer and discussion, the mind of the Lord, which shall be discerned as the sense of the meeting by the one in charge. Those who disagree, after extended discussion and prayer, may stand aside from the decision allowing the others to move ahead. If those who disagree with an action want their opposition on record, they may register their concerns in the official minute, which must be reported.

(3) Member churches shall be kept informed on financial needs in the operation of the respective region and may support the united program by whatever methods may be deemed advisable, whether by budgetary or freewill contributions. In cases where fixed expenses are involved, the requests for finances should be met on a proportionate basis. The Regional Coordinating Council shall be responsible for receiving and considering all financial needs and askings of the various commissions, and when approved it shall forward such appeals to the member churches through proper channels.

Article X – Budget

Level I: All budgets which have been approved by Evangelical Friends Church International for specific international events shall be underwritten by each member yearly meeting and organized Friends group on a formula basis that takes into consideration applicable factors, including:

- (a) the membership of each one, and,
- (b) ability to pay based on per capita gross national product for each country represented.

These apportionments shall be paid to the treasurer of Evangelical Friends Church International.

Level II: Each region shall establish its own annual budget with approval by its Regional Coordinating Council which shall be underwritten by member yearly meetings and organized Friends groups in the region on a formula basis determined by yearly meeting memberships.

Article XI – Records

Official minutes of all actions taken shall be carefully kept and preserved by the International Council, each Regional Coordinating Council and the commissions/task force. Careful records of receipts and expenditures of the Councils or commission shall be kept by their respective treasurers, and the books audited annually. Audit reports shall be forwarded to each member yearly meeting.

Article XII - Amendments

The power to amend the Constitution may be initiated by the Coordinating Council of any member Region at its regularly held meeting. Amendments, upon approval by the recommending Regional Coordinating Council, shall then be presented to all other Regional Coordinating Councils for similar action. Upon approval by each Regional Coordinating Council, amendments to this constitution shall be come final upon approval of the International Coordinating Council.

Article XIII – Bylaws

The International Coordinating Council is authorized to adopt bylaws and job descriptions.

Article XIV – Dissolution

If it's found desirable to dissolve Evangelical Friends Church International, it shall be done by approval of the Regional Councils and International Council. The International Council shall supervise the distribution of assets to member yearly meetings and groups of Friends Churches on a proportionate basis.

Addendum – EFCI-North America Approved Policies:

EFCI-NA's unifying statement on the Sacraments: Evangelical Friends Church International-North America (EFCI-NA) exists as a family of evangelically minded Friends Regions/Yearly Meetings, in covenant relationship throughout North America, to advance a Spirit-led movement to fulfill the Great Commission in the spirit of the Great Commandment. This mission compels us to grant liberty to one another in areas that are not essential to salvation, including the use (or non-use) of the physical elements in the observance of communion and baptism. Individuals and congregations throughout EFC-NA should look to the example of Jesus Christ, search the Scriptures, and follow the leading of the Holy Spirit in how they view and participate in the sacramental life of the Church, while demonstrating respect for how the Spirit of God may lead others on this issue. As Evangelical Friends we affirm: "In essentials, unity; in non-essentials, liberty; in all things, charity." (Approved 11/29/18)

Dual Affiliation: In order to reinforce the unity of doctrine and church policy within EFCI-NA, and also to guard against any groups who might be tempted to use dual affiliation to confuse, disunite, and undermine from within, EFC-NA does not sanction dual affiliation/memberships with other Friends groups, Quaker organizations, or other denominations. (Approved 1/30/2019)

Financials: Purchase requests or reimbursements should include supporting documentation (receipts, etc.) and include the signature of the EFCI-NA Director. (Approved 11/05/2019)

Good Standing: Member yearly meetings shall remain under the Constitution and Statement of Faith of EFCI. Subsequently, local churches, leaders and members shall affirm the Faith and Practice of their respective EFCI-NA yearly meeting to remain in good standing. – Constitution, Articles III; V. (Approved 11/05/2019)

CHAPTER VIII – Glossary of Quaker Terms

Academy - a secondary school under the supervision of a quarterly meeting or other church unit, especially common in the late 19th and early 20th centuries

Affirmation - a solemn declaration of truth accepted by the courts in place of a legal oath
Appoint - to choose a church officer, board member, or committee member by vocal approval of nominations: decisions and elections are very rarely (if ever) determined by formal vote (See "sense of the meeting")

Area meeting - an organization of the local churches in a given geographic proximity replacing the Quarterly Meeting; a business session or rally for such an organization

Birthright membership - historically, a membership based solely on the fact of Friends parentage at the time of a person's birth, discontinued in 1902 by those Yearly Meetings that adopted the

Uniform Discipline; now a term wrongly used by adults whose Friends parents enrolled them as associate members at birth

Camp Board - One of the boards (in EFC - MAYM) under which the activities of the church are organized; it operates Camp Quaker Haven at Arkansas City and promotes the values of camping

Certificate - an official card or paper granted to a minister or other Christian worker; it authenticates the minister's character or position and authorizes service among other Friends

Church - basically, the body of all born-again believers in the Lord Jesus Christ; a term also used to designate the particular local meeting or its meetinghouse

Clerk - a duly appointed officer for business meetings; usually designated by the duty performed, as presiding clerk, recording clerk, reading clerk

Concern - a God-given interest or sense of responsibility for initiating certain action relative to people or to business of the church; a "concerned Friend" is a member feeling the responsibility or interest

Convinced Friend - historically, any adult who became a Friend by personal choice, under the conviction of the Holy Spirit

Conservative Friends - (previously nicknamed Wilburites) the branch of Friends arising from separations between 1845 and 1904, basically orthodox in doctrine but conservative in manner of worship and methods of meeting activities

Discipline - a common name for the book of *Faith and Practice*, a constitution or manual for the conduct of Friends business meetings and a statement of faith for a particular Yearly Meeting

EEA - initials for Evangelical Friends Church (in French, Eglise Evangelique des Amis) of Burundi, which developed from the MEA (Mission Evangelique des Amis) of FAGM (Friends Africa Gospel Mission)

EFC-MAYM – Evangelical Friends Church – Mid America Yearly Meeting (formerly MAYM)

EFC-MAYM Mission Mobilizer Team - one of the boards under which the activities of the church are organized; it seeks to place an emphasis on world missions.

EFI – Evangelical Friends International. An international cooperation of Friends Yearly Meetings, composed of five sections: North America, Latin America, Africa, Asia, and Europe

EFI-NA—Evangelical Friends International – North America Section. A cooperation of Yearly Meetings including Alaska Yearly Meeting, Evangelical Friends Church – Eastern Region, Evangelical Friends Church – Mid America Yearly Meeting, Friends Church Southwest, Northwest Yearly Meeting, and Rocky Mountain Yearly Meeting.

EFM—Evangelical Friends Mission, a cooperative body under Evangelical Friends International who share resources and personnel for missions around the world.

Elder - an official position in the local church, Area, or Yearly Meeting held by members chosen for their spiritual gifts and qualifications to provide leadership to the body.

Elders Board—a local, Area, or Yearly Meeting board composed of persons chosen for their spiritual gifts and qualifications to provide leadership to the body.

Extension church - a new congregation of worshipers, usually under the sponsorship of a nearby local Friends church; when size and strength warrant it, the congregation may be organized into a local church

Friends General Conference - a cooperative group of certain Friends Yearly Meetings, emphasizing Quakerism as a way of life rather than accepted dogma; most are non-pastoral and have unprogrammed worship services

Friends United Meeting - a cooperative group of certain Friends Yearly Meetings (formerly the Five Years Meeting); many are orthodox in doctrine, have pastors for local churches and a programmed type of worship that yet allows individual ministry under the direct leading of the Holy Spirit

General Superintendent - the top administrative officer of a Yearly Meeting, but responsible to the Elders Board of the Yearly Meeting

Hicksite Friends - a nickname for the sympathizers with Elias Hicks after the Great Separation of 1827-1828 between orthodox and liberal elements; former Hicksite Yearly Meetings became members of the Friends General Conference, formed in 1900

Home Missions Board – one of the boards (in EFC-MAYM) under which the activities of the church are organized; it seeks to place an emphasis on cross-cultural ministries at home, church planting, and care for weak churches.

Inner Light - a misnomer for "Inward Light", the Light of Christ or illumination of the Holy Spirit as He reveals to people their sin and leads them to salvation; this Light never contradicts Holy Scripture

Local meeting - a term for a congregation of Friends assembling together frequently and regularly
 MAYM – Mid-America Yearly Meeting, formerly Kansas Yearly Meeting, now EFC - MAYM Meeting - a general term for any group of Friends, their organization, their assemblies for fellowship or for business; they were usually designated further by their time of meeting (as mid-week meeting), frequency (as monthly meeting), purpose (as meeting for worship), or personnel (as meeting for ministry and oversight)

Meetinghouse - the historic term for the building in which Friends assembled for worship

Mid-week meeting - a regular meeting for worship, usually held on Wednesdays or Thursdays, also frequently called prayer meeting

Minister - historically, any member whose speaking in meeting has helped the hearers spiritually and been an evidence of having received a special gift for the ministry from the Holy Spirit, the gift later recognized by the local meeting and Yearly Meeting by the process of recording

Ministry Team – a group of persons chosen to work with an elder in the local church for one of the areas of concern.

Monthly meeting - historically, the term used for the smallest unit of organization among Friends, comprising one or more congregations; it might apply to the organization, to its members, or to the business meeting session held once each month. It is now referred to as the local meeting or local church

New Congregation (group, plant, work) - the first phase of a religious work, authorized and carried on by Friends leadership

Orthodox Friends - historically, that branch of American Friends after the Separation of 1827- 1828 that adhered to the Discipline, upheld the authority of the elders, and favored evangelical theology but adopted no formal creed. The orthodox group suffered later divisions between Progressives (Gurneyites) and Conservatives (Wilburites) on matters of method

Overseers - historically, an official position in the monthly meeting held by two or more members chosen to exercise watchful care and affectionate oversight for the maintenance of consistent moral living by members of the meeting

Participating membership - in EFC - MAYM those members who show active interest through participation in and support of the local church services and activities; others in full membership are designated as non-participating members

Plain language - the practice of early Friends in consistently using the singular forms (thou, thee, thy) in place of the plural forms of "you" and "your" when addressing individuals of all social levels; also, the use of numbers in naming the days of the week or months of the year instead of their more common names most of which are derived from the names of pagan deities

Queries - a specified list of questions to be read periodically in business meetings as a reminder of the high standards of moral and spiritual life which Friends seek to uphold

Quietism - a form of mysticism, especially characteristic of Friends from about 1690 to 1825, in which they felt even regenerated human nature is unreliable, so that God can reveal Himself only when man's "creaturely" activities are quiet and suspended; it kept them aloof from the world, narrowed in their vision, and caused a loss of the aggressiveness which characterized first-generation Friends

Recording - the process of formal acknowledgement by the Yearly Meeting of certain gifts of ministry evidenced by a member; Friends believe that it is God who ordains, and the church simply records the evidence of ordination

Representative - an appointed delegate of a local meeting to the business sessions of a higher meeting; for the total composition and duties of the "Representative Body"

Sense of the meeting - the feeling of concurrence, or consensus, among those in attendance at a business meeting; detecting this, the presiding clerk states it is the action of the meeting, usually without a vote

Society of Friends - the legal name of the denomination in England, made necessary by the restrictions imposed by the established Church of England; the term is retained by many Yearly Meetings in America, but others are known legally as the Friends Church

Stewards Board - one of the boards (in EFC - MAYM) under which the activities of the church are organized; it has the responsibility of preparing and presenting the budgets, promoting stewardship education and being legal trustees of real estate, charitable legacies and trusts

Testimonies - historically, a term referring to the distinctive practices and attitudes adopted by Friends because of certain religious convictions, especially in the realms of social and religious practice; today, the term is used more frequently of public witness or sharing of a personal experience with God, or a statement of praise or of trust in Him.

Trustees (EFC-MAYM) - A group of five persons who are nominated by the Elders Board and approved by the Yearly Meeting Representatives to care for the legal responsibilities of the Yearly Meeting.

Trustees (Local Churches) - A group of three or more persons nominated by the local Nominating Committee and approved by the local Business Meeting to care for the legal responsibilities of the local church.

United Yearly Meetings - one of the five Yearly Meetings who have united their divided branches caused by the 19th century separations; all but Philadelphia hold dual membership in the Friends United Meeting and Friends General Conference

Unity - the willingness of everyone present to make decisions faithful to God's leading while maintaining sensitivity to everyone's understanding of God's will. Although some persons may not agree fully with a proposed course of action, they are willing to accept the decision of the group

Unprogrammed meetings - non-pastoral Friends meetings whose worship services are held on the basis of holy obedience, usually characterized by prolonged periods of silence and meditation
Weighty Friends – a historic Quaker term referring to persons who have exemplified leadership and sound judgement in church and spiritual matters.

Yearly Meeting - the highest unit of authority in the structure of Friends business meetings, comprising all local churches within its jurisdiction; meetings for business, worship and fellowship are held annually, the sessions requiring several days