

Christian Faith and Practice in the Friends Church

Friends United Meeting in East Africa

Index

Part 1: Faith

| | |
|-----------------------------|---|
| Trinity | 4 |
| Scripture | 4 |
| Sin and Salvation | 4 |
| Eternal Life | 4 |
| Hell | 5 |
| Prayer | 5 |
| Purpose of the Church | 5 |
| Baptism and Communion | 6 |
| Spiritual Maturity | 6 |
| Spiritual Gifts | 8 |

Part 2: Practice

| | |
|------------------------------|---|
| General Principles | 9 |
| Background | |
| Purpose of Meetings | |
| Church Governance | |
| Speaking in Business Meeting | |
| Consensus | |
| Decisions Recorded | |
| Minutes | |
| Choosing Officers | |
| Approved Authority | |
| Term Limitations | |
| Integrity | |

Imani na Matendo ya Kikristo katika Kanisa la Marafiki

Muungano wa Mkutano wa Marafiki, Afrika Mashariki

Yaliyomo

Sehemu ya Kwanza: Imani

| | |
|---------------------------|---|
| Utatu wa Mungu | 4 |
| Maandiko Matakatifu | 4 |
| Dhambi na Wokovu | 4 |
| Uzima wa Milele | 4 |
| Jehanamu | 5 |
| Maombi | 5 |
| Kusudio la Kanisa | 5 |
| Ubatizo na Ushirika | 6 |
| Ukomavu wa Kiroho | 6 |
| Vipawa vya Kiroho | 8 |

Sehemu ya Pili: Desturi

| | |
|-------------------------------|---|
| Kanuni za Kawaida | 9 |
| Mwanzo | |
| Kusudio la Mikutano | |
| Uongozi wa Kanisa | |
| Kuongea Katika Mikutano Rasmi | |
| Maelewano | |
| Maamuzi Yaliyoafikiwa | |
| Kumbukumbu za Mikutano | |
| Uteuzi wa Viongozi | |
| Uidhinishaji | |
| Muda wa Kuhudumu | |
| Uadilifu | |

| | |
|---|----|
| Village and Monthly Meetings | 11 |
| Village Meeting | |
| Monthly Meeting | |
| Pastor | |
| Meeting for Business | |
| Presiding Clerk duties | |
| Vice Presiding Clerk | |
| Recording Clerk | |
| Financial Affairs | |
| Treasurer | |
| Trustees | |
| Yearly Meeting | 17 |
| Description | |
| Authority | |
| Quarterly Meetings | |
| New Yearly Meetings | 18 |
| Yearly Meeting Operations | 18 |
| Officers | |
| Staff | |
| Appointments | |
| General Superintendent Responsibilities | |
| General Secretary Responsibilities | |
| Annual Sessions..... | 19 |
| Yearly Meeting Structure | 19 |
| General Board | |
| Executive Committee | |
| Nominating Committee | |
| Terms of Appointees | |
| Yearly Meeting Trustees | 21 |
| Responsibilities | |

| | |
|--------------------------------------|----|
| Mikutano ya Kijiji na ya Mwezi | 11 |
| Mkutano wa Kijiji | |
| Mkutano wa Mwezi | |
| Mchungaji | |
| Mkutano Rasmi | |
| Wajibu wa Msimamizi Mkuu | |
| Naibu wa Msimamizi Mkuu | |
| Karani Mwandishi | |
| Shughuli za Kifedha | |
| Mweka Hazina | |
| Wadhamini | |
| Mkutano wa Mwaka | 17 |
| Maelezo | |
| Mamlaka | |
| Mikutano ya Miezi Mitatu | |
| Mikutano Mipya ya Mwaka | 18 |
| Shughuli za Mkutano wa Mwaka | 18 |
| Viongozi | |
| Wafanyi Kazi | |
| Uteuzi | |
| Majukumu ya Mchungaji Mkuu | |
| Majukumu ya Katibu Mkuu | |
| Vikao vya Kila Mwaka..... | 19 |
| Muundo wa Mkutano wa Mwaka | 19 |
| Bodi Kuu | |
| Kamati Kuu | |
| Kamati ya Uteuzi | |
| Muda wa Kuhudumu | |
| Wadhamini wa Mkutano wa Mwaka | 21 |
| Majukumu | |

| | |
|---|----|
| Ethics | |
| Vacancies | |
| Successor Ownership | |
| Yearly Meeting Finances | 22 |
| Treasurer | |
| Finance Committee | |
| Ministers and Pastors | 23 |
| Ministers | |
| Registered Pastors | |
| Unregistered Pastors | |
| Elders/Overseers..... | 24 |
| Term of Appointment | |
| Qualifications | |
| Responsibilities | |
| Role in Church Discipline | |
| Meetings and Confidentiality | |
| Friends United Meeting and Other Affiliations..... | 25 |
| Membership Responsibilities | |
| FUM Board Members | |
| USFWI and Quaker Men | |
| Young Friends | |
| Regional Grouping of Yearly Meetings | |
| Constitutions..... | 27 |
| Writers and Editors | 28 |
| Appendix A: Richmond Declaration of Faith..... | 29 |
| Appendix B: George Fox's Letter to the Governor of Barbados | 46 |

| | |
|---|----|
| Maadili | |
| Nafasi | |
| Urithi | |
| Fedha za Mkutano wa Mwaka | 22 |
| Mweka Hazina | |
| Kamati ya Fedha | |
| Watumishi na Wachungaji | 23 |
| Watumishi | |
| Wachungaji Waliosajiliwa | |
| Wachungaji Wasiosajiliwa | |
| Wazee wa Kanisa..... | 24 |
| Muda wa Kuhudumu | |
| Masharti | |
| Majukumu | |
| Majukumu ya Wazee wa Kanisa kuhusu Nidhamu Kanisani | |
| Mikutano na Faragha | |
| Muungano wa Mkutano wa Marafiki na Mashirika Mengine..... | 25 |
| Majukumu ya Wanachama | |
| Wanachama wa bodi ya Muungano wa Mkutano wa Marafiki | |
| Muungano wa Wanawake wa Marafiki (USFW) na Muungano wa Wanaume wa Marafiki (Quaker Men) | |
| Mkutano wa Vijana wa Marafiki | |
| Vikundi vya Kimaeneo vya Mikutano ya Mwaka | |
| Katiba | 27 |
| Waandishi na Wahariri..... | 28 |
| Nyongeza A: Uamuzi wa Imani wa Richmond..... | 29 |
| Nyongeza B: Barua ya George Fox kwa Mtawala wa Babadosi | 46 |

Part I: Faith

1) Trinity

- a) Friends are in unity with all Christians in our belief in: God the Creator, infinite in love, wisdom and power, the source and sustainer of all life;
- b) God's divine Son, Jesus Christ, whose life, death and resurrection reveal the nature and reality of God;
- c) The gift of the Holy Spirit, the ever-present Comforter Who is God's seal upon us so that we may know we belong to God.

2) Scripture

Friends accept the Holy Bible, consisting of the Old and New Testaments as:

- a) Inspired by God
- b) The written Word of God
 - i) The Bible, read through the eyes of prayer, tells us about the nature and promises of God; the work and message of our Saviour, Jesus Christ; and the right conducts of life as individuals and life in the Church.
 - ii) No doctrine or prophecy, which is in conflict with the message of the Bible, can be accepted among Friends.

3) Sin and Salvation

Friends believe in the reality of sin and the reality of salvation. With our weaknesses and limitations, we humans often disobey God: we disobey the Commandments which God gave us through Moses for our own good; we insult each other despite the plain warnings of Scripture; we allow false idols to divert us from God; we separate ourselves from God by pursuing power, money, pleasure or vengeance. Sin can infect whole societies, resulting in spiritual, social and economic oppression.

4) Eternal Life

God sent Jesus Christ to save us from the power of sin and bring us back into full fellowship with God. God does not want anyone to perish unsaved

Sehemu Ya Kwanza: Imani

1) Utatu wa Mungu

- a) Marafiki wana umoja na wakristo wote kwa imani kuwa: Mungu Muumba, mwingi wa upendo, hekima na uwezo, chanzo na mhifadhi wa uhai wote;
- b) Mwana Mtakatifu wa Mungu, Yesu Kristo, ambaye uhai wake, kifo na ufufuo wake unaonyesha uja na uhalisi wa Mungu;
- c) Kipawa cha Roho Mtakatifu, mfariji wa daima na ambaye ni ishara ya Mungu kwetu ili tujue kuwa sisi ni sehemu yake Mungu.

2) Maandiko Matakatifu

Marafiki wamekubali Biblia Takatifu, kuanzia Agano la Kale hadi Agano Jipya kama:

- a) Yaliandikwa kwa uvuvizi wa Mungu
- b) Neno la Mungu lililoandikwa
 - i) Biblia, ikisomwa kupitia kwa maombi, inatuelezea kuhusu asili na ahadi za Mungu; kazi na ujumbe wa Mwokozi wetu, Yesu Kristo; na mienendo sahihi ya maisha ya wanadamu ya kibinafsi na ya kikanisa.
 - ii) Hakuna kanuni wala unabii, ambao unahitilafiana na ujumbe wa Biblia, unaweza kukubalika miongoni mwa Marafiki.

3) Dhambi na Wokovu

Marafiki wanaamini katika uhakika wa dhambi na wa wokovu. Kwa undhaifu wetu, sisi wanadamu aghalabu tunamuasi Mungu: tunaasi kanuni ambazo Mungu alitupatia kupitia kwa Musa kwa manufaa yetu; tunatusiana ijapokuwa tunafahamu dhahiri onyo la maandiko; tunaruhusu sanamu za uongo kutupotosha kutoka kwa Mungu; tunajitenga kutoka kwa Mungu na kukimbilia mamlaka, pesa, anasa ama kisasi. Dhambi inaathiri jamii nzima, na matokeo huwa ni kutaabika kwa hali ya kiroho, kijamii na kiuchumi.

4) Uzima wa Milele

Mungu alimtuma Yesu Kristo kutuokoa kutoka kwa mamlaka ya dhambi na kutuweka katika ushirika kamili na Mungu. Mungu hataki kumwona

and has given each of us the capacity and opportunity to hear the invitation of Jesus to be restored to God; to live with God eternally. When we confess that we have sinned and repent and ask Jesus to come into our lives, to be our Lord and Saviour, He can heal the wounds of sin and break the power of sin over us.

5) Hell

Those who remain obstinate in sin and persist in ignoring the invitation of Jesus to be forgiven and saved are in grave danger of eternal separation from God. This state of eternal separation from God is known as hell.

Friends believe in the reality of evil. There is a power in the world, which wants to enslave us and turn us from God's purposes; we call that evil Satan. Satan is called the "father of lies" and the "author of confusion" because this power tries to deceive us and keep us from seeing God's light. When we fall into sin, we are in great danger of cooperating with evil. God is more powerful than Satan. Through confession and repentance of sin, God is able to overcome sin in our lives.

6) Prayer

Friends believe in the central importance of prayer. To pray is communicating with God – both listening and speaking. Prayer is turning to God either in words or in our thoughts and attitudes, in order to enjoy God's presence, to listen to God, to love and praise God, to bring our sins to God and ask for forgiveness, to ask God's help for ourselves and for others, and to thank God.

7) Purpose of the Church

Friends are a church, a part of the larger Christian church, which is the Body of Christ in the world. The purposes of the church are to gather at the feet of the Saviour and learn from him, to praise and worship him, to support each other as we learn to be more faithful followers of Jesus, and to express the good news of Jesus Christ in each of our communities and to the rest of the world, so that others may be saved. More specific information about the organisation and work of the church is given in Part 2, Friends' Practices.

mwanadamu yeyote akiangamia bila kuokoka na ametupatia kila mmoja wetu uwezo na nafasi kuitikia mwito wa Yesu wa kurejeshwa kwa Mungu; kwa kuishi naye milele. Tunapokiri kuwa tumekosa na kutubu na kumuomba Yesu kuingia ndani ya maisha yetu, kama Bwana na Mwokozi, kwa kuponya majeraha ya dhambi, kwa kuharibu uwezo wa dhambi juu yetu.

5) Jehanamu

Wale wanaokaidi kutoka kwa dhambi kwa kupuuza mwito wa Yesu wa kusamehewa na kuokolewa, wako katika hatari kubwa ya kutengwa milele kutoka kwa Mungu. Hali hii ya kutengwa milele kutoka kwa Mungu ni jehanamu.

Marafiki wanaamini katika uhalisi wa uovu. Kuna mamlaka katika ulimwengu yanayotuweka watumwa na kutugeza kutoka kwa maksudio ya Mungu; tunamuita huyo mwovu Shetani. Shetani anaitwa "baba wa uongo" na "mwasisi wa suitafahamu" kwa sababu haya mamlaka hujaribu kutudanganya na kutuzuia tusiione nuru ya Mungu. Tunapotenda dhambi, tuko katika hatari kubwa ya kushirikiana na uovu. Mungu ana mamlaka kuliko Shetani. Kwa kukiri na kutubu dhambi, Mungu anaweza kutushindia dhambi katika maisha yetu.

6) Maombi

Marafiki wanaamini kwa umuhimu wa Maombi. Kuomba ni kuwasiliana na Mungu – kwa kusikiliza na kuongea. Maombi ni kuwasiliana na Mungu labda kupitia kwa maneno, fikra au mielekeo ili kuufurahia uwepo wa Mungu, kumsikiliza, kumpenda na kumsifu Mungu, kuziweka dhambi zetu kwa Mungu na kuomba msamaha, kuuliza usaidizi wa Mungu kwetu na kwa wengine na kumshukuru.

7) Kusudio la Kanisa

Marafiki ni kanisa, ambalo ni sehemu kubwa ya wakristo, ambao ni Mwili wa Kristo ulimwenguni. Malengo ya kanisa ni kukusanyika chini ya miguu ya Mwokozi na kujifunza kutoka kwake, kumsifu na kumuabudu, kusaidiana wenyewe kwa wenyewe tunapojifunza kuwa wafuasi waaminifu sana wa Yesu kwa kutangaza habari njema yake kwa kila mojawapo ya jamii zetu na kwa wengine wote duniani, ndiposa waweze kuokolewa. Taarifa kamili kuhusu utaratibu na kazi ya kanisa imetolewa katika sehemu ya pili ya kitabu hiki.

8) Baptism and Communion

Friends believe that there is one Lord, one faith and one true baptism that unites the new believer with the whole Body of Christ (Ephesians 4:4-5, 1 Corinthians 12:13). This baptism is a spiritual experience of dying to self and being reborn by the power of the Resurrection of Christ (1 Peter 3:21 and Romans 6:4). Without this experience, a water baptism or other ceremony does not suffice, and with this experience, a ceremonial baptism is not necessary.

Similarly, our communion with Jesus Christ cannot be simply an outward reenactment of a literal eating of His body and drinking of His blood, but a full remembrance of his sacrifice through prayer and waiting upon the Holy Spirit. For a fuller treatment of baptism and communion, see Appendix A, *The Richmond Declaration of Faith*.

9) Spiritual maturity

When we accept Jesus Christ as our Saviour and allow him to be Lord of our life, we become his disciples – his students. Jesus teaches us how to live. Instead of following self-centered ways of sin, as we did before, we walk in a new direction, following Jesus. We can no longer accept values set by society. All spiritual, moral and ethical values must be set by Scriptural standards. It is for this reason that the Friends church teaches testimonies to:

- a) Peace and nonviolence – When the world tells us to hate our enemies, we follow Jesus' command to love them. When the world seeks violence, we seek non-violent resolution to conflict. We remain the harmless and innocent children of God, denying anyone the right to put weapons into our hands once we have dedicated those hands to the service of God. Our fight is not against other people, but against the forces of evil. (Ephesians 6:12)
- b) Simplicity – Friends practice moderation in all things. Jesus teaches that we cannot serve both God and money and that anxiety will not add anything to our lives. Material possessions and money, higher education or careers in government or management do NOT make persons more important than those with less. We are equal in the

8) Ubatizo na Ushirika

Marafiki wanaamini kuwa kuna Bwana mmoja, imani moja na ubatizo mmoja wa kweli unao unganisha muumini mpya na Mwili wote wa Kristo (Waefeso 4:4-5; 1 Wakorintho 12:13). Ubatizo huu ni tukio la kiroho la kuzaliwa kwa mwanadamu na kufufuliwa kwa uwezo wa ufufuo wa Kristo (1 Petro 3:21 na Warumi 6:4). Bila tukio hili, ubatizo wa maji wala sherehe zingine hazawezi kuwa na manufaa yoyote.

Vivyo hivyo, ushirika wetu na Yesu Kristo hauwezi kuwa tu wa kula mwili na kunywa damu yake, bali ni ukumbusho kamili wa kupitia kwa maombi na Roho Mtakatifu. Kwa maelezo kamili ya ubatizo na ushirika, tazama Nyongeza A, *Uamuzi wa Imani wa Richmond*.

9) Ukomavu wa Kiroho

Tunapomkubali Yesu Kristo kama Mwokozi wetu na kumruhusu kuwa Bwana wa maisha yetu, tunakuwa wafuasi wake – wanafunzi wake. Yesu hutufundisha jinsi ya kuishi. Badala ya kufuata mienendo ya dhambi ya kujifikiria wenyewe, kama tulivyofanya awali, tumepata mwelekeo mapya wa kumfuata Yesu. Hatuwezi kukubali maadili yaliyowekwa na jamii. Maadili yote ya kiroho na uadilifu lazima yawekwe kulingana na kanuni za maandiko matakatifu. Ni kwa sababu hii, ndipo Kanisa la Marafiki hufundisha ushuhuda kuhusu:

- a) Amani bila vurugu – Ulimwengu unapotwambia kuwa tuwachukie maadui wetu, sisi tunafuata agizo la Yesu la kuwapenda walimwengu. Wanapofanya vurugu, nasi tunafuata njia za amani za kutatua mizozo. Sisi ni wanadamu wazuri mbele ya Mungu, ambao hawataki kutumia silaha kwa mikono iliyowekwa wakfu kwa utumishi wa Mungu. Vita vyetu si dhidi ya watu wengine, bali ni dhidi ya mamlaka ya uovu. (Waefeso 6:12)
- b) Maisha kiasi – Marafiki wana mazoea ya kiasi kwa vitu vyote. Yesu hutufundisha kuwa hatuwezi kumtumikia Mungu pamoja na pesa. Kwani hili halitaongeza chochote kwa maisha yetu. Vitu tunavyomiliki kama pesa na mali, elimu ya juu na uongozi serikalini haviwezi kufanya wanadamu kuwa wa maana kuliko wale ambao

eyes of God. Jesus' teaching is about attitude toward possessions and wealth. It is not sinful to earn money honestly. It is sinful to use that money to mistreat or take advantage of others.

- c) Honesty – God says: Thou shalt not steal and thou shalt not bear false witness. Friends do not steal, accept bribes, misuse the money or assets of others. A Friend tells the truth at all times (Matthew 5:37).
- d) Equality – Friends believe that all people are made in God's image and are equal in God's sight. No race, tribe or language is superior. One sex is not superior over the other. (Galatians 3:28) God's gifts of ministry are bestowed on whomever God desires, regardless of race, sex, physical disability or social status.
- e) Humility – No Friend expects or is granted special treatment because of position, education, or wealth.
- f) Marriage and Sexual Ethics – Friends define marriage as a Godly union of one man and one woman. Sexual intimacy is reserved for the context of marriage. When polygamy is part of the culture, new believers in a polygamous marriage are not expected to break their existing bonds, but to enter no further marriages (Mark 10:7-9). Leaders are to be chosen from among those who are in a monogamous marriage (1 Timothy 3:1-13). Friends believe that marriage is a lifetime commitment made before God. Divorce would occur only in cases of extreme problems such as abuse.
- g) Sanctity of Life – Friends affirm the sanctity of life and oppose abortion as a method of birth control and oppose euthanasia.
- h) Cultural Conflicts – The path to spiritual maturity leads us to change cultural customs and traditions that are in conflict with Scripture. Many cultural customs and traditions are valuable and in union with Scripture. Others must be challenged. This was true for the early Christians, for the first generation of Friends in England, for Friends

hawana au wana vichache. Sisi sote ni sawa mbele ya Mungu. Mafundisho ya Yesu juu ya umilikaji wa mali ni kwamba si dhambi kupata pesa kwa njia halali. Ni dhambi kutumia zile pesa kwa kuwatendea maovu au kuwadanganya wengine.

- c) Uaminifu – Mungu anasema: Usiibe na usishuhudie uongo. Marafiki hawaibi, hawapokei rushwa, hawaharibu pesa wala mali ya wengine. Rafiki husema ukweli wakati wote (Mathayo 5:37).
- d) Usawa – Marafiki wanaamini kuwa wanadamu wote wameumbwa kwa mfano wake Mungu na wako sawa mbele ya Mungu. Hapana taifa, kabila, wala lugha iliyo bora kuliko nyingine. Hakuna jinsia iliyo bora kuliko nyingine. (Wagalatia 2:28) Vipawa vya Mungu vya kumhudumia hupatiwa wale Mungu amechagua, bila kujali taifa, jinsia, asili, ulemavu, au hali ya kijamii.
- e) Unyenyekevu – Hakuna Rafiki ambaye hutarajia kutendewa bora kwa sababu ya cheo, masomo au mali.
- f) Ndoa na maadili ya kingono – Marafiki hubainisha ndoa kuwa muungano wa Mungu wa mume mmoja na mke mmoja. Kujua kimwili ni katika ndoa. Ingawaje tamaduni zinaruhusu ndoa za wake wawili au zaidi waumini wapya katika ndoa hizo hawatarajiwi kuzivunja, wala kuingia katika ndoa zingine (Marko 10:7-9). Yafaa viongozi kuchaguliwa kutoka miongoni mwa wale walio katika ndoa ya mume mmoja na mke mmoja (1 Timotheo 3:1-13). Marafiki wanaamini kuwa ndoa ni ahadi ya maisha iliyofanywa mbele ya Mungu. Talaka itakukubalika tu kama kuna shida kama vile dhuluma.
- g) Umuhimu wa Uhai – Marafiki huthibitisha umuhimu wa maisha na hupinga kuavya kwa mimba kama njia ya kupanga uzazi na hupinga mauaji ya huruma.
- h) Vizuizi vya kitamaduni – ukomavu wa kiroho hutuelekeza kuzibadilisha mila na desturi za tamaduni zinazohitilafiana na maandiko ya Biblia. Desturi na mila nyingi za kitamaduni ni muhimu na zimeambatana na maandiko ya Biblia. Zingine lazima zitupilwe mbali. Ilikuwa hivi kwa wakristo wa kale, kizazi cha kwanza cha

confronting slavery in the USA, and for African Friends today. Careful study and prayer allows Friends to discover God's Truth in all matters.

- i) Christian Life – It is not easy to live a Christian life, constantly rejecting temptation of society's standards in favour of God's standards. For this reason, we need the support and encouragement of the church, and of each other. We need to pray often for God's help to resist sin and oppose the work of Satan, and for God's strength to carry the news of God's victory over all forms of oppression to the entire world.

10) Spiritual Gifts

Friends believe in the gifts of the Spirit as taught by Paul in 1 Corinthians 12 and Ephesians 4. We believe that the gifts listed by Paul and in evidence elsewhere in the New Testament record are distributed according to God's plan among all Christians – old and young, male and female, among those who are illiterate and those of advanced education or physical disability. Spiritual gifts are abilities or capacities which are intended by God to help build up the church – to teach, lead, inspire, pastor, heal, assist, administer, comfort, correct, pray for others. Our spiritual leaders should be chosen by our churches based on evidence that they have the spiritual gifts appropriate for their office.

Spiritual gifts, when used under the guidance and leadership of the Holy Spirit, are to be respected by others.

Marafiki kule Uingereza, kwa Marafiki waliokabilia na utumwa kule Marekani, na kwa Marafiki wa Kiafrika leo. Maombi na uchunguzi wa kina una wapa Marafiki ukweli wa Mungu kuhusu mambo yote.

- i) Maisha ya Ukristo – Si rahisi kuishi maisha ya ukristo, kwa sababu kila mara ni kukataa majaribio ya kijamii kwa ajili ya Mungu. Kwa hivyo, tunahitaji kuungwa mkono na kutiwa moyo na kanisa. Tunahitaji kuomba msaada wa Mungu kila mara ili tuepukane na dhambi na kukataa nguvu za Shetani, ili kueneza habari za ushindi wa Mungu dhidi ya maovu ya aina yote duniani.

10) Vipawa vya Kiroho

Marafiki wanaamini katika vipawa vya Kiroho kama anavyofundisha na Paulo katika 1 Wakorintho 12 na Waefeso 4. Tunaamini kuwa vipawa vilivyotajwa na Paulo na hata kupitia kwa ushahidi kwingineko katika agano jipya, vimegawanywa kwa mapenzi ya Mungu kwa wakristo wote – wakongwe kwa vijana, wanaume kwa wanawake, wasomi na wasio soma au walemavu. Vipawa vya Kiroho ni uwezo ambao Mungu amekusudia uwezeshe kujenga kanisa – kwa kufundisha, kuongoza, kuwezesha, kuchunga, kuponya, kusimamia, kufaraji, kukosoa, kuombea wengine. Viongozi wetu wa kiroho wanafaa kuchaguliwa na makanisa yetu kulingana na ushahidi kuwa wana vipawa vya kiroho vifaavyo kwa huduma zao.

Vipawa vya kiroho vinapaswa kuheshimiwa na wengine vinapotumiwa chini ya mwongozo na Usimamizi wa roho mtakatifu.

Part 2: Practice

1) General Principles

- a) Background. The Religious Society of Friends Church (Quakers) began out of a reform movement within the larger Christian church and does not seek to depart from any of the valid principles and biblical foundation of the Christian church. Early Friends wished to reject the formal church practices that had grown up in the church since New Testament times and sought to return to the power and simplicity of the New Testament church.
- b) Meetings. Friends distinguish three purposes for meetings:
 - i) meetings for worship whose purpose is to introduce people to the salvation through Jesus Christ,
 - ii) meetings for worship where the believers and interested members of the public gather regularly to worship God, and
 - iii) the meeting for business, sometimes called the meeting for church governance. Meetings for business (church governance) should be distinguished from and held at separate occasions from meetings for worship.
- c) Church Governance. In all meetings for church governance, Friends hold the meeting in a spirit of prayer and worship. Friends give unhurried consideration to all proposals and opinions. All members have equal rights and privileges in attendance and participation in decision-making at meetings for church governance.
- d) Speaking at Business Meeting. When speaking in a meeting for church governance, Friends express their sense of what God intends for the congregation, not personal opinion or for personal benefit. Friends who wish to speak stand or indicate to the presiding clerk that they wish to be heard. They do not begin to speak until the presiding clerk gives permission.
- e) Consensus. The concerns and doubts of a sincere minority must be carefully considered before a decision is made. The goal is to reach substantial unity. It may be that some Friends will not be in favor,

Sehemu ya Pili: Desturi

1) Kanuni Jumuishi

- a) Mwanzo. Jamii ya Kanisa la Marafiki (Wakweka) ilianzishwa kutokana na mabadiliko ndani ya kanisa la kikristo na haitarajii kuacha kanuni zozote na msingi wa kibiblia wa kanisa la kikristo. Marafiki wa kale walitamani kutupilia mbali desturi za kanisa, ambazo zilikuwepo tangu wakati wa agano jipya na kurudia ule uwezo na wastani wa kanisa la agano jipya.
- b) Mikutano. Marafiki wanatofautisha sababu tatu za mikutano:
 - i) mikutano ya ibada ambayo nia yake ni kuwaleta watu kwa wokovu kupitia kwa Yesu Kristo,
 - ii) mikutano ya ibada ambayo waumini na watu wengine hukusanyinka mara kwa mara kumuabudu Mungu, na
 - iii) mikutano rasmi, au mikutano ya uongozi wa kanisa. Mikutano rasmi inafaa itofautishwe na ile ya ibada.
- c) Uongozi wa Kanisa. Katika mikutano yote ya uongozi wa kanisa, Marafiki hufanya mkutano kwa hali ya maombi na ibada. Marafiki huafikia maamuzi baada ya maoni ya waliohudhuria kusikizwa na kuzingatiwa kwani wote wana haki na nafasi sawa.
- d) Kuongea katika Mkutano Rasmi. Wakati wa kuzungumza kwenye mkutano wa uongozi wa kanisa, Marafiki husema wazi yale makusudio ya Mungu kwa kanisa na wala siyo maoni ya kibinafsi au ya kujinufaisha. Marafiki wanaotaka kuongea husimama, huihua mikono au hata kutoa ishara kwa msimamizi mkuu ili waongee.
- e) Maafikiano. Tashwishi na wasiwasi ya wachache wenye nia njema, lazima ifikiriwe kwa makini kabla uamuzi kufanywa. Madhumuni ni kufikia umoja wa kweli. Inaweza kuwa Marafiki wengine

but the decision may nevertheless be adopted. When there is much difference of opinion within the congregation, the clerk should postpone a decision to a subsequent meeting to allow more time for prayer and research.

- f) Decisions Recorded. It is the responsibility of the presiding clerk to determine that a decision agreeable to those in attendance has been reached. Decisions are recorded in writing as a minute.
- g) Minutes. Minutes of all Friends business meetings are to be made available to any member who requests them. Recording clerks should take care to ensure that minutes are safely preserved.
- h) Appointing Leaders. Officers, elders, overseers, and committee members are chosen on the basis of their spiritual gifts and general spiritual maturity. Friends do not make distinctions based on age, sex, educational credentials, work or business background, ethnic or tribal background or social class.
- i) Approved Authority. No officer or group within a meeting has any degree of arbitrary or final authority. All decisions affecting personnel, receiving or spending of funds, and the buying, selling or hiring of property, must be authorised by a written minute of the appropriate group. Among Friends, these activities are not carried out solely by an individual or small group acting apart from such authorisation.
- j) Term Limitations. Friends seek a fair distribution of leadership opportunities. Appointments for service among Friends are for one, two or three years and may be renewed. Such appointments, including reappointments, are limited to a maximum of six years, except for Trustees, who may serve a maximum of twelve years. After term limit expiration, a one-year minimum separation is required before possible reappointment. Friends ensure that a range of ages and both sexes are included in appointments. An officer should hold only one position at a time.

hawatakubaliana, lakini uamuzi unaweza kuafikiwa. Ikiwa kuna tofauti sana za maoni, msimamizi mkuu anaweza kuhairisha mkutano hadi wakati mwingine ili kuwapa washirika muda wa kuwa na maombi na kufanya utafiti.

- f) Maamuzi Yaliyoandikwa. Ni jukumu la msimamizi mkuu kuhakikisha kwamba uamuzi unaokubalika na wale waliohudhuria umefikiwa. Maamuzi huandikwa kama kumbukumbu.
- g) Kumbukumbu za mikutano. Kumbukumbu za mikutano rasmi yote ya Marafiki, huwekwa wazi kwa yeyote anayetaka kuzisoma. Makarani waandishi lazima wahakikishe kumbukumbu zote zimehifadhiwa vizuri.
- h) Kuteua Viongozi. Viongozi, wazee, wasimamizi na wanakamati huteuliwa kwa misingi ya vipawa vyao vya kiroho na ukomavu wao wa kiroho. Marafiki hawabagui kwa misingi ya umri, asili, viwango vya masomo, kazi au ujuzi wa kibiashara, taifa, kabila wala tabaka.
- i) Mamlaka Yaliyoidhinishwa. Hakuna kiongozi au kikundi katika mkutano ambacho kina uwezo wa kutoa uamuzi wa mwisho. Uamuzi wote unaohusu wafanyikazi, fedha, na ununuzi au uuzaji wa mali, lazima uidhinishwe na kumbukumbu za kikundi husika. Miongoni mwa Marafiki, shughuli hizi hazifanywi na mtu mmoja tu au kikundi kidogo bila idhini.
- j) Muda wa Kuhudumu. Marafiki huzingatia mgao sawa wa nafasi za uongozi. Uteuzi wa kazi miongoni mwa Marafiki huwa wa mwaka mmoja, miwili au mitatu na unaweza kuongezwa upya. Uteuzi kama huo, pamoja na kuongezea muda, huwa wa miaka sita, isipokuwa kwa wadhamini, ambao wanaweza kutumika hadi miaka kumi na mbili. Baada ya mwisho wa muda wa kuhudumu kumalizika, kuna kipindi cha mwaka mmoja kabla ya uteuzi tena. Marafiki huhakikisha kwamba uteuzi unahusisha jinsia na umri wote. Kila kiongozi huwa na wajibu mmoja kwa wakati mmoja.

- k) Integrity. To avoid temptation and misunderstandings, Friends are extremely careful in their observance of the principles of good business practice, including the procedures listed below in the sections involving treasurers.

2) Village and monthly meetings

- a) The village meeting is the basic unit of Friends organization at the local level. Friends worship every Sunday within their local village meeting and participate in the worship and governance processes of the monthly meeting of which their village meeting is a part. The village meeting:
- i) meets every Sunday for meetings of worship,
 - ii) has a pastor who plans, organizes and conducts meetings for worship,
 - iii) receives new members, guides and counsels them for membership at all levels,
 - iv) keeps records which are normally made known to the monthly meeting, quarterly meeting and finally the yearly meeting,
 - v) is represented at nominating committees of the yearly meeting,
 - vi) has its own finance committee,
 - vii) recommends to the monthly meeting names of members to be disciplined for expressions or conduct inconsistent with Christian discipleship or with this Faith and Practice. Upon consideration of such recommendations, the monthly meeting may:
 - a. work to offer a process for confession, repentance and reconciliation;
 - b. impose a suspension of membership or of leadership responsibilities for a suitable period of restoration;
 - c. remove the member's name from the membership lists.

- k) Uadilifu. Ili kuepukana na kutoelewana, Marafiki huwa waangalifu kwa kuzingatia kanuni nzuri za utendaji kazi, zikiwemo taratibu zilizonakiliwa katika sehemu ya wawekahazina.

2) Mikutano ya kijiji na ya mwezi

- a) Mkutano wa kijiji ndio msingi wa kwanza wa utaratibu wa Marafiki mashinani. Marafiki wanaabudu kila Jumapili katika mkutano wao wa kijiji na hushiriki katika ibada na michakato ya uongozi wa mkutano wa mwezi, ukiwemo wa kijiji. Mkutano wa kijiji:
- i) huwa kila Jumapili kwa mikutano ya ibada,
 - ii) una mchungaji anayeratibu mikutano ya ibada,
 - iii) hupokea washiriki wapya, huwaongoza na kuwashauri kwa kuwashirikisha katika viwango vyote,
 - iv) huweka kumbukumbu ambazo, kwa kawaida husomwa kwa mkutano wa mwezi na wa miezi mitatu na wa mwisho wa mwaka,
 - v) huwakilishwa katika kamati za uteuzi za mkutano wa mwaka,
 - vi) una kamati ya fedha,
 - vii) hupendekeza kwa mkutano wa mwezi majina ya waumini ambao wanafaa kuadhibiwa kwa sababu ya tabia au mienendo isioambatana na ufuasi wa kikristo au imani na matendo. Baada ya kuchunguza mapendekezo hayo, mkutano wa mwezi unaweza:
 - a. kutoa nafasi ya kukiri, kutubu na maridhiano;
 - b. kuamuru kuondolewa kwa muda kwa uanachama au kwa majukumu ya uongozi kwa muda unaofaa;
 - c. Kutoa jina la mwanachama kutoka kwa orodha ya wanachama wengine.

- viii) reaches out to those who are outside the meeting, and involving other members in outreach,
 - ix) provides care of widows and orphans.
- b) The words “monthly meeting” refer to the congregation as well as to the actual gatherings for the transaction of church business, which usually occur monthly. As the governing body, the monthly meeting:
- i) holds the memberships of Friends, receives new members,
 - ii) disciplines members for good cause (see section vii under village meetings),
 - iii) terminates memberships of those who persist in unrepentant disunity with the church,
 - iv) records births and deaths,
 - v) conducts marriages and burials,
 - vi) oversees the finances of the monthly meeting (see below),
 - vii) appoints representatives to the quarterly, regional and yearly meetings.
- viii) It may own property.
- ix) The monthly meeting may be served by one or more pastors, a presiding clerk, a treasurer and other appointed committee members as needed. These offices and functions are described below. A monthly meeting should approve financial budgets made by village meetings.
- c) The pastor is employed by and accountable to the monthly meeting, and is responsible for:
- i) planning, leading and coordinating the public worship of the church,
 - ii) involving other members as participants in worship leadership,
 - iii) providing pastoral care and counseling,
 - iv) conducting marriages and funerals,
 - v) visiting those who are sick,

- viii) kuwafikia wale ambao si waumini na kuwahusisha wengine kuwafikia,
 - ix) kutoa usaidizi kwa wajane na mayatima.
- b) Maneno “mkutano wa mwezi” yana maana ya mkusanyiko wa waumini na pia humaanisha mikusanyiko mingine ya shughuli rasmi ambazo kwa kawaida hufanyika kila mwezi. Kama halmashauri simamizi, mkutano wa mwezi:
- i) ni uanachama wa marafiki na hupokea waumini wapya,
 - ii) huadhibu waumini kwa nia njema (Tazama sehemu ya vii chini ya mkutano wa kijiji),
 - iii) husimamisha uanachama wa wale ambao huendeleza migawanyiko kanisani bila kutubu,
 - iv) husajili kuzaliwa na vifo,
 - v) huendesha ndoa na mazishi,
 - vi) husimamia fedha za mkutano wa mwezi (tazama chini),
 - vii) huteua wakilishi kwa mikutano ya miezi mitatu, eneo na ya mwaka.
- viii) Unaweza kumiliki mali.
- ix) Mkutano wa mwezi unaweza kuhudumiwa na mchungaji mmoja au zaidi, msimamizi mkuu, mweka hazina na wanakamati wateuliwa wengine kama inavyohitajika. Hizi nyadhifa na majukumu yameelezewa hapo chini. Mkutano wa mwezi huidhinisha bajeti za mikutano ya kijiji.
- c) Mchungaji ameajiriwa na anawajibika kwa mkutano wa mwezi kwa:
- i) kuratibu na kuongoza ibada kanisani,
 - ii) kuwashirikisha waumini katika uongozi wa ibada,
 - iii) kutoa nasaha ya kiroho na ushauri,
 - iv) kusimamia ibada za ndoa na mazishi,
 - v) kuwatembelea wagonjwa,

- vi) providing instruction in Christian faith and discipleship,
 - vii) general pastoral administration,
 - viii) reaching out to those who are outside the meeting, and involving other members in outreach,
 - ix) provide care of widows and orphans.
- d) The meeting for business is served by a presiding clerk and an assistant presiding clerk. The presiding clerk opens the meeting for business (also known as the meeting for church governance), at which all members of the monthly meeting are expected to attend. Meetings for business take place at a separate time from meetings for worship, at a time convenient for gathering Friends who may worship at separate locations.
- e) The purpose of the meeting for business is to seek God's will for the business affairs and arrangements of the monthly meeting and its constituent village meetings. Such business decisions may include:
- i) the reception, disciplining or removal of members,
 - ii) the purchase, sale or construction of property,
 - iii) the establishing or closing of constituent meetings for worship,
 - iv) the time and place of meetings for worship,
 - v) consideration of reports from committees, officers, treasurer, Sunday school classes, men's and women's and youth groups,
 - vi) the appointment of pastors and officers,
 - vii) the appointment of women and men to represent the monthly meeting at superior bodies such as quarterly, regional and yearly meeting,
 - viii) the recommendation of men and women who have shown evidence of gifts in public ministry for possible recording by yearly meeting.
- f) The presiding clerk:
- i) opens the meeting for business with prayer,

- vi) kutoa mafunzo ya imani ya kikristo na kuwakuza wanafunzi,
 - vii) usimamizi jumuishi wa uchungaji,
 - viii) kuwafikia wale walio nje ya mkutano, na kuwashirikisha wanachama wengine katika uenezaji wa injili,
 - ix) kuwahudumia wajane na mayatima.
- d) Mkutano rasmi unaongozwa na msimamizi mkuu na naibu wake. Msimamizi mkuu hufungua mkutano (pia huitwa mkutano wa usimamizi mkuu wa kanisa), ambao wanachama wote wa mkutano wa mwezi huhudhuria. Mikutano rasmi hufanyika kwa wakati tofauti na mikutano ya ibada, ili kuwapa nafasi wale wanaotaka kuabudu katika sehamu zingine.
- e) Madhumuni ya mikutano rasmi ni kupanga shughuli rasmi za mkutano wa mwezi na ile ya vijiji husika kwa uwezo wa Mungu. Maamuzi kama haya ya shughuli rasmi yanaweza kujumuisha:
- i) kuwapokea, kuwaadhibu ama kuondoa wanachama,
 - ii) ununuzi, uuzaji ama ujenzi wa mali,
 - iii) kuanzisha ama kufungwa kwa mikutano husika ya ibada,
 - iv) wakati na mahali pa mikutano ya ibada,
 - v) kuchunguza ripoti kutoka kwa kamati, viongozi, mwekahazina, madarasa ya watoto, vikundi vya wanaume, wanawake, na vijana,
 - vi) kuwateua wachungaji na viongozi,
 - vii) kuteuliwa kwa wanawake na wanaume kuakilisha mikutano ya miezi mitatu, eneo na mwaka katika viwango vya juu,
 - viii) mapendekezo ya kusajiliwa kwa wanaume na wanawake ambao wameonyesha vipawa vyao vya huduma kwa watu na mkutano wa mwaka.
- f) Msimamizi mkuu:
- i) hufungua mkutano wa shughuli za kanisa kwa maombi,

- ii) ensures that all points of view are heard,
 - iii) offers statements that express the sense of the meeting, attempting to meet significant objections by offering modified versions of the statements, or proposing to postpone a decision to a later meeting if substantial unity is not reached.
- g) Making decisions:
- i) Statements receiving general approval are recorded in writing as official minutes.
 - ii) The presiding clerk is a servant of this process and does not advocate his or her own views.
 - iii) If, in rare cases, the presiding clerk feels that it is urgent to express his or her own opinion, he or she vacates the presiding clerk's chair and becomes an ordinary member for the consideration of that item of business. The assistant presiding clerk or the recording clerk assumes the clerk's role until that item of business has been completed.
- h) Other responsibilities of the presiding clerk:
- i) to receive correspondence directed to the monthly meeting, replying only upon instruction of the monthly meeting,
 - ii) to submit records and certify actions of the meeting, such as marriages or burials, to the civil authorities and to the yearly meeting,
 - iii) to ensure that the minutes and membership records are kept in a secure place, are up to date, and are available to anyone who wishes to see them.
- i) The presiding clerk has no other powers than those enumerated above. When the pastor is present, the presiding clerk does not officiate at meetings for worship.
 - j) The vice presiding clerk serves as presiding officer of the meeting for church governance in the absence of the presiding clerk.
 - k) The recording clerk: During the meeting for business, as the presiding clerk is discerning the will of the members, the recording

- ii) huhakikisha kuwa maoni ya wote yamesikizwa,
 - iii) hutoa maelezo yanayolenga kiini cha mkutano, akijaribu kuzingatia maoni tofauti kwa kutoa mapendekezo mengine ama kupendekeza kuhairisha mkutano ikiwa hakuna kuafikiana.
- g) Kufanya maamuzi:
- i) Taarifa zilizoafikiwa na wengi huandikwa kama kumbukumbu.
 - ii) Msimamizi mkuu ni mtumishi wa mchakato huu na hawezi kupendekeza wala kutoa maoni yake.
 - iii) Iwapo, na ni nadra, msimamizi mkuu atahisi kuwa ni lazima atoe maoni yake, itambidi aiache kazi ya uwenyekiti wa hicho kikao ili awe kama mwanachama mwingine na nafasi yake ichukuliwe na naibu wa msimamizi mkuu au mwandishi hadi mwisho wa kujadiliwa kwa hoja hiyo.
- h) Majukumu mengine ya msimamizi mkuu:
- i) kupokea barua za mkutano wa mwezi na akijibu tu anavyoelekezwa,
 - ii) kutoa taarifa na kuthibitisha maamuzi ya mkutano kama vile ndoa au mazishi kwa tawala za umma na mkutano wa mwaka,
 - iii) kuhakikisha kuwa kumbukumbu na rekodi zote ni sahihi na zimehifadhiwa vizuri kwa yeyote anayetaka kuziingalia.
- i) Msimamizi mkuu hana mamlaka mengine isipokuwa yale yaliyotajwa hapo awali. Mchungaji akiwepo, msimamizi mkuu haongozi mikutano ya ibada.
 - j) Naibu wa msimamizi mkuu huwa msimamizi mkuu mtendaji wa mkutano wa uongozi wa kanisa wakati msimamizi mkuu hayupo.
 - k) Karani mwandishi: Wakati wa mkutano rasmi, msimamizi mkuu anapotafakari juu ya nia ya wanachama, karani mwandishi husaidia

clerk assists by writing down the presiding clerks' suggested minutes, and makes a clear record of the minutes which are approved by the members.

l) Financial affairs:

- i) The village and monthly meeting maintains a bank account in the name of the monthly meeting, and appoints signing officers (presiding clerk, recording clerk and treasurer) who are authorised to make inquiries and withdrawals. At all times two signatures are required: the treasurer plus one of the clerks.
- ii) All bank records must be meticulously (carefully and accurately) preserved and made available to any associate or full member of the church or any officer of the yearly meeting who wishes to see them.
- iii) Every meeting is served by a treasurer and a vice treasurer. The treasurer should work with a finance committee and be audited.
- iv) Each meeting tithes 10% of its income. (Village meeting tithes to monthly meeting, monthly meeting to yearly meeting, and yearly meeting to Friends United Meeting.) Each member of the meeting should tithe his/her 10% income to the meeting, beginning from the village meeting.
- v) No treasurer or other church officer may make any withdrawal from the monthly meeting's bank account or write a cheque on the bank account's funds or make financial promises in the name of the monthly meeting except on the explicit instructions of the monthly meeting or a committee authorised by the monthly meeting to make such expenditures, or according to a schedule of regular payments authorised in advance by the monthly meeting or relevant committee.
- vi) The monthly meeting appoints auditors to conduct audits of the monthly meeting's accounts every two years or as requested by the monthly meeting. The yearly meeting may also require audits. Auditors may not be officers of the meeting or relatives

kwa kunakili yaliyopendekezwa na msimamizi mkuu kama kumbukumbu sahihi za yale yaliyothibitishwa na wanakamati.

l) Shughuli za fedha:

- i) Mikutano ya kijiji na ya mwezi huwa na akaunti ya benki kwa jina la mkutano wa mwezi, na huwateua viongozi (msimamizi mkuu, karani mwandishi, na mweka hazina) ambao huwa wameidhinishwa kushughulikia masuala ya fedha. Ni lazima watu wawili watie sahihi: mweka hazina na mmoja wao.
- ii) Rekodi zote za benki lazima zihifadhiwe vizuri kwa minajili ya uchunguzi na mwanakamati au kiongozi yeyote wa mkutano wa mwaka.
- iii) Kila mkutano una mweka hazina na msaidizi wake. Mweka hazina hufanya kazi na kamati ya fedha na hukaguliwa.
- iv) Kila mkutano hulipa asilimia kumi ya mapato yake kama zaka. Mkutano wa kijiji kwa mkutano wa mwezi, mkutano wa mwezi kwa mkutano wa mwaka na mkutano wa mwaka kwa Muungano wa Mkutano wa Marafiki (FUM). Kila muumini anafaa alipe zaka yake ya asilimia kumi ya mapato yake kuanzia kwa mkutano wa kijiji.
- v) Mweka hazina au kiongozi yeyote wa kanisa hana idhini ya kutoa pesa, kuandika hundi au kutoa ahadi za kifedha kwa niaba ya mkutano wa mwezi bila idhini ya mkutano wenyewe au kamati husika.
- vi) Mkutano wa mwezi humteua mkaguzi wa hesabu kukagua vitabu vyake baada ya miaka miwili au panapohitajika. Mkutano wa mwaka unaweza pia kufanya ukaguzi wa vitabu. Wakaguzi hawapaswi kuwa viongozi wa mkutano au jamaa au washiriki

or business partners of the officers. The auditors' report must be read at a regular monthly meeting for business and made available when requested.

m) The treasurer:

- i) Receives income:
 - a. records and deposits income for the meeting,
 - b. issues receipts to individuals or organisations for all income received,
 - c. arranges for two or more people to count and record all collections,
 - d. without exception, may not spend any of the income of the meeting before it has been deposited with the bank.
- ii) Makes disbursements:
 - a. receives requests for payment, which must be accompanied by a written voucher or invoice stating the amount, purpose and a reference to the monthly meeting's authorising minute, budget account or policy,
 - b. makes no disbursements or promises of payment without written monthly meeting approval,
 - c. keeps complete and accurate records of all disbursements,
 - d. reports to each monthly meeting for business and prepares a written report for the meeting at least annually or as instructed by the meeting.

n) Trustees:

- i) Meetings that own property appoint three or more trustees approved by the yearly meeting.
- ii) Trustees may not benefit financially from their service in any way.
- iii) All financial transactions relating to a meeting's property must be handled by the trustees through the treasurer.
- iv) When a trustee position falls vacant owing to the end of a term

wao wa kibiashara. Ripoti ya ukaguzi lazima isomwe katika kikao rasmi cha kamati ya mkutano wa mwezi. Ripoti lazima zihifadhiwe vizuri na kutolewa zinapohitajika.

m) Mweka hazina:

- i) Hupokea mapato:
 - a. huandika na kuweka mapato kwa niaba ya mkutano,
 - b. hutoa stakabadhi kwa watu au mashirika kwa mapato yote yaliyopokelewa,
 - c. huwa na watu wawili au zaidi wa kuhesabu na kurekodi mapato yote,
 - d. hawezi kutumia mapato yeyote ya mkutano kabla hayajawekwe kwa benki.
- ii) Hufanya malipo:
 - a. hupokea maombi ya malipo ambayo lazima yawe na thibitisho linaloelezea kiasi, sababu, na idhini ya kumbukumbu za mkutano wa mwezi, akaunti ya bajeti au sera,
 - b. hawezi kutoa malipo au ahadi ya malipo bila idhini iliyoandikwa ya mkutano wa mwezi,
 - c. huweka rekodi sahihi na kamilifu za malipo yote,
 - d. huwaajibika kwa mkutano wa mwezi kwa shughuli za kikanisa na huandika ripoti kwa mkutano kila mwaka au kama anavyoshauriwa.

n) Wadhamini:

- i) Mikutano ambayo inamiliki mali huwateua wadhamini watatu au zaidi ambao huidhinishwa na mkutano wa mwaka.
- ii) Wadhamini hawawezi kufaidika kifedha kwa njia yeyote, kwa huduma watoazo.
- iii) Shughuli zote za kifedha zinazofanywa na wadhamini kuhusu mali ya mkutano lazima ziidhinishwe na mweka hazina.
- iv) Nafasi ya mdhamini inapotokea kufuatia kumalizika kwa kipindi

(maximum twelve years), a death or disability, or an inability to carry out the functions of trustee, the yearly meeting must appoint a successor within ninety days.

- v) Trustees are responsible for:
 - a. the careful stewardship of the meeting's property,
 - b. its protection from unauthorized use and sale,
 - c. repairs and maintenance.

3) Yearly Meeting:

The Yearly Meeting consists of the members of its constituent meetings. In its meetings for business it consists of the representatives sent by monthly meetings and any other members in attendance. The Yearly Meeting's officers and all persons serving its internal organizations are resident active members of the Yearly Meeting. The Yearly Meeting General Board must approve any exceptions.

- a) It has the authority to:
 - i) counsel its constituent meetings,
 - ii) open new monthly, quarterly and regional meetings and mission fields,
 - iii) conduct evangelism,
 - iv) raise funds within the guidelines stated below,
 - v) publish and modify statements of Christian faith and practice when approved by the yearly meeting in session,
 - vi) (in cases of gross misconduct at the level of monthly, quarterly and regional meeting or in its mission fields) intervene and discipline the meeting or the affected members.
- b) Quarterly meetings: The Yearly Meeting may establish quarterly meetings of its constituent monthly meetings. Such quarterly and regional meetings shall be governed by the basic principles enumerated above and appropriate parallel structures of clerks and committees. Large or geographically disbursed Yearly Meetings may

chake cha kuhudumu kisichozidi miaka kumi na mbili, kifo au ulemavu, au kutoweza kutekeleza majukumu yake, mkutano wa mwaka lazima umteue mrithi wake kwa muda usiopungua siku tisini.

- v) Majukumu ya wadhamini:
 - a. kulinda mali ya mkutano,
 - b. kulinda mali ili isitumiwe au kuuzwa bila idhini,
 - c. utunzi na urekebishaji.

3) Mkutano wa Mwaka:

Mkutano wa mwaka huwashirikisha wanachama wa mikutano yake husika. Katika mikutano yake rasmi huwa na waakilishi wa mikutano ya mwezi na wanachama wowote waloihudhuria. Viongozi wa mkutano wa mwaka na wengine wote wanaohudumia ni wanachama kamili wa mkutano huo. Bodi kuu ya mkutano wa mwaka lazima idhinishe vinginevyo.

- a) Ina uwezo wa:
 - i) kushauri mikutano yake,
 - ii) kuanzisha mikutano mipya ya mwezi, miezi mitatu, maeneo na ya utumishi wa umishonari,
 - iii) kuongoza uinjilisti,
 - iv) kukusanya fedha kulingana na utaratibu ufaao,
 - v) kuchapisha na kurekebisha taarifa za imani na matendo ya kikristo zilizoidhinishwa na kikao cha mkutano wa mwaka,
 - vi) (ikiwa kuna visa vya utovu wa nidhamu katika kiwango cha mkutano wa mwezi, miezi mitatu na eneo au katika sehemu zake za umishonari) huingilia kati kwa kunidhamisha mkutano au waumini husika.
- b) Mikutano ya miezi mitatu: mkutano wa mwaka unaweza kuanzisha mikutano ya miezi mitatu katika maeneo yake ya mikutano ya mwezi. Mikutano hiyo ya miezi mitatu na maeneo huongozwa kwa kanuni kamili zilizotajwa hapo juu na muundo mzuri wa wasimamizi wakuu na kamati. Mikutano ya mwaka iliyo kubwa kieneo inaweza

in turn establish regional meetings composed of several quarterly meetings. Purposes of quarterly meetings:

- i) to provide more frequent or more convenient occasions of mutual support, inspiration, and instruction for local Friends,
- ii) for the orderly consideration of concerns arising from local meetings and destined for the Yearly Meeting's agenda,
- iii) for the appointment of members of the Yearly Meeting's Nominating Committee.

4) New Yearly Meetings:

A new yearly meeting may be established when an existing yearly meeting recognizes a quarterly and/or regional meeting at its boundaries that is large and not well served within the existing organization owing to its distance. Such regions shall be financially and organizationally self-sustaining, having at least thirty self-supporting village meetings.

5) Yearly meeting operations:

The operation of the Yearly Meeting follows the same Friends principles listed in "General Principles," above.

- a) Officers: presiding clerk, an assistant presiding clerk, a recording clerk, a reading clerk, a treasurer and assistant treasurer. Responsibilities of these officers are the same as those listed above for monthly meetings.
- b) Staff: general superintendent and/or general secretary. See below, sections (d) and (e), for the division of labour between these two positions for yearly meetings that have both.
- c) Appointments: the clerks and treasurer are appointed by the Yearly Meeting through the nominations process described below. The general secretary or general superintendent are appointed by the general board of the Yearly Meeting upon recommendation of the executive committee. Other staff may be appointed by the executive committee upon recommendation of the personnel committee and approved by the general board. The general superintendent and/or general secretary are accountable to the general board through the executive committee.

kuanzisha mikutano ya maeneo inayoshirikisha mikutano kadhaa ya miezi mitatu. Malengo ya mikutano ya miezi mitatu:

- i) kutoa usaidizi wa mara kwa mara, kutia moyo na mafunzo kwa marafiki vijijini,
- ii) kuchuja mambo yatokeayo katika mikutano ya vijiji kwa minajili ya ajenda ya mkutano wa mwaka,
- iii) kuwateua wanachama wa kamati teuzi ya mkutano wa mwaka.

4) Mikutano Mipya ya Mwaka:

Mkutano mpya wa mwaka unaweza kuanzishwa iwapo itagunduliwa kuwa mkutano wa miezi mitatu au wa jimbo ni mkubwa kieneo na hupati huduma bora. Majimbo kama hayo yatawajibika kujisimamia kifedha na kitawala na yawe na vijiji kamili visivyopungua thelathini.

5) Shughuli za Mkutano wa Mwaka:

Shughuli za mkutano wa mwaka zinafuata zile kanuni za marafiki zilizo rodheshwa katika kanuni jumuishi hapo awali.

- a) Viongozi: Msimamizi mkuu, naibu wa msimamizi mkuu, karani mwandishi, karani msomaji, mweka hazina na msaidizi wa mweka hazina. Majukumu yao ni sawa na yale yaliyotajwa awali ya mikutano ya mwezi.
- b) Wafanyi kazi: mchungaji mkuu na/au katibu mkuu. Tazama sehemu ifuatayo ya (d) na (e) kwa ugavi wa kazi kati ya nafasi hizi mbili kwa mikutano ya mwaka iliyo nazo.
- c) Uteuzi: wasimamizi wakuu na mweka hazina wanateuliwa na mkutano wa mwaka kupitia kwa njia ya uteuzi iliyo elezwa hapo chini. Katibu mkuu au mchungaji mkuu wanateuliwa na bodi kuu ya mkutano wa mwaka kutokana na mapendekezo ya kamati kuu. Wafanyikazi wengine wanaweza kuteuliwa na kamati kuu kutokana na pendekezo la kamati ya wafanyikazi na kuidhinishwa na bodi kuu. Mchungaji mkuu na katibu mkuu wanawajibika kwa bodi kuu kupitia kwa kamati kuu.

- d) General superintendent responsibilities:
 - i) administers pastoral work in the yearly meeting,
 - ii) serves as a pastor to the pastors,
 - iii) conducts or coordinates the meetings for worship of the Yearly Meeting,
 - iv) recommends available pastors to monthly and village meetings (ultimate responsibility for calling a pastor rests with the local meeting) .
- e) General secretary responsibilities:
 - i) provides administrative services to the yearly meeting,
 - ii) sends and receives correspondence on behalf of the yearly meeting,
 - iii) handles all personnel matters in consultation with the executive committee and general board.

6) Annual sessions of the yearly meeting:

The yearly meeting gathers annually to:

- a) conduct the business of the yearly meeting,
- b) approve
 - i) the work of the general board,
 - ii) appointment of yearly meeting officers,
 - iii) the budget and financial affairs of the Yearly Meeting,
 - iv) the adoption of doctrinal and organisational descriptions of the yearly meeting,
 - v) new programs.
- c) worship and enjoy Christian fellowship

7) Yearly Meeting structure:

The yearly meeting structure consists of at least a General Board, an Executive Committee, a Finance Committee, a Nominations Committee, Trustees, a Missions Commission, and Service Commission.

- d) Majukumu ya mchungaji mkuu:
 - i) husimamia kazi ya uchungaji katika mkutano wa mwaka,
 - ii) huwa kama mchungaji kwa wachungaji,
 - iii) huongoza ibada za mikutano ya mkutano wa mwaka,
 - iv) hupendekeza wachungaji waliopo kwenda kwa mikutano ya mwezi na vijiji (lakini uamuzi wa mwisho ni jukumu la mkutano wa kijiji).
- e) Majukumu ya katibu mkuu:
 - i) hutoa huduma za usimamizi kwa mkutano wa mwaka,
 - ii) husimamia mawasiliano kwa niaba ya mkutano wa mwaka,
 - iii) hushughulikia mambo yote ya wafanyi kazi kwa ushauri wa kamati kuu na bodi kuu.

6) Vikao vya kila mwaka vya mkutano wa mwaka:

Mkutano wa mwaka hufanywa kila mwaka ili:

- a) kuongoza shughuli za mkutano wa mwaka,
- b) kuidhinisha
 - i) kazi ya bodi kuu,
 - ii) uteuzi wa viongozi wa mkutano wa mwaka,
 - iii) bajeti na shughuli zingine za kifedha za mkutano wa mwaka,
 - iv) kanuni na maelezo ya utaratibu wa mkutano wa mwaka,
 - v) miradi mipya.
- c) kuabudu na kufurahia ushirika wa kikristo

7) Muundo wa mkutano wa mwaka:

Muundo wa mkutano wa mwaka huwa: bodi kuu, kamati kuu, kamati ya fedha, kamati ya uteuzi, wadhamini, tume ya umishonari, na ya huduma.

- a) The General Board consists of at least one representative from each Quarterly Meeting, the chairperson of all yearly meeting committees and commissions, and the presiding clerk, recording clerk and treasurer of the yearly meeting's of Friends Women, the presiding clerk, recording clerk and treasurer of Young Friends. The clerks of the Yearly Meeting serve as the clerks of the Executive Committee. The General Board:
- i) conducts business referred to it by the Yearly Meeting in session,
 - ii) conducts business that may arise between Yearly Meeting sessions,
 - iii) reports all actions and decisions to the next Yearly Meeting session.
- b) The Executive Committee is appointed through the nominations process (below).The general superintendent and/or General Secretary of the Yearly Meeting serve as ex officio members of the Executive Committee. The Executive Committee:
- i) oversees the staff of the Yearly Meeting,
 - ii) in case of urgent business, calls the General Board into session,
 - iii) reports all actions for approval at the next meeting of the General Board of yearly meeting.
- c) The Nominating Committee presents to the yearly meeting in session nominations for officers, elders/overseers, and committee members chosen on the basis of their spiritual gifts and general spiritual maturity. Friends do not make distinctions based on age, sex, educational credentials, work or business background, ethnic or tribal background or social class.
- i) Composition: at least one Friend appointed from each of the quarterly and/or regional meetings in the Yearly Meeting.
 - ii) Responsibilities:
 - a. to present nominations for each clerkship and each committee position for vacancies at the next annual session

- a) Bodi kuu huwa na mwakilishi mmoja au zaidi kutoka kwa kila mkutano wa miezi mitatu, wenyeviti wa kamati na tume zote za mkutano wa mwaka, msimamizi mkuu, karani mwandishi, na mweka hazina wa mkutano wa mwaka wa muungano wa wanawake wa marafiki, msimamizi mkuu, karani mwandishi na mweka hazina wa mkutano wa vijana. Wasimamizi wakuu wa mkutano wa mwaka ni wasimamizi wakuu wa kamati kuu. Bodi kuu:
- i) hutekeleza majukumu yatokayo kwa kikao cha mkutano wa mwaka,
 - ii) hutekeleza majukumu ambayo yanaweza kutokea wakati wa vikao vya mkutano wa mwaka,
 - iii) hutoa ripoti na maamuzi yote kwa kikao kinachofuata cha mkutano wa mwaka.
- b) Kamati kuu huchaguliwa kupitia kwa mchakato wa uteuzi (tazama hapo chini). Mchungaji mkuu na/au katibu mkuu wa mkutano wa mwaka ni wanakamati wa kamati kuu kwa sababu ya nyadhifa zao. Kamati kuu:
- i) husimamia wafanyi kazi wa mkutano wa mwaka,
 - ii) kwa jambo lolote la dharura, huandaa kikao cha bodi kuu,
 - iii) huarifu yote yaliyotendeka ili yaidhinishwe katika mkutano ufuatao wa bodi kuu ya mkutano wa mwaka.
- c) Kamati ya uteuzi hupendekeza kwa kikao cha mkutano wa mwaka uteuzi wa viongozi, wazee wa kanisa, na wanachama wa kamati walioteuliwa kwa misingi ya vipawa vyao vya kiroho na ukomavu wa kiroho kwa jumla. Marafiki hawabagui kwa misingi ya umri, jinsia, kiwango cha elimu, kazi au biashara afanyayo mwanadamu, taifa, kabila au tabaka.
- i) Wanachama wa kamati ya uteuzi: inafaa muumini mmoja ateuliwe kutoka kwa kila mkutano wa miezi mitatu, au mikutano ya majimbo ya mkutano wa mwaka.
 - ii) Majukumu:
 - a. kuwasilisha uteuzi kwa kila nafasi ya uongozi na kila nafasi ya kamati kwa kikao cha mkutano wa mwaka ufuatao.

of the Yearly Meeting. All appointments must be approved at that time.

- b. When a nomination is not approved, to reconvene and prepare another nomination for presentation later in the same sessions.
- iii) Terms of appointees: Clerks and committee members serve three-year terms, with a maximum continuous period of service of six years. Terms expire at the end of the annual sessions, and new terms commence immediately thereafter.

8) Yearly meeting trustees:

Three or more trustees appointed through the Yearly Meeting nominations process oversee ownership of Yearly Meeting property and other assets.

- a) Responsibilities: Trustees are responsible for careful stewardship of Yearly Meeting property, including:
 - i) its protection from unauthorized use and sale,
 - ii) observance of relevant laws and regulations on ownership and deeds, taxation, safety, environmental protection, etc.,
 - iii) adequate insurance coverage,
 - iv) repairs and maintenance.
- b) Ethics: Trustees may not benefit financially from their service in any way. All financial transactions relating to the Yearly Meeting's property must be handled through the treasurer and reported to the Yearly Meeting in Session.
- c) Vacancies: When a trustee position falls vacant owing to the end of a term (maximum twelve years), a death or disability, or an inability to carry out the functions of trustee, the Yearly Meeting must appoint a successor at the next annual session.

Uteuzi wote lazima uwasilishwe wakati huo.

- b. usipoidhinishwa, kamati ya uteuzi iandae uteuzi mwingine ili uasilishwe kwa vikao vivyo hivyo badaaye.
- iii) Muda wa kuhudumu: Wenyeviti na wanakamati hutumika kwa kipindi cha miaka mitatu. Wanaweza kuhudumu kwa kipindi cha miaka mitatu ambacho hakiwezi kwa jumla kuzidi miaka sita. Muda humalizika mwisho wa kikao cha kila mwaka, na mwingine huanza wakati uo huo.

8) Wadhamini wa mkutano wa mwaka:

Wadhamini watatu au zaidi walioteuliwa kwa mchakato wa uteuzi wa mkutano wa mwaka husimamia mali na vitu vingine vya mkutano wa mwaka.

- a) Majukumu: wadhamini husimamia kwa uangalifu mali ya mkutano wa mwaka, pamoja na:
 - i) utunzi wake kutoka kwa uuzaji na matumizi yasiyoidhinishwa,
 - ii) kuzingatia sheria zifaazo na kanuni za umiliki na hati, ushuru, usalama na uhifadhi wa mazingira,
 - iii) bima ya kutosha,
 - iv) kurekebisha na kutunza.
- b) Maadili: Wadhamini hawafaidika kifedha, kwa namna yoyote, kutokana na huduma yao. Matumizi yote ya fedha ya mali ya mkutano wa mwaka lazima yaidhinishwe na ripoti kutolewa kwa kikao cha mkutano wa mwaka.
- c) Nafasi: Wakati nafasi ya mdhamini inakuwa wazi kwa sababu ya kumalizika kwa kipindi cha kuhudumu (kisichozisi miaka kumi na mbili), kifo, ulemavu au udhaifu wa utendaji wa majukumu yake, mkutano wa mwaka lazima umteue mrithi wake katika kikao kifuatacho cha kila mwaka.

- d) Successor ownership: If the Yearly Meeting ceases operations, its property becomes the property of Friends United Meeting in East Africa for the sole benefit of Friends work in the country of the closed yearly meeting.

9) Yearly Meeting finances:

The Yearly Meeting maintains a corporate bank account and appoints signing officers (always more than one) who are authorised to make inquiries and withdrawals. All bank records must be meticulously (carefully and accurately) preserved and made available to any official Friends meeting treasurer or any officer of the yearly meeting who wishes to see them.

- a) Treasurer: Yearly meeting treasurers are bound by the same procedures regarding receipt, deposit and recording of income, as well as authorization and recording of expenditures, as are other meeting treasurers. No treasurer or other church officer may make any withdrawal from the yearly meeting's bank account or write a cheque on the bank account's funds or make financial promises in the name of the yearly meeting except on the explicit instructions of the yearly meeting or a committee or board authorised by the yearly meeting to make such expenditures, or according to a schedule of regular payments authorised in advance by yearly meeting or relevant committee or board.
- b) Finance Committee:
 - i) Purposes:
 - a. to prepare budgets for the Yearly Meeting's approval,
 - b. to monitor the Yearly Meeting's current financial performance in comparison to the budget.
 - ii) Procedures – the Finance Committee:
 - a. receives, at least quarterly, reports from the Treasurer,
 - b. consults with all committees and programs of the Yearly Meeting, as well as Friends United Meeting, Friends Theological College, and ecumenical organizations to which

- d) Urithi wa mali: Iwapo mkutano wa mwaka utashindwa kuendelea, mali yake itakuwa ya Muungano wa Mkutano wa Marafiki (FUM) Afrika Mashariki, kwa manufaa ya kazi ya marafiki katika nchi ya mkutano husika.

9) Fedha za mkutano wa mwaka:

Mkutano wa mwaka huwa na akaunti jumuishi ya benki na huwateuwa waweka sahihi (daima zaidi ya mmoja) ambao wameidhinishwa kufanya shughuli zote za kifedha. Rekodi zote za benki lazima ziwekwe vizuri kwa sababu za kukaguliwa na kiongozi yeyote mweka hazina au kiongozi yeyote wa mkutano wa mwaka ambaye anataka kuzikagua.

- a) Mweka hazina: Waweka hazina wa mikutano ya mwaka huzingatia utaratibu sawa wa kupokea, kuweka na kurekodi mapato pamoja na kuidhinisha na kurekodi matumizi kama waweka hazina wa mikutano mingine. Hakuna mweka hazina wala kiogozo mwingine wa kanisa anayeweza kutoa fedha kwa akaunti ya mkutano wa mwaka au kuandika hundi wala kuweka ahadi za kifedha kwa jina la mkutano wa mwaka bila maelezo wazi kutoka kwa mkutano wa mwaka kuhusu matumizi kama hayo, au kulingana na utaratibu wa malipo uliyoidhinishwa awali na mkutano wa mwaka au kamati au bodi husika.
- b) Kamati ya fedha:
 - i) Malengo:
 - a. kutayarisha bajeti za kuidhinishwa na mkutano wa mwaka,
 - b. kuchunguza matumizi ya sasa ya fedha za mkutano wa mwaka kulingana na bajeti.
 - ii) Utaratibu – Kamati ya fedha:
 - a. hupokea, taarifa kutoka kwa mweka hazina, baada ya miezi mitatu,
 - b. hushauriana na kamati zote na miradi ya mkutano wa mwaka, Muungano wa Mkutano wa Marafiki, Chuo cha Theolojia cha Marafiki, na mkusanyiko wa mashirika

the yearly meeting has financial obligations, explains the current financial outlook and solicits their expected financial requirements for the following year's budget,

- c. estimates the income and expense limits for the following budget year,
- d. presents the resulting budget to the General Board or the Yearly Meeting in session for approval.

10) Ministers and Pastors:

- a) Ministers: All disciples of the Lord Jesus Christ are to be ministers:
 - i) to use their spiritual gifts in service to each other,
 - ii) to proclaim the Gospel faithfully in daily life.
- b) Registered Pastors: The Friends Church seeks those among its members who may have special gifts that suit them for public ministry. The monthly meeting or its elders are responsible:
 - i) to counsel and encourage such men and women to consider serving the church as pastors (or, in other cases as evangelists, missionaries or teachers),
 - ii) to support them morally and financially to obtain training,
 - iii) in the case of pastors, to register those men and women with sufficient training, preparation, and practical experience in the minutes of the monthly meeting, and to forward copies of these registrations to the Yearly Meeting for confirmation by the Yearly Meeting's General Board. 'Sufficient training' is defined as a minimum of three years training at an approved theological college,
 - iv) to withdraw the registration of any pastor if he or she becomes inactive, if the monthly meeting or Yearly Meeting finds that the minister's personal conduct is not in keeping with Christian ministry, or if he or she is no longer a member of a church within the Yearly Meeting.

mengine ambayo kwayo unawajibika kwa kutoa mealezo ya sasa ya kifedha na kuomba mahitaji yao ya kifedha kulingana na bajeti ya mwaka ufuatao,

- c. hukadiria uwezo wa mapato na matumizi ya bajeti ya mwaka ufuatao,
- d. huwasilisha bajeti hiyo kwa bodi au kikao cha mkutano wa mwaka ili kuidhinishwa.

10) Watumishi na Wachungaji:

- a) Watumishi: wafuasi wote wa Bwana Yesu Kristo ni watumishi:
 - i) hutumia vipawa vyao vya kiroho kwa manufaa yao wenyewe,
 - ii) hueneza injili kwa uaminifu katika maisha ya kila siku.
- b) Wachungaji waliosajiliwa: Kanisa la Marafiki hutafuta miongoni mwa waumini wake wale ambao wana vipawa maalum vinavyofaa kwa utumishi wa wanadamu. Mkutano wa mwezi au wazee wa kanisa kwenye mkutano huo wana majukumu haya:
 - i) kuwashauri na kuwatia moyo wanaume na wanawake kufikiria kulumikia kanisa kama wachungaji (ama wainjilisti, wamishonari au walimu),
 - ii) Kuwasaidia kiadilifu na kifedha ili wapate mafunzo yanayohitajika,
 - iii) Na kwa upande wa wachungaji, kuwasajili wale wanaume na wanawake ambao wana mafunzo yafaayo, maandalizi mazuri na tajiriba. Nakala za kumbukumbu za usajili hutumwa kwa mkutano wa mwaka ili kuidhinishwa na bodi kuu. Mafunzo yafaayo ni yasiyopungua miaka mitatu katika chuo cha biblia kinachotambulika.
 - iv) Kuondoa usajili wa mchungaji yeyote ikiwa atakuwa bwete, ikiwa mkutano wa mwezi au wa mwaka utabaini kuwa tabia yake haiambatani na maadili ya utumishi wa kikristo, au ikiwa yeye si muumini wa kanisa katika mkutano wa mwaka.

- c) Unregistered pastors: A monthly meeting may call a pastor for service even if that pastor has not been registered by any monthly meeting; however, that pastor should be encouraged and enabled to obtain additional training and should be evaluated for possible registration by the meeting which he or she serves.

11) Elders/Overseers:

At least three elders or overseers, also known in some meetings as the Committee for Ministry and Oversight, serve each meeting.

- a) Term: Elders/overseers are chosen by the meeting's nomination process, and serve for a maximum of six years.
- b) Qualifications: spiritual gifts of discernment and intercessory prayer, among others, and should be acknowledged within the whole community as possessing evident spiritual maturity and trustworthiness. Both men and women are appointed as elders/overseers.
- c) Responsibilities:
 - i) to pay careful attention to the needs of members and attendees in crisis,
 - ii) to observe those who are showing the first evidences of spiritual gifts and encouraging them,
 - iii) to counsel those who are approaching the point of a spiritual decision for Christ,
 - iv) to help the pastor with arrangements for marriages, funerals and memorial meetings,
 - v) to identify and prepare candidates for membership in the church,
 - vi) to oversee the Christian education of children and adults in the meeting,
 - vii) to support the pastor and ensure that he or she has adequate resources to carry out the ministries entrusted to him or her,
 - viii) to recommend termination of a pastor's services,
 - ix) to find a new pastor; however, the meeting may appoint other

- c) Wachungaji wasiosajiliwa: Mkutano wa mwezi unaweza kuwa na mchungaji hata kama hajasajiliwa na mkutano wowote wa mwezi. Hata hivyo, huyu mchungaji atahimizwa kupata mafunzo zaidi ili awe na nafasi ya kusajiliwa na mkutano anaotumikia.

11) Wazee wa kanisa:

Wazee wa kanisa wasiopungua watatu ambao kwa mikutano mingine ni kama 'Kamati ya Utumishi na Uangalizi' huwa kwa kila mkutano.

- a) Muda: Wazee wa kanisa huchaguliwa kulingana na mchakato wa uteuzi wa mkutano na hutumika kwa miaka sita.
- b) Masharti: Vipawa vya kiroho vya utambuzi na maombi kwa wengine, miongoni mwa vingine, hutambuliwa na jamii nzima ya waumini kama ushahidi wa ukomavu wa kiroho na uaminifu. Waunama kwa wanawake huteuliwa kama wazee wa kanisa.
- c) Majukumu:
 - i) kuzingatia kwa makini mahitaji ya waumini na wanaohudhuria wengine wenye matatizo,
 - ii) kuchunguza wale ambao wanaonyesha dalili za kwanza za vipawa vya kiroho na kuwatia moyo,
 - iii) kuwashauri wale ambao wanakaribia kutoa uamuzi wa kiroho kwa ajili ya Kristo,
 - iv) kumsaidia mchungaji kwa mipango ya ndoa, matanga, na makumbusho,
 - v) kuwatambua na kuwatayarisha watakao kuwa waumini wa kanisa,
 - vi) kusimamia elimu ya kikristo ya watoto na watu wazima katika mkutano,
 - vii) kumsaidia mchungaji ili awe na uwezo wa kutosha, kwa hali na mali, wa kutekeleza majukumu ya huduma alizokabidhiwa,
 - viii) kupendekeza kusimamishwa kwa utumishi wa mchungaji,
 - ix) kumtafuta mchungaji mwingine; hata hivyo, mkutano unaweza

members of the meeting to assist the elders/overseers in the pastoral search.

- d) Elders'/Overseers' role in church discipline:
 - i) meeting with those members and attendees whose behaviour shows lack of unity with the faith and practice of Friends,
 - ii) if firm and tender conversations with a member who is out of unity with Friends' faith and practice are not satisfactory, recommend to the meeting that the offender's name be removed from membership records.
- e) Meetings of ministers and elders/overseers:
 - i) Participants: All elders/overseers and pastors of constituent meetings in the monthly meeting should gather periodically as the monthly meeting of ministers and elders. Pastors and all active registered ministers are expected to attend these meetings, except that pastors may be excused specifically and only when there is a discussion involving evaluation of the pastor's performance.
 - ii) Confidentiality: The discussions that take place in these meetings are not divulged in any other place, except as necessary in making recommendations to meetings for business.

12) Friends United Meeting and other affiliations:

- a) The Yearly Meeting is part of Friends United Meeting, an international association of Christians who share a commitment "to energize and equip Friends through the power of the Holy Spirit to gather people into fellowships where Jesus Christ is known, loved and obeyed as Teacher and Lord." Each member yearly meeting is expected to:
 - i) contribute its own efforts, resources and money to this common commitment.
 - ii) participate in the governance of Friends United Meeting by

kuwateua waumini wengine wa mkutano huo kuwasaidia wazee wa kanisa kumtafuta mchungaji huyo.

- d) Majukumu ya wazee wa kanisa kuhusu nidhamu kanisani
 - i) kukutana na wale waumini na wanaohudhuria ambao tabia zao haziambatani na Imani na matendo ya Marafiki,
 - ii) ikiwa watathibitisha kupitia kwa kuongea na muumini kuwa imani na matendo yake ni kinyume na yale ya Marafiki, wapendekeze kwa mkutano kuondolewa kwake kwa orodha ya waumini.
- e) Mikutano ya watumishi na wazee wa kanisa:
 - i) Washiriki: Wazee wa kanisa wote na wachungaji wa mikutano iliyo sehemu ya mkutano wa mwezi hukusanyika kila mara kama watumishi na wazee wa kanisa wa mwezi. Wachungaji na watumishi wote waliosajiliwa huhudhuria mikutano hii, isipokuwa tu kukiwa na hoja inayohusu kuchunguza utendaji kazi wa mchungaji.
 - ii) Faragha: Mazungumzo yanayofanyika katika mikutano hii hayazungumziwi kwingineko, isipokuwa ikihitajika kufanya mapendekezo kwa shughuli rasmi.

12) Muungano wa Mkutano wa Marafiki na mashirika mengine:

- a) Mkutano wa mwaka ni sehemu ya Muungano wa Mkutano wa Marafiki, ni ushirika wa kimataifa wa wakristo ambao wanashirikiana kwa kauli: "kutia moyo na kuwaandaa Marafiki kwa nguvu za Roho Mtakatifu ili kuwakusanya wanadamu katika ushirika ambao Yesu Kristo anajulikana, kupendwa na kuabudiwa kama Mwalimu na Bwana." Kila mkutano mwanachama wa mwaka unatarajiwa:
 - i) kujitolea kwa hali na mali kwa ushirika huu,
 - ii) kushiriki katika uongozi wa Muungano wa Mkutano wa Marafiki kwa:

- a. circulating the concerns and minutes of FUM throughout the yearly meeting,
 - b. communication of Friends' responses through their Friends United Meeting Board members (see below), through participation in FUM events, and by direct correspondence with the officers and staff of Friends United Meeting.
- b) FUM Board members: The Yearly Meeting appoints several Friends to serve as members of Friends United Meeting's General Board. FUM does not provide financial compensation involved with Board service. However, yearly meeting should provide travel and other expense for attendance of their General Board members. The number of Board members to which the Yearly Meeting is entitled is based on a formula included in Friends United Meeting's Organization and Procedure document.
- c) Friends United Meeting carries on the work and witness of the American Friends Board of Foreign Missions and the Five Years Meeting of Friends, under which Friends work began in East Africa. The foundational documents of the Five Years Meeting of Friends – the statement "Essential Truths," the Richmond Declaration of Faith, and the letter of George Fox to the Governor of Barbados – continue to be an important part of our corporate identity as Friends, and are incorporated into this Faith and Practice of the Friends Church as Appendix A and B.
- d) USFWI and Quaker Men: Friends United Meeting includes two affiliated bodies of importance to East African Friends – the United Society of Friends Women International and Quaker Men International. In addition to the valuable ministries of these bodies in their home communities and on the mission field, each of them appoints one member to the East Africa General Board of Friends United Meeting.
- e) Young Friends appoints one member to serve on the East Africa General Board.

- a. kueneza matakwa na kumbukumbu za Muungano wa Mkutano wa Marafiki kwa mkutano wa mwaka,
 - b. mawasiliano ya majibu ya Marafiki kupitia kwa wanachama wa bodi ya Muungano wa Mkutano wa Marafiki (tazama chini), kwa kushiriki katika shughuli za FUM, na mawasiliano ya moja kwa moja na maafisa na wafanyikazi wengine.
- b) Wanachama wa bodi ya FUM: Mkutano wa mwaka huwateua Marafiki kadhaa kama wanachama wa bodi kuu ya Muungano wa Mkutano wa Marafiki (FUM). FUM haitoi ridhaa ya kifedha kwa kushirikishwa kwa kazi ya bodi. Hata hivyo, kila mkutano wa mwaka utagharamia usafiri na matumizi mengine kwa wanachama wake kwa minajili ya kuhudhuria mikutano ya bodi kuu. Idadi ya wanachama wa bodi ambao mkutano wa mwaka unastahili kuwa nao, hutegemea Katiba ya FUM.
- c) Muungano wa Mkutano wa Marafiki huendeleza kazi ya bodi ya kigeni ya marafiki wa marekani na mkutano wa miaka mitano ya marafiki ("Five Years Meeting of Friends") ambayo kwayo kazi ya marafiki ilianza katika Afrika Mashariki. Masimulizi ya kimsingi ya mkutano wa marafiki wa miaka mitano – taarifa ya "ukweli wa hakika", Uamuzi wa Richmond wa Imani na Barua ya George Fox kwa Mtawala wa Babadosi – yanaendelea kuwa sehemu muhimu ya uthibitisho wa ushirika wetu kama Marafiki, na yamejumuishwa katika Imani na Matendo kama nyongeza A na B.
- d) Muungano wa wanaume na wanawake wa marafiki: Muungano wa Mkutano wa Marafiki hujumuisha mashirika mawili muhimu ya Marafiki ya Afrika Mashariki – Muungano Wa Wanawake wa Marafiki (USFWI) na Muungano Wa Wanaume wa Marafiki (QMI). Bali na umuhimu wake katika maeneo yake ya utumishi, kila moja humteua mwakilishi kwa bodi kuu ya Muungano wa Mkutano wa Marafiki, Afrika Mashariki.
- e) Mkutano wa Vijana wa Marafiki (YFP) humteua mwakilishi mmoja kwa bodi kuu ya Muungano wa Mkutano wa Marafiki, Afrika Mashariki.

- f) FUM yearly meetings may set up regional groupings of yearly meetings, but such associations are subordinate to Friends United Meeting as a whole.

13) Constitutions:

All legal documents of FUM member yearly meetings should be in accord with the practices of Friends as stated in this Faith and Practice. At the time of writing this Faith and Practice most yearly meetings have already filed a Constitution document with the Kenyan government. It is understood that the Constitution will be modified to reflect Friends' values. It is also understood that this process may take several years from the initial date of this Faith & Practice to fulfill.

A more detailed account of how each yearly meeting is governed is included in the constitution of the yearly meeting.

- f) Mikutano ya mwaka ya FUM inayaweza kuanzisha vikundi vya kimaeneo vya mikutano ya mwaka, lakini sharti viwe chini ya usimamizi wa Muungano wa Mkutano wa Marafiki kikamilifu.

13) Katiba:

Nakala zote za kisheria za mikutano ya mwaka ya uanachama wa FUM sharti ziambatane na matendo ya marafiki kama ilivyo katika hii Imani na Matendo. Wakati wa kuandika hii imani na matendo, mikutano mingi ya mwaka ilikuwa imeshaandika nakala za katiba kwa serikali ya Kenya. Inaeleweka kuwa katiba itabadilishwa kulingana na maadili ya Marafiki. Pia inaeleweka kwamba mchakato huu unaweza kuchukua miaka kadhaa kutimilika kuanzia tarehe ya kwanza ya hii Imani na Matendo.

Maelezo kamili jinsi kila mkutano wa mwaka unavyoendeshwa yamejumlishwa katika katiba ya mkutano wa mwaka.

**East Africa FUM Friends Faith and Practice
written and edited by:**

Adego, Epainitus.....Bware YM
Adenya, Wilson.....Chavakali YM
Akenga, Gilbert O.Vihiga YM
Amani, Sammy.....Chavakali YM
Chondo, JavanVokoli YM
Goliolo, Timonah M.Lugari YM
Inaumwa, William.....Vokoli YM
Isiye, Tom.....Elgon RSF
Kaguli, SamuelBware YM
Kidwano, Levi K.Kakamega YM
Kisanya, LamVihiga YM
Kisia, Joseph G.Vihigo YM
Kitui, JohnElgon East YM
Kivuya, Thomas.....Vokoli YM
Konzolo, Ephraim.....East Africa YM
Lilande, Ligare Joshuah.....Lugari YM
Malenge, Zablon I.Nairobi YM
Mang'ana, Francis AmwayiEast Africa YM
Maurer, Johan F.....Northwest YM
Mbwavi, Joseph.....Central YM
McCutchen, RethaFriends United Meeting
Mukulo, Andrew.....Chavakali YM
Mulama, David A.Lugari YM
Musindi, MeshackKakamega YM
Musungu, Philip.....Elgon East YM
Mwashi, Francis S.East Africa YM
Mwashi, Rasoa.....East Africa YM

**Imani na Matendo ya Muungano wa Mkutano wa
Marafiki wa Afrika Mashariki yameandikwa na
kuhaririwa na wafuatao:**

Neyole, Jacob M. Elgon RSF
Ngoya, John W..... Elgon RSF
Otiende, Josephat A.M. Vihiga YM
Obesa, Peter M..... Bware YM
Sande, Jotham Bware YM
Shaviya, Mameti K. Malava YM
Shinachi, Enock..... Malava YM
Shivachi, Wilson..... Nairobi YM
Simiyu, Benson Nairobi YM
Simiyu, Eliud East Africa YM North
Wangila, Isaac..... Elgon East YM
Waudu, B. J..... Kakamega YM

Swahili translation by / Kiswahili imetafsiriwa na:

Judith Ngoya, Chair / Mwenyekiti
Zadock Malesi
Benson Khamasi Amugamwa
Eden Grace

with assistance from / na usaidisi wa Evans Lugusa Lisimba

Appendix A – Historical Statements of Faith: Richmond Declaration of Faith, 1887

Quotations from Scripture are made from the *Authorized Version* unless stated to be from the *Revised Version*.

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

Of God

We believe in one holy (Isaiah 6:3, 57:15), almighty (Genesis 17:1), all-wise (Romans 11:33, 16:27), and everlasting (Psalm 90:1, 2) God, the Father (Matthew 11:25-27), the Creator (Genesis 1:1) and Preserver (Job 7:20) of all things; and in Jesus Christ, His only Son, our Lord, by whom all things were made (John 1:3), and by whom all things consist (Colossians 1:17), and in one Holy Spirit, proceeding from the Father and the Son (John 15:26; 16:7), the Reprover (John 16:8) of the world, the Witness for Christ (John 15:26), and the Teacher (John 14:26), Guide (John 16:13), and Sanctifier (2 Thessalonians 2:13) of the people of God; and that these three are one in the eternal Godhead (Matthew 28:19, John 10:30, 17:21), to whom be honor, praise, and thanksgiving, now and forever. Amen.

The Lord Jesus Christ

It is with reverence and thanksgiving that we profess our unwavering allegiance to our Lord and Savior, Jesus Christ. No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, He hath declared Him (John 1:18). In Him was life, and the life was the light of men (John 1:4). He is the true Light which lighteth every man that cometh into the world (John 1:9), through whom the light of truth in all ages has proceeded from the Father of lights (James 1:17). He is the eternal Word

Nyongeza A – Masimulizi ya Kihistoria ya Imani: Taarifa ya Imani ya Richmond, 1887

Nukuu kutoka kwa *Neno Biblia Takatifu* (© BIBLICA, 2009).

Tunakubali kwa dhati kile tunachoamini kwa yule aliyetupenda hata tukaitikia wito wa kutoa taarifa ya zile kanuni za ukweli wa kikristo ambazo daima zimetangazwa na tawi letu la Kanisa la Kristo.

Kuhusu Mungu

Tunaamini kwa mtakatifu mmoja (Isaya 6:3, 57:15), mwenyezi (Mwanzo 17:1); mwenye hekima zote (Waroma 11:33, 16:27), na Mungu aishiye milele (Zaburi 90:1, 2) Mungu Baba (Mathayo 11:25-27), Muumba (Mwanzo 1:1) na mhifadhi (Ayubu 7:20) wa vitu vyote; na katika Yesu Kristo, mwanawe wa pekee, Bwana wetu, ambaye kupitia kwake vitu vyote viliumbwa (Yohana 1:3), na katika yeye vitu vyote vinashikamana (Wakolosai 1:17), na katika Roho Mtakatifu mmoja, atokaye kwa Baba na Mwana (Yohana 15:26; 16:7), Mwenye kukosoa (Yohana 16:8) dunia, anayemshuhudia Kristo (Yohana 15:26), na mwalimu (Yohana 14:26), mwelekezi (Yohana 16:13), na mwenye kutakasa (2 Wathesolonike 2:13) watu wa Mungu; na kwamba hawa watatu ni wamoja katika Utatu was Mungu milele (Mathayo 28:19, Yohana 10:30, 17:2), kwa yeye ni heshima, sifa, na shukrani, sasa na hata milele. Amina.

Bwana Yesu Kristo

Ni kwa ucha na shukrani ndipo tunakiri utiifu wetu kwa Bwana na Mwokozi Yesu Kristo. Hakuna mwanadamu aliyemwona Mungu wakati wowote; Mwana mzaliwa wa pekee, aliye ndani mwa Baba, amemjulisha yeye (Yohana 1:18). Ndani mwake mna uzima, na huo uzima ulikuwa nuru ya watu (Yohana 1:4). Yeye ndiye nuru ya kweli inayoangaza kwa kila mwanadamu ajaye duniani (John 1:9), kupitia kwake ndipo nuru ya haki nyakati zote imetoka kwa Baba wa mianga (Yakobo 1:17). Yeye ndiye Neno

(John 1:1) who was with God and was God, revealing Himself in infinite wisdom and love, both as man's Creator (Colossians 1:13-16) and Redeemer (Colossians 1:14); for by Him were all things created that are in heaven and that are on the earth, visible and invisible. Conceived of the Holy Ghost (Matthew 1:20), born of the virgin Mary (Matthew 1:23-25; Luke 1:35), the word was made flesh (John 1:14), and dwelt amongst men. He came in the fullness (Galatians 4: 4) of the appointed time, being verily foreordained before the foundation of the world (1 Peter 1:20) that He might fulfill (Isaiah 11:1-5; 52:13-15) the eternal counsel of the righteousness and love of God for the redemption of man (Isaiah 53). In Him dwelleth all the fullness of the Godhead bodily (Colossians 2: 9). Though He was rich, yet, for our sakes, He became poor, veiling in the form of a servant (Philippians 2:7) the brightness of His glory, that, through Him, the kindness and love of God (Titus 3:4) toward man might appear in a manner every way suited to our wants and finite capacities. He went about doing good (Acts 10:38); for us He endured (Isaiah 53:4; Luke 12:50; 19:41; 22:44) sorrow, hunger, thirst, weariness (John 4:6), pain, unutterable anguish (Luke 22:43, 44) of body and of soul, being in all points tempted like as we are, yet without sin (Hebrews 4:15). Thus humbling Himself that we might be exalted, He emphatically recognized the duties and the sufferings of humanity as among the means whereby, through the obedience of faith, we are to be disciplined for heaven, sanctifying them to us, by Himself performing and enduring them, leaving us the one perfect example (1 Peter 2:21) of all righteousness (Matthew 3:15) in self-sacrificing love.

But not only in these blessed relations must the Lord Jesus be ever precious to His people. In Him is revealed as true God and perfect man (Ephesians 4:13), a Redeemer, at once able to suffer and almighty to save. He became obedient (Philippians 2:8) unto death, even the death of the cross, and is the propitiation for our sins, and not for ours only, but also for the sins of the whole world (1 John 2:2); in whom we have redemption through His blood (Ephesians 1:7), the forgiveness of sins according to the riches of His grace. It is our joy to confess that the remission of sins which any partake of is only in and by virtue of His most satisfactory sacrifice and not otherwise. (*Barclay's Apology*, Propos. v. and vi. par. 15) He was buried and rose again the third day (1 Corinthians 15:4) according to the Scriptures, becoming the

la milele (Yohana 1:1) aliyekuwa na Mungu na alikuwa Mungu, kudhihirika katika hekima na upendo usiokuwa na mwisho, kama Muumba wa mwanadamu (Wakolosai 1:13-16) na Mkombozi (Wakolosai 1:14); ni kupitia kwake ndipo vitu vyote viliumbwa vilivyo mbinguni na duniani, vinavyoonekana na visivyoonekana. Mtungo wa mimba wa Roho Mtakatifu (Mathayo 1:20) na kuzaliwa na Bikira Maria (Matayo 1:23-25; Luka 1:35), neno alifanyika mwili (Yohana 1:14), na kuishi miongoni mwa wanadamu. Alikuwa kwa utimilifu wa wakati uliowekwa (Wagalatia 4:4), yeye aliwekewa hayo kabla ya kuwekwa kwa misingi ya ulimwengu (1 Petro 1:20) ya kwamba atimize (Isaya 11:1-5; 52:13-15) ushauri wa milele wa uongofu na upendo wa Mungu kwa ukombozi wa mwanadamu (Isaya 53). Ndani mwake mna ukamilifu wa Utatu wa Mungu katika mwili (Wakolosai 2:9). Ingawa alikuwa tajiri, lakini kwa ajili yetu, alikuwa maskini, kama mtumishi (Wafilipi 2:7) nuru ya utukufu wake ilifunikwa, ambao, kupitia kwake, uzuri na upendo wa Mungu (Tito 3:4) kwa mwanadamu uweze kudhihirika kwa kila hali kwa mahitaji na uwezo wetu. Alitenda mema (Matendo 10:38); kwa ajili yetu alistahimili (Isaya 53:4; Luka 12:50; 19:41; 22:44) simanzi, njaa, kiu, uchovu (Yohana 4:6), uchungu, maumivu yasiyoeleweka (Luka 22:43, 44) ya nafsi na mwili, akijaribiwa katika hali zote kama binadamu lakini bila dhambi (Waebrania 4:15). Hivi akijinyenyekeza ndiposa tuweze kuinuliwa, alitambua wajibu na mateso ya wanadamu kama mojawapo ya njia ambazo, kwa utiifu kwa imani, tunawajibika kwa maadili ya mbinguni, tukitakaswa, yeye mwenyewe akiyatenda na kuyastahimili, akituwachia kielelezo cha pekee (1 Petro 2:21) uongofu wote (Matayo 3:15) kwa upendo wa kujitolea kama sadaka.

Lakini sio tu kwa njia hizi ndipo Bwana Yesu anaweza kuwa wadhamana kwa watu wake. Ndani mwake amedhihirisha kuwa Mungu wa kweli na mwanadamu mkamilifu (Waefeso 4:13), Mkombozi, ambaye vile vile anastahimili na ana uwezo mkubwa wa kuokoa. Akawa mtiifu (Wafilipi 2:8) mpaka hata mauti, naam, mauti ya msalaba, na ni mpatanishi wa dhambi zetu, si zetu tu bali pia dhambi za ulimwengu mzima (1 Johana 2:2); kupitia kwa damu yake tume pata ukombozi (Waefeso 1:7), msamaha wa dhambi kulingana na uwezo wa neema yake. Ni furaha yetu kukiri msamaha wa dhambi ambao apataye ni kwa sababu ya uwezo wa dhambi itoshayo na siyo vingine. (*Barclay's Apology*, Sehemu ya 5 na 6 aya ya 15) Alizikwa na akafufuka tena siku ya tatu (1 Wakoritho 15:4) kulingana na maandiko,

first fruits (1 Corinthians 15:23) of them that sleep, and having shown Himself alive after His passion, by many infallible proofs (Acts 1:3), He ascended into heaven, and hath sat down at the right hand of the Majesty on high, now to appear in the presence of God for us (Hebrews 1:3; 9:24). With the apostles who beheld His ascension, we rest in the assurance of the angelic messengers, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11, and see v 7). With the Apostle John, we would desire to unite in the words, "Amen. Even so, come, Lord Jesus" (Revelation 22:20). And now, whilst thus watching and waiting, we rejoice to believe that He is our King and Savior. He is the one Mediator of the new and everlasting covenant (1 Timothy 2:5; Hebrews 9:15), who makes peace and reconciliation between God offended and man offending (*George Fox's Epistle to the Governor of Barbados*); the great High Priest whose priesthood is unchangeable (Hebrews 4:14; 7:24). He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them (Hebrews 7:25). All power is given unto Him in heaven and in earth (Matthew 28:18). By Him the world shall be judged in righteousness (Acts 17:31); for the Father judgeth no man, but hath committed all judgment unto the Son, that all men should honor the Son even as they honor the Father (John 5:22, 23). All that are in the graves shall hear His voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of judgment (John 5:28, 29 RV).

We reverently confess and believe that divine honor and worship are due to the Son of God, and that He is in true faith to be prayed unto, and His name to be called upon, as the Primitive Christians did, because of the glorious oneness of the Father and the Son; and that we cannot acceptably offer prayers and praises to God, nor receive from Him a gracious answer or blessing, but in and through His dear Son (Declaration of 1693, in *Sewell's History*, vol. II, 379).

We would, with humble thanksgiving, bear an especial testimony to our Lord's perpetual dominion and power in His church. Through Him the redeemed in all generations have derived their light, their forgiveness, and their joy. All are members of this church, by whatsoever name they may be

akawa tunda la kwanza la ufufuo (1 Wakorintho 15:23) la wale waliolala, na akajionyesha akiwa hai baada ya kusulubiwa, na kwa wingi wa ushahidi wa hakika (Matendo 1:3), alipaa juu mbinguni, na ameketi katika mkono wa kuume wa utukufu juu, sasa kuonekana mbele ya Mungu kwa ajili yetu (Waebrania 1:3; 9:24). Na mitume walioshuhudia kupaa kwake, tuna matumaini kwa ujumbe wa malaika, "huyu Yesu aliyechukuliwa kutoka kwenu kwenda mbinguni, ata rudi tena jinji iyo hiyo mliomuona akienda zake mbinguni." (Matendo 1:11, na tazama v 7) Pamoja na Mtume Yohana, tunadhamiria kukubaliana na maneno, "Amina. Njoo, bwana yesu" (Ufunuo 22:20). Na sasa, tukiwa bado tunangojea, tunafurahia kuamini ya kwamba yeye ni Mfalme na Mwokozi wetu. Yeye ndiye Mpatanishi wapekee wa agano jipya na la milele (1 Timotheo 2:5; Waebrania 9:15), anayeleta amani na maridhiano kati ya Mungu aliyekosewa na mwanadamu mwenye makosa (*Barua ya George Fox kwa Mtawala Wa Babadosi*); Kuhani Mkuu ambaye ukuhani wake hubadiliki (Waebrania 4:14; 7:24). Ana uwezo wa kuwaokoa kabisa wale watakao kuja kwa Mungu kupitia kwake, kwa kuwa anaishi milele akiwaombea (Waebrania 7:25). Amepewa mamlaka yote mbinguni na duniani (Matayo 28:18). Kupitia kwake dunia itahukumiwa kwa uongofu (Matendo 17:31); kwa kuwa Baba hamhukumu mwanadamu, lakini amempatia Mwana uwezo wa kuhukumu ili wanadamu wamheshimu Mwana kama wafanyavyo Baba (Yohana 5:22, 23). Wote walio makaburini watasikia sauti yake, na watatoka waliotenda mema, watafufuliwa kuishi, na wale waliotenda maovu watafufuliwa na kuhukumiwa (Yohana 5:28, 29).

Tunakiri kwa ucha kwamba utukufu na ibada ni wa Mwana wa Mungu, na kwamba anastahili kuabudiwa na kutegemewa kwa maombi, kama vile wakristo wa zamani walifanya, ni kwa ajili ya utukufu wa umoja wa Baba na Mwana; na kwamba hatuwezi kutoa maombi na sifa kwake Mungu, wala kupokea neema wala baraka, isipokuwa kupitia kwa mwanawe mpendwa (Declaration of 1693, katika *Sewell's History*, vol. II, 379).

Kwa unyenyekevu, tutamshukuru na kutoa ushuhuda usio na kifani kwa mamlaka na uwezo wake wa daima katika kanisa lake. Kupitia kwake waliokombolewa katika vizazi vyote wamepata nuru yao, msamaha wao, na furaha yao. Wote ni wauumini wa kanisa hili, kwa jina lolote waitwalo

called among men, who have been baptized by the one Spirit into the one body; who are builded as living stones upon Christ, the Eternal Foundation, and are united in faith and love in that fellowship which is with the Father and with the Son. Of this church the Lord Jesus Christ is the alone Head (Ephesians 1:22). All its true members are made one in Him. They have washed their robes and made them white in His precious blood (Revelation 7:14), and He has made them priests unto God and His Father (Revelation 1:6). He dwells in their hearts by faith, and gives them of His peace. His will is their law, and in Him they enjoy the true liberty, a freedom from the bondage of sin.

The Holy Spirit

We believe that the Holy Spirit is, in the unity of the eternal Godhead, one with the Father and with the Son (Matthew 28:19, 2 Corinthians 13:14). He is the Comforter "Whom," saith Christ, "the Father will send in my name" (John 14:26). He convinces the world of sin, of righteousness, and of judgment (John 16:8). He testifies of and glorifies Jesus (John 16:14). It is the Holy Spirit who makes the evil manifest. He quickens them that are dead in trespasses and sins, and opens the inward eye to behold the Lamb of God that taketh away the sin of the world (Ephesians 2:1). Coming in the name and with the authority of the risen and ascended Savior, He is the precious pledge of the continued love and care of our exalted King. He takes of the things of Christ and shows them, as a realized possession, to the believing soul (John 16:14). Dwelling in the hearts of believers (John 14:17), He opens their understandings that they may understand the Scriptures, and becomes, to the humbled and surrendered heart, the Guide, Comforter, Support, and Sanctifier.

We believe that the essential qualification for the Lord's service is bestowed upon His children through the reception of and baptism with the Holy Ghost. This Holy Spirit is the seal of reconciliation to the believer in Jesus (Ephesians 1:13, 14), the witness to his adoption into the family of the redeemed (Romans 8:15, 16), the earnest and the foretaste of the full communion and perfect joy which are reserved for them that endure unto the end.

We own no principle of spiritual light, life, or holiness, inherent by nature in the mind or heart of man. We believe in no principle of spiritual light, life, or

miungoni mwa wanadamu, waliobatikwa kwa Roho moja kuwa katika mwili mmoja; nanyi ambao mnajengwa kama mawe yaliyo hai kwa Kristo, Msingi Thabiti, mnaunganishwa kwa imani na upendo wa ushirika wa Baba na Mwana. Bwana Yesu Kristo ndiye kiongozi pekee wa kanisa hili (Waefeso 1:22). Wauumini kamili wote wamekuwa kitu kimoja ndani mwake. Wamesafisha mavazi yao na kuwa meupe katika damu yake ya dhamana (Ufunuo 7:14), na amewafanya kuwa makuhani wa Mungu na Baba yake (Ufunuo 1:6). Anakaa ndani ya mioyo yao kwa imani, na kuwapa amani yake. Hiari yake ni sheria, na ndani yake wanafurahia uhuru wa kweli, ule wa kutolewa kwa utumwa wa dhambi.

Roho Mtakatifu

Tunaamini kuwa Roho Mtakatifu yuko katika umoja wa Utatu wa Mungu wa milele, mmoja na Baba na Mwana (Matayo 28:19, 2 Wakorintho 13:14). Yeye ni Mfariji, asema Kristo, "ambaye Baba atamtuma kwa jina langu" (Yohana 14:26). Anaithibitishia dunia kuhusu dhambi, uongofu na hukumu (Yohana 16:8). Anashuhudia na kumtukua Yesu (Yohana 16:14). Ni Roho Mtakatifu afanyaye uovu kudhihirika. Huwafanya wafu katika makosa na dhambi kuwa kuwafungulia jicho la ndani la Mwana Kondoo wa Mungu achukuaye dhambi za dunia (Waefeso 2:1). Anakuja kwa jina na mamlaka ya Mwokozi aliyefufuka na kupaa, yeye ndiye ahadi ya dhamana ya upendo na utunzi wa Mfalme mtukufu. Huvichukua vitu vya Kristo na kuvionyesha, kama miliki yetu inayopatikana, kwa wanaoamini (Yohana 16:14). Ndani ya mioyo ya waumini (Yohana 14:17), ili kuwawezesha kuelewa maandiko, kwa walionyenyekoa na kusalimisha mioyo, kuwa ni Kiongozi, Mfariji, Msaidizi na Mwenye Kutakasa.

Tunaamini kwamba sharti muhimu la huduma ya Bwana limewekwa kwa wanawe kupitia kwa ubatizo wa Roho Mtakatifu. Huyu Roho Mtakatifu ndiye mhuri wa maridhiano ya muumini kwa Yesu (Waefeso 1:13, 14), shahidi wa kukubalika kwake katika familia ya waliokombolewa (Warumi 8:15, 16), jitihada na furaha kamilifu ni kiamshahamu cha ushirika kamili kwa wale watakaovumilia hadi mwisho.

Hatuna kanuni ya nuru ya kiroho, uhai ama utakatifu, ambayo ni maumbile ya akili au moyo wa mwanadamu. Hatuamini katika kanuni ya nuru ya

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

kiroho, uhai ama utakatifu, lakini ushawishi wa Roho Mtakatifu wa Mungu, uliowekwa kwa binadamu kwa viwango mbalimbali kupitia kwa Yesu Kristo Bwana wetu. Ni uwezo wa kupokea huu ushawishi uliobarikiwa kwa namna maalum, ambao unampatia mwanadamu umuhimu mkubwa kuliko wanyama waangamiao; ambao humtofuatisha, katika kila nchi na mahali, kama chombo cha upendo unaokomboa wa Mungu; ambao sio tu mwerevu lakini unaowajibika; ambaye kwake ujumbe wa wokovu kupitia kwa Mkombozi aliyesulubiwa, kwa vyo vyote vile, umeumbwa kuwa sauti ya furaha. Roho Mtakatifu daima hutofautishwa kutoka kwa kile ambacho anaamini kina mwangaza na kile ambacho ni uwezo wa kawaida wa kufikiria ambao kulingana na uwezo mtakatifu wa Mungu ni upumbavu. Kama vile jicho lilivyo kwa mwili, ndivyo ulivyo uwezo wa kidani wa kujua mazuri na mabaya, kiungo tunachotumia kuona; na kama vile nuru na uhai ni muhimu kwa macho, kwa hivyo utambuzi wa kidani, kama jicho la ndani, haliwezi kuona vizuri bila mwangaza unaofufua wa Roho wa Mungu. Aliye kwa umoja na Baba na Mwana, Roho Mtakatifu hawezi kumkana wala kumwaibisha yule aliyesulubiwa, sasa amefufuka na Mwokozi aliyetukuka. Tunakataa uwezo wowote wa kidini ambao unatutoa kwa imani katika Yesu Kristo wa Nazareti, aliyesulubiwa kwa ajili yetu nje ya milango ya Yerusalemi.

Maandiko Matakatifu

Imewahi kuwa, na ni imani ya Jamii ya Marafiki kuwa maandiko matakatifu ya agano la kale na agano jipya yaliandikwa kwa kuvuviwa na Mungu; na kwa vyovyote vile hatuwezi kuwa na rufaa kutoka kwa mamlaka yeyote; ya kwamba wanaweza kubusarika kwa wokovu kupitia kwa imani katika Yesu Kristo. "Haya yameandikwa, ili mweze kuamini ya kuwa Yesu ndiye Kristo, Mwana wa Mungu, na kwa kuamini mpate uzima katika jina lake" (Yohana 20:31). Maandiko matakatifu ni kanuni ambazo zimehalalishwa ili wakristo wafuate na maadili yanayoelekeza matendo yetu. Hakuna anayeweza kuamini, kwa imani, kanuni yoyote ambayo si sehemu yake; chochote mwanadamu asemacho au afanyacho, kinyume na maandiko matakatifu, hata kama anaamini ni kwa mwongozwa wa moja kwa moja wa Roho Mtakatifu, lazima kionekane kama ndoto tu. Kwa mkristo, agano la kale ni thibitisho la dhati la kila mara la Bwana. Litasomwa kwa mtazamo na ukamilifu wa jipya; ndiposa maana yake itafichuliwa na mfuasi mnyenyekvu atafundishwa kutambua umoja na ukubalifu wake kwa jumla, na tofauti

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 of righteousness that we have done (Titus 3:5), but in the unmerited mercy of God in Christ Jesus. Through faith in Him, and the shedding of His precious blood, the guilt of sin is taken

nyingi na upatanishi wa ushuhuda wake kwa Kristo. Mvuvizi Mkuu wa maandiko matakatifu ndiye daima Mfasiri wake. Anatekeleza kazi hii kwa upendo unyenyekeao, wala si kupita uwezo wetu wa kuelewa, bali kwa kuifanya upya na kuiangazia. Chini ya uongozi wa Kristo hakuna kubahatisha; kanuni zake hufunzwa kwa kutenda hiari yake, mafunzo yote huwa ni tajiriba pevu ya ukweli na mapenzi yake.

Kuumbwa na kuanguka kwa mwanadamu

Ilimpendeza Mungu, kwa hekima na wema wake, kumuumba mwanadamu kutoka kwa udongo wa dunia, na kumpatia pumzi ya uzima puani mwake, ili awe kuimbe kilicho hai; kilichoumbwa kwa mfano na sura ya Mungu, akiwa na uwezo wa kutimiliza sheria takatifu, na kuwa na ushirika na Muumba wake (Mwanzo 2:7; 1:26, 27). Akiwa huru kutii au kutotii, alianguka kwa maovu, kwa kutoamini, kwa majaribio ya Shetani (Mwanzo 3:1-7), na hivyo akapoteza maisha yake ya kiroho ya uongofu aliyoumbwa, hivyo kifo kikaja kwake kama tukio la lazima la dhambi (Waroma 5:12). Kama wana wa Adamu walionguka, wanadamu wote ni mfano wake. Wanatwaa sehemu ya asili yake, na wamehusishwa katika matokeo ya kuanguka kwake. Kwa kila mwanachama wa kila kizazi kinachofuata, maneno ya Mkombozi hutumika sawa, "huna budi kuzaliwa mara ya pili" (Yohana 3:7). Wakati tuna mtazamo huu wa hali ya kuanguka kwa mwanadamu, tunafurahia kuamini kwamba dhambi ya Adamu haiwezi kuhusishwa na yeyote mpaka aende kinyume cha sheria takatifu, baada ya kuwa na muda wa kutosha wa kuelewa; na kwamba hata kama watoto wanarithi hali hii ya kuanguka kwa Adamu, wamekombolewa kwa huruma isiyo na kifani ya Mungu kupitia ukombozi wa Kristo Yesu.

Kuhesabiwa haki na kutakaswa

"Kwa maana jinsi hii, Mungu aliupenda ulimwengu, hata akamtoa mwanawe wa pekee, ili kila mtu amuaminiye asipotee bali awe na uzima wa milele" (Yohana 3:16). Tunaamini kwamba kuhesabiwa haki ni neema ya bure ya Mungu, ambayo, kwa kutubu na imani, Mungu hutusamehe dhambi zetu na kutupatia maisha mapya. Hupokelewa si kwa sababu ya matendo ya haki ambayo umefanya (Tito 3:5), bali kwa huruma tusiyostahili ya Mungu kupitia Kristo Yesu. Kupitia kwa imani ndani ya Yesu, na kwa kumwaga damu

away, and we stand reconciled to God. The offering up of Christ as the propitiation for the sins of the whole world is the appointed manifestation both of the righteousness and of the love of God. In this propitiation the pardon of sin involves no abrogation or relaxation of the law of holiness. It is the vindication and establishment of that law (Romans 3:31), in virtue of the free and righteous submission of the Son of God Himself to all its requirements. He, the unchangeably just, proclaims Himself the justifier of him that believeth in Jesus (Romans 3:26). From age to age, the sufferings and death of Christ have been a hidden mystery, and a rock of offense to the unbelief and pride of man's fallen nature; yet, to the humble penitent whose heart is broken under the convicting power of the Spirit, life is revealed in that death. As he looks upon Him who was wounded for our transgressions (Isaiah 53:5), and upon whom the Lord was pleased to lay the iniquity of us all (Isaiah 53:6), his eye is more and more opened to see, and his heart to understand, the exceeding sinfulness of sin for which the Savior died; whilst, in the sense of pardoning grace, he will have joy in God through our Lord Jesus Christ, by whom we have now received the atonement (Romans 5:11).

We believe that in connection with justification is regeneration; that they who come to this experience know that they are not their own (1 Corinthians 6:19), that being reconciled to God by the death of His Son, we are saved by His life (Romans 5:10); a new heart is given and new desires; old things are passed away, and we become new creatures (2 Corinthians 5:17) through faith in Christ Jesus; our wills being surrendered to His holy will, grace reigns through righteousness, unto eternal life, by Jesus Christ our Lord (Romans 5:21).

Sanctification is experienced in the acceptance of Christ in living faith for justification, in so far as the pardoned sinner, through faith in Christ, is clothed with a measure of His righteousness and receives the Spirit of promise; for, as saith the apostle, "Ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Corinthians 6:11). We rejoice to believe that the provisions of God's grace are sufficient to deliver from the power, as well as from the guilt, of sin, and to enable His believing children always to triumph in Christ (2 Corinthians

yake yenye thamani imechukua makosa ya dhambi zetu na tumepatanishwa na Mungu. Kutolewa kwa Kristo kama dhambi ya upatanisho wa dhambi za ulimwengu wote ni ishara dhahiri ya uongofu na mapenzi ya Mungu. Kupitia kwa dhambi ya upatanisho, msamaha wa dhambi humaanishi kuondolewa au kulegezwa kwa utakatifu wa sheria. Ni thibitisho na kuanzishwa kwa hiyo sheria (Waroma 3:31), kwa hiari na uongofu wa Mwana wa Mungu wa kukubali masharti yote. Yeye awe mwenye haki isiyobadilika na mwenye kumhesabia haki yule anayemwamini Yesu (Waroma 3:26). Kutoka nyakati hadi nyingine, mateso na kifo cha Kristo kimekuwa siri iliyofichwa, na mwamba wa usumbufu na kiburi kwa hali ya mwanadamu aliyeanguka; lakini kwa yule mnyenyekevu wa toba ambaye moyo wake umekubali uwezo wa Roho Mtakatifu, uzima unafichuliwa katika hicho kifo. Anapomtazama yule aliyejeruhiwa kwa dhambi zetu (Isaya 53:5), na ambaye kwake Bwana alipendezwa kumwekea makosa yetu sisi sote (Isaya 53:6), jicho lake limefunguliwa kuona kabisa, na mwoyo wake kufahamu wingi wa uovu wa dhambi ambazo kwazo mwokozi alifilia; katika hali ya kuwa na neema ya msamaha, atafurahi katika Mungu kupitia kwa Bwana Yesu Kristo, ambaye kwake tumepokea upatanisho (Waroma 5:11).

Tunaamini kwamba kuhesabiwa haki ni mwanza upya; kwamba wale wanaopatia tikio hili hujua kwamba wao si mali yao wenyewe (1 Wakoriotho 6:19), kwa kupatanishwa na Mungu kupitia kwa kifo cha Mwanawe, tumeokolewa kwa uzima wake (Waroma 5:10); moyo mpya na matamanio mapya hupeanwa; vya kale vimepita, na tumekuwa viumbe vipya (2 Wakorintho 5:17) kupitia kwa imani katika Kristo Yesu; hiari zetu zitasalimishwa kwa hiari yake takatifu, neema inatawala kupitia kwa uongofu, hadi uzima wa milele kupitia kwa Yesu Kristo Bwana wetu (Waroma 5:21).

Utakasaji ni tukio la kumkubali Kristo kupitia kwa kuhesabiwa haki kwa imani, ikiwa kwa mwenye dhambi aliyesamehewa, kupitia kwa imani katika Kristo, mwenye kuvishwa kiasi cha uongofu na hupokea Roho aliyeahidiwa; kama asemavyo mtume, "mlioshwa, mlitakaswa, mlihesabiwa haki kwa jina la Bwana Yesu Kristo, na katika Roho wa Mungu wetu" (1 Wakorintho 6:11). Tunafurahia kuamini kwamba Mungu hutupatia neema yakutosha ya kukomboa kutoka kwa nguvu na makosa ya dhambi, na kuwezesha watoto wake waaminio kila mara kufanikiwa katika Kristo (2 Wakorintho 2:14). Ni

2:14). How full of encouragement is the declaration, "According to your faith be it unto you" (Matthew 9:29). Whosoever submits himself wholly to God, believing and appropriating His promises, and exercising faith in Christ Jesus, will have his heart continually cleansed from all sin by His precious blood, and through the renewing, refining power of the Holy Spirit, be kept in conformity to the will of God, will love Him with all his heart, mind, soul, and strength and be able to say, with the Apostle Paul, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Romans 8:2). Thus, in its full experience, sanctification is deliverance from the pollution, nature, and love of sin. To this we are every one called, that we may serve the Lord without fear, in holiness and righteousness before Him, all the days of our life (Luke 1:74, 75). It was the prayer of the apostle for the believers, "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it" (1 Thessalonians 5:23-24). Yet the most holy Christian is still liable to temptation, is exposed to the subtle assaults of Satan, and can only continue to follow holiness as he humbly watches unto prayer, and is kept in constant dependence upon his Savior, walking in the light (1 John 1:7), in the loving obedience of faith.

The Resurrection and Final Judgment

We believe, according to the Scriptures, that there shall be a resurrection from the dead, both of the just and of the unjust (Acts 24:15), and that God hath appointed a day in which He will judge the world in righteousness, by Jesus Christ whom He hath ordained (Acts 17:31). For, as saith the apostle, "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Corinthians 5:10).

We sincerely believe, not only a resurrection in Christ from the fallen and sinful state here, but a rising and ascending into glory with Him hereafter; that when He at last appears we may appear with Him in glory. But that all the wicked, who live in rebellion against the light of grace, and die finally impenitent, shall come forth to the resurrection of condemnation. And that the soul of every man and woman shall be reserved, in its own distinct and proper being, and shall have its proper body as God is pleased to give it. It is

tangazo la himizo iliyoje, "iwe kwenu sawa sawa na mnavyoamini" (Mathayo 9:29). Yeyote atakaye jitoa kabisa kwa Mungu, akiamini na kutumia ahadi zake, na kutekeleza imani katika Yesu Kristo, atasafishwa moyo wake kila mara kutoka kwa dhambi zote kwa damu yake yenye dhamana, na kwa kufanywa upya na uwezo wa kusafisha wa Roho Mtakatifu, kuwekwa kulingana na mapenzi ya Mungu, atampenda kwa moyo wake wote, akili, nafsi, na nguvu na aweze kukubaliana na Mtume Paulo, "sheria ya Roho wa uzima katika Yesu Kristo imeniweka huru mbali na sheria ya dhambi na mauti" (Waroma 8:2). Vivyo hivyo, katika tukio hili halisi, utakasaji ni ukombozi kutoka kwa uchafu, uja na upendo wa dhambi. Kwa haya, sisi sote tumeitwa, ili tumtumikie Bwana bila hofu, kwa utakatifu na uongofu mbele yake, siku zote za maisha yetu (Luka 1:74, 75). Yalikuwa maombi ya mtume kwa waumini, "Mungu mwenyewe, Mungu wa amani, awatakasi ninyi kabisa, roho zenu, nafsi zenu na miili yenu, nanyi mhifadhiwe kikamilifu bila kuwa na lawama katika Yesu Kristo. Yeye aliyewaita ni mwaminifu naye atafanya hayo" (1 Wathesalonike 5:23-24). Hata yule mkristo mtakatifu zaidi anaweza kujaribiwa, yuko wazi kwa madhara ya kianza ya Shetani, na anaweza tu kuendelea kufuata utakatifu akijinyenyekesha kwa maombi, na kila mara kumtegemea Mwokozi wake, kwa kutembea katika nuru (1 Yohana 1:7), katika utiifu wa imani.

Ufufuo na Hukumu ya Mwisho

Tunaamini, kulingana na maandiko ya kwamba kutakuwa na ufufuo kutoka kwa wafu, kwa wenye haki na wasio na haki (Matendo 24:15), na kwamba Mungu ametewa siku ambayo atahukumu ulimwengu kwa uongofu, kupitia kwa Yesu Kristo ambaye amemteua (Matendo 17:31). Kama alivyosema mtume, "kwa kuwa sisi zote tutasimama mbele ya kiti cha hukumu cha Kristo, ili kila moja apate kulipwa kwa ajili ya yale ambayo yametendwa katika mwili wake, yakiwa mema au mabaya" (2 Wakoritho 5:10).

Kwa hakika tunaamini, siyo tu kwa ufufuo katika Kristo kutoka kwa hali ya kuanguka kwa dhambi, lakini kufufuka na kupaa kwa utukufu pamoja naye baadaye; na kwamba atakapoonekana tutaonekana pamoja naye katika utukufu. Lakini wale wote waovu waishio katika maasi dhidi ya nuru ya neema, hatimaye wakifa bila kutubu, watafufuka kwa ufufuo wa hukumu. Na kuwa roho ya kila mwanamume na mwanamke itaifadhiwa, katika hali ya kipekee, na itapata mwili wake kamili kama apendavyo kuupatia.

sown a natural body, it is raised a spiritual body (1 Corinthians 15:44); that being first which is natural, and afterward that which is spiritual. And though it is said, “this corruptible must put on incorruption, and this mortal must put on immortality” (1 Corinthians 15:53), the change shall be such as will accord with the declaration, “Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption” (1 Corinthians 15:50). We shall be raised out of all corruption and corruptibility, out of all mortality, and shall be the children of God, being the children of resurrection (Luke 20:36). (See also Declaration of 1693, *Sewell’s History*, vol. II, pp. 383-384.)

“Our citizenship is in heaven” (RV), “from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself” (Philippians 3:20-21).

We believe that the punishment of the wicked and the blessedness of the righteous shall be everlasting; according to the declaration of our compassionate Redeemer, to whom the judgment is committed, “These shall go away into eternal punishment, but the righteous into eternal life” (Matthew 25:46, RV).

Baptism

We would express our continued conviction that our Lord appointed no outward rite or ceremony for observance in His church. We accept every command of our Lord, in what we believe to be its genuine import, as absolutely conclusive. The question of the use of outward ordinances is with us a question, not as to the authority of Christ, but as to His real meaning.

We reverently believe that, as there is one Lord and one faith, so there is, under the Christian dispensation, but one baptism (Ephesians 4:4, 5), even that whereby all believers are baptized in the one Spirit into the one body (1 Corinthians 12:13, RV). This is not an outward baptism with water, but a spiritual experience; not the putting away of the filth of the flesh (1 Peter 3:21), but that inward work which, by transforming the heart and settling the soul upon Christ, brings forth the answer of a good conscience towards God, by the resurrection of Jesus Christ, in the experience of His love and power, as the risen and ascended Savior. No baptism in outward water can

Umepandwa mwili wa asili, unafufuliwa mwili wa kiroho (1 Wakorintho 15:44); kwamba mwili wa kwanza utakuwa wa asili, na ule wa pili utakuwa wa kiroho. Ingawa inasemwa “kwa maana mwili huu wa kuharibika lazima uvae kutokuharibika, nao huu wa kufa lazima uvae kutokufa” (1 Wakorintho 15:53), mabadiliko yatakuwa sawa na uamuzi “nyama na damu haviwezi kuurithi ufalme wa Mungu, wala kuharibika kurithi kutokuharibika” (1 Wakorintho 15:50). Tutainuliwa kutoka kwa uharibifu wote na kuharibika, kutoka kwa hali ya kifo, na kuwa watoto wa Mungu, tukiwa watoto wa ufufuo (Luka 20:36). (Tazama pia Declaration of 1693, *Sewell’s History* sehemu ya pili, ukurasa wa 383-384.)

“Wenyeji wetu uko mbinguni. Nasi tunamgonja kwa shauku Mwokozi kutoka huko, yaani, Bwana Yesu Kristo, atakayebadili mwili wetu wa unyonge, ili upate kufanana na mwili Wake wa utukufu, kwa uweza ule ambao kwa huo aweza hata kuvitiisha vitu vyote chini Yake” (Wafilipi 3:20-21).

Tunaamini kuwa kuadhibiwa kwa waovu na kubarikiwa kwa waongofu kutakuwa kwa milele; kulingana na taarifa ya Mkombozi wetu mwenye huruma, ambaye amepewa mamlaka ya kuhukumu, “ndipo hawa watakapoingia kwenye adhabu ya milele, lakini wale wenye haki wataingia katika uzima wa milele” (Mathayo 25:46).

Ubatizo

Tutaendelea kuonyesha imani kuwa Bwana wetu hakuagiza kanuni wala sherehe za nje ziadhimishwe kanisani mwake. Tunakubali kila agizo la Bwana wetu, kulingana na maana yake halisi, kama thibitisho kamilifu. Suala la sherehe za nje si kwa mamlaka ya Kristo, bali kwa maana yake halisi.

Tunaamini sana kuwa, kama alivyo Bwana mmoja na imani moja, ndivyo ilivyo katika mpango wa ukristo, bali ubatizo mmoja (Waefeso 4:4, 5), ambapo tunapata waumini wote wamebatizwa katika Roho mmoja katika mwili mmoja (1 Wakorintho 12:13). Huu sio ubatizo wa nje wa maji, bali tukio la kiroho; si kuuondoa uchafu wa mwili (1 Petro 3:21), bali ni kazi ya ndani ambayo, kwa kubatilisha moyo na kuweka roho kwa Kristo, huleta jibu la dhamiri nzuri kuelekea kwa Mungu, kwa ufufuo wa Yesu Kristo, kwa tukio la upendo na uwezo wake, kama mwokozi aliyefufuka na kupaa. Hakuna ubatizo wa maji ya nje ambao unaweza kuridhisha maelezo ya mtume, ya

satisfy the description of the apostle, of being buried with Christ by baptism unto death (Romans 6:4). It is with the Spirit alone that any can thus be baptized. In this experience the announcement of the forerunner of our Lord is fulfilled, "He shall baptize you with the Holy Ghost, and with fire" (Matthew 3:11). In this view we accept the commission of our blessed Lord as given in Matthew 28:18-20 "And Jesus came to them and spake unto them saying, 'All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you, and lo, I am with you always, even unto the end of the world' " (RV). This commission, as we believe, was not designed to set up a new ritual under the new covenant, or to connect the initiation into a membership, in its nature essentially spiritual, with a mere ceremony of a typical character. Otherwise it was not possible for the Apostle Paul, who was not a whit behind the very chiefest apostle (2 Corinthians 1:15), to have disclaimed that which would, in that case, have been of the essence of his commission when he wrote, "Christ sent me not to baptize, but to preach the gospel" (1 Corinthians 1:17). Whenever an external ceremony is commanded, the particulars, the mode, and incidents of that ceremony become of its essence. There is an utter absence of these particulars in the text before us, which confirms our persuasion that the commission must be construed in connection with the spiritual power which the risen Lord promised should attend the witness of His apostles and of the church to Him, and which, after Pentecost, so mightily accompanied their ministry of the word and prayer, that those to whom they were sent were introduced into an experience wherein they had a saving knowledge of, and living fellowship with, the Father and the Son and the Holy Spirit.

The Supper of the Lord

Intimately connected with the conviction already expressed is the view that we have ever maintained as to the true supper of the Lord. We are well aware that our Lord was pleased to make use of a variety of symbolic utterances, but He often gently upbraided His disciples for accepting literally what He had intended only in its spiritual meaning. His teaching, as in His parables or in the command to wash one another's feet, was often in

kuzikwa pamoja na Kristo kwa ubatizo katika kifo (Waroma 6:4). Ni kwa Roho pekee ndiyo yeyote anaweza kubatizwa. Ni katika tukio hili ndipo tangazo la mtangulizi wa Bwana wetu limetimilika, "yeye atawabatiza kwa Roho Mtakatifu na kwa moto" (Mathayo 3:11). Kwa mtazamo huu tunasadiki maagizo ya Bwana wetu mwenye baraka kama ilivyoandikwa katika Matayo 28:18-20 "Yesu akawajia na kusema, 'Nimepewa mamlaka yote mbinguni na duniani. Kwa sababu hii, enendeni ulimwenguni mkawafanye mataifa yote kuwa wanafunzi, mkiwabatiza kwa jina la Baba na la Mwana na la Roho Mtakatifu; nanyi wafundisheni kuyashika mambo yote niliyowaamuru ninyi. Hakika mimi niko pamoja nanyi sikuzote, hadi mwisho wa nyakati.'" Maagizo haya, kama tunavyoamini, hayakuandikwa kuleta sherehe mpya chini ya agano jipya, wala kuunganisha kwa ushirika, katika hali asilia ya kiroho, kwa sherehe ambayo ni ishara tu. Haingewezekana kwa Mtume Paulo, ambaye hakuwa mdogo kwa mitume wa kuu (2 Wakorintho 1:15), kukana kile ambacho, kwa hali hiyo, kilikuwa cha muhimu zaidi kwa mwito wa kazi yake alipoandika "Kristo hakunituma ili kubatiza bali kuhubiri injili" (1 Wakorintho 1:17). Wakati sherehe za nje zinapoagizwa, maelezo yake, jinsi, na matukio ya zile sherehe huwa muhimu. Kuna ukosefu wa maelezo hayo katika maandishi yaliyo mbele yetu, ambayo yanatupa thibitisho la imani kwamba agizo lazima ifasiriwe kulingana na uwezo wa kiroho ambao Bwana aliyefufuka aliahidi kama ushahidi wa mitume wake na kanisa, na ambayo baada ya Pentekoste itakuwa sehemu ya hudumu zao na injili na maombi, kwamba kwa wale waliotumwa wameelekezwa kwa tukio ambayo kwayo wana maarifa na ushirika wokovu uliyo hai wa Baba na Mwana na Roho Mtakatifu.

Meza ya Bwana

Kuhusiana kindani na imani ambayo tumedhihirsha, ni mtazamo ambao daima tumeudumisha kuhusu ukweli wa meza ya Bwana. Tunafahamu vyema kuwa ilimpendeza Bwana kutumia ishara mbalimbali za unenaji, lakini kila mara aliwakosoa wanafunzi wake kwa kuyakubali tu yale yaliyosemwa kama ya kawaida, ili hali yalikusudiwa kuwa na maana ya mafumbo ya kiroho. Mafundisho yake, kama vile katika methali au amri ya

symbols, and ought ever to be received in the light of His own emphatic declaration, “The words that I speak unto you, they are spirit, and they are life” (John 6: 63). The old covenant was full of ceremonial symbols; the new covenant, to which our Savior alluded at the last supper, is expressly declared by the prophet to be “not according to the old” (Jeremiah 31:32; Hebrews 8:9). We cannot believe that in setting up this new covenant the Lord Jesus intended an institution out of harmony with the spirit of this prophecy. The eating of His body and the drinking of His blood cannot be an outward act. They truly partake of them who habitually rest upon the sufferings and death of our Lord as their only hope, and to whom the indwelling Spirit gives to drink of the fullness that is in Christ. It is this inward and spiritual partaking that is the true supper of the Lord.

The presence of Christ with His church is not designed to be by symbol or representation, but in the real communication of His own Spirit. “I will pray the Father, and he shall give you another Comforter, that he may abide with you forever” (John 14:16). Convincing of sin, testifying of Jesus, taking of the things of Christ, this blessed Comforter communicates to the believer and to the church, in a gracious, abiding manifestation the REAL PRESENCE of the Lord. As the great Remembrancer, through whom the promise is fulfilled, He needs no ritual or priestly intervention in bringing to the experience the true commemoration and communion. “Behold,” saith the risen Redeemer, “I stand at the door, and knock if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me” (Revelation 3:20). In an especial manner, when assembled for congregational worship, are believers invited to the festival of the Savior’s peace, and, in a united act of faith and love, unfettered by any outward rite or ceremonial, to partake together of the body that was broken and of the blood that was shed for them, without the gates of Jerusalem. In such a worship they are enabled to understand the words of the apostle as expressive of a sweet and most real experience: “The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body for we are all partakers of that one bread” (1 Corinthians 10:16, 17).

kuosha miguu ya mwenzake, yalikuwa katika mifano, na ni lazima yaeleweke katika mtazamo wa uzito wa maneno yake, “maneno haya niliyowaambia ni roho tena ni uzima” (Yohana 6:63). Agano la kale lilikuwa limejaa mifano mingi ya sherehe; agano jipya ambayo Mwokozi wetu ametaja katika karamu ya mwisho, imeelezwa wazi na nabii kuwa “agano hili halitakuwa kama lile lililofanya na baba zao” (Yeremia 31:32; Waebrania 8:9). Hatuwezi kuamini kwamba kwa kuanzisha hili agano jipya, Bwana Yesu alikusudia asasi tofauti na ukweli wa unabii huu. Kula mwili wake na kunywa kwa damu yake si kitendo cha nje. Wanaoshiriki kikamilifu katika vitendo hivi ni wale ambao kwa kawaida wanaamini mateso na kifo cha Bwana wetu kama tumaini lao la pekee na ambao Roho wao huwapa ukamilifu wa kuwa ndani ya Kristo. Ni huu ushirika wa kindani na wa kiroho ndio ukweli wa meza ya Bwana.

Uwepo wa Kristo na kanisa lake haijabuniwa kwa ishara wala kwa uwakilishi, lakini kwa mawasiliano halisi ya Roho wake. “Nami nitamwomba Baba, naye atawapa Msaidizi mwingine akae nanyi milele” (Yohana 14:16). Akisadikisha dhambi, kushuhudia Yesu, akishiriki kwa mambo ya Kristo, huyu Mfariji wa baraka huwasiliana na muumini na kanisa, kwa neema, inayodhihirisha wazi uhalisia wa kuwepo kwa Bwana. Kama kumbukumbu ambayo, kupitia kwake ahadi inatimilika, hahitaji sherehe wala mwingilio wa kikuhani kuleta tukio la kamili la ukumbusho na ushirika wa kweli. “Tazama,” asema Mkombozi aliyefufuka, “nasimama mlangoni nabisha. Kama mtu ye yote akisikia sauti yangu na kufungua mlango, nitaingia ndani na kula pamoja naye, naye pamoja nami” (Ufunuo 3:20). Katika hali ya kipekee, tunapokusanyika kwa ibada ya pamoja, waumini wote wamealikwa kwa karamu ya amani ya Mwokozi, na kwa njia ya umoja wa imani na upendo, usiyofungwa na kanuni za kawaida wala sherehe, kushiriki pamoja kwa mwili uliomegwa na damu iliyomwagika kwa ajili yao, nje ya milango ya Yerusalemi. Katika ibada kama hiyo wanawezeshwa kuelewa maneno ya mtume kama yanayoelezea tukio lililo tamu na halisi: “Je, kikombe cha baraka ambacho tunakibariki, si ushirika katika damu ya Kristo? Mkate tuumegao, si ushirika wa mwili wa Kristo? Kwa kuwa mkate ni mmoja, sisi tulio wengi tu mwili mmoja, kwa kuwa wote twashiriki mkate mmoja” (1 Wakorintho 10:16, 17).

Public Worship

Worship is the adoring response of the heart and mind to the influence of the Spirit of God. It stands neither in forms nor in the formal disuse of forms; it may be without words as well as with them, but it must be in spirit and in truth (John 4: 24). We recognize the value of silence, not as an end, but as a means toward the attainment of the end; a silence, not of listlessness or of vacant musing, but of holy expectation before the Lord. Having become His adopted children through faith in the Lord Jesus Christ, it is our privilege to meet together and unite in the worship of Almighty God, to wait upon Him for the renewal of our strength, for communion one with another, for the edification of believers in the exercise of various spiritual gifts, and for the declaration of the glad tidings of salvation to the unconverted who may gather with us. This worship depends not upon numbers. Where two or three are gathered together in the name of Christ there is a church, and Christ, the living Head, in the midst of them. Through His mediation, without the necessity for any inferior instrumentality, is the Father to be approached and reverently worshipped. The Lord Jesus has forever fulfilled and ended the typical and sacrificial worship under the law, by the offering up of Himself upon the cross for us, once for all. He has opened the door of access into the inner sanctuary, and graciously provided spiritual offerings for the service of His temple, suited to the several conditions of all who worship in spirit and in truth. The broken and the contrite heart, the confession of the soul prostrate before God, the prayer of the afflicted when he is overwhelmed, the earnest wrestling of the spirit, the outpouring of humble thanksgiving, the spiritual song and melody of the heart (Ephesians 5:19), the simple exercise of faith, the self-denying service of love, these are among the sacrifices which He, our merciful and faithful High Priest, is pleased to prepare, by His Spirit, in the hearts of them that receive Him, and to present with acceptance unto God.

By the immediate operations of the Holy Spirit, He, as the Head of the church, alone selects and qualifies those who are to present His messages or engage in other service for Him; and hence, we cannot commit any formal arrangement to any one in our regular meetings for worship. We are well aware that the Lord has provided a diversity of gifts (1 Corinthians 12:4-6) for the needs both of the church and of the world, and we desire that the

Ibada ya Pamoja

Ibada ni kiitikio cha moyo na akili kwa ushawishi wa Roho wa Mungu. Haitaji mipango wala haikatazi mipango; inaweza kuwa bila kuongea ama na kuongea, lakini lazima iwe katika roho na kweli (Yohana 4:24). Tunatambua umuhimu wa unyamavu, si kama kitu cha lazima bali kama njia ya kufikia lengo, unyamavu, usio wa utepetevu wala wa tafakari tupu, lakini wa matarajio matakatiifu mbele ya Bwana. Baada ya kufanywa watoto wake wateule kupitia kwa imani katika Bwana Yesu Kristo, ni faida kwetu kukutana pamoja na kuungana kwa kumuabudu Mungu Mkuu, kumuomba ili kupata nguvu zetu upya, kwa ushirika pamoja na wengine, kwa kufundisha waumini matumizi ya aina mbali mbali ya vipawa vya kiroho, na kwa tangazo la habari njema za wokovu kwa wasioamini ambao wanaweza kukusanyika pamoja nasi. Ibada hii haitegemei idadi. Mahali wawili au watatu wamekusanyika katika jina la Kristo ni kanisa, na Kristo, Kiongozi aishie, ni miongoni mwao. Kupitia kwa upatanishi wake, bila kuhitaji kiunganishi chochote, ni Baba wa kuabudiwa kwa utukufu. Bwana Yesu daima ametimiza na kumaliza ibada ya ishara na dhabihu chini ya sheria, kwa kujitoa mwenyewe msalabani kwa ajili yetu mara moja. Amefungua mlango wa kuingia mahali patakatiifu pakuu, na kwa neema ametoa vitu vya kiroho kwa huduma ya kanisa lake, kulingana na hali zote za wale wanaomuabudu. Moyo myenyekevu na uliovunjika, ungamo la nafsi nyenyekevu mbele ya Mungu, maombi ya mwenye kuteseka akiwa amezidiwa, juhudi za dhata za kiroho, wingi wa shukrani zenye unyenyekevu, wimbo wa kiroho na sauti ya moyo (Waefeso 5:19), zoezi rahisi la imani, utumishi wa kujitolea wa upendo, ni baadhi ya dhabihu, Kuhani Mkuu, mwenye huruma na imani amependezwa kutayarisha, kwa Roho yake, katika mioyo ya wale waliomkubali, na kumkabidhi Mungu.

Kwa matendo ya moja kwa moja ya Roho Mtakatifu, yeye kama Kiongozi wa kanisa, huwateua wale awapao ujumbe wake ama kuwashirikisha katika huduma nyingine yake; na kwa hivyo hatuwezi kukabidhi mpangilio mwingine rasmi kwa yeyote katika mikutano yetu ya mara kwa mara ya kuabudu. Tunafahamu vizuri kuwa Bwana ametoa vipawa mbali mbali (1 Wakorintho 12:4-6) kwa mahitaji ya kanisa na ya ulimwengu, na

church may feel her responsibility, under the government of her Great Head, in doing her part to foster these gifts, and in making arrangements for their proper exercise.

It is not for individual exaltation, but for mutual profit, that the gifts are bestowed (1 Corinthians 12:7); and every living church, abiding under the government of Christ, is humbly and thankfully to receive and exercise them in subjection to her Holy Head. The church that quenches the Spirit and lives to itself alone must die.

We believe the preaching of the Gospel to be one of the chief means, divinely appointed, for the spreading of the glad tidings of life and salvation through our crucified Redeemer, for the awakening and conversion of sinners, and for the comfort and edification of believers. As it is the prerogative of the Great Head of the church alone to select and call the ministers of His Gospel, so we believe that both the gift and the qualification to exercise it must be derived immediately from Him, and that, as in the primitive church, so now also, He confers spiritual gifts upon women as well as upon men, agreeably to the prophecy recited by the Apostle Peter, "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh and your sons and your daughters shall prophesy" (Acts 2:17), respecting which the apostle declares, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39). As the gift is freely received so it is to be freely exercised (Matthew 10:8; see also Acts 20:33-35), in simple obedience to the will of God.

Spiritual gifts, precious as they are, must not be mistaken for grace; they add to our responsibility, but do not raise the minister above his brethren or sisters. They must be exercised in continued dependence upon our Lord, and blessed is that ministry in which man is humbled, and Christ and His grace exalted. "He that is greatest among you," said our Lord and Master, "let him be as the younger; and he that is chief, as he that doth serve I am among you as he that serveth" (Luke 22:26, 27).

While the church cannot confer spiritual gifts, it is its duty to recognize and foster them, and to promote their efficiency by all the means in its power. And while, on the one hand, the Gospel should never be preached for

tunatumaini kuwa kanisa litawajibika, chini ya uongozi wa Kiongozi wake Mkuu, katika kutekeleza wajibu wake, kuviboresha vipaji hivi kwa mipangilio ya matumizi bora.

Si kwa kumtukuza mwanadamu binafsi bali kwa manufaa ya wote, ndiposa hivi vipawa vinapeanwa (1 Wakorintho 12:7); na kila kanisa linalotii mamlaka ya Kristo linapokea kwa unyenyekevu na utiifu kwa ajili ya Uongozi wake Mtakatifu. Kanisa linalozimisha Roho na kuishi kivyake lazima liangamie.

Tunaamini kuhubiri injili kama njia mojawapo muhimu ya kueneza habari njema ya uzima na wokovu kupitia kwa Mkombozi aliyesulubiwa, kwa kuzindua na kubadilisha mwenye dhambi, na kwa kuwafaraji na kuwafundisha waumini. Kama ulivyo uwezo wa Kiongozi Mkuu wa kanisa wa kuwateua watumishi wa injili yake, ndivyo tunavyoamini kwamba kipawa na uwezo wa kutenda lazima utoke kwake, na kwamba kama ilivyokuwa katika kanisa la kale, ni vivyo hivyo hata sasa, huwapatia vipawa vya kiroho kwa wanawake na wanaume kulingana na unabii kama ulivyokaririwa na Mtume Petro, "katika siku za mwisho, asema Bwana, nitamimina Roho wangu juu ya wote wenye mwili. Wana wenu na binti zetu watatabiri" (Matendo 2:17), na kwa kuzingatia hili mtume anasema "kwa kuwa ahadi hii ni kwa ajili uenu na watoto wenu na kwa kale wote walio mbali na kila mtu ambaye Bwana Mungu wetu atamwita amjie" (Matendo 2:39). Kama vile kipawa kinavyopokelewa bure na vivyo hivyo ndivyo kinapaswa kitumiwe (Mathayo 10:8; tazama pia Matendo 20:33-35), kwa utiifu rahisi wa mapenzi ya Mungu.

Vipawa vya kiroho, muhimu jinsi vilivyo, visichukuliwe kama neema; ni sehemu ya majukumu yetu, lakini havimuini mhuduma akawa juu ya ndugu au dada zake. Lazima vitumike kwa kumtegemea Bwana wetu, na imebarikiwa ile huduma ambayo mwanadamu amejinyenyekeza, na Kristo na neema yake kuinuliwa. "Yeye aliye mkuu kuliko wote miongoni mwenu," akasema Bwana wetu "inampasa kuwa kama yeye aliye mdogo wa wote, naye atawalaye na awe kama yeye ahudumuye Mimi niko miongoni mwenu kama yule ahudumiaye" (Luka 22:26, 27).

Hata kama kanisa haliwezi kupeana vipawa, ni wajibu wake kuvitambua na kuvikuzua, na kwa uwezo wake wote, ili kuviwezesha kutoa huduma bora. Kwa upande mmoja, injili isihubiriwe kwa sababu ya pesa, (Matendo 8:20;

money (Acts 8:20; 20:33-35), on the other, it is the duty of the church to make such provision that it shall never be hindered for want of it.

The church, if true to her allegiance, cannot forget her part in the command, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). Knowing that it is the Spirit of God that can alone prepare and qualify the instruments who fulfill this command, the true disciple will be found still sitting at the feet of Jesus, listening that he may learn, and learning that he may obey. He humbly places himself at his Lord's disposal, and, when he hears the call, "Whom shall I send, and who will go for us?" is prepared to respond, in childlike reverence and love, "Here am I; send me" (Isaiah 6:8).

Prayer and Praise

Prayer is the outcome of our sense of need, and of our continual dependence upon God. He who uttered the invitation, "Ask, and it shall be given you" (Matthew 7:7), is Himself the Mediator and High Priest who, by His Spirit, prompts the petition, and who presents it with acceptance before God. With such an invitation, prayer becomes the duty and the privilege of all who are called by His name. Prayer is, in the awakened soul, the utterance of the cry, "God be merciful to me a sinner" (Luke 18:13), and, at every stage of the believer's course, prayer is essential to his spiritual life. A life without prayer is a life practically without God. The Christian's life is a continual asking. The thirst that prompts the petition produces, as it is satisfied, still deeper longings, which prepare for yet more bounteous supplies, from Him who delights to bless. Prayer is not confined to the closet. When uttered in response to the promptings of the Holy Spirit, it becomes an important part of public worship, and, whenever the Lord's people meet together in His name, it is their privilege to wait upon Him for the spirit of grace and supplications (Zechariah 12:10). A life of prayer cannot be other than a life of praise. As the peace of Christ reigns in the church, her living members accept all that they receive as from His pure bounty, and each day brings them fresh pledges of their Father's love. Satisfied with the goodness of His house, whether as individuals, in families, or in congregations, they will be still praising Him (Psalm 84:4), heart answering to heart, "Bless the Lord, O my soul and all that is within me, bless his holy name" (Psalm 103:1).

20:33-35), na kwa upande mwingine, jukumu la kanisa kutoa pesa ili kazi ya kueneza injili isikwame.

Kanisa, likiwa kweli kwa utiifu wake, haliwezi kusahau jukumu lake katika amri, "enendeni ulimwenguni mwote, mkaihubiri injili kwa kila kiumbe" (Marko 16:15). Mkijua kwamba ni Roho wa Mungu pekee ambaye anaweza kuandaa na kuwezesha wanadamu kutimiza amri hii, mwanfunzi wa kweli atapatikana ameketi chini ya miguu ya Yesu, akisikiza ili ajifunze na kujifunza ili kutii. Kwa unyenyekevu anajiweka mbele ya Bwana, na anaposikia mwito, "nimtume nani? Ni nani atakayekwenda?" yuko tayari kuitikia, kwa heshima kuu na upendo kama wa kitoto, "mimi hapa. Nitume mimi!" (Isaya 6:8)

Maombi na Sifa

Maombi ni matokeo ya hitaji, na kuendelea kwetu kumtegemea Mungu. Yeye aliyetoa mwaliko, "ombeni nanyi mtapewa" (Mathayo 7:7), ni mwenyewe Mpatanishi na Kuhani Mkuu ambaye, kwa Roho yake, huchochea maombi, na huyawazilisha yakakubalika mbele ya Mungu. Kwa mwaliko kama huu, huwa jukumu na faida kwa wale wote walioitwa kwa jina lake. Maombi ni, katika nafsi iliyosisimuliwa, tamko la kilio, "Mungu, nihurumie mimi mwenye dhambi" (Luka 18:13), na katika kila hatua ya maisha ya muumini, maombi ni muhimu kwa maisha yake ya kiroho. Kwa hakika, maisha bila maombi ni maisha bila Mungu. Maisha ya mkristo ni ya maombi kila mara. Hamu inayoleta maombi husababisha, ikiridhika, hamu zaidi ambayo humtayarisha kupokea zaidi kutoka kwa yule ambaye hufurahia kubariki. Maombi hayajafungiwa tu faraghani. Yakitamkwa kwa kuitikia msukumo wa Roho Mtakatifu, huwa sehemu muhimu ya ibada ya pamoja, na wakati wanadamu wa Mungu wanapokutana pamoja katika jina lake, ni faida yao kumwomba kwa roho ya neema na usaidizi kutoka kwa Mungu (Zekaria 12:10). Maisha ya maombi hayawezi kuwa maisha bila sifa. Kama vile amani ya Kristo inavyotawala kanisa, wafuasi wake hukubali yote wanayopokea kutoka kwa wingi wake, na kila siku huwaletea ahadi nzuri za upendo wa Baba yao. Wakiridhishwa na uzuri wa nyumba yake, wakiwa pekee yao au kama jamaa, ama katika mikusanyiko, watakuwa wangali wanamsifu (Zaburi 84:4), moyo ukijibu moyo, "ee nafsi yangu, umhimidi Bwana, vyote vilivyomo ndani yangu vilihimidi jina lake takatifu" (Zaburi 103:1).

Liberty of Conscience in its Relation to Civil Government

That conscience should be free, and that in matters of religious doctrine and worship man is accountable only to God, are truths which are plainly declared in the New Testament; and which are confirmed by the whole scope of the Gospel, and by the example of our Lord and His disciples. To rule over the conscience, and to command the spiritual allegiance of His creature man, is the high and sacred prerogative of God alone. In religion every act ought to be free. A forced worship is plainly a contradiction in terms, under that dispensation in which the worship of the Father must be in spirit and in truth (John 4:24).

We have ever maintained that it is the duty of Christians to obey the enactments of civil government, except those which interfere with our allegiance to God. We owe much to its blessings. Through it we enjoy liberty and protection, in connection with law and order. Civil government is a divine ordinance (Romans 13:1; 1 Peter 2:13-16), instituted to promote the best welfare of man, hence magistrates are to be regarded as God's ministers who should be a terror to evil doers and a praise to them that do well. Therefore, it is with us a matter of conscience to render them respect and obedience in the exercise of their proper functions.

Marriage

Marriage is an institution graciously ordained by the Creator Himself, for the help and continuance of the human family. It is not a mere civil contract, and ought never to be entered upon without a reference to the sanction and blessing of Him who ordained it. It is a solemn engagement for the term of life (Matthew 19:5, 6), designed for the mutual assistance and comfort of both sexes, that they may be help-meets to each other in things temporal and spiritual. To this end it should imply concurrence in spiritual as well as temporal concerns, and should be entered upon discreetly, soberly, and in the fear of the Lord.

Peace

We feel bound explicitly to avow our unshaken persuasion that all war is utterly incompatible with the plain precepts of our divine Lord and Law-giver, and the whole spirit of His Gospel, and that no plea of necessity or policy, however urgent or peculiar, can avail to release either individuals or

Uhuru wa Dhamiri na Uhusiano wake na Serikali ya Raia

Dhamiri inafaa kuwa huru, na katika mafundisho ya kidini na ibada, mwanadamu anawajibika tu kwa Mungu, ni ukweli uliotangazwa wazi katika agano jipya; na umethibitishwa na injili yote kwa jumla, na kwa mfano wa Bwana wetu na wanafunzi wake. Kutawala dhamiri na kuamuru utiifu wa kiroho wa mwanadamu, ni jukumu takatifu la Mungu pekee. Katika dini kila tendo lazima liwe huru. Ibada ya kulazimishwa ni kinyume, chini ya mpango ya Mungu ambao ibada ya Baba lazima iwe kwa roho na kweli (Yohana 4:24).

Tumeshikilia kwamba ni jukumu la kila mkristo kutii sheria za serikali ya raia, isipokuwa zile zinazopinga uaminifu wetu kwa Mungu. Tuna shukrani kwa baraka za serikali ya raia. Kupitia kwake tunafurahia uhuru na ulinzi, kutokana na sheria na utulivu. Serikali ya raia ni agizo takatifu (Waroma 13:1; 1 Petro 2:13-16), ilianzishwa kuendeleza maslahi bora ya mwanadamu, kwa hivyo mahakimu wanafaa kuchukuliwa kama watumishi wa Mungu ambao ni tisho kwa waovu na sifa ni kwa wale watendao mema. Kwa hivyo, kwetu ni jambo la dhamiri kuwapa heshima na kuwatii katika utendaji wa majukumu yao halali.

Ndoa

Ndoa ni asasi iliyoanzishwa kwa neema ya Muumba mwenyewe, kwa uendelezaji wa kizazi cha mwanadamu. Sio tu mkataba wa kwaida wa binadamu, na lazima ufanywe kwa idhini na baraka ya yule aliyeamuru. Ni upatanishi takatifu wa maisha (Mathayo 19:5, 6), kwa nia ya usaidizi na utulivu wa jinsia zote, ili wawe wakisaidiana kwa maisha ya kawaida na ya kiroho. Kwa hivyo hii ina maana kuwa ni mapatano ya mambo ya kiroho pamoja na ya kawaida, na ianzishwe kwa uangalifu, fikira pevu na utiifu kwa Mungu.

Amani

Tunajihusisha na ushawishi usiopingika kwamba vita vyote haviambatani kabisa na kanuni wazi za Bwana wetu mtakatifu, mwasisi wa sheria, na kusudi kuu la injili yake, na kuwa hakuna ombi la lazima wala sera ikiwa ya dharura au pekee ambayo inaweza kuwafanya wanadamu au mataifa yasiitii

nations from the paramount allegiance which they owe to Him who hath said, "Love your enemies" (Matthew 5:44; Luke 6:27). In enjoining this love, and the forgiveness of injuries, He who has bought us to Himself has not prescribed for man precepts which are incapable of being carried into practice, or of which the practice is to be postponed until all shall be persuaded to act upon them. We cannot doubt that they are incumbent now, and that we have in the prophetic Scriptures the distinct intimation of their direct application not only to individuals, but to nations also (Isaiah 2:4, Micah 4:1). When nations conform their laws to this divine teaching, wars must necessarily cease.

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

Oaths

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

The First Day of the Week

Whilst the remembrance of our Creator ought to be at all times present with the Christian, we would express our thankfulness to our Heavenly Father that He has been pleased to honor the setting apart of one day in seven for the purpose of holy rest, religious duties, and public worship; and we desire that all under our name may avail themselves of this great privilege as those who are called to be risen with Christ, and to seek those things that are above where He sitteth at the right hand of God (Colossians 3:1). May the release thus granted from other occupations be diligently improved. On this day of the week especially ought the households of

yale muhimu ambayo kwayo kuna utiifu mkumbwa kwake kama anavyosema mwenyewe, "wapendeni adui zenu" (Mathayo 5:44; Luka 6:27). Kwa kuamuru upendo huu na msamaha wa maumivu, yule aliyetuleta kwake hawezi kumpatia mwanadamu maagizo ambayo hayawezi kutekelezwa, au kuhahirishwa hadi wote washawishike kuyatekeleza. Hatuna shaka kwamba ni muhimu sasa, katika maandiko ya kinabii kuna ushawishi wa utekelezaji wake si kwa wanadamu tu bali hata kwa mataifa (Isaya 2:4, Mika 4:1). Wakati mataifa yanasawasisha sheria zao kwa fundisho hili takatifu, vita havina budi kukoma.

Kwa unyenyekevu na uaminifu kwa Bwana wetu, tunatoa ushawishi wetu thabiti kwamba mambo yote ya serikali ya raia na utulivu wa kijamii yawe chini ya nembo ya Mfalme wa Amani kuambatana na amri zake.

Viapo

Tunaamini kuwa faida isiyoondolewa ya mwanafunzi wa Bwana Yesu kuwa taarifa zake kuhusu mambo yake ya hakika katika fahamu yake yanakubalika, kwa vyovyote vile, kama imani yake kwa jambo hakika alilosema. Tunaamini amri dhahiri ya Bwana wetu, "msiape kabisa" (Mathayo 5:34); na tunaamini kukiuka kanuni hii ni kwenda kinyume na ukweli na uaminifu kati ya mwanadamu na mwenzake, utunzi wake ni kitu ambacho ni lazima kwa manufaa yao wote wawili. Kwa ushawishi wetu, amri hii haiathiri tu kuapa kwa maneno machafu, lakini hata kwa viapo vya mahakamani. Inabililisha ruhusa yeyote ya awali na ni thibidisho la kuondoa shaka kwa mkristo.

Siku ya Kwanza ya Wiki

Ingawa kumkumbuka Muumba wetu kunafaa kuwa kwa wakati wote kwa mkristo, tunatoa shukrani zetu kwa Baba wetu wa Mbinguni kwamba amependezwa kutenga siku moja kati ya saba kwa madhumuni ya mapumziko matakatifu, majukumu ya kidini, na ibada ya pamoja; tunatamani kwamba wote kwa jina letu wajitokeze na kuchukua faida hii kuu kama wale walioitwa kufufuka pamoja na Kristo, na kutafuta vitu vilivyoo juu ambapo ameketi katika mkono wa kuume wa Mungu (Wakolosai 3:1). Na kufunguliwa huku kutoka kwa kazi zingine kuhimarishwe kabisa. Katika siku hii ya wiki, inapasa jamii na Marafiki kukusanyika na kusoma maandiko

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

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

na kumngojea Bwana; na tunaamini kwamba, katika hali ya kikristo, ya matumizi mazuri ya wakati wetu na nguvu, kazi za siku zinaweza kupangwa vizuri na kwa neema ili zisiharibu kile alichotupatia Baba wetu wa Mbinguni, wala kufungia nje nafasi ya ibada ya pamoja au usomaji wa kumuabudu Mungu faraghani.

Kwa kuanzisha tangazo hili la imani ya ukristo wetu, tunatamani kwamba wafuasi wetu wote waweze kutiwa moyo, kwa unyenyekevu na uaminifu, kwa uaminifu mpya katika kutimiliza sehemu yao katika huduma kuu ya kanisa na kupitia kwa kanisa kwa ulimwengu, katika jina la Mkombozi wetu aliyesulubiwa. Uzima kutoka kwa Kristo, uzima ndani ya Kristo, daima uwe msingi wa maisha katika Kristo. Kwa haya tumeumbwa na kukombolewa, na kwa haya pekee ndiyo hamu ya kudumu milele ya nafsi zetu zinaweza kuridhishwa.

Appendix B – Historical Statements of Faith:

Extracts from George Fox's letter to the Governor of Barbados, 1671

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

And we own and believe in Jesus Christ, His beloved and only begotten Son, in whom He is well pleased; who was conceived by the Holy Ghost, and born of the Virgin Mary; in whom we have redemption through His blood, even the forgiveness of sins; who is the express image of the invisible God, the first-born of every creature, by whom were all things created that are in heaven and in earth, visible and invisible, whether they be thrones, dominions, principalities, or powers; all things were created by Him. And we own and believe that He was made a sacrifice for sin, who knew no sin, neither was guile found in His mouth; that He was crucified for us in the flesh, without the gates of Jerusalem; and that He was buried, and rose again the third day by the power of His Father, for our justification; and that He ascended up into heaven, and now sitteth at the right hand of God. This Jesus, who was the foundation of the holy prophets and apostles, is our foundation; and we believe that there is no other foundation to be laid but that which is laid, even Christ Jesus; who tasted death for every man, who shed His blood for all men, is the propitiation for our sins, and not for ours only, but also for the sins of the whole world according as John the Baptist testified of Him when he said, "Behold the Lamb of God, that taketh away the sin of the world!" (John 1:29) We believe that He alone is our Redeemer and Saviour, the Captain of our salvation who saves us from sin, as well as from hell and the wrath to come, and destroys the devil and his works; He is the Seed of the woman that bruises the serpent's head, to wit, Christ Jesus, the Alpha and Omega, the First and the Last. He is (as the Scriptures of truth

Nyongeza B – Masimulizi ya Kihistoria ya Imani:

Dondoo kutoka kwa Barua ya George Fox kwa Mtawala Wa Babadosi, 1671

Tunamjua na kuamini yule wa pekee wa hekima, mwenye enzi, na Mungu wa milele, Muumba wa vitu vyote mbinguni na duniani, na Mhifadhi wa vyote alivyoviumba; aliye Mungu juu ya vyote, aliyebarikiwa milele; kwake heshima yote, utukufu, ufalme, sifa, na shukrani, sasa na hata milele.

Na tunamjua na kuamini Yesu Kristo, Mwanawe mpendwa wa pekee, anayempendeza; ambaye mama yake alipata mimba kwa uwezo wa Roho Mtakatifu, na akazaliwa na Bikira Maria; ambaye ndani mwake tumepata ukombozi kwa damu yake, hata msamaha wa dhambi; aliye mfano kamili wa Mungu asiyeonekana, mzaliwa wa kwanza wa kila kiumbe, kwa yeye vitu vyote vilivyoko mbinguni na juu ya nchi viliumbwa, vile vitu vinavyoonekana na vile visivyonekana, kama ni viti vya enzi, falme, wenye mamlaka au watawala, vitu vyote viliumbwa na yeye. Na tunajua na kuamini kwamba alifanywa kuwa dhabihu kwa dhambi, asiyetenda dhambi, wala hapakuwa na ujanja kinywani mwake; kwamba alisulubiwa katika mwili kwa niaba yetu, nje ya milango ya Yerusalemi; na kwamba alizikwa, na akafufuka tena siku ya tatu kwa uwezo wa Baba yake, kwa kuhesabiwa haki kwetu; na kwamba alipaa juu mbinguni, na sasa ameketi kwa mkono wa kuume wa Mungu. Huyu Yesu, aliyekuwa msingi wa manabii watakatifu na mitume ndiye msingi wetu, na tunaamini kwamba hakuna msingi mwingine utakaowekwa isipokuwa ule uliyokwisha wekwa, hata Kristo Yesu; aliyekufa kwa ajili ya kila mwanadamu, aliyemwaga damu yake kwa ajili ya wanadamu wote, ndiye kipatanisho cha dhambi zetu, na si zetu tu, lakini pia kwa dhambi za ulimwengu wote kama vile Yohana Mbatizaji alivyoshuhudia kwake aliposema, "tazama, Mwana Kondoo wa Mungu aichukuaye dhambi ya ulimwengu!" (Yohana 1:29) Tunaamini kuwa yeye pekee ndiye Mkombozi na Mwokozi wetu, Nahodha wa wokovu wetu atuokoaye kutoka kwa dhambi, na pia kutoka jehanamu na ghadhabu itakayokuja, na kuharibu

say of Him) our wisdom, righteousness, justification, and redemption; neither is there salvation in any other, for there is no other name under heaven given among men, whereby we may be saved. He alone is the Shepherd and Bishop of our souls; He is our Prophet, whom Moses long since testified of, saying, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you; and it shall come to pass, that every soul that will not hear that prophet shall be destroyed from among the people." (Acts 3:22-23)

He is now come in Spirit "and hath given us an understanding, that we may know him that is true." He rules in our hearts by His law of love and of life, and makes us free from the law of sin and death. We have no life, but of Him; for He is the quickening Spirit, the second Adam, the Lord from heaven, by whose blood we are cleansed, and our consciences sprinkled from dead works, to serve the living God. He is our Mediator, who makes peace and reconciliation between God offended and us offending; He being the Oath of God, the new covenant of light, life, grace, and peace, the author and finisher of our faith. This Lord Jesus Christ, the heavenly man, the Emmanuel, God with us, we all own and believe in; He whom the high-priest raged against, and said He had spoken blasphemy; whom the priests and elders of the Jews took counsel together against, and put to death; the same whom Judas betrayed for thirty pieces of silver, which the priests gave him as a reward for his treason; who also gave large money to the soldiers to broach a horrible lie, namely, "That his disciples came and stole him away by night while they slept." After He was arisen from the dead, the history of the Acts of the Apostles sets forth how the chief priests and elders persecuted the disciples of this Jesus, for preaching Christ and His resurrection. This, we say, is that Lord Jesus Christ, whom we own to be our life and salvation.

Concerning the Holy Scriptures, we believe that they were given forth by the Holy Spirit of God, through the holy men of God, who (as the Scripture itself declares, 2 Peter 1:21) "spake as they were moved by the Holy Ghost." We believe they are to be read, believed, and fulfilled (He that fulfills them is

Shetani na kazi zake; ni zao la mwanamke ambalo hugaribu kichwa cha nyoka, ni Kristo Yesu, mwanzo na mwisho. Yeye ni (kama maandiko ya kweli yanavyosema kumhusu) hekima yetu, uongofu, kuhesabiwa haki na ukombozi; hakuna wokovu katika mwingine, kwa kuwa hakuna jina jingine lilopewa wanadamu chini ya mbingu ili tuokoke. Yeye pekee ndiye Mchungaji na Askofu wa nafsi zetu; yeye ndiye Nabii wetu, ambaye Musa alishuhudia zamani, akisema "Bwana Mungu wenu atawainulia nabii kama mimi kutoka miongoni mwa ndugu zenu, itawapasa kumtii huyo kwa kila jambo atakalowaambia. Mtu ye yote ambaye hatamsikiliza huyo nabii, atakataliwa mbali kabisa na watu wake" (Matendo 3:22-23).

Amekuja kwa Roho "na ametupatia ufahamu, ili tumjue yeye kuwa kweli." Anatuongoza katika mioyo yetu kwa sheria ya upendo na uzima, na kutuweka huru kutoka kwa sheria ya dhambi na kifo. Hatuna uzima, isipokuwa wake; yeye ndiye Roho anayefufua, Adamu wa pili, Bwana kutoka mbinguni, ambaye kupitia kwa damu yake tumesafishwa, na nafsi zetu zimefufuliwa kutoka kwa kazi zilizokufa, kumtumikia Mungu aishiye. Yeye ndiye Mpatanishi wetu, atuleteaye amani na maridhiano kati ya Mungu aliyekosewa nasi wakosaji; yeye ndiye Ahadi ya Mungu, agano jipya la huru, uzima, neema na amani, muumba na thibitisho la imani yetu. Huyu Bwana Yesu Kristo, mwanadamu wa mbinguni, Imanueli, Mungu pamoja nasi, tunayemjua na kumuamini; yeye ambaye kuhani mkuu alimkasirikia, na kusema alikuwa amesema ukafiri; yeye ambaye makuhani na wazee wa Wayahudi walishauriana kumpinga, na kumuua; ni yeye yule Yuda alisaliti kwa vipande thelathini vya fedha, ambavyo makuhani walimpatia kama zawadi kwa uhaini wake; vile vile walitoa pesa nyingi kwa askari kuanzisha uongo mbaya, usemao "kuwa wanafunzi wake walikuja na kumuiba usiku walipokuwa wamelala." Alipofufuliwa kutoka kwa wafu, historia ya matendo ya mitume inatuonyesha jinsi makuhani wakuu na wazee walidhulumu wanafunzi wa Yesu, kwa kosa la kuhubiri Kristo na kufufuka kwake. Kwa hivyo, tunasema, ni huyo Bwana Yesu Kristo, ambaye tunamjua kuwa uzima na wokovu wetu.

Kuhusu maandiko matakatifu, tunaamini kuwa yaliletwa na Roho Mtakatifu wa Mungu, kupitia kwa wanadamu watakatifu wa Mungu, ambao (kama vile Biblia yenywe inavyosema, 2 Petro 1:21) "walinena yaliyotoka kwa Mungu wakiongozwa na Roho Mtakatifu." Tunaamini yafaa kusomwa, kuaminika,

Christ); and they are “profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works,” and “are able to make wise unto salvation through faith in Christ Jesus.” (2 Timothy 3:15-17)

– From the *Autobiography of George Fox*, edited by Henry Stanley Newman

na kutimizwa (yule ayatimizaye ni Kristo); na kuwa “lafaa kwa mafundisho, kwa kuwaonya watu makosa yao, kuwaongoza na kuwafundisha katika haki ili mtu wa Mungu awe kamili, amekamilishwa apate kutenda kila kazi njema” na “yanaweza kukuhekimisha upate wokovu kwa njia ya imani katika Kristo Yesu” (2 Timotheo 3:15-17).

– Kutoka kwa *Tawasifu ya George Fox*, imehaririwa na Henry Stanley Newman