



## MEMORANDUM

TO: All Readers and Especially to Our Fellow Methodists & Reformed Puritans

DATE: December 15, 2024

RE: MEMORANDUM FOR CLARIFICATION- DENOMINATIONAL AFFILIATION  
FOR THE METHODIST LAW CENTRE  
“**Independent Methodism and the Gurneyite Quakers**”

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Dear Brothers and Sisters:

With the splintering of the United Methodist Church and the emergence of new Methodist denominations, we have become most attracted to the Quakers or The Religious Society of Friends—not because any intellectual curiosity but ostensibly through a spiritual audit of our deepest-held Christian beliefs and experiences. Notably, one does need to be a member of the “Quakers” to already be one in practice and belief, and we find this to be especially true of we “orthodox Methodists.” Henceforth, our “Methodism” is co-terminous with that of the Religious Society of Friends (i.e., the Quakers), particularly that of the Gurneyite-Quakers and the Independent Methodists with whom the Gurneyites found synergy and communion. Lastly, to fellow Christians of the African Methodist churches, it is our firm belief that the “Free African Society” commenced as an extension of, inter alia, the Quaker societies or meetings of 18<sup>th</sup>-century Philadelphia. Hence, the “Methodism” of the Methodist Law Centre is that of the Quaker religion.

Faithfully Yours,

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## EXHIBIT A



**Minister George Fox (Society of Friends) and Rev. John Wesley (Methodist)**

### **“Spiritual Bedfellows? The Quaker-Methodist Connection”<sup>2</sup>**

This article was first published in The Friend on 16 February 2018.

By Unnamed Blogger

“Five years ago, I was involved in a Quaker-Methodist dialogue event at Woodbrooke, in which a third of the participants identified as Quaker, a third as Methodist, and a third had an active involvement in both communities. Over the past two hundred and fifty years, in Britain and globally, Quakers and Methodists have interacted, intermingled, and inter-influenced one another. This relationship has not always been a comfortable one, but it has often been significant. Why is this?”

“These two groups emerged within early modern Britain: the Quakers, during the mid-seventeenth century; and the Methodists, during the mid-eighteenth century. Both were charismatic Christian renewal movements that achieved rapid growth due to the vigorous public preaching campaigns of itinerant ministers. Both were condemned for religious enthusiasm, were regarded as a threat to social order, and were accused of

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<sup>2</sup> [https://aquakerstew.blogspot.com/2018/03/spiritual-bedfellows-quaker-methodist\\_2.html](https://aquakerstew.blogspot.com/2018/03/spiritual-bedfellows-quaker-methodist_2.html)

being Catholics in disguise. Each adopted a name that was originally used as a term of abuse by their opponents.

“Because Methodism began as a renewal movement within the Church of England, it differed from traditional Quaker faith and practice in a number of significant ways. These included the presence of an ordained clergy, a commitment to the outward sacraments, expressive and emotional programmed worship, Scripture as the primary religious authority, and the importance of the ecumenical creeds. However, if we look at the words of John Wesley (1703-1791), it is possible to observe convictions that fit well with a range of historic Quaker concerns and emphases. I have identified seven examples that reflect the close connection between Quakers and Methodists, each illustrated by a short passage from Wesley’s writings.

**God’s love is unconfined, so salvation is available to all:**

“How freely does God love the world! While we were yet sinners, "Christ died for the ungodly." While we were "dead in our sin," God "spared not his own Son, but delivered him up for us all." And how freely with him does he "give us all things!" Verily, free grace is all in all! The grace or love of God, whence cometh our salvation, is free in all, and free for all.” Sermon 128, Free Grace, 1740

**Real transformation is possible in this life, so our lives can reflect God’s love:**

“By salvation I mean not barely according to the vulgar notion, deliverance from hell, or going to heaven, but a present deliverance from sin, a restoration of the soul to its primitive health, its original purity, a recovery of the divine nature, the renewal of our souls after the image of God, in righteousness and true holiness, in justice mercy and truth.” A Farther Appeal to Men of Reason and Religion, 1745

**War is evil and an example of human sin:**

“And surely all our declamations on the strength of human reason, and the eminence of our virtues, are no more than the cant and jargon of pride and ignorance, so long as there is such a thing as war in the world. Men in general can never be allowed to be reasonable creatures, till they know not war any more. So long as this monster stalks uncontrolled, where is reason, virtue, humanity? They are utterly excluded; they have no place; they are a name, and nothing more.” The Doctrine of Original Sin, 1757

**Slavery is evil and an example of human sin:**

“Give liberty to whom liberty is due, that is, to every child of man, to every partaker of human nature. Let none serve you but his own act and deed, by his own voluntary action. Away with all whips, all chains, all compulsion. Be gentle toward all men; and see that you invariably do with everyone as you would he should do unto you.”

Thoughts Upon Slavery, 1773

**Social justice and acts of mercy are the essential fruits of faith:**

“Do you not know that God entrusted you with that money (all above what buys necessities for your families) to feed the hungry, to clothe the naked, to help the stranger, the widow, the fatherless; and, indeed, as far as it will go, to relieve the wants of all mankind? How can you, how dare you, defraud the Lord, by applying it to any other purpose?” Sermon 126, The Danger of Increasing Riches, 1772

**There should be toleration in matters of belief and conscience:**

“Though we cannot think alike, may we not love alike? May we not be of one heart, though we are not of one opinion? Without all doubt, we may. Herein all the children of God may unite, notwithstanding these smaller differences.” Sermon 39, The Catholic Spirit, 1755

**Creation is good; God loves all creatures, therefore, so should we:**

"If the creator and Father of every living thing is rich in mercy towards all; if he does not overlook or despise any of the works of his own Hands, if he desires even the meanest of them to be happy according to their degree – how comes it to pass that such a complication of evils oppresses, yea, overwhelms them?" Sermon 60, The Great Deliverance, 1782

“During the eighteenth century, relations between Quakers and Methodists were cool in principle, but rather warmer in practice. John Wesley, being the good Anglican churchman, was highly critical of the sectarian dimensions of the Quaker faith, especially its form of worship, its rejection of the sacraments, its quietism, and its willing acceptance of women as ministers. These views may also reflect his family’s Puritan lineage.

“However, Wesley maintained good relations with individual Quakers, some of whom provided financial support for his philanthropic works. He also drew on Robert Barclay’s Apology, when developing his arguments against the Calvinist doctrine of predestination, and on the writings of Anthony Benezet, in his anti-slavery works.

“The synergies between the two traditions went beyond mutual cooperation. A group calling themselves the ‘**Quaker Methodists**’ developed in Cheshire in the early nineteenth century. They combined Quaker practices such as unprogrammed waiting worship, plain speech and dress, non-sacramentalism and the rejection of a paid ministry, with Methodist class and band meetings, a circuit system and a preaching plan. Over time, however, the Quaker influence weakened, and the group merged into the **Independent Methodist movement**.

“During the eighteenth century, within North America in particular, the impact of the Wesleyan revival on Friends was to prove more significant and divisive. At this time, many Quakers moved towards an Evangelical Protestant position.

“It is said that, for those Friends who felt that their Quaker communities had lost spiritual vitality, the expressive and emotional aspects of Methodist worship, along with its strong commitment to social reform, seemed inherently attractive. In many ways, the Hicksite-Orthodox schism, and the Gurneyite-Wilburite separation which fractured the Quaker family in America, were fuelled by disagreements over the compatibility of Protestant Evangelicalism with the Quaker way. **Gurneyite Friends, who have incorporated a number of Wesleyan emphases into their faith and practice, inherited a strong missional imperative from their Methodist cousins.** Today, as a result, it is this expression of Quakerism that has grown and spread most widely, accounting for a significant majority of Friends in the world.

“In view of these long-standing connections and interrelationships, metaphorically speaking, I would suggest that George Fox and John Wesley have been close spiritual bedfellows for over two hundred and fifty years. It will be interesting to see how this relationship develops in the future.”

## EXHIBIT B



**Rev. Richard Allen (A.M.E.) and Rev. Absalom Jones (Episcopal)**

### TRANSCRIPT

#### PREAMBLE OF THE FREE AFRICAN SOCIETY

"Philadelphia"

"(12th, 4th mo., 1778)\* -- Whereas, Absalom Jones and Richard Allen, two men of the African race, who, for their religious life and conversation have obtained a good report among men, these persons, from a love to the people of their complexion whom they beheld with sorrow, because of their irreligious and uncivilized state, often communed together upon this painful and important subject in order to form some kind of religious society, but there being too few to be found under the like concern, and those who were, differed in their religious sentiments; with these circumstances they labored for some time, till it was proposed, after a serious communication of sentiments, that a society should be formed, without regard to religious tenets, provided, the persons lived an orderly and sober life, in order to support one another in sickness, and for the benefit of their widows and fatherless children."

#### ARTICLES.

"[17th, 5th mo., 1787] -- We, the free Africans and their descendants, of the City of Philadelphia, in the State of Pennsylvania, or elsewhere, do unanimously agree, for the benefit of each other, to advance one shilling in silver Pennsylvania currency a month; and after one year's subscription from the date hereof, then to hand forth to the needy of this Society, if any

should require, the sum of three shillings and nine pence per week of the said money: provided, this necessity is not brought on them by their own imprudence.

And it is further agreed, that no drunkard nor disorderly person be admitted as a member, and if any should prove disorderly after having been received, the said disorderly person shall be disjointed from us if there is not nit amendment, by being informed by two of the members, without having any of his subscription money returned.

And if any should neglect paying his monthly subscription for three months, and after having been informed of the same by two of the members, and no sufficient reason appearing for such neglect, if he do not pay the whole the next ensuing meeting, he shall be disjointed from us, by being informed by two of the members its an offender, without hiving any of his subscription money returned.

Also, if any person neglect meeting every month, for every omission he shall pay three pence, except in case or sickness or any other complaint that should require the assistance of the Society, then, and in such a case, he shall be exempt from the fines and subscription during the said sickness.

Also, we apprehend it to be just and reasonable, that the surviving widow of a deceased member should enjoy the benefit of this Society so long as she remains his widow, complying with the, rules thereof, excepting the subscriptions.

And we apprehend it to be necessary, that the children of our deceased members be under the care of the Society, so far as to pay for the education of their children, if they cannot attend the free school; also to put them out apprentices to suitable trades or places, if required.

Also, that no member shall convene the Society together; but, it shall be the sole business of the committee, and that only on special occasions, and to dispose of the money in hand to the best advantage, for the use of the Society, after they are granted the liberty at a monthly meeting, and to transact all other business whatsoever, except that of Clerk and Treasurer.

And we unanimously agree to choose Joseph Clarke to be our Clerk and Treasurer; and whenever another should succeed him, it is always understood, that one of the people called Quakers, belonging to one of tile three monthly meetings in Philadelphia, is to be chosen to act as Clerk and 'Treasurer of this useful Institution.

The following persons met, viz., Absalom Jones, Richard Allen, Samuel Baston, Joseph Johnson, Cato Freeman, Caesar Cranchell, and James Potter, also William White, whose early assistance and useful remarks we found truly profitable. This evening the articles were read, and after some beneficial remarks were made, they were agreed unto."

**\*NOTE: The correct date is 1787.**

## **EXHIBIT C**

### **Gurneyite Quakers (i.e., Evangelical Friends)**

The Methodist Law Centre has no affiliation with EFCI, but agrees in principle to its Quaker “Statement of Faith.”

## **EVANGELICAL FRIENDS CHURCH INTERNATIONAL**

### **“Statement of Faith”**

#### **The Holy Bible**

We believe that the 66 books of the Holy Bible were given by the inspiration of God; that there can be no appeal from these Scriptures to any other authority whatsoever; that they are able to make one wise unto salvation through faith that is in Jesus Christ; that the Holy Spirit who inspired the Scriptures must ever be its true interpreter as Christ works through the disciplined and dedicated minds of those within His Church; that any professed guidance that is contrary to these Scriptures must be counted as a delusion.

#### **God**

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

#### **Jesus Christ**

We believe Jesus Christ to be the only begotten Son of God; that He was conceived by the Holy Spirit and born of the virgin Mary; that He is the express image of the invisible God; and that He combines within Himself both the nature of God and the nature of man in one perfect indivisible personality, the God-man. We believe that He was crucified as a substitutionary atonement for us and for the sins of the whole world, making provision whereby each person may find the forgiveness of sins, the power for a new life, and be brought back into a perfect relationship with the Father. We believe that He arose from the dead, ascended to the right hand of God, making intercession for us, and that He will come to earth again to receive His Church unto Himself and to judge the world in righteousness.



## **Holy Spirit**

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

## **People**

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

## **Marriage and Sexuality**

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

## **Salvation**

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

## **The Church**

We believe that all those persons who repent of their sins, believe in and receive Jesus Christ as their Savior, are born again into His kingdom by the Holy Spirit, and that these constitute the Church of Jesus Christ. This Church we believe to be spiritual in nature, universal in scope, holy in character, and redemptive in her life and purpose. We believe that wherever two or three are gathered together regularly and faithfully in the name of Christ, He is truly

present in the person of the Holy Spirit and that such an assembly is a local church, the visible expression of His body and the Church universal. We believe that believers must relate themselves to the local and visible body of Christ being fitly framed together with others into a holy temple in the Lord and built together for a habitation of His Holy Spirit.

### **Christian Ministries**

We believe that in the church, the believer is committed to both the worship and the work of God; that this work involved not only personal righteousness as the fruit of a new life, but the ministry of evangelism and teaching; that in this commission of Christ every believer is involved in the stewardship of the kingdom, and that is fulfilled only the faithful service in and through the fellowship of His church; and that this work is continuous until Christ comes again calling the Church unto Himself. We believe that all Christians are called upon to witness by word and by deed within a sinful world, not returning evil for evil, but in Christlikeness demonstrating love, forgiveness, and the way of peace. We believe that in the fellowship of His body, the Holy Spirit gives to every member a gift to be exercised for the mutual advantage of every member in the body, and for the influence of the Church upon those outside; the ministry is a special calling given to certain ones whom God ordains for a service of leadership in His Church; that this service may be that of pastoring, teaching, evangelizing, administration, or other kinds of service to humanity.

### **Liberty**

Regarding Christian liberty we recognize that among Evangelical Friends and among the larger body of evangelical Christians there are minor differences of faith and practice, due in part to historical and cultural differences and our imperfections. We look forward to the time when we shall all come into a greater unity of the faith. Until then, we believe that in biblical essentials there must be unity, in nonessentials there must be liberty, but in all things there must be charity.

### **Spiritual Realities**

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

### **Resurrection and Judgment**

We believe in the second coming of Christ; that at His coming the dead shall be resurrected, some to everlasting glory and others to everlasting condemnation; that we shall all stand before the judgment seat of Christ to receive recompense for the things done in the body; that

the judgment of the blessed shall be unto heaven, and the judgment of the lost shall be unto hell; that the punishment of the wicked and the blessedness of the righteous shall be everlasting; that this judgment is in the hands of our compassionate Redeemer, who does all things after the counsel of his wisdom, love and holiness.



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## **EFCI Affiliation Statement**

EFCI does not sanction dual affiliation and memberships with other Friends groups and Quaker organizations outside of EFCI. The purpose of this action is threefold: One, to reinforce the unity of doctrine and church policy within EFCI. Two, to guard against any groups who might be tempted to use dual affiliation to confuse, disunite, and undermine our organiza-

tion from within. Three, to provide global organizational clarity. Those interested in the mission and work of EFCI Regions, Yearly Meetings, and local churches should know that EFCI does not organizationally affiliate with any of the following Quaker organizations: Friends General Conference [FGC], Friends United Meeting [FUM], Friends World Committee for Consultation [FWCC], Friends Committee on National Legislation [FCNL], Quaker United Nations Office [QUNO], Quaker Council for European Affairs [QCEA], Quaker Peace and Social Witness [QPSW], Quaker Earthcare Witness [QEW]; and the American Friends Service Committee [AFSC].

